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A SURVEY OF THE PRESENT ATTITUDES OF
PROTESTANT CHRISTIAN STUDENTS
IN COLLEGES AND UNIVERSITIES
TOWARD THE WORLD MISSION OF THE CHURCH

By
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A Thesis
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CHAPTER I
INTRODUCTION

A SURVEY OF THE PRESENT ATTITUDES OF
PROTESTANT CHRISTIAN STUDENTS
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TOWARD THE WORLD MISSION OF THE CHURCH

CHAPTER I
INTRODUCTION

A. The Subject

1. The Subject Stated and Defined

Christian leaders the country over are asking the question, "What are students thinking about missions?" The war is reviving an interest in the Church in other lands among students and adults as well. This study will be an attempt to discover and tabulate the present attitudes of a representative cross-section of Protestant Christian undergraduate students in the United States toward the world mission of the Christian Church.

2. The Subject Justified

It has long been the policy of the Church and its missionary agencies to attempt to keep a view of the world mission of the Church in the minds of undergraduate students. This has been done through the medium of the various campus Christian agencies, particularly the Student Volunteer Movement. However, little has been done in the

past decade and a half to attempt to ascertain just what the average Christian student is thinking about missions. World War II has had its effect in broadening the world view of the student and has made the world Church of more importance to him. Mission staffs, as always, and particularly since the war, are undermanned, and colleges are recognized as the most fruitful source of volunteers.

A need has been felt and expressed recently by leaders in the Church, on the mission fields, and particularly in the Student Volunteer Movement, of knowing what students are thinking about past and future missionary goals, methods and accomplishments. When student attitudes are known, methods of developing interest and of winning recruits may be better formulated.

B. The Method of Procedure

The three chapters of the study will be devoted to the tabulation and discussion of the significance of the answers on the six hundred and one questionnaires which have been returned. One thousand of these questionnaires have been sent to Christian students in all types of colleges and universities throughout the United States. Six hundred and one of these have been returned. An attempt has been made to include students of every denomination, race and type of college. The questions range throughout a

large variety of phases of missionary work. Questions also are included on the personal religious background of the questionees. Opportunity is given for written discussion of any of the questions. The questions take the form of controversial statements on all phases of missions, his agreement or disagreement with which, the student is to indicate. Questions are asked about the scope and nature of the present missionary work to ascertain the extent of missionary knowledge of the student. Also, he is asked to indicate his ideas of the basic principles of Christianity and of missions.

Interspersed with the tabulations and cross tabulations of the results of the questionnaires will be a discussion of their significance, and conclusions drawn as to what they reveal of present student attitudes toward missions. The second chapter will deal with the overall results gleaned from the six hundred and one questionnaires. The third chapter will be a study of the four cross tabulations, and variance of opinions among different groups cited. The fourth chapter will be a summary and a drawing together of all of these studies; final comparisons will be made, and final conclusions drawn as to current student attitudes toward the world mission of the Church. Each study will be divided according to the three types of questions asked and answered: personal questions, objective questions and discussion questions.

Space has been allotted to actual quotations of pertinent statements made by students regarding each question.

C. The Sources of Data

The source of the data for the following three chapters will be the returned questionnaires. The results at which this paper purports to arrive will be drawn entirely from the opinions of students from colleges and universities in all parts of the United States as recorded on the questionnaires which they have filled out and returned.

CHAPTER II

PROCEDURE IN ANALYSIS OF QUESTIONNAIRES

CHAPTER II

PROCEDURE IN ANALYSIS OF QUESTIONNAIRES

A. Introduction

The formulating of the questionnaires themselves, and the preliminary procedures used in getting them into the hands of students will be discussed in the Appendix. For the purpose of making the discussion to follow more clear, several explanatory remarks are made here concerning the number of questionnaires studied, the tabulations and cross-tabulations to be made, the types of students reached and the standards of evaluation used.

B. The Number Returned

Of the one thousand questionnaires sent out, nearly six hundred and fifty were returned. Of these, six hundred and one were filled out in full by students within the proper age, academic and Protestant Christian limits. The survey will concern itself with these six hundred and one questionnaires.

C. The Types of Students

Several things will be kept in mind while making this study. The questionnaires were sent in groups of ten

and twenty to Christian leaders on Church, State and Private college campuses. These leaders were Y secretaries, Deans of Men and Women, Bible and religion professors and some student leaders of student Christian groups. Many of these gave out the questionnaires in religion and sociology classes; others gave them to cabinet members or to workers in student Christian organizations. One hundred questionnaires were sent to Student Volunteer Movement representatives on one hundred campuses, of which fifty-one were returned and used. Although an attempt was made to reach a representative cross section of students, it is believed, from the high results obtained, that they reached for the most part a rather select group of students, whose interest in missions is higher than that of the normal college Christian student.¹

D. Standards of Evaluation of Answers

A second thing to be kept in mind is the standard by which the answers are to be judged high or low. The standards of the personal questions are obvious. It is expected that those students who are church members and who attend church regularly, those who are active in student Christian groups, and those who have missionary friends or relatives will have a higher rating on these personal

.

1. See Appendix B, pp. 112-113; further details of student selection.

questions than those who do not have these things.

The standards for evaluating the objective questions, many of which are controversial, are not so easily set. They have been set in as far as was possible according to the theology and practices of the orthodox Christian faith, and the historic purposes and principles of Christian missions. A list of the twenty-four objective questions follows, with the desired answer (Agree or Disagree) following each.

1. The primary purpose of missions is to lead men to Christ. AGREE
2. Christians should "clean house" at home before going abroad. DISAGREE
3. Christianity is appropriate for all peoples of all races and cultures and states of civilization. AGREE
4. The missionary should become primarily a servant and advisor to native leaders in the younger churches. AGREE
5. World religion will ultimately be a synthesis of all faiths. DISAGREE
6. Missions are a failure as evidenced by their inability to prevent the present world war. DISAGREE
7. Protestants should not work in Latin America.
DISAGREE
8. Missionaries cannot and should not cooperate with

non-Christian religions. DISAGREE

9. The chief contribution of missionaries has been their educational and humanitarian work. DISAGREE
10. Schools and hospitals are valuable primarily as missionary "bait" to assist in winning men to Christianity. DISAGREE
11. Different denominations should not send missionaries to the same locality, but should cooperate under union agencies. AGREE
12. Missionaries are a source of conflict; therefore they should be withdrawn in the interest of world peace. DISAGREE
13. It will be impossible to develop leaders out of black, brown and yellow Christians. DISAGREE
14. Missions are so linked with western economics and politics as to be the ally of western imperialism. DISAGREE
15. Most missionaries are "moss-backs" who would have failed had they lived in America. DISAGREE
16. God could make Christians of all men if he so desired. There is no use, therefore, in our working at it. DISAGREE
18. One could be an effective missionary irrespective of his belief concerning the deity of Christ. DISAGREE
19. It is correct to refer to American soldiers as Christian missionaries. DISAGREE

21. A missionary would be justified in compromising his faith if thereby his life could be spared and his work continued. DISAGREE
22. Cooperation is more common in the church abroad than at home. AGREE
23. The spreading of the truth concerning Christ is as imperative as that concerning medicine, technology and education. AGREE
24. Missions are essential in the world if peace is to be maintained. AGREE
25. Maturity, technical skill and experience are requisites for effective missionary service. AGREE
26. Failure to achieve racial democracy in America hampers the work of missionaries in Asia and Africa. AGREE

The standards of the discussion questions are as follows:

1. In your experience, how great is the current interest, on and off campus, toward the world mission of the church? No standard of evaluating this question.
2. Name an outstanding living missionary. No standard.
3. Question 17: The approximate number of North American missionaries working abroad before the war was: 10,000.
4. Question 20: Christian missions are at work in

95 countries.

5. Question 27: The central truth of Christianity is: This answer should at least include number 2: "Salvation by faith in Christ."
6. Question 28: To me the world mission of the church really is: "Bringing men to Christ," stated in some form, should be at least a part of this answer.

This study is primarily not an appraisal or evaluation of student attitudes; it is rather an attempt to state what students are thinking. These aforementioned standards have been set as a guide in studying and in describing the answers of students. Thus, when an answer is described as "high" or "low" it is in terms of these standards. The important thing to remember is that the study is a survey of attitudes, not an evaluation of them.

E. The Tabulations to Be Made and Discussed

The first analysis in Chapter II of the returns will be a study of the entire group of six hundred and one students, regardless of college or other background differences. In Chapter III, several cross-tabulations will be made and discussed. There will be a survey of the answers from students from Church, State and Private schools. There will be a survey of the two special schools, Hood and Denison. A special study will be made of the question-

naires returned by individual Student Volunteer Movement representatives. A comparison of the answers of those students who are active in campus Christian work will be made with the answers of those who are inactive. In Chapter IV, conclusions will be drawn from the results of all of these studies, and a summary made.

F. Summary

This study will concern itself with the six hundred and one questionnaires returned by Protestant Christian students in the religion and sociology classes, YMCA's and YWCA's and student Christian groups on the three types of college campuses -- Church, State and Private. The questionnaires will be studied with certain standards of evaluation in mind. A general survey of all results will be given, following which will be four special studies; cross tabulations made according to types of schools, special schools and participation in student Christian activities.

CHAPTER III

THE STUDY OF THE ENTIRE GROUP OF QUESTIONNAIRES

CHAPTER III

THE STUDY OF THE ENTIRE GROUP OF QUESTIONNAIRES

A. Introduction

Chapter III will concern itself with the entire results of the entire group of six hundred and one questionnaires. The results of the personal questions, the objective statements and the discussion questions-- all will be recorded and observations will be made upon them. Final conclusions will be saved for Chapter V. Special groups will be studied in Chapter IV. Chapter III is an attempt to get an over-all picture of the attitudes of these six hundred and one representative college students toward the world mission of the Church.

B. The Personal Questions

Certain questions were included to provide a general picture of the background of the questionees. The discussion of the answers to these questions follows.

1. Age

The ages of the six hundred and one students ranged from seventeen to thirty years. The majority of the answers came from students between the ages of eighteen and twenty-two.

2. Sex

Seventy-six percent of the students were women; twenty-four percent were men.

3. Colleges Represented

There were eighty-eight colleges represented by one or more students. These were divided into three classes: Church supported and affiliated colleges, State colleges and universities, and Private schools (those privately endowed). Of these, forty-one were Church affiliated schools, twenty-four were State supported schools, and twenty-two were Private schools.¹

4. Academic Classification

One hundred and forty of the students (23%) were Seniors; one hundred and thirty (21%) were Juniors; one hundred and ninety-four (32%) were Sophomores and one hundred and thirteen (19%) were Freshmen. Eighteen students gave no academic classification; there were five graduate students included.

5. Church Membership

Thirty-seven Protestant denominations were represented. These, with the percentages of students belonging to each, are shown on the table. Five percent

.

1. See below, p.40, under discussion of compared answers from students in Church, State and Private schools for list of colleges.

of the students were members of no church.

| DENOMINATION | STUDENT MEMBERS |
|---------------------|-----------------|
| Methodist | 28% |
| Presbyterian | 20% |
| Episcopal | 10% |
| Lutheran | 8% |
| Baptist | 8% |
| Congregational | 4% |
| United Presbyterian | 3% |
| Mennonite | 2% |
| Friends | 2% |
| Christian | 2% |
| Miscellaneous | 8% |
| None | 5% |

Twenty-eight smaller denominations, each represented by from one to three students, were also named. These comprised eight percent of the students.

6. Times of Attendance at Church Services in Two Months

The following table shows the approximate times of attendance of the six hundred and one students at church services within the past two months:

| TIMES AT CHURCH | STUDENTS |
|-----------------|----------|
| 0 | 5% |
| 2 | 7% |

| | |
|---------|-----|
| 4 | 12% |
| 6 | 14% |
| 8 | 29% |
| 10 | 24% |
| over 10 | 9% |

It is interesting to note that five percent of the students were members of no church and that also five percent had not attended church in the past two months. This is a remarkably low percentage which helps to confirm the statement that the questionnaires were given to a highly select group of Christian students.¹ These results above indicate that the majority of these students have attended church very consistently. Sixty-two percent attended eight or more times in two months, an average of more than once per week. Several of the nine percent who had gone more than ten times stated that they had gone as many as twenty times, and a few even more than that.

7. Student Christian Group Memberships and Officers

As several students belonged to more than one Christian group, it was impossible to determine what percentage of the six hundred and one students belonged to each group. Therefore, the numbers below are in terms of numbers of students rather than percent. They will total

.

1. See above, pp. 5 and 6, under C.

more than six hundred and one.

The Christian groups represented were: YWCA and YMCA, or Student Christian Association; (The "Y" often takes the name of SCA on a local campus, thus making them identical. These three groups have been totaled together.) Student Volunteer Movement; Inter-Varsity Christian Fellowship; Christian Endeavour; Denominational groups (Wesley and Westminster Foundations, etc.); special college groups found on the local campus only; Foreign Missions Fellowship; United Student Christian Council (1 student); and World's Student Christian Federation (1 student). The table below shows the number belonging to each group. Also shown are the numbers of these students who held offices in the various groups.

| STUDENT CHRISTIAN GROUP | STUDENT MEMBERS | STUDENT OFFICERS |
|------------------------------------|-----------------|------------------|
| YMCA, YWCA, SCA | 337 | 114 |
| Student Volunteer Movement | 41 | 11 |
| Inter-Varsity Christian Fellowship | 15 | 4 |
| Christian Endeavour | 24 | 10 |
| Denominational Group | 172 | 73 |
| Special College Group | 42 | 16 |
| Foreign Missions Fellowship | 3 | |
| None | 121 | |

From these figures it is interesting to note that over one-half of the students belonged to the "Y's", and that about one-third belonged to the denominational groups. Many belonged to both of these groups. Many students belonging to one of the other groups were also members of the "Y" and denominational groups. Only one hundred and twenty-one of the six hundred and one were affiliated with no student Christian group. In each group the number of officers ranged from about one-third to one-fourth the total membership. The officers held the various positions of President, Vice-President, Secretary, Treasurer and Cabinet Member, or Committee Chairman.

8. Missionaries Among Close Friends

Thirty-three percent of the six hundred and one students had missionaries among their close friends. A few of these were acquainted with the missionaries through relatives and other friends and did not consider them "close friends." Nearly every mission land was represented by these friends.

9. Relatives in Professional Christian Work

These relatives were divided into two groups: Father and Other. Eight percent of the total students had fathers in the ministry or in other Christian professions. Twenty-two percent of the students had other relatives in Christian work. The ministry was mentioned as the profession in nearly every case. The "other" relatives

usually were uncles or cousins, brothers and sisters and grandparents being mentioned occasionally. This made a total of thirty percent of the students who had any relative in professional Christian work. Considering the high answers to most of the other questions, this is a surprisingly low number indicating that knowledge of Christianity is not confined to ministers' children.

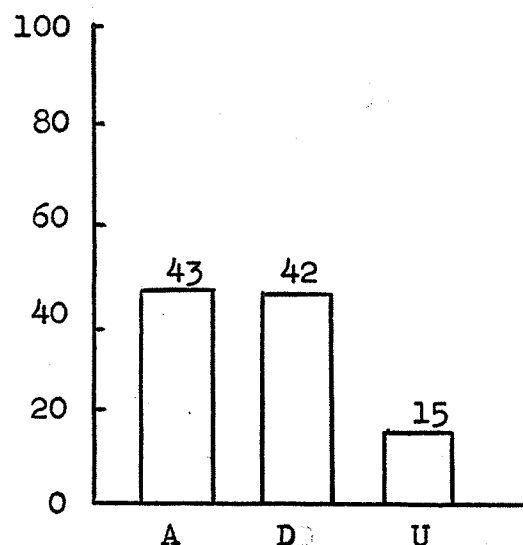
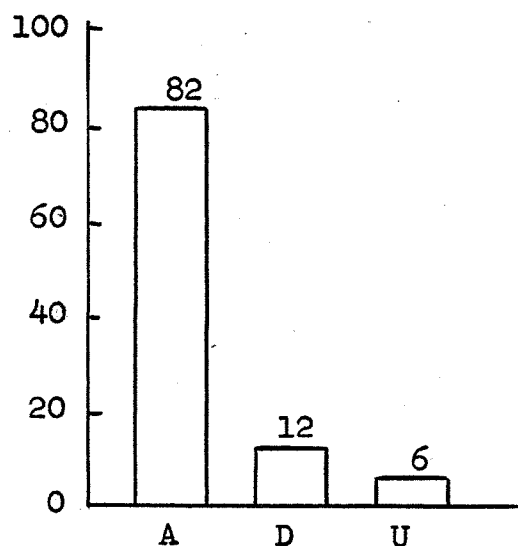
C. The Objective Statements

1. Explanation of Graphs

These questions were twenty-four opinionated statements about various phases of mission work, policy and personnel. All that was required of the student was that he circle one of the letters A D U following each statement, indicating whether or not he agreed with, disagreed with or was uncertain about the statement. The results of these twenty-four questions are shown on the graphs on pages 19-24 . The scale is in terms of percentage. The question is stated at the top; the percent of students who agree (A), disagree (D) and who are uncertain (U) is shown by the height of the mercury on the scale. For example, Statement 1 states, "The primary purpose of missions is to lead men to Christ." Of the one hundred percent of the students, eighty-two percent agreed with this statement of the purpose of missions, twelve percent disagreed and six percent were uncertain about their opinion.

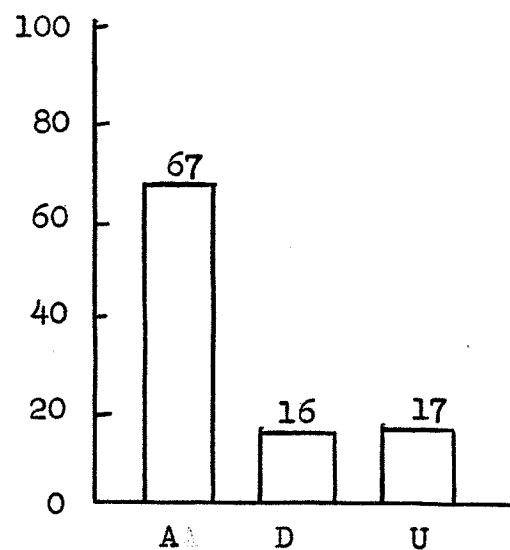
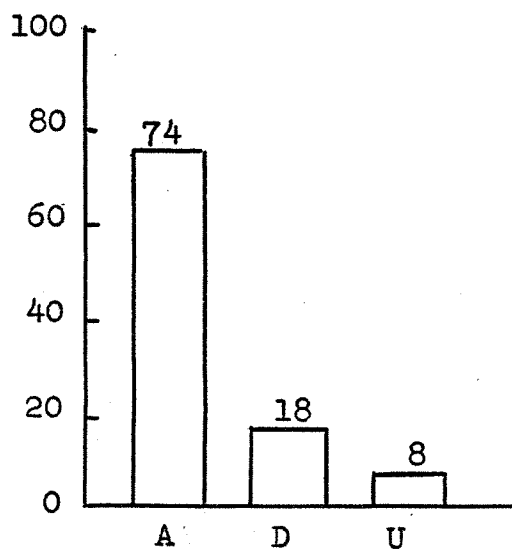
1. The primary purpose of missions is to lead men to Christ.

2. Christians should "clean house" at home before going abroad.

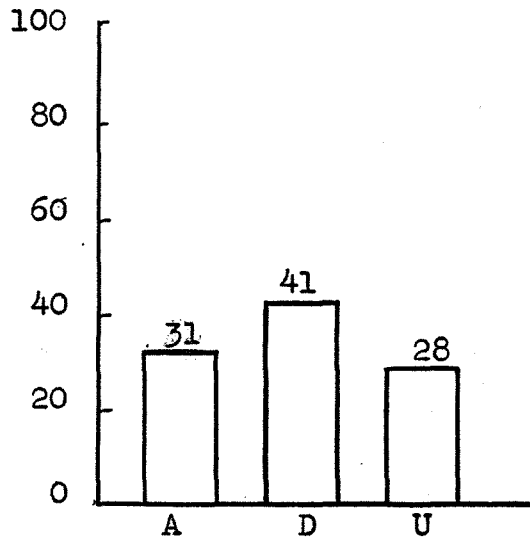


3. Christianity is appropriate for all peoples of all races and cultures and states of civilization.

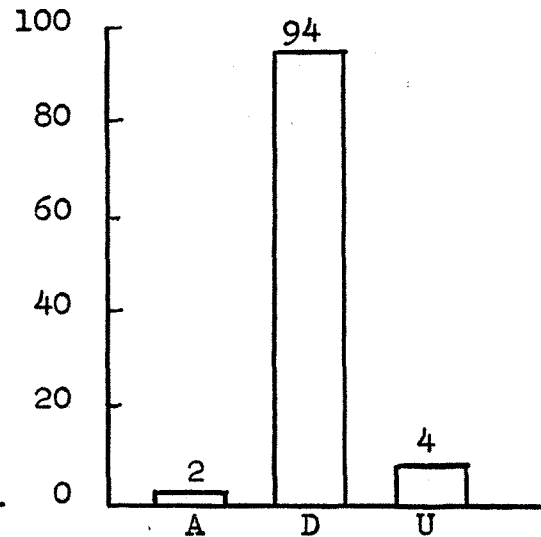
4. The missionary should become primarily a servant and advisor to native leaders in the younger churches.



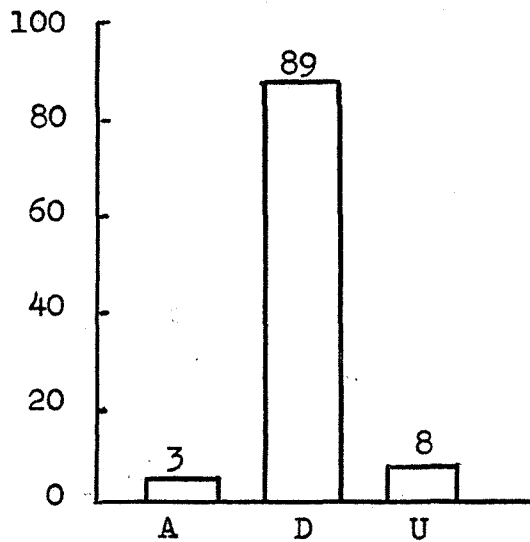
5. World religion will ultimately be a synthesis of all faiths.



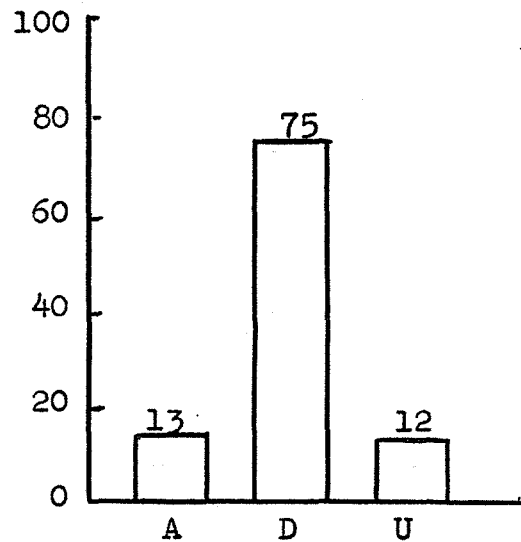
6. Missions are a failure as evidenced by their inability to prevent the present world war.



7. Protestants should not work in Latin America.

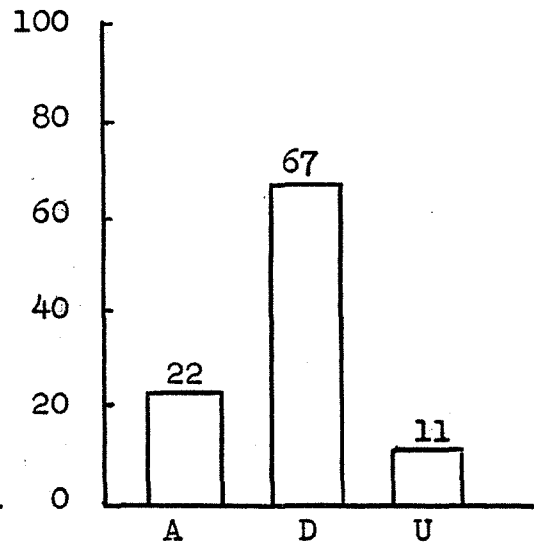
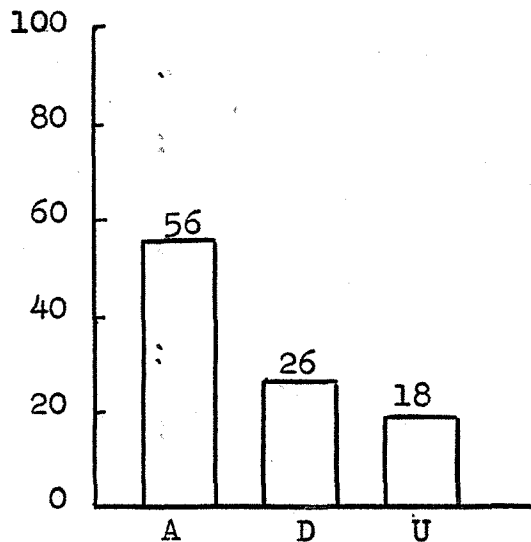


8. Missionaries cannot and should not cooperate with native non-Christian religions.



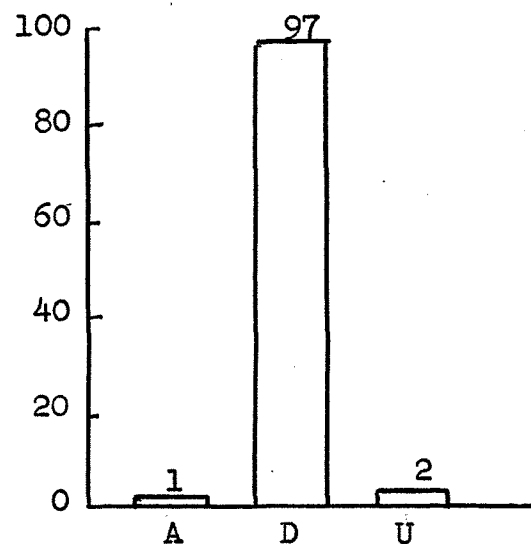
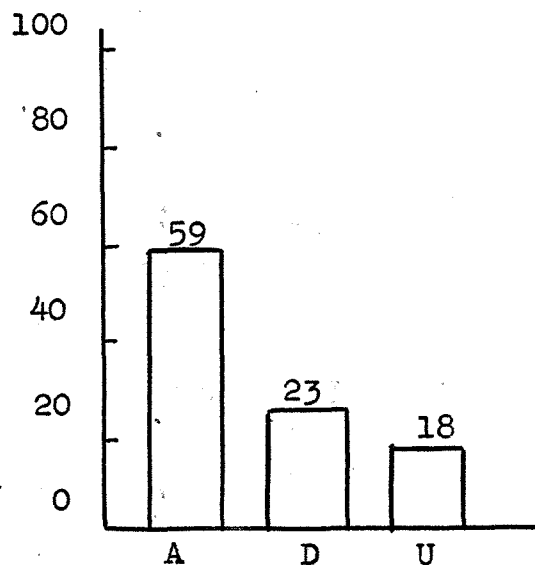
9. The chief contribution of missionaries has been their educational and humanitarian work.

10. Schools and hospitals are valuable primarily as missionary "bait" to assist in winning men to Christianity.

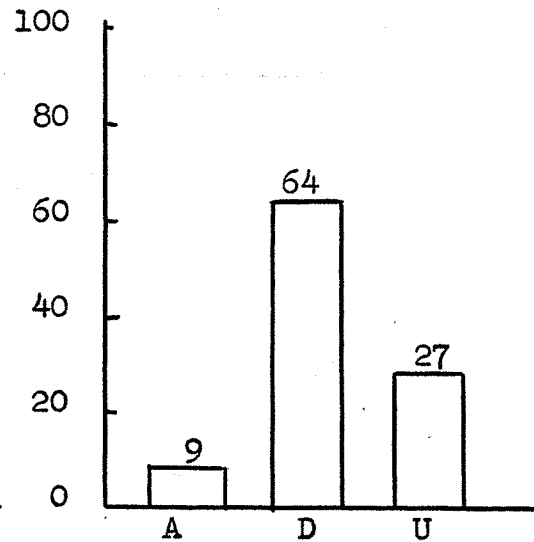
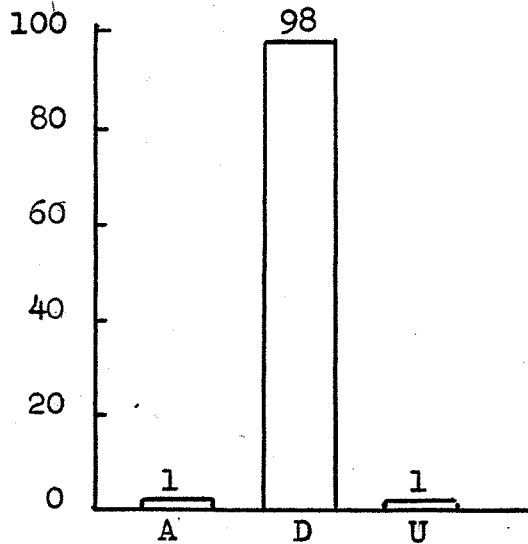


11. Different denominations should not send missionaries to the same locality, but should cooperate under union agencies.

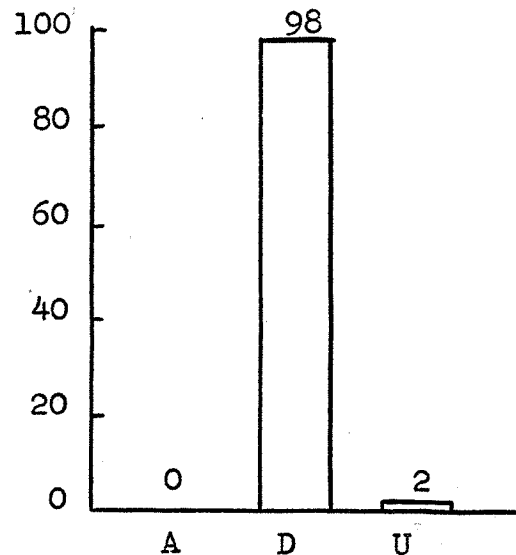
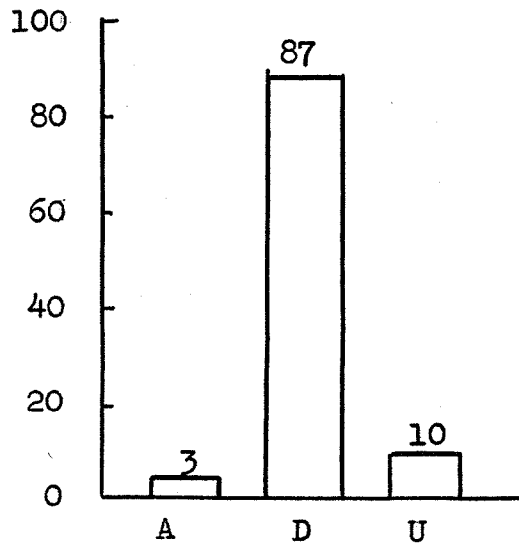
12. Missionaries are a source of conflict; therefore they should be withdrawn in the interest of world peace.



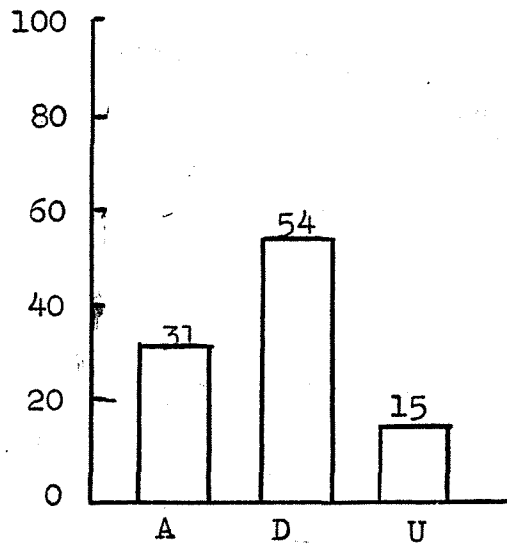
13. It will be impossible to develop leaders out of black, brown and yellow Christians.
14. Missions are so linked with western economics and politics as to be the ally of western imperialism.



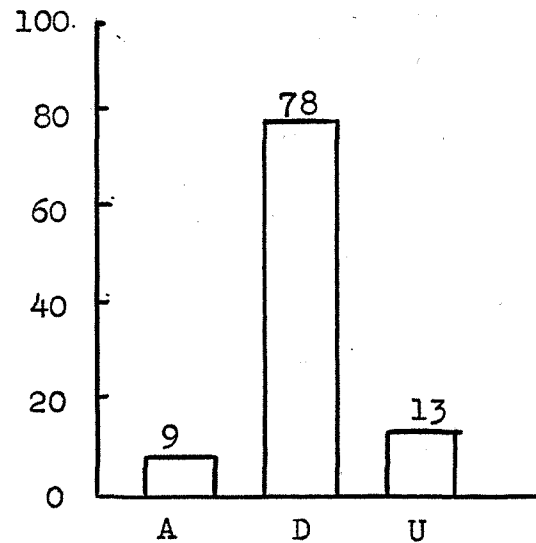
15. Most missionaries are "moss-backs" who would have failed had they lived in America.
16. God could make Christians of all men if he so desired. There is no use, therefore, in our working at it.



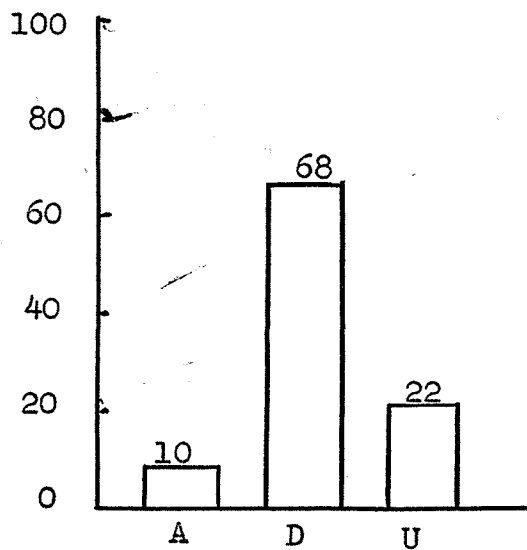
18. One could be an effective missionary irrespective of his belief concerning the deity of Christ.



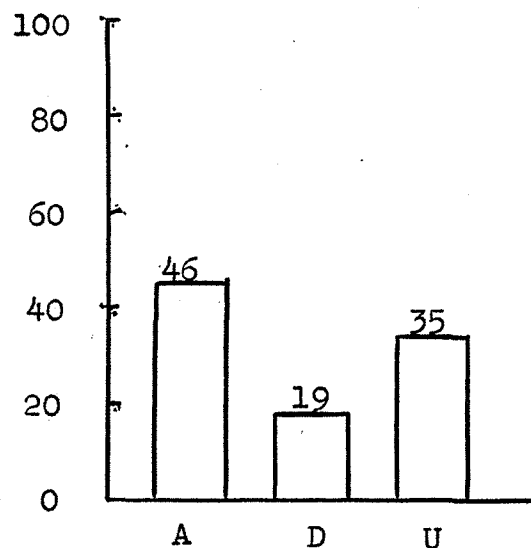
19. It is correct to refer to American soldiers as Christian missionaries.



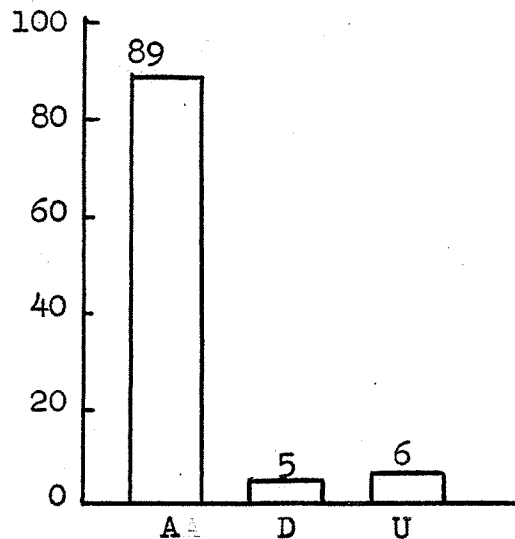
21. A missionary would be justified in compromising his faith if thereby his life could be spared and his work continued.



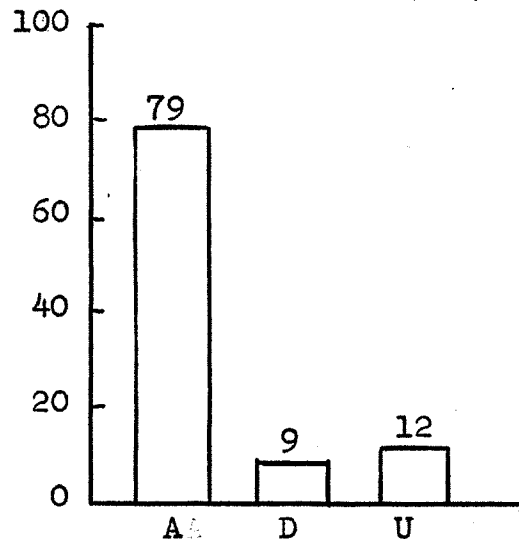
22. Cooperation is more common in the in the church abroad than at home.



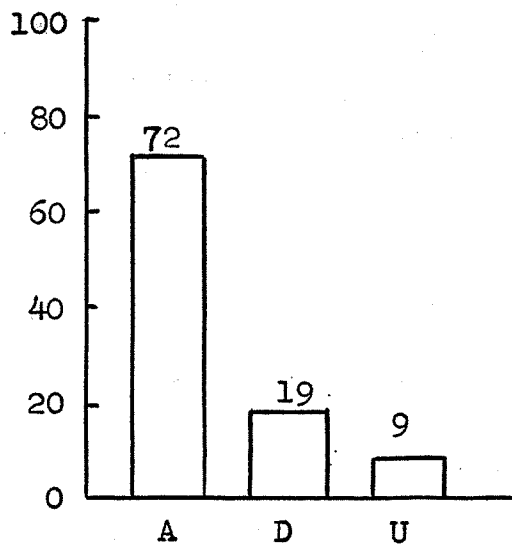
23. The spreading of the truth concerning Christ is as imperative as that concerning medicine, technology, and education.



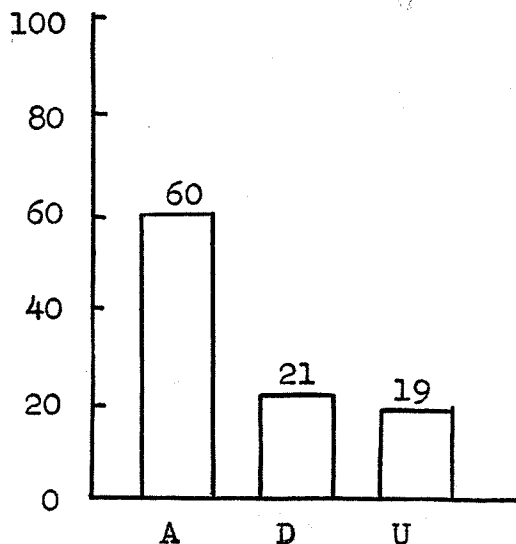
24. Missions are essential in the world if peace is to be maintained.



25. Maturity, technical skill, and experience are requisites for effective missionary service.



26. Failure to achieve racial democracy in America hampers the work of missionaries in Asia and Africa.



2. The Graphs (pages 19 - 24).
3. The Significance of the Answers to the Objective Statements

From the answers to Statements 1, "The primary purpose of missions is to lead men to Christ," and 23, "The spreading of the truth concerning Christ is as imperative as that concerning medicine, technology and education," it appears that most students (80% and 90%) believe that Christ should be the center of all missionary efforts. It is surprising to note then the answers to Statement 9, "The chief contribution of missionaries has been their educational and humanitarian work." Approximately fifty percent of the students believed that the chief contribution of missions has been educational and humanitarian. This question was meant to exclude religious teaching, hence contradicting questions 1 and 23. The at least thirty percent of the students who agreed with 1 and also with 9 appear to have been thinking inconsistently. It may be that to them educational and humanitarian work include the religious teaching; it is true that Christ cannot be separated from these. Thus they could agree with both 1 and 9. If this is true, the fault lies in the wording of Statement 9.

Another significant result is found in Statement 2, "Christians should 'clean house' at home before going abroad." The A's and the D's were about equally divided

(43% and 42%). Nearly one half of the students felt that the Church has no right to embark on a world mission until there is unity, lack of hypocrisy, and real Christianity at home. The fact that "a live church is a missionary church" has not been made real to them, apparently. One wonders what might be the result to the world and to the home churches if all missionaries were called back to "clean house"! At least it indicates a realization on the part of college students of the need of some improvements in our home churches. Of the forty-two percent who disagreed with this statement, many thought it should read, "Christians should 'clean house' at home while at the same time going abroad."

In Statement 3, twenty-six percent of the students disagreed or were uncertain, still needing to be convinced of the universality of the gospel. It was gratifying to find that seventy-four percent of the students agreed that "Christianity is appropriate for all peoples of all races and cultures and states of civilization."

The fact that thirty-one percent of the students agreed with Statement 5, "World religion will ultimately be a synthesis of all faiths," shows either that they did not understand that a synthesis of all faiths could not be Christian, or that Christianity to this one-third of the total group is not the one true faith, the complete revelation of God. There is a high degree of uncertainty as to

this statement (28%), indicating that students either did not understand the statement, or that they were hesitant to make predictions.

The answers to Statement 6, "Missions are a failure as evidenced by their inability to prevent the present world war," and Statement 12, "Missions are a source of conflict; therefore they should be withdrawn in the interest of world peace," indicate that the students were almost unanimously agreed that missions are a necessity, and are not in any way responsible for the war. Ninety-four percent disagreed with Statement 6, and ninety-seven percent disagreed with Statement 12. The answers to Statement 24, "Missions are essential in the world if peace is to be maintained," (79% agreed) indicate the same thing, although students were not as generally agreed with this positive statement of the problem.

The fact that eighty-nine percent of the students believed that Protestants should work in Latin America shows that the Roman Catholic opposition and propaganda against Protestant missions in Latin America has not effectively changed the views of college students. The great majority of students realized the great need in Latin America for Protestant Christianity at this time.

In Statement 10, "Schools and hospitals are valuable primarily as missionary 'bait' to assist in winning men to Christianity," many students, even those who agreed,

objected to the word "bait," stating that it was a crude statement of the fact. The majority of students agreed with Statement 11, "Different denominations should not send missionaries to the same locality, but should cooperate under union agencies," indicating a desire for ecumenicity in the world Church.

The almost unanimous disagreement with Statement 13, "It will be impossible to develop leaders out of black, brown and yellow Christians," indicated an intelligent lack of race prejudice among students. Many cited examples of Christians of other races than the white race who have already become leaders in the Christian Church.

Although sixty-seven percent of the students disagreed with Statement 14, "Missions are so linked with western economics and politics as to be the ally of western imperialism," the fact that over one-fourth of them were uncertain, and nine percent in agreement indicates that there has not been enough of a clear cut distinction made between the American Church and State as they have been both represented abroad. At least it has been so represented to students.

The old picture of a "queer" missionary seem to be gone from the minds of most Christian students, as eighty-seven percent disagreed with Statement 15, "Most missionaries are 'moss-backs' who would have failed had they lived in America." This is probably due to the

visiting and speaking of up-to-date and intelligent missionaries on campuses.

Apparently the idea of the necessity of the use of man's free will in choosing Christianity is agreed upon unanimously, according to the results of Statement 16, "God could make Christians of all men if he so desired. There is no use, therefore, in our working at it." Ninety-eight percent of the students disagreed with this statement; two percent were uncertain.

In Statement 18, "One could be an effective missionary irrespective of his belief concerning the deity of Christ," the majority of students (54%) believed that one's conception of Christ makes a difference in one's missionary work, but that majority was very slight. Several of the thirty-one percent who agreed that this would not change one's effectiveness qualified their statement by referring to medical missionaries, teachers, etc.

Several students violently disagreed with Statement 19, "It is correct to refer to American soldiers as Christian missionaries," underlining the "D" and placing exclamation points beside it, while others agreed that some Christian soldiers are doing the job of spreading Christian truths by example, if not by preaching.

The high degree of uncertainty as to Statement 21 was due to the word "compromising." The statement is, "A missionary would be justified in compromising his

faith if thereby his life could be spared and his work continued." Several students mentioned that this would depend on the particular situation. The uncertainty in Statement 22, "Cooperation is more common in the church abroad than at home," (35%) shows that little is known about the actual relationships of churches in other lands to each other. The fact that forty-six percent agreed shows that there is at least a knowledge of non-cooperation at home.

The majority of agreement (72%) with Statement 25, "Maturity, technical skill, and experience are requisites for effective missionary service," indicates a realization of the magnitude of the missionary's task. Several said that this might be gained on the mission field, and that the service then would be effective. One student mentioned, however, in disagreement with the statement, "They've got to begin some time!"

Sixty percent of the students agreed with Statement 26: "Failure to achieve racial democracy in America hampers the work of missionaries in Asia and Africa." This shows a realization of the fact of racial discrimination at home, but the forty percent disagreed and uncertain indicate a lack of knowledge of the attitudes of nationals toward missions. Several said, "I should think this would be true, though I have no information about it."

The statements receiving the highest percentage of agreement were Statements 1 (82%) and 23 (89%). These

were concerned with the bringing of Christ to those who do not know Him, and most students believed this to be the main role of missions. Those statements receiving the highest percentage of disagreement were Statements 6 (94%), 7 (89%), 12 (97%), 13 and 16 (98%). These statements might be considered the most obviously false; their wording may have helped determine the answers. Those statements about which there was greatest uncertainty were Statements 5, 14 and 22 -- all of them factual statements necessitating information of actual conditions which students did not have. On the whole, the answers showed a friendly and positive attitude toward the world mission of the Church.

4. Comments of Students

Seventeen percent of the six hundred and one students commented on the objective questions. Some of these have been mentioned in discussing the statements, but a closer look at the comments of students on several questions will add to our knowledge of their opinions. The comments listed below are about the statement whose number comes before the comment. They are quotations taken from the questionnaires returned by the students.

2. "We must clean house at home but those in foreign countries should not have to wait while we are doing so."
3. "With deep consideration and understanding of their cultures -- and an interpretation of Christianity which can be meaningful in terms of their own experience and thought."

4. "There is a definite need for our missionaries in a young mission church. However, when the churches prove themselves capable of self-leadership they should be left to themselves, for they will grow better under native leadership."
5. "If one believes that Christianity is the only complete revelation of God .. then we cannot believe in a synthesis of all religions in which the unique character of Christianity would be lost in the mixture."
8. "Missionaries can cooperate with native non-Christian religions and should do so when possible, but should do this as a means to increase their influence and to gain a foothold to present their uncompromised doctrines." "Should not compromise, but can work together in some things."
9. "As far as a social historian goes, yes, but of far more importance is the lives that are brought to Christ." "You cannot separate these from leading men to Christ."
10. "They are symbols of Christian service." "They are Christianity."
13. "If that were so, then the same would apply to white Christians." "They can be leaders without being Christians." "Color has nothing to do with it. Each individual has his own potentialities."
18. "One might be effective in humanitarian work, but if Christ were only considered to be a man, people of other religions would not understand the radical difference between their religion and Christianity, and the real superiority of the latter."
21. "This cannot apply to all situations; not if by compromising he reduces the effects of his work." "One should never contradict a faith by words." "He that saveth his life shall lose it."
23. "Soap, then salvation!" "Who knows the 'truth' concerning Christ?" "They should not be separated." "These should be stepping stones."
24. "There could be peace without missionaries." "No permanent peace will be attained and maintained until Christ returns for his earthly reign."
25. "Physical and spiritual maturity." "Ordinarily, yes; occasionally children may do effective work,

but only in incidents, not continually."

D. The Discussion Questions

1. Current Interest

"In your experience, how great is the current interest on and off campus, toward the world mission of the church? High Low How do you account for this degree of interest?"

Thirty-one percent of the six hundred and one students thought that the current interest in the world mission of the church is high; six percent thought it to be about medium, and fifty percent thought it low. Thirteen percent did not know.

Those who thought the interest high gave the following reasons:

1. The Christian and missionary emphasis on that campus.
2. The visits of outstanding missionary speakers.
3. The rise in interest in religion generally, due to the war.
4. Realization and report of soldiers in Pacific as to the good work of missionaries.
5. Desire for world unity.

Those who thought the interest low gave these reasons:

1. Main concern of people now is to win the war.
2. Indifference, complacency.
3. Selfishness.
4. Ignorance -- no missionary publicity or education.

5. Failure of the churches to bring missionaries before people.

2. Outstanding Missionary

"Name an outstanding living missionary."

E. Stanley Jones gained the highest number of votes as an outstanding living missionary. Twenty-eight percent of the students mentioned his name. Other missionaries to receive mention several times were:

| | |
|---------------------|----|
| Dr. Gordon Seagrave | 25 |
| Albert Schweitzer | 15 |
| Kagawa | 13 |
| Sam Higgenbottom | 8 |
| Walter Judd | 8 |

Two students mentioned David Livingston! Madam Chiang Kai Shek received four votes. Thirty-one percent of the students were unable to mention any outstanding living missionary. One hundred and twelve other missionaries were named between one and four times each.

3. Number of Missionaries and Countries (Questions 17 and 20)

Although questions 17 and 20 are not properly termed discussion questions, the nature of their answers made the same type of tabulation as the other objective statements impossible, therefore, their results are recorded here.

17. "The approximate number of North American missionaries working abroad before the war was: 500,

1,000, 10,000, 100,000.

| NUMBER OF MISSIONARIES | STUDENTS |
|------------------------|----------------------------------|
| 500 | 3% believed this true |
| 1,000 | 18% " " " |
| * 10,000 | * 43% " " " |
| 100,000 | 7% " " " |
| ? | 29% ("I have no idea whatever!") |

The starred number, 10,000, was correct. The answer receiving the largest checks was the correct one although less than half of the total made the selection. The next highest percentage came from the "I don't know's." This was also true of the other informational objective statements; the uncertainties were in the realm of factual knowledge about actual conditions on the mission fields.

20. "Christian missions are at work in 25, 95, 500 countries"

| NUMBER OF COUNTRIES | STUDENTS |
|---------------------|------------------------|
| 25 | 15% believed this true |
| * 95 | * 44% " " " |
| 500 | 13% " " " |
| ? | 28% |

Most of those who omitted question 20 were the same who omitted question 17. The same comment might be made here as in 17; the highest percentages, a little less than half, were correct; over one-fourth had no idea, and the other one-fourth were wrong.

4. The Central Truth of Christianity

"The central truth of Christianity is: (circle one, or add your own) 1. Loving my neighbor 2. Salvation by faith in Christ 3. Obedience to the Golden Rule 4. Fatherhood of God and Brotherhood of Man 5. _____."

The following results were found here:

| CENTRAL TRUTH | STUDENTS |
|---|---------------------------|
| 1. Loving my neighbor | 5% believed this central |
| 2. Salvation by faith in Christ | 33% believed this central |
| 3. Obedience to Golden Rule | 3% " |
| 4. Fatherhood of God, and Brotherhood of Man | 46% " |
| 5. Combination of #2 and #4 | 3% " |
| 6. Combination of others | 2% " |
| 7. Added own truth | 6% " |
| 8. ? | 2% |

Of the six percent who thought of other central truths, the following answers are typical:

1. John 3:16
2. "Love to God and man and acting accordingly"
3. "Live and help live, guided by Christian principles"
4. Ten Commandments
5. "Leading a 4-square life as Christ did (Lk. 2:52)"
6. "Striving to do justly, love mercy and walk humbly with thy God"
7. "God is love."

The fact that forty-six percent of the students, nearly one-half, believed the central truth of Christianity to be

the Fatherhood of God and the Brotherhood of Man, shows the effect of contemporary religious literature and thought upon the minds of students. The statement to receive the next highest percentage of votes (33%) was #2, Salvation by Faith in Christ. This has been held to be the central truth by theologians of the historic Christian Church, and the other statement a secondary truth. The students have reversed these in importance.

5. The World Mission of the Church

"To me the world mission of the Church really is:"

The nature of this question made it difficult to organize the answers and tabulate them, but in general terms, although stated in various ways by students, the following nine types of answers were given:

| | STUDENTS |
|---|----------|
| 1. Unanswered | 24% |
| 2. Salvation of souls, winning men for Christ | 19% |
| 3. Spreading the gospel, obeying Great Commission | 7% |
| 4. Spreading Christianity | 1% |
| 5. Bringing men to God | 3% |
| 6. Spreading brotherhood, peace, racial unity | 21% |
| 7. Bringing about a better way of life, Christian principles, teachings of Jesus, raising standards of living | 16% |
| 8. A great institution | 5% |
| 9. Others | 4% |

Among the "others" were three people who thought missions unnecessary, one percent who thought the Church's mission is to set a good example, and one percent who thought we should not seek to spread Christianity as such.

About one-fourth of the students apparently had no clear cut idea as to what the world mission of the Church really is. A little under one-third stated in various ways that it meant the spreading of the Christian faith, with all its implications, while a little over one-third felt that it meant spreading the implications (principles) without actually spreading the theological doctrines.

E. Summary

The entire group of questionnaires has been studied in the foregoing pages, with a discussion of the answers to the personal questions, the objective statements and the discussion questions. Conclusions will be saved until Chapter V. Chapter IV will concern itself with the cross-tabulations, comparative studies of special groups of questionnaires.

CHAPTER IV
THE CROSS-TABULATIONS

CHAPTER IV

THE CROSS-TABULATIONS

A. Introduction

The general views of many types of Protestant Christian college students of the world mission of the church have been discussed in Chapter II. In order more fully to determine the opinions of some of the different types of students, four separate studies will be made, dividing the students into four classifications, and making comparisons within those classifications. The classifications are:

1. Comparison of answers of students in Church, State and Private Schools.
2. Comparison of answers of students in two special Church Schools (Hood College and Denison University) with the other Church Schools.
3. Special study of fifty-one questionnaires sent to individual Student Volunteer Movement representatives on fifty-one campuses.
4. Comparison of answers of students active in campus Christian work with those inactive.

This approach will reveal whether or not there are any significant differences of opinion with these groups.

B. Comparison of Answers of Students
in Church, State
and Private Schools

1. Introduction

Forty-one colleges were represented in these three groups, excluding Hood College, Denison University and the fifty-one colleges represented by Student Volunteer Movement representatives. Of these, sixteen were Church affiliated schools, deriving their main support from some Protestant denomination, fourteen were Private schools, privately endowed, and eleven were State supported schools. The following schools were represented:

Church Schools (16)

| | |
|----------------------|-------------------------|
| Midland College | Emory and Henry College |
| Lenoir Rhyne College | Whitworth College |
| Bethel College | Warren Wilson College |
| Brothers College | Cedarville College |
| Greenville College | Huntington College |
| Wilson College | American University |
| Muskingum College | McPherson College |
| Sterling College | Willamette University |

State Schools (11)

| | |
|--------------------------------|----------------------------------|
| Arkansas University | San Diego State Teachers College |
| Mankato State Teachers College | Oregon State College |
| Ball State Teachers College | Pasadena Junior College |

| | |
|---|----------------------------|
| University of California at Los Angeles | University of Pennsylvania |
| University of Illinois | University of Texas |
| | Iowa State College |

Private Schools (14)

| | |
|---------------------------|------------------------------|
| Berea College | Temple University |
| Carleton College | Westmont College |
| Monticello Junior College | Grove City College |
| Wellesley College | Lincoln University |
| Vassar College | Asbury College |
| Northwestern University | Taylor University |
| Smith College | George Washington University |

There were one hundred and fifty replies from Church Schools, one hundred and seventy from Private Schools and one hundred and fourteen from State Schools. These numbers exclude Hood College, Denison University and the questionnaires of special Student Volunteer Movement representatives. This makes a total of four hundred and thirty-four questionnaires to be studied in this section.

2. The Personal Questions

a. Church Membership

Three percent of the Church School students, four percent of the State School students, eight percent of the Private School students were members of no church,

making an average of five percent of the students belonging to no church. The largest number of non-church members were attending Private Schools.

Twenty-one denominations were represented by the students of the Church Schools. Twelve denominations were represented by the State Schools, and fifteen denominations were represented by the Private Schools. The major denominations represented and the percentage of students belonging to each, from the three types of schools are shown in the table below.

| | CHURCH | STATE | PRIVATE |
|---------------------|--------|-------|---------|
| Methodist | 25% | 43% | 26% |
| Presbyterian | 16% | 23% | 21% |
| United Presbyterian | 11% | | |
| Baptist | 9% | 4% | 9% |
| Lutheran | 9% | 10% | |
| Episcopal | | 4% | 12% |
| Congregational | | | 9% |
| Mennonite | 7% | | |
| Christian | 4% | | |
| Friends | 4% | | |

According to this table the preponderant number of students are members of Methodist (30%) and Presbyterian (20%) Churches, the other fifty percent being divided among several other denominations.

b. Church Attendance

The following table shows the average church

attendance records of students from the three types of schools. The starred percentages are the highest.

| TIMES AT CHURCH IN TWO MONTHS | CHURCH | STATE | PRIVATE |
|----------------------------------|--------|-------|---------|
| 0 | 9% | 4% | 3% |
| 2 | 3% | 3% | 7% |
| 4 | 5% | 11% | 7% |
| 6 | 11% | 11% | 14% |
| 8 | 30%* | 28%* | 34%* |
| 10 | 27%* | 35%* | 28%* |
| over 10 | 17% | 5% | 7% |
| Average times: | 14 | 9 | 13 |

Within these three groups we find a high average of church attendance. The majority of the students (about one-third) attended between eight and ten times in two months (approximately once each Sunday). The Church School average is highest, as might be expected. However, it is interesting to note that the highest percentage of non-church-goers is also from the Church School group.

c. Student Christian Group Memberships (and Officers)

| STUDENT GROUP | CHURCH | STATE | PRIVATE |
|---|----------|----------|----------|
| YWCA, YMCA and Student Christian Associations | 76 (25)* | 66 (27)* | 78 (28)* |
| Student Volunteer Movement | 6 (2) | 2 | 17 (7) |
| Inter-Varsity Christian Fellowship | 4 (2) | | 7 (2) |
| Christian Endeavour | 13 (7) | 1 (1) | 5 (2) |

| | | | |
|-----------------------|----------|----------|----------|
| Denominational | 45 (24)* | 62 (10)* | 28 (16)* |
| Special College Group | 8 (2) | 2 | 21 (12) |
| None | 26 | 14 | 52 |

Here again the preponderant number of students belonged to the "Y" and SCA and to Denominational groups. Of the former, the majority are from Private Schools (78), and of the latter, the majority are from State Schools (62). Many belonged to both of these groups, or to one of them plus one other organization. The largest number of those belonging to none was from the Private School group, (52). The officers totaled about one-third the number of members in most groups. There were more belonging to the special college groups from Private Schools (21) than from the other two. It is interesting to note that none of the State college students belonged to the IVCF, an organization found most frequently in state colleges and universities.

d. Close Friends and Relatives

| | CHURCH | STATE | PRIVATE |
|--------------|--------|-------|---------|
| Friends | 44% | 29% | 41% |
| Relatives -- | | | |
| Father | 10% | 7% | 8% |
| Other | 31% | 26% | 12% |

The highest percentage of students with missionaries as close friends came from the Church School group, as might be expected. A little less than half (44%) of

those students counted missionaries among their friends..

Ten percent of the students from Church Schools were the children of ministers. These ranked highest in having other relatives, such as cousins, uncles, etc., in professional Christian work (31%). It is significant that twenty-six percent of the students from State Schools had other relatives in professional Christian work, while there were less than half that number (12%) from students in Private Schools.

3. The Objective Statements

a. Explanation of Graphs

In all of these cross tabulations, eight representative statements were chosen from which to record results. These were Statements 1, 2, 5, 9, 18, 21, 23 and 25. They were chosen because they each represent a different phase of the world mission of the Church. Also, there was less uniformity of answers in these questions; they seemed to be the most controversial. Others were omitted for various other reasons; the questions were ambiguous to many students and there was too much uncertainty as to some of them to make them valid.

The results of these eight statements are shown on pages 47 - 50, in graph form. These differ slightly from the answers to the personal and discussion questions in these three groups, in that the Church Schools represented on the graphs include Hood College and Denison

University, and all three of them include the SVM student answers.

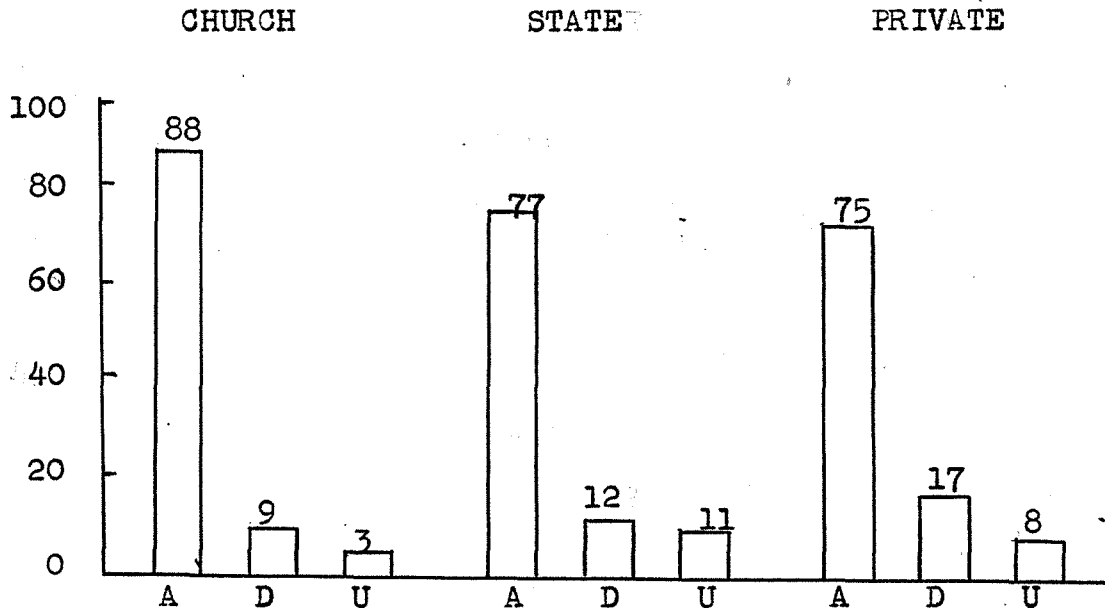
b. Graphs (pages 47-50)

c. Significance of Answers to Objective Statements

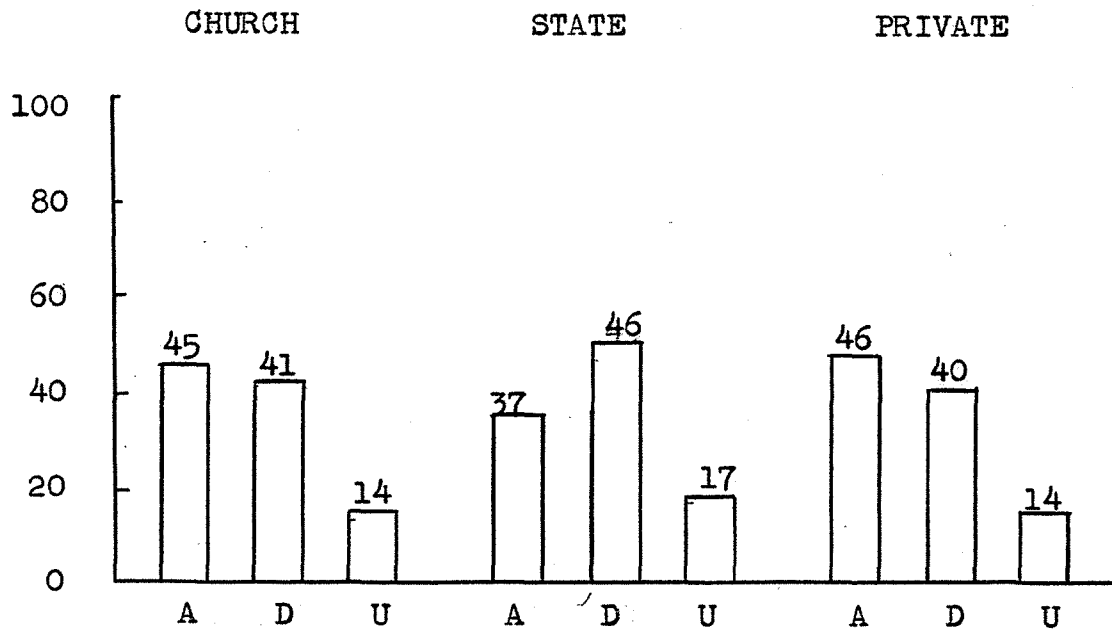
In Statement 1, there is general agreement that the primary purpose of missions is to lead men to Christ. Students from Private Schools are less in agreement than the other two, but the range of difference of opinion is only 13%. All three were almost equally divided between disagreement and agreement with Statement 2 ("Christians should 'clean house' at home before going abroad.") The Church School and Private School answers were almost the same, but in the State group, the disagreed's were in the majority by nine percent. Apparently students in these schools either see the need of missions work abroad now, or else they are less aware of the faults of the church at home.

On Statement 5, the Church and Private Schools again were in rather close agreement, the majority believing that world religion will be ultimately not a synthesis of all faiths. Here the State college students, who took the more sensible view in Statement 2, believe by a wide majority that world religion ultimately will be a synthesis of all faiths. It must be taken into account, however, that thirty-two percent of the State students were uncertain. In fact, over one-fourth of the students in all three groups were uncertain about this

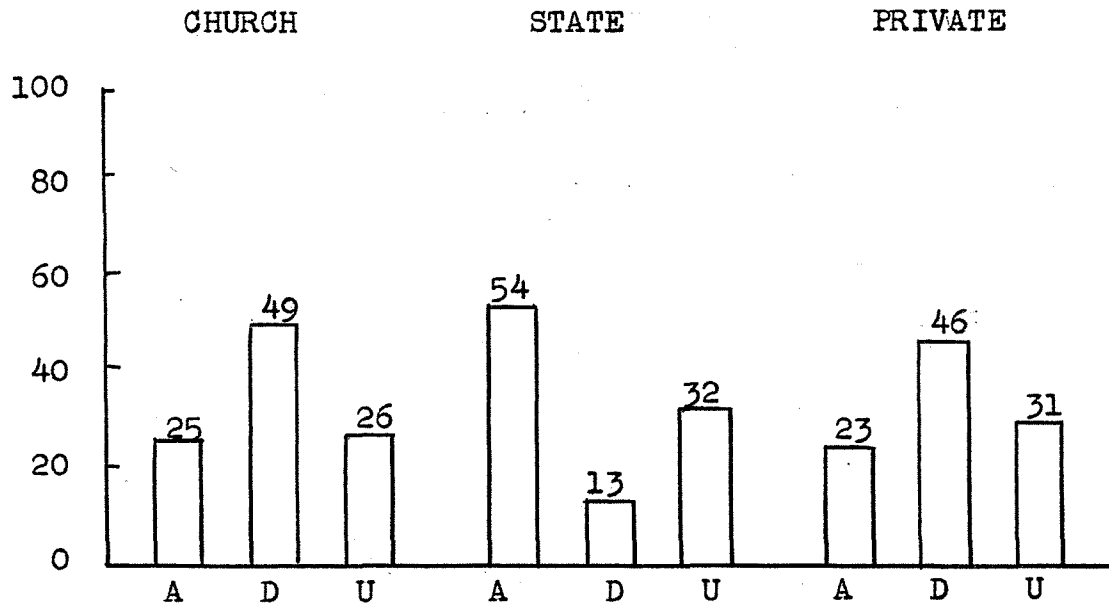
1. The primary purpose of missions is to lead men to Christ.



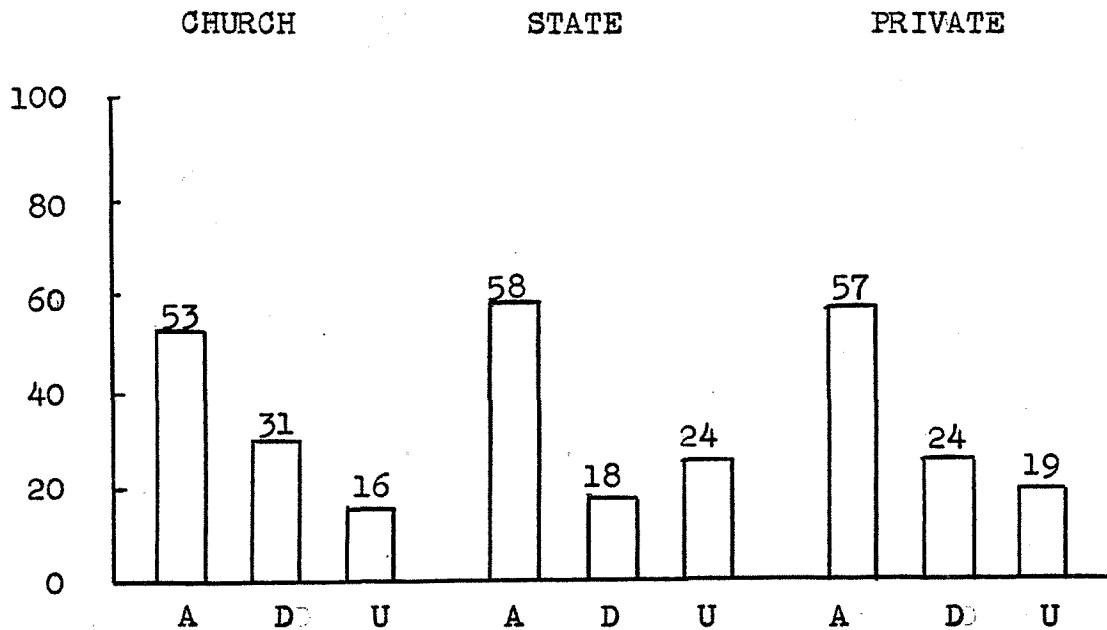
2. Christians should "clean house" at home before going abroad.



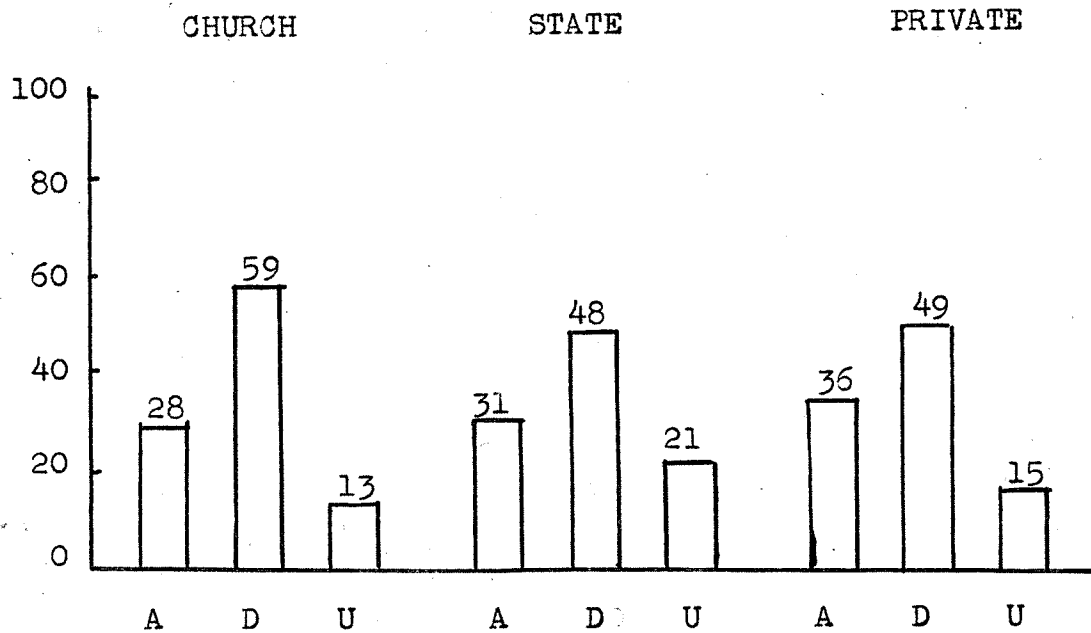
5. World religion will ultimately be a synthesis of all faiths.



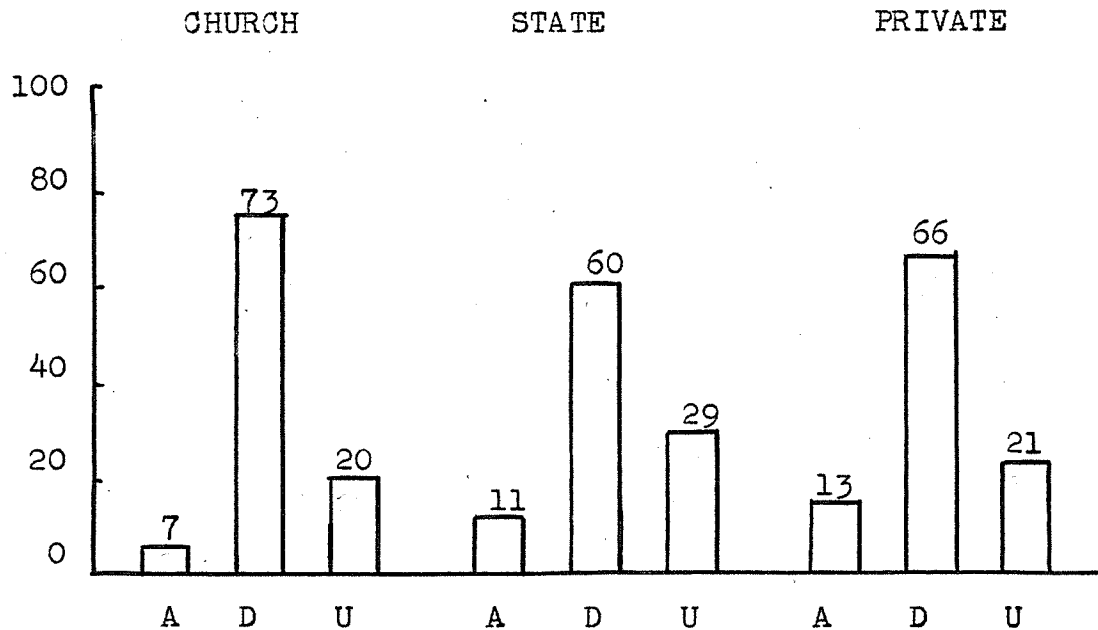
9. The chief contribution of missionaries has been their educational and humanitarian work.



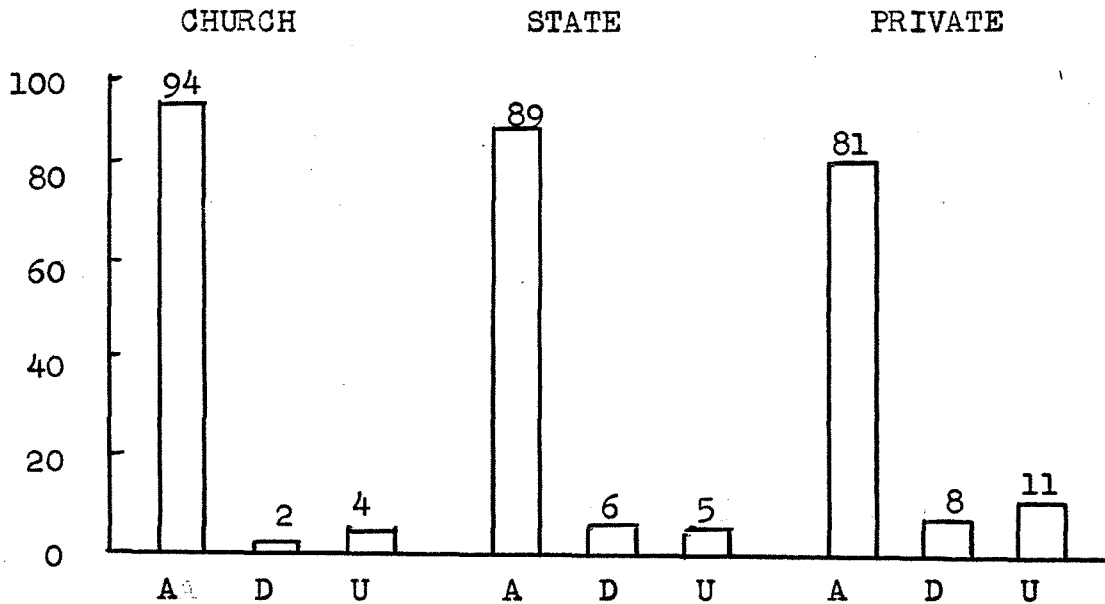
18. One could be an effective missionary irrespective of his belief concerning the deity of Christ.



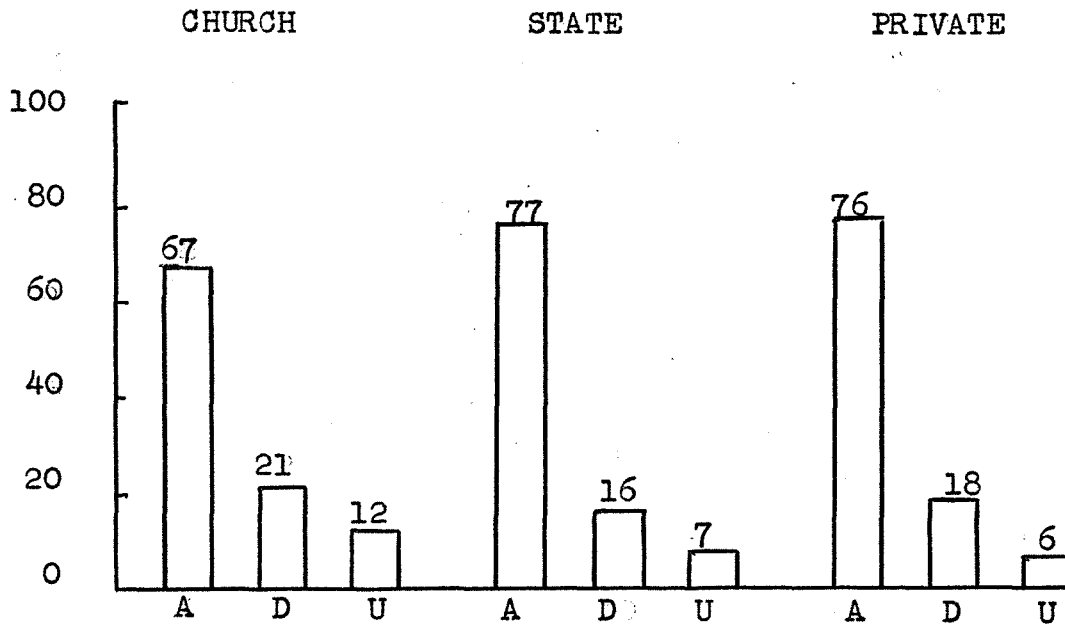
21. A missionary would be justified in compromising his faith if thereby his life could be spared and his work continued.



23. The spreading of the truth concerning Christ is as imperative as that concerning medicine, technology, and education.



25. Maturity, technical skill, and experience are requisites for effective missionary service.



statement.

Over fifty percent of all three groups of students agreed with Statement 9. This, as with the total six hundred and one students answers, seems to contradict the approximately eighty percent agreement with Statement 1. The approximately thirty percent who agreed with both 1 and 9 apparently felt that there was no discrepancy between the two, or else they were not thinking very consistently.

The Church School students had the highest percentage of disagreement with Statement 18 (59%). The others were close, however. Those most in agreement with this statement were from the Private School group (36%).

Students were fairly well agreed that a missionary should not compromise his faith (Statement 21). The Church group was most in disagreement with the statement as given in the questionnaire. Many State college students were puzzled over what the compromise would involve, and therefore twenty-nine percent were uncertain. About three-fourths of the Church group disagreed, and about two-thirds of the Private group disagreed.

Students almost unanimously agreed with Statement 23. The Church group was the highest (94%) and the Private group the lowest (81%). Several of the eleven percent uncertain in the Private group asked, "What is the truth concerning Christ?"

There was about three-fourth agreement as to Statement 25. The Church School students were the best able to realize that these things may not necessarily be requisites. Several changed the word "requisites" to "helpful, but not essential."

4. The Discussion Questions

a. Current Interest

"In your experience, how great is the current interest on and off campus, toward the world mission of the Church? High Low How do you account for this degree of interest?"

| DEGREE OF INTEREST | CHURCH | STATE | PRIVATE |
|--------------------|--------|-------|---------|
| High | 48% | 20% | 25% |
| Medium | 10% | 8% | 2% |
| Low | 28% | 56% | 57% |
| ? | 14% | 16% | 16% |

Here, as in the total group, the majority of the students believed current interest in the world mission of the church to be low. This is especially true of students in State and Private Schools (over fifty percent in both considered it low). However, the majority of students in Church Schools believed it to be high, probably indicating more of a missionary emphasis on those campuses. Many students remarked about missionary visitors to their campuses, and several mentioned that returned missionaries were serving on their faculties.

Some of the reasons given for high interest follow: ✓

- Church:
1. War; armed forces in many lands; internationalism.
 2. Missionary emphasis in that campus.
 3. General rise in interest in religion, due to war.
 4. "Natural tendency of the adolescent."

- State:
1. Heightened social consciousness.
 2. Discussion groups and forums
 3. "The apparent craving and request for religious material and instruction, probably because of the present war."

- Private:
1. Foreign students on campus
 2. Desire for unity of mankind

The Church School students most often mentioned a campus missionary emphasis as the reason for a high degree of interest. The State and Private School students most often mentioned a heightened social and international consciousness.

Some of the reasons given for low interest follow. (These quotations are from individuals, and do not necessarily represent the ideas of the group.)

- Church:
1. "Lack of faith, on the part of many, in the fact that Christianity, if applied, will guarantee world peace. They call themselves 'realists' and 'idealists,' but they are really pessimists and defeatists."
 2. "Many seemed surprised when I mention that I may be a missionary. It seems to be a hazy and romantic vocation to many Christians and foolishness to the ordinary person. There is a lack of true Christianity in many churches which causes this."

- State: 1. "Multiplicity of small academic and social details."
2. "I don't think that most people, or most students, see the connection between missions and the mess we're in."

Private: 1. "Sounds old-fashioned."

2. "The church has not kept pace with contemporary affairs."

All three groups mentioned ignorance, lack of publicity on the part of the Church, selfishness and complacency as major reasons for lack of interest.

b. Outstanding Missionary

"Name an outstanding living missionary."

| MISSIONARY NAMED | CHURCH | STATE | PRIVATE |
|-------------------|--------|-------|---------|
| E. Stanley Jones | 43% | 42% | 17% |
| Albert Schweitzer | 1% | 2% | 5% |
| Frank Laubach | 2% | 3% | 3% |
| Walter Judd | | | 3% |
| J.R. Mott | | | 2% |
| Kate Hall | 3% | | |
| John Wengatz | | | 2% |
| Sam Higgenbottom | | 3% | 2% |
| Kagawa | 2% | 3% | 1% |

Of the Church college students, eighteen percent omitted this question. Thirty-eight other missionaries were mentioned from one to three times. Of the State college students, twenty-eight percent omitted the question (18 other missionaries mentioned one to three times).

Of the Private School students, thirty-eight percent omitted this question. Thirty-four other missionaries were mentioned by them from one to three times.

c. Questions 17 and 20

17: "The approximate number of North American missionaries working abroad before the war was: 500, 1,000, 10,000, 100,000."

(The starred number is the correct answer.)

| NUMBER OF MISSIONARIES | CHURCH | STATE | PRIVATE |
|------------------------|--------|-------|---------|
| 500 | 36% | 4% | 4% |
| 1,000 | 18% | 18% | 16% |
| 10,000* | 49%* | 50%* | 33%* |
| 100,000 | 6% | 8% | 6% |
| ? | 24% | 20% | 41% |

In each case, a rather high percentage were unable to answer this question, especially in the Private School group. However, among those who did answer it, the majority of the students were correct in answering ten thousand. The State college students had the highest percentage of correct answers.

20: "Christian missions are at work in 25, 95, 500 countries."

| NUMBER OF COUNTRIES | CHURCH | STATE | PRIVATE |
|---------------------|--------|-------|---------|
| 25 | 9% | 15% | 14% |
| 95* | 54%* | 50%* | 35%* |
| 500 | 11% | 15% | 14% |
| ? | 26% | 20% | 37% |

The same comments may be made here as were made

concerning Question 17. The Private Schools had the lowest number of correct answers and the highest number of omissions. The Church School students had the highest number of correct answers, and the State School students had the lowest number of omissions.

d. Question 27

"The central truth of Christianity is: (circle one, or add your own) 1. Loving my neighbor 2. Salvation by faith in Christ 3. Obedience to the Golden Rule 4. The Fatherhood of God and the Brotherhood of man 5. _____."

| CENTRAL TRUTH | CHURCH | STATE | PRIVATE |
|--|--------|-------|---------|
| 1. Loving my neighbor | 2% | 5% | 7% |
| 2. Salvation by faith in Christ | 54% | 25% | 34% |
| 3. Obedience to the Golden Rule | | 2% | 4% |
| 4. Fatherhood of God, Brotherhood of man | 33% | 55% | 41% |
| 2. and 4. combined | 3% | 3% | 2% |
| 1. and 4. combined | 1% | 2% | 1% |
| 5. (Added own) | 4% | 5% | 4% |
| 6. Omitted question | 1% | 1% | 4% |

The largest percentage of answers gave numbers two and four as the central truth of Christianity. By the Church School students, number 2 was rated higher than number 4. In the State and Private Schools, the reverse was true.

From those who added definitions of their own, the following answers have been selected:

- Church: 1. Loving Christ
 2. John 3:16
 3. The Ten Commandments
 4. "Take up the cross (duty) and follow Jesus"

- State: 1. Faith in God
 2. Love God, fellow man, and bring light where dark.

- Private: 1. A way of life manifesting Christ's teachings
 2. Love and life itself, on earth and eternally
 3. God is Love

e. Question 28

"To me the world mission of the Church really is:"

| WORLD MISSION | CHURCH | STATE | PRIVATE |
|---|--------|-------|---------|
| 1. Salvation | 30% | 12% | 24% |
| 2. To bring men to God | 6% | 4% | 3% |
| 3. To bring a better way of life | 3% | 19% | 17% |
| 4. Spread Gospel, the Great Commission | 18% | 6% | 3% |
| 5. To spread brotherhood, peace | 23% | 24% | 20% |
| 6. A great institution | 4% | 6% | 9% |
| 7. Living the Christian life | | 4% | |
| 8. Spreading Christianity | | | 4% |
| 9. Raising standards without spreading our religion | | 5% | |
| 10. Omitted question | 2% | 20% | |

The Church School students placed the greatest emphasis on salvation. The next most often mentioned definition of the world mission of the church was "the spreading of peace, brotherhood, and racial unity." In the State group this was the most often mentioned. "The leading of men to a better way of life, based on Christian principles," was felt to be most important by many State and Private college students.

Some significant statements as to the world mission of the church are quoted below:

- Church:
1. "To give people everywhere the Christ -- to help people to know Him, to love Him and serve Him."
 2. "To steadily and earnestly teach all men to think, to reason, to act and to live in the image after which we were created -- the image of Jesus Christ, Eternal Love and Wisdom."
 3. "To spread the ideals of Christianity through humanitarian projects. The people should be taught to decide for themselves. We would all be better Christians had the decision been voluntary and difficult."
- State:
1. "Acting as the conscience of states."
 2. "The bringing to all men, irrespective of race, the concepts of the Fatherhood of God, the brotherhood of men, the life of service and the world of peace. This should be done both by evangelism (preaching) and example (service) in medicine, public health and other material things."
- Private:
1. "The evangelization of the world in this generation."
 2. "To proclaim the gospel of the Lord Jesus Christ to all men, that he may be accepted as the changing, motivating, living force in one's

life, the church and missions, always with a prayer (in the words of a famous Chinese Christian) 'Lord, reform thy world, beginning with me'."

3. "To be a necessary, vital part in everyday living -- the vitality and insight stemming from the Christian faith as seen in Christ's life -- to work as leaven, slowly, genuinely through and in society."

5. Summary

Generally speaking, the students in Church affiliated schools had the highest answers and were the best informed. The State and Private School students' averages were about equal, with the State Schools having the best answers in a slight majority of instances. The differences between the three types were in no case amazingly different.

C. Comparison of Answers of Students in Hood, Denison and Other Church Schools

1. Introduction

The answers from Hood College and Denison University have been chosen as the objects of a special cross-tabulation because the students questioned from these two schools represent a larger cross-section of Protestant Christian students than do those from other schools. Seventy-six students from Hood, and forty from Denison

took the tests; they were administered in Sociology classes¹ on the two campuses. No more than twenty students, and often fewer, answered the questionnaires on any other campus. It is to be expected, therefore, that these two groups should not be as select as the others, and should give a truer picture of what the average Protestant Christian college student is thinking about the world mission of the church. The "Others" refers to the one hundred and fifty other students from various Church colleges.

2. The Personal Questions

a. Church Membership

| DENOMINATION | HOOD | DENISON | OTHERS |
|--------------|------|---------|--------|
| Presbyterian | 26% | 25% | 16% |
| Methodist | 12% | 13% | 25% |
| Baptist | 3% | 22% | 9% |
| Episcopal | 32% | 13% | 2% |

The majority of the Hood students were Episcopal and Presbyterian. The majority of the Denison students were Presbyterian and Baptist. Hood is a school partially supported by the Evangelical and Reformed Church, but only three of the seventy-six students belonged to that denomina-

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1. At Denison, in a class in Social Service, to students especially interested in this.

tion. Denison University is a Baptist school. The majority of the other students were Methodist. Denison University has the largest percentage belonging to no denomination.

b. Church Attendance

| TIMES AT CHURCH IN TWO MONTHS | HOOD | DENISON | OTHERS |
|----------------------------------|------|---------|--------|
| 0 | 3% | 5% | 9% |
| 2 | 21% | 25% | 3% |
| 4 | 37% | 30% | 5% |
| 6 | 22% | 25% | 11% |
| 8 | 10% | 10% | 30% |
| 10 | 7% | 5% | 27% |
| Over 10 | | | 17% |

The largest percentage of Hood students went to church four times in two months, and the largest percentage of Denison students went four times in two months. The largest percentage of the other church school students went eight times in two months. This average reveals what might be expected of a larger and less select group of students. The average attendance at church in two months at Hood and at Denison was five times; the average times in other church school groups was eleven times.

c. Student Christian Group Membership and Officers

| STUDENT GROUP | HOOD | DENISON | OTHERS |
|--|--------|---------|---------|
| YWCA, YMCA, and Student Christian Associations | 54 (6) | 27 (4) | 76 (25) |
| Student Volunteer Movement | | | 6 (2) |
| Inter-Varsity Christian Fellowship | | | 4 (2) |
| Christian Endeavour | 3 (1) | | 13 (7) |
| Denominational | 6 (5) | 5 (3) | 45 (24) |
| Special College Group | | 8 (2) | 8 (8) |
| None | 19 | 9 | 26 |

The "Y's" and SCA's have by far the most members in all three of the groups. Several students at Denison belonged to the Denison Guild, a special college group. The largest percentage of students belonging to no organization was at Hood, nineteen students, or twenty-five percent. Twenty-two percent of the Denison students belonged to no Christian organization, and seventeen of the other Church Schools' students belonged to no campus Christian organization.

d. Close Friends and Relatives

| | HOOD | DENISON | OTHERS |
|-------------|------|---------|--------|
| Friends | 9% | 10% | 44% |
| Relatives - | | | |
| Father | 1% | 5% | 10% |
| Other | 26% | 15% | 31% |

Here again there is a wide divergence in answers between the students in the special schools and the

general Church schools. Only nine and ten percent of the Hood and Denison students counted missionaries among their close friends, whereas forty-four percent of the others did. The percentage of Fathers in Christian work was much lower in each group, especially at Hood. However, many more Hood students had other relatives in professional Christian work. (These were uncles, cousins, grandfathers.) This percentage was not far behind that of the other Church schools.

3. The Objective Statements

a. Explanation of Graphs

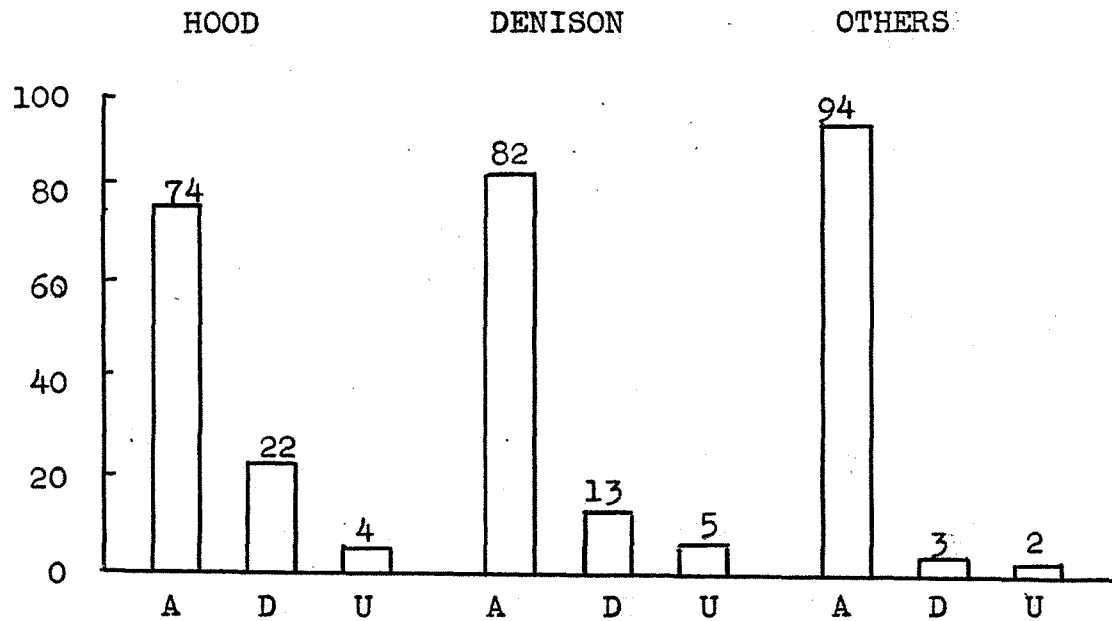
The graphs on pages 64 - 67 are similar to those made for the cross-tabulation of answers of students from Church, State and Private schools. The same statements were chosen for the same reasons. They are scaled on the basis of one hundred percent. It should be kept in mind that seventy-six Hood students, forty Denison students and one hundred and fifty other Church school students took the test.

b. Graphs (pages 64 - 67)

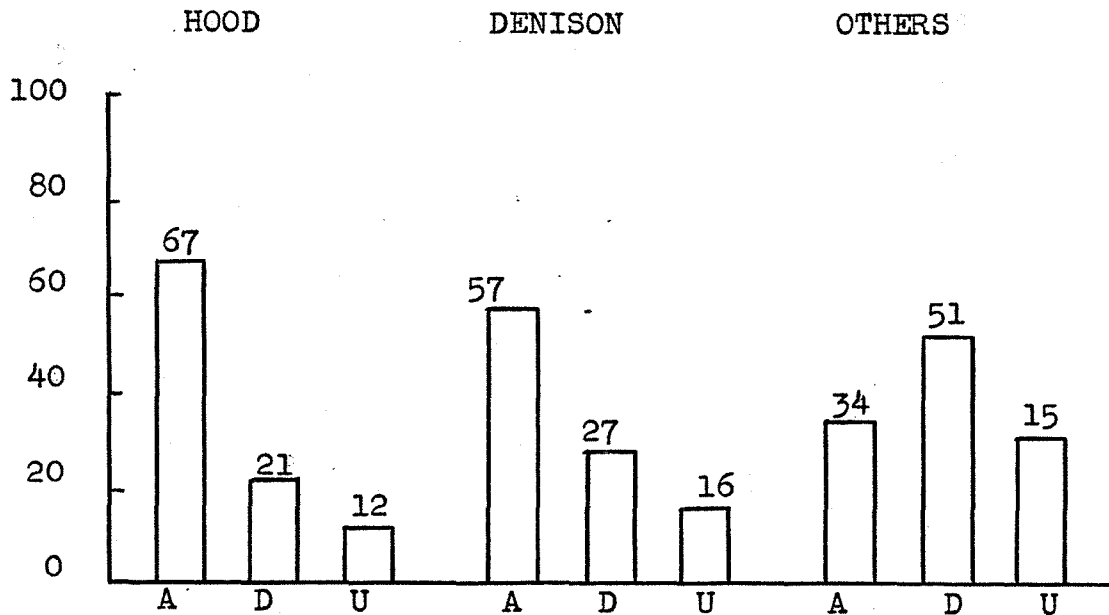
c. Significance of Answers to Objective Statements

Among students in these groups, as among others, there is a major agreement with Statement 1. Hood's percentage of agreement is the lowest, Denison's next, and the other combined Church school groups the highest. The fact that twenty-two percent of the Hood College students

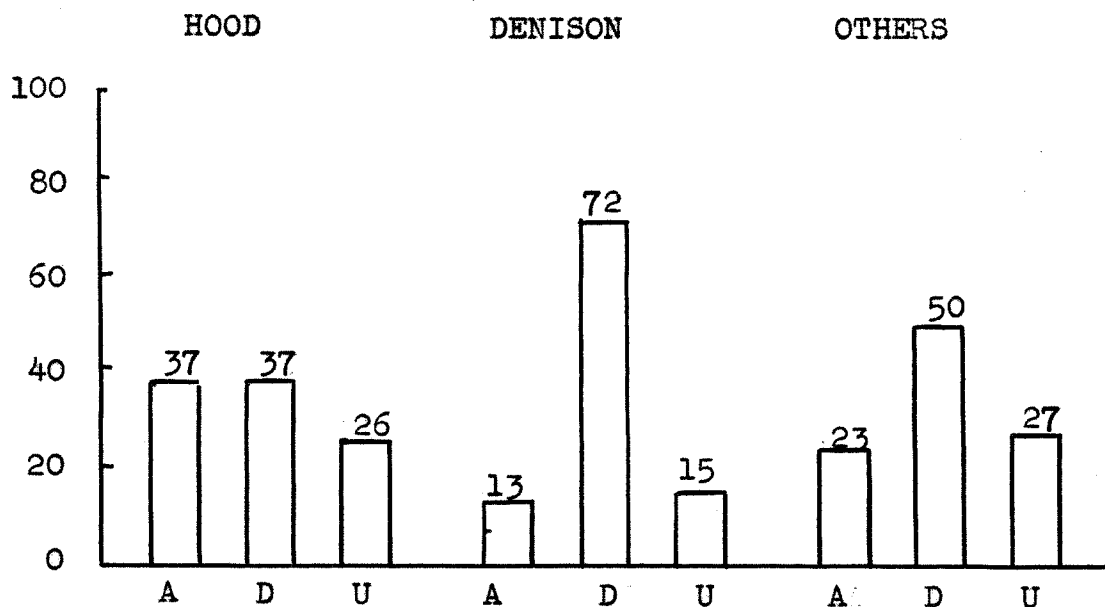
1. The primary purpose of missions is to lead men to Christ.



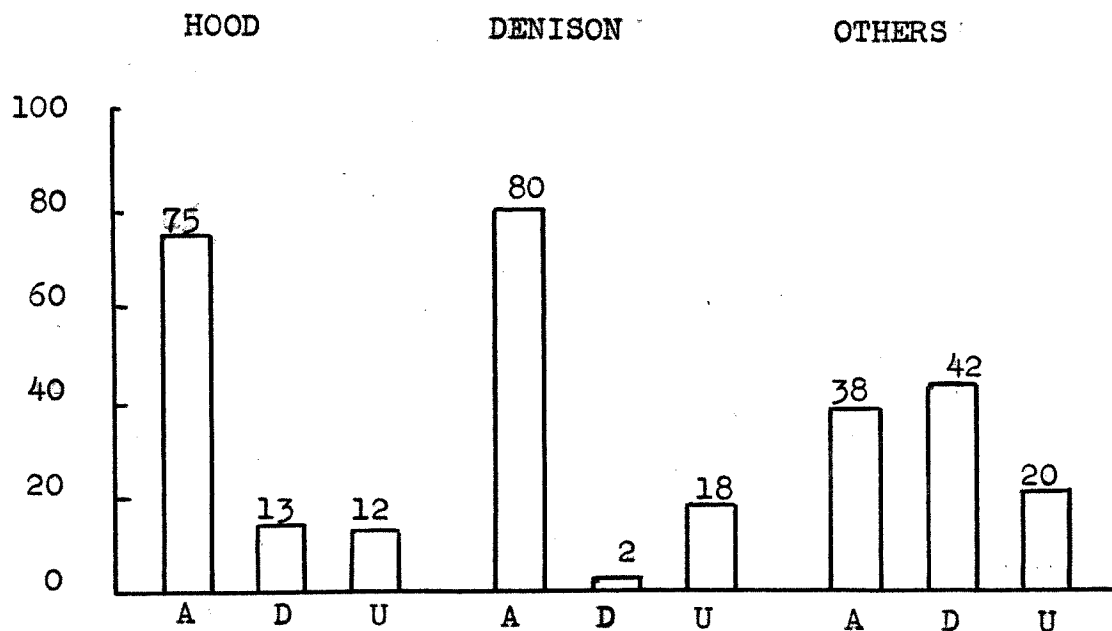
2. Christians should "clean house" at home before going abroad.



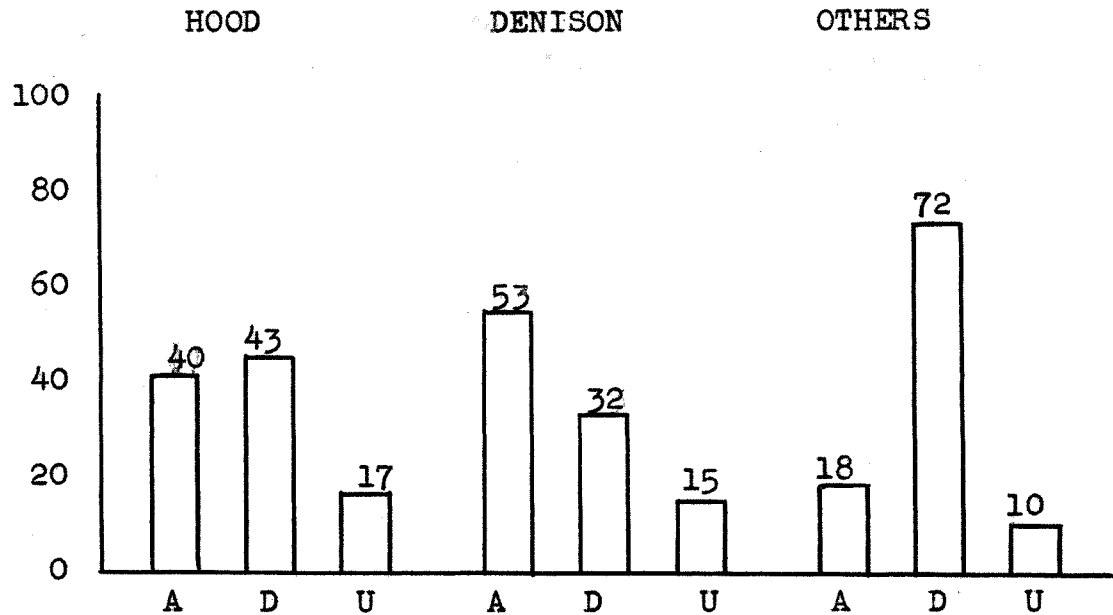
5. World religion will ultimately be a synthesis of all faiths.



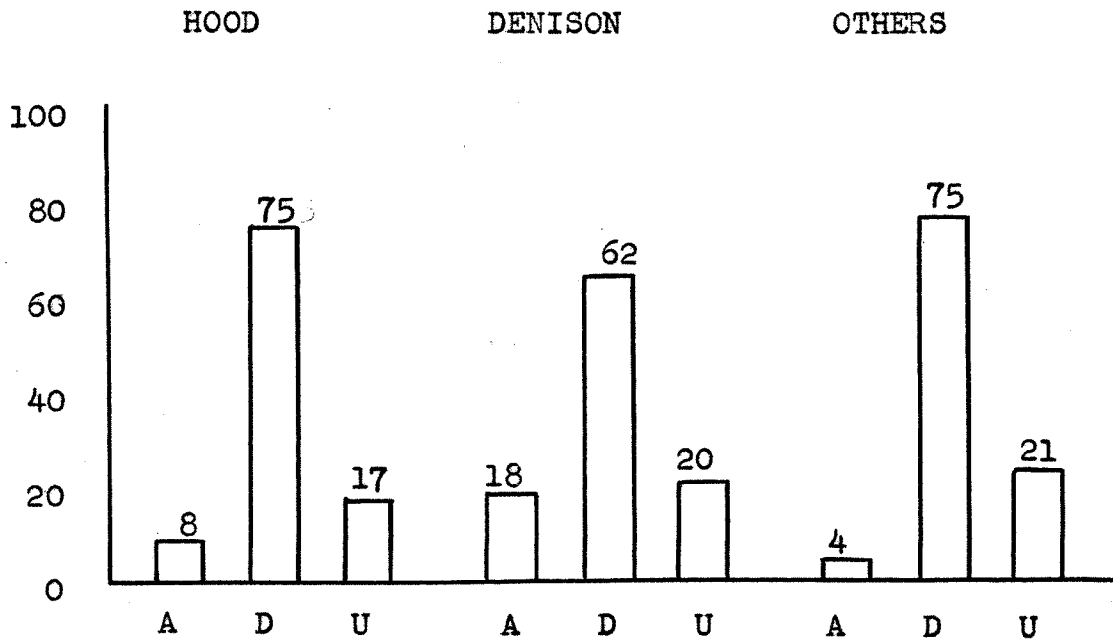
9. The chief contribution of missionaries has been their educational and humanitarian work.



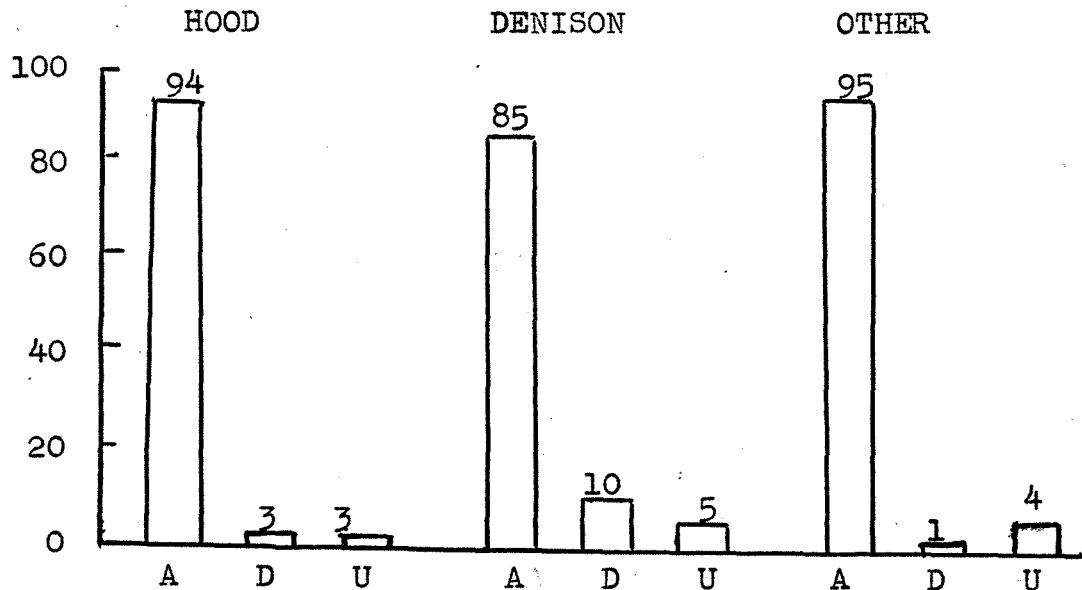
18. One could be an effective missionary irrespective of his belief concerning the deity of Christ.



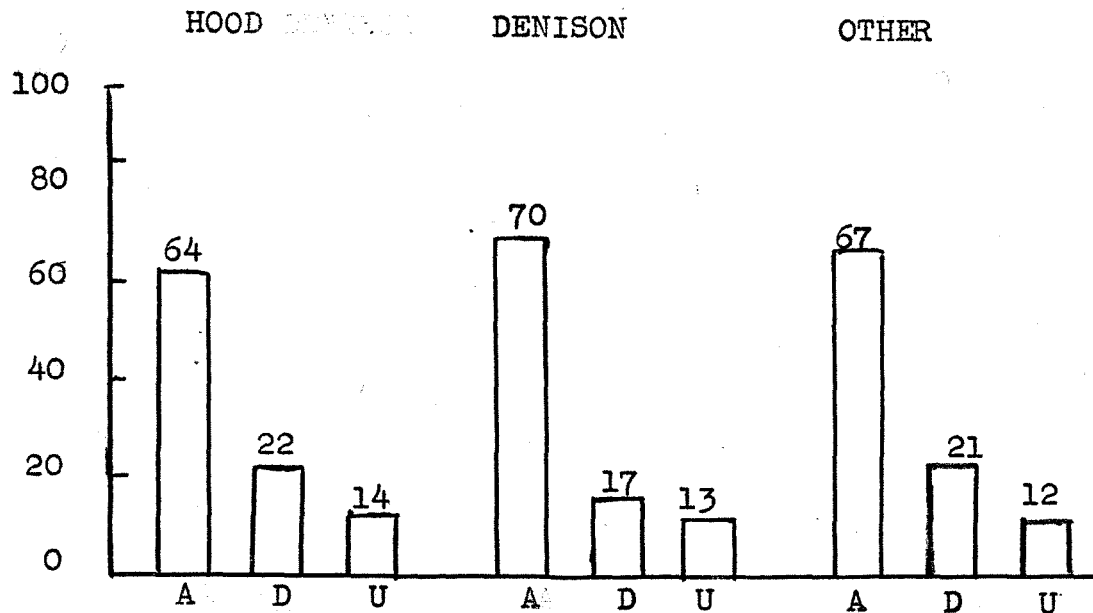
21. A missionary would be justified in compromising his faith if thereby his life could be spared and his work continued.



23. The spreading of the truth concerning Christ is as imperative as that concerning medicine, technology, and education.



25. Maturity, technical skill, and experience are requisites for effective missionary service.



do not believe that the primary purpose of missions is to lead men to Christ is significant.

In Statement 2, the answers run to much the same proportion. Sixty-seven percent of the Hood students are in favor of cleaning up the home churches before sending missionaries abroad; fifty-seven Denison students believe the same, whereas only thirty-four percent of the other Church school students agree with this statement, and fifty-one percent disagree.

It is surprising to find that the majority of disagreements with Statement 5 were from the Denison students (72%), with thirty-seven percent of the Hood students and fifty percent of the other college students disagreeing. Denison also had less uncertainty about this statement, fifteen percent, as against twenty-six percent and twenty-seven percent in the other two groups.

The same inconsistency arises with the Hood and Denison students as to Statement 9 as occurred with previously studied groups. Seventy-four percent (Hood) and eighty-two percent (Denison) agree with Statement 1; and yet seventy-five percent (Hood) and eighty percent (Denison) also agree with Statement 9, a contradictory statement. Either they were not thinking clearly, or else they considered winning men to Christ part of the educational and humanitarian work, or vice versa. In the other Church group, the percentage that agreed was much lower and for the first time, more disagreed than agreed.

On Statement 18, there are several interesting results. Denison University students were by far in the most agreement with this statement, in contrast to the Denison answers on some other statements (Statements 1 and 5). Hood students were almost equally divided between "Agree" and "Disagree." The students with the highest answers were from the other Church Schools, seventy-two percent disagreeing with the statement.

Again on Statement 21, Denison fell below the other groups who had an equal percentage of disagreement (75%). Denison had a percentage of disagreement of sixty-two percent. The other Church group had the most uncertainties (21%), which is unusual.

In Statement 23, Hood and the other Church Schools were about equally agreed, whereas Denison was ten percent below them in agreement. Most students believed that the spreading of the truth of Christ is as imperative as that of medicine, technology and education.

All three groups were fairly evenly agreed that maturity, technical skill and experience are requisites for effective missionary service. Hood College students were most in disagreement; apparently this twenty-two percent of students realize that these things, although desirable, are not always readily attainable, and that there have been effective missionaries without them. Denison had the highest percentage of students believing

these things to be requisites.

4. The Discussion Questions

a. Current Interest

| DEGREE OF INTEREST | HOOD | DENISON | OTHERS |
|--------------------|------|---------|--------|
| High | 30% | 22% | 48% |
| Medium | 5% | 5% | 10% |
| Low | 49% | 73% | 28% |
| ? | 16% | | 14% |

The other Church college group had the highest percentage of students believing interest to be high; Denison had the lowest number. Denison by far had the most students believing current interest to be low. This might indicate less missionary emphasis on that campus than on the others, even than Hood, forty-nine percent of whose students believed interest to be low. It is interesting to note that no Denison students omitted this question.

The reasons given for this degree of interest were much the same as those given by other groups and will be noted briefly. Those in quotations are the actual statements of individual students -- interesting, but not necessarily typical.

Some of the reasons given for high interest are:

- Hood:
1. War; the desire for peace
 2. Active YWCA on campus; world emphasis through speakers, discussions, conference.

- Denison: 1. War; the desire for peace
2. "High amount of monetary requests from my home church, so I guess they are thinking about it."

Others: The reasons given by the other Church Schools were discussed in a previous section.¹

Some of the reasons given for low interest are:

- Hood: 1. Ignorance and indifference
2. War
3. "People are looking to the government, rather than to the Church for peace."
4. "It seems to be stressed only in conferences, and lots of people don't go to conferences."

- Denison: 1. "Derogatory stereotyping of missionaries."
2. Cynicism, scepticism, doubt
3. Ignorance and indifference
4. "Too many people think foreign missions is a horrible and rough experience, and too many examples of missionaries are 'dead beats' and in a way sort of old-fashioned."
5. "Most people are just interested in what the Church can do for them."
6. "Lack of ever accomplishing anything except mixing up people's ideas of religion in foreign countries."

It is interesting to note that in these groups, as in others studied previously, the present world war was given both as the cause of low interest in missions,

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1. See above, page 53.

and as the cause of high interest in missions, although of course not by the same students. Looked at from two different angles, these answers, although paradoxical, can be considered true.

b. Outstanding Missionary

"Name an outstanding living missionary."

| MISSIONARY NAMED | HOOD | DENISON | OTHERS |
|------------------|------|---------|--------|
| E. Stanley Jones | 21% | | 43% |
| Gordon Seagrave | | 53% | 1% |
| ? | 52% | 28% | 18% |

Several other missionaries who were mentioned from one to three times by nearly all three groups were Kagawa, Frank Laubach, Ida Scudder and Dr. Walter Judd. Madame Chiang Kai-shek was again mentioned by at least one person in all three groups. Forty-four other missionaries were mentioned one or two times. Hood students were the least informed as to the names of outstanding missionaries. Fifty-three percent of the Denison College students mentioned Dr. Gordon Seagrave, the Baptist missionary and author of BURMA SURGEON. The fact that Denison is a Baptist school, and would have given greater publicity to the work of Dr. Seagrave is no doubt largely responsible for this percentage. Denison is the only school in the entire, total group to make no mention whatever of E. Stanley Jones.

c. Questions 17 and 20

17: "The approximate number of North American missionaries working abroad before the war was: 500, 1,000, 10,000, 100,000."

(The starred number is the correct answer.)

| NUMBER OF MISSIONARIES | HOOD | DENISON | OTHERS |
|------------------------|------|---------|--------|
| 500 | 1% | 7% | 3% |
| 1,000 | 17% | 26% | 18% |
| 10,000* | 40%* | 63%* | 49%* |
| 100,000 | 8% | 2% | 6% |
| ? | 34% | 2% | 24% |

Denison had the highest percentage of correct answers to this question, and the fewest number of omissions. This is puzzling in view of the answers to the current interest question (73% low) which was partially explained by lack of missionary emphasis on that campus. The information on this question might have been given to them at the time the test was taken, or, if students were really thinking, it could have been arrived at by the elimination of impossible answers. The other Church School students were second in correct answers. In all cases, as before, the highest percentage of answers were correct.

20: "Christian missions are at work in 25, 95, 500 countries."

| NUMBER OF COUNTRIES | HOOD | DENISON | OTHERS |
|---------------------|------|---------|--------|
| 25 | 12% | 43% | 9% |
| 95* | 39%* | 35%* | 54%* |
| 500 | 11% | 15% | 11% |
| ? | 39% | 7% | 16% |

Denison students did not fare so well in Question 20. There was a higher percentage of answers given to one incorrect answer than to the correct one. Hood had the same percentage right as unanswered. The other Church colleges had the largest number correct. Denison again had the smallest number of omissions. It is interesting to note that so many Denison students (43%) underestimated the spread and outreach of the world mission of the Church.

d. Question 27

"The central truth of Christianity is: (circle one, or add your own) 1. Loving my neighbor 2. Salvation by faith in Christ 3. Obedience to the Golden Rule 4. The Fatherhood of God and the Brotherhood of man 5. _____."

| CENTRAL TRUTH | HOOD | DENISON | OTHERS |
|--|------|---------|--------|
| 1. Loving my neighbor | 4% | 3% | 2% |
| 2. Salvation by faith in Christ | 4% | 15% | 54% |
| 3. Obedience to the Golden Rule | 4% | 5% | |
| 4. Fatherhood of God, Brotherhood of man | 80% | 60% | 33% |
| 2. and 4. combined | 1% | 3% | 3% |
| 1. and 4. combined | 1% | | 1% |
| 5. (Added own) | 3% | 10% | 4% |
| 6. Omitted question | 3% | 2% | 1% |

Hood students by a large majority believed the central truth of Christianity to be the Fatherhood of God and the Brotherhood of man. Only four percent circled

Statement 2. Denison students also considered Statement 4 to be major, with Statement 2 their next choice. More Denison students than the others added their own definition of the central truth of Christianity. In contrast to these, more students of the other Church Schools considered Statement 2 the central truth, with Statement 4 rating second.

Some of the definitions given as the student's own definitions follow:

Hood: 1. The Ten Commandments

2. "We are all equal in the sight of God."

Denison: 1. Love of God

2. "I think it means different things to different people; a matter of individual interpretation."

Others: 1. John 3:16

2. "Love the Lord with heart, mind, soul and strength, and thy neighbor as thyself."

3. "Salvation by faith in Christ and higher living by applying the principles of Christ."

4. "Following Jesus' teaching and example of living."

Most of the other Church students gave answers that were more evangelistic in tone; Hood and Denison students gave answers with a moral and social emphasis.

e. Question 28

"To me the world mission of the Church really is:"

| | WORLD MISSION | HOOD | DENISON | OTHERS |
|---|---------------|------|---------|--------|
| 1. Salvation | | | | 30% |
| 2. To bring men to God | | 9% | | 6% |
| 3. To bring a better way of life | | 20% | 2% | 3% |
| 4. To spread the Gospel, Great Commission | | | 2% | 18% |
| 5. To spread brotherhood, peace | | 34% | 2% | 23% |
| 6. A great institution | | 5% | | 4% |
| 7. Omitted question | | 32% | 94% | 14% |

In this question, the majority of Hood students felt that the world mission of the Church really is to spread the idea of the Fatherhood of God and the Brotherhood of man. It is interesting to note that eighty percent of the Hood students circled this statement in Question 27¹. By this was meant the bringing of world peace, unity, racial harmony and brotherhood. The next highest number at Hood was in favor of the spreading of the Christian way of life, principles, teachings. There was a high percentage of omissions in this question.

The amazingly high percentage of omissions in this question on the part of Denison students might be accounted for by lack of time, or lack of emphasis on its importance when the questionnaires were given out in

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1. See above, page 74.

class. Two people from Denison frankly could see no value in missions. The other Church groups placed major stress on winning men to Christ, salvation, etc., with the next largest group favoring the spreading of brotherhood, racial unity, world peace and harmony.

Some interesting quotations of answers to this question follow:

- Hood:
1. "To have all people live together in peace, harmony and the necessary security which follows from a true Christian attitude."
 2. "To teach the moral principles of Jesus, so that they are understood and can therefore be so applied to modern living."
 3. "To establish God in the hearts of man by which love, mercy and fellowship will have a chance to survive."
- Others:
1. "To give to people everywhere the Christ -- to help people to know Him, to love Him and serve Him."
 2. "To promote a social order based on the teachings of Christ in which all racial prejudice and materialistic differences are non-existent."

As in former quotations on this question, these statements are the views of individuals, and, unless so indicated on the table, do not necessarily represent the views of the group.

5. Summary

As was expected, since they covered a larger group of students, Hood and Denison answers fell below those of the other Church Schools. It is impossible to

say which of these two had the majority of better answers, as in some questions it was Hood, and in others, Denison. These answers probably more nearly indicate the thinking of the average Protestant Christian college student on the world mission of the Church. These will be compared with all other groups in the concluding chapter..

D. Study of Student Volunteer Movement Questionnaires

1. Introduction

One hundred questionnaires were sent to individual students on separate campuses over the country who had been elected the local representative for the Student Volunteer Movement. Of these questionnaires, fifty-one were returned. The most highly select group of any, because of their special missionary interest, will be the subject of the following separate study.

2. The Personal Questions

a. Church Membership

All fifty-one SVM students were members of some denomination. Sixteen denominations were represented; the Methodists, Presbyterian, Baptist and Lutheran denominations predominated.

b. Church Attendance

The following table shows the average church

attendance records of SVM students. The starred percentages are the highest.

| TIMES AT CHURCH IN TWO MONTHS | SVM STUDENTS |
|-------------------------------|--------------|
| 0 | 0% |
| 2 | 7% |
| 4 | 4% |
| 6 | 12% |
| 8* | 43%* |
| 10* | 22%* |
| over 10 | 12% |

All of the SVM students attended church at least twice in two months. The majority of students (77%) attended eight or more times. This is the highest percentage of church attendance in any group studied.

c. Student Christian Group Memberships and Officers

| STUDENT GROUP | SVM STUDENTS | OFFICERS |
|---|--------------|----------|
| YWCA, YMCA and Student Christian Associations | 36 | 21 |
| Student Volunteer Movement | 17 | 2 |
| Inter-Varsity Christian Fellowship | 3 | |
| Christian Endeavour | 2 | |
| Denominational | 27 | 20 |
| Special College Group | 3 | |
| None | 1 | |

All but one SVM representative were members of one or more Student Christian Group. Forty-three of the

fifty-one held offices. The majority of them belonged to "Y's" and to Denominational groups. Only seventeen indicated that there was a Student Volunteer Movement organization on their campus. Their job as SVM representative is probably a cabinet position in the YMCA or YWCA.

d. Close Friends and Relatives

Thirty-seven percent of the SVM representatives had missionaries among their close friends. This is a high percentage, over one-third of the total number.

Eighteen percent of the students were the children of ministers; twenty-three percent had other relatives in professional Christian work. This makes a total of forty-one percent, nearly one-half of the SVM students with some relative in professional Christian work. This rate, too, is high.

3. The Objective Statements

a. Explanation of Graphs

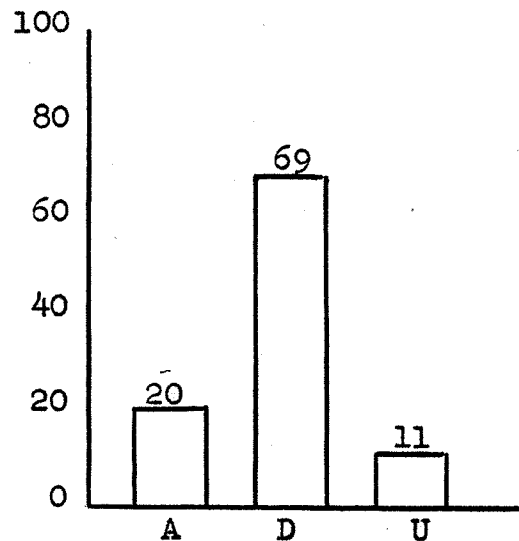
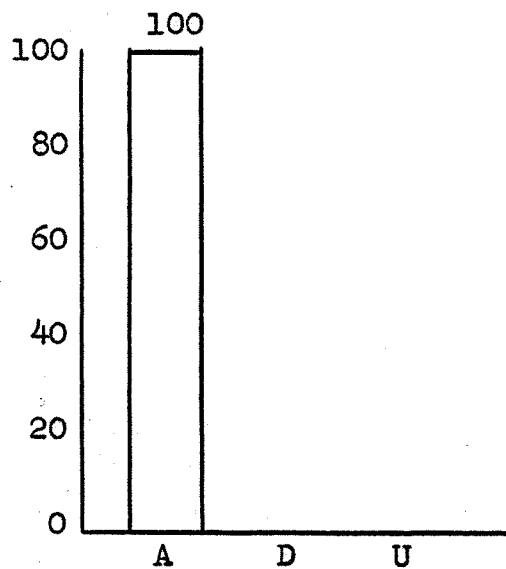
The same questions used in the previous cross-tabulations were tested with the SVM group. These were Questions 1, 2, 5, 9, 18, 21, 23 and 25. The graphs of the results of these questions are found on pages 81 and 82.

b. Graphs (pages 81 and 82)

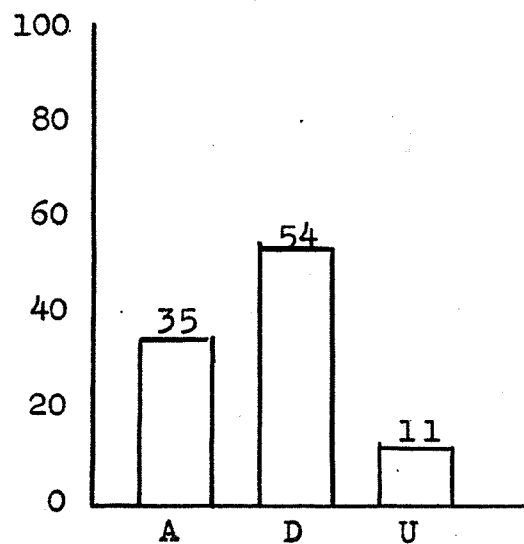
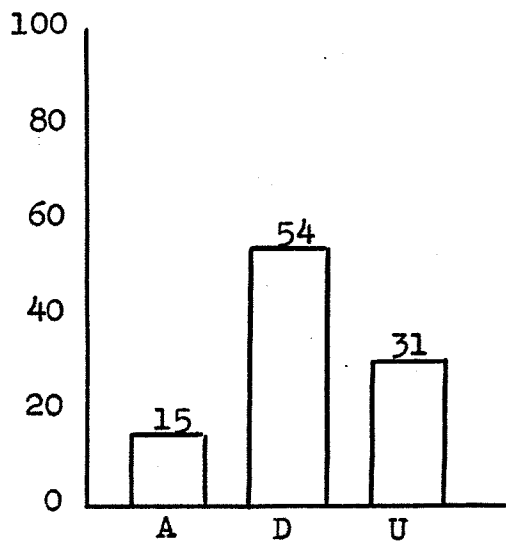
c. Significance of Answers to Objective Statements

As one might expect, the degree of insight and

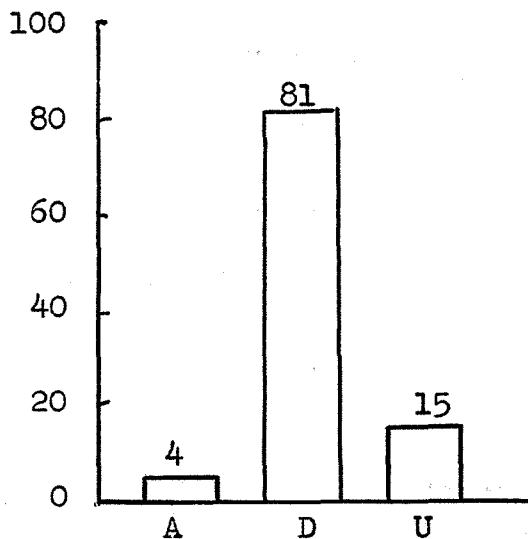
1. The primary purpose of missions is to lead men to Christ. 2. Christians should "clean house" at home before going abraed.



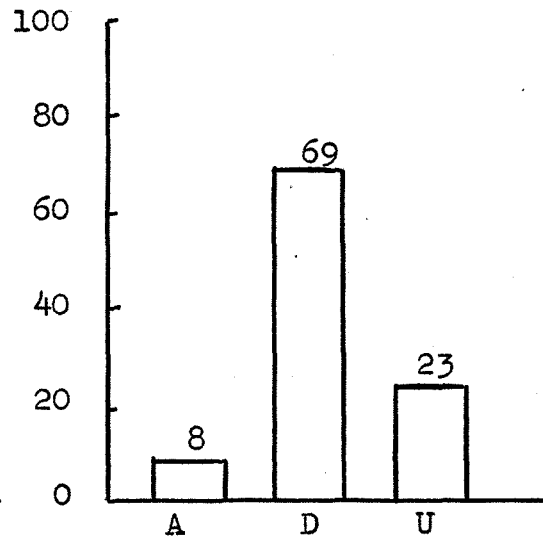
5. World religion will ultimately be a synthesis of all faiths. 9. The chief contribution of missionaries has been their educational and humanitarian work.



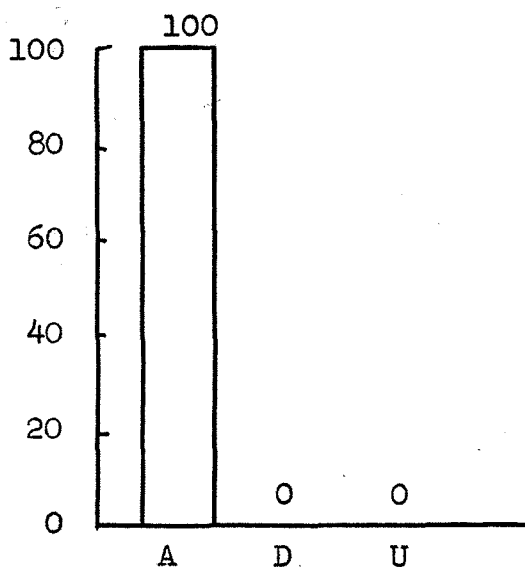
18. One could be an effective missionary irrespective of his belief concerning the deity of Christ.



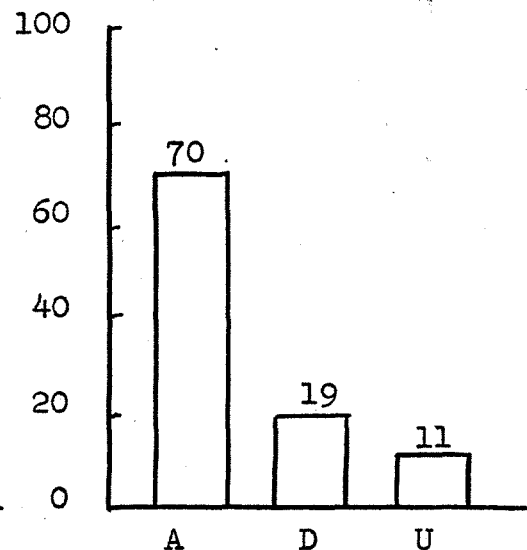
21. A missionary would be justified in compromising his faith if thereby his life could be spared and his work continued.



23. The spreading of the truth concerning Christ is as imperative as that concerning medicine, technology, and education.



25. Maturity, technical skill, and experience are requisites for effective missionary service.



information about these statements was high in the SVM group. One hundred percent agreed with Statement 1, one of the two completely unanimous agreements in the entire survey. Whereas many groups agreed by a slight majority, with Statement 2, the SVM students disagreed with a majority of sixty-nine percent with this statement. The majority also disagreed with Statement 5, although there was quite a high degree of uncertainty about this statement. Although most other students agreed with Statement 9, most of these students disagreed by a majority of nineteen percent over the agrees. The difference in this answer and that to Statement 2 with the answers of other students shows a better insight into the needs of other fields, and the nature of missionary contributions.

Eighty-one percent of the SVM representatives disagreed with Statement 18. Fifteen were uncertain, and only four percent agreed that one could be effective regardless of his conception of Christ's deity. Sixty-nine percent of the students disagreed with Statement 21. This appears low in view of the other answers. However, only eight percent agreed that a missionary might compromise his faith. The twenty-three percent of uncertainties was largely due to questions as to the nature of the compromise.

The second one hundred percent agreement of the survey was on Statement 23, in putting Christ paramount

in missions. These students believed in the importance of maturity, technical skill and experience, for seventy percent agreed with this statement.

All through these answers there is more consistency than in any other group. More of those who agreed with Statements 1 and 23 also disagreed with Statement 9. The majority of answers to Statements 2 and 5 were different from those of other students. The most surprising answers were to Statement 21. Some of these students are the children of missionaries, or have had first-hand contact with missionaries. Perhaps their realization of the great need of live missionaries on the field prompted the eight percent to agree to a compromise.

4. The Discussion Questions

a. Current Interest

"In your experience, how great is the current interest on and off campus, toward the world mission of the Church? High Low How do you account for this degree of interest?"

| DEGREE OF INTEREST | STUDENTS |
|--------------------|----------|
| High | 35% |
| Medium | 12% |
| Low | 50% |
| ? | 3% |

These answers are quite similar to those of the other group; one-half of the students believed that

current interest is low; about one-third believing it to be high (this is slightly more than most others), and the rest uncertain or thinking it to be medium.

Some reasons given by SVM students follow:

- High:
1. "The present-day current interest in "One World" and international lasting peace has augmented, I believe, the interest in the Church's world mission."
 2. "Americans have always been interested in other peoples and especially now when there is so much reconstruction work to be done."
 3. Missionary emphasis on that particular campus.
- Low:
1. Ignorance and indifference
 2. "Religion is thought to be a laughable curio of the past. Science and education will alone improve the world. These attitudes are not hindered by decreasing moral standards and degenerating homes."
 3. "Many students feel that the church itself is a failure and that other organizations must take on its task of the social gospel."

b. Outstanding Missionary

Thirty-two percent of the students named E. Stanley Jones as an outstanding living missionary. Four percent names Sam Higgenbottom. Twenty percent could not name any. Ten other missionaries were named once each, comprising the remaining eighteen percent. Twenty percent unable to mention any is a high percentage for such a select group as this.

c. Questions 17 and 20

17: "The approximate number of North American missionaries working abroad before the war was: 500, 1,000,

10,000, 100,000."

| NUMBER OF MISSIONARIES | STUDENTS |
|------------------------|----------|
| 500 | 2% |
| 1,000 | 17% |
| 10,000* | 33%* |
| 100,000 | 12% |
| ? | 36% |

It is surprising to note that thirty-six percent of the students, a higher percentage than circled any of the suggested numbers, were uncertain about the number of missionaries working abroad before the war. The next highest percentage was correct, but this was only one-third of the total. This result was typical of all questionnaires in the other groups as well. Apparently this information has not been made public to students.

20: "Christian missions are at work in 25, 95, 500 countries."

| NUMBER OF COUNTRIES | STUDENTS |
|---------------------|----------|
| 25 | 17% |
| 95* | 46%* |
| 500 | 12% |
| ? | 25% |

The percentage of correct answers in this question is higher than in Question 17. Also, fewer students omitted the question. The wide range in the choice of answers made guessing easier, which may

partially explain this rise in correct answers.

d. Question 27

"The central truth of Christianity is:"

| CENTRAL TRUTH | STUDENTS |
|---|----------|
| 1. Loving my neighbor | 2% |
| 2. Salvation by faith in Christ | 42% |
| 3. Obedience to Golden Rule | 4% |
| 4. Fatherhood of God and Brotherhood of man | 32% |
| 2. and 4. combined | 12% |
| 5. (Added own) | 8% |

Statement 2 ("Salvation by faith in Christ") received the highest number of votes from these SVM students. Statement 4 was second. This is the reverse of the answers from most of the other students. Of the four students who wrote in their own answer, nothing special need be said, as these answers were similar to those added by other students, and some of them have been quoted elsewhere.

e. Question 28

"To me the world mission of the Church really is:"

| WORLD MISSION | STUDENTS |
|--|----------|
| 1. To win men to Christ | 38% |
| 2. To spread the Christian way of life | 38% |
| 3. To promote world Brotherhood | 12% |

- | | |
|---------------------|----|
| 4. Omitted question | 4% |
| 5. Others | 8% |

Two students did not answer this question.

The most frequently stated definitions of the Church's world mission were along the lines of salvation and sharing Christian principles. World brotherhood, the most frequently mentioned definition in most other groups, received only twelve percent of the votes.

Some statements made by students as the Church's world mission follow:

1. "To show all peoples, by precept and example, the way of Christ so that He will be Master of the world, truly, and His ways will be followed universally. Peace, then, would be the inevitable result."
2. "To build a new bridge of friendship and understanding and love between enemy nations and people."
3. "To lead to Christ peoples of other backgrounds, and to improve their physical conditions in the process, thereby proving to them the above." (Statement 4 of Question 27)

5. Summary

As stated in the beginning, this group was the best informed and had the most interest in missions of any other, and it has been noted throughout that these answers were higher. Other than this, and the differences mentioned in the study, no striking differences were found.

E. Comparison of Answers of Students
Active and Inactive
in
Student Christian Work

1. Introduction

In order to determine the effect of a student's participation in some student Christian group on his attitude toward the world mission of the Church, a special study is made here of Active and Inactive students. By "Active" is meant those students who are members of two or more student Christian groups, or who were members of one and who also held some office. By "Inactive" is meant those students who were members of no student Christian group, or perhaps were inactive members of the "Y" or a Denominational group, but who held no office. There were two hundred and eighty-seven (47%) Actives, and three hundred and fourteen (53%) Inactives. The total six hundred and one students were divided nearly evenly.

2. Survey of Christian Work on Campuses

A brief mention of the type and organization of work on college campuses in the United States is in order here. The campus influence on student attitudes may spring from a variety of organizations, each with a specialized interest. They may be classified in the following groups:

Denominational Work

Student Missionary Movements

The Student Christian Associations (YMCA, YWCA)

Inter-Varsity Christian Fellowship

a. Denominational Work

Since the early years of the twentieth century, churches have sought to follow their students to college. The local church plays an important part in the life and influence on the students in these colleges, as does the usual semi-weekly chapel religious service. In most church-affiliated colleges, a Religious Emphasis Week is observed at least once a year. During the year several of the denominational missionaries, home on furlough, visit the campuses. In general, more courses are offered in religion in these church colleges, and the interest in Christian work among students generally is higher. Campuses vary, but in general we may say that the evangelistic emphasis in missions is regarded as more important by students in church-affiliated colleges, while the social emphasis is stressed by students at the larger universities. Most church-affiliated schools have a regular program of Christian activities carried on through the local church. This may take the form of Christian Endeavour, Methodist Youth Fellowship, or some other special college group. The Denison Guild at Denison University is an example of this. In the State

Universities the various denominations have established foundations in connection with the churches near the campus, to care for the spiritual needs and to utilize the Christian service of students. In the Methodist Church, these are called Wesley Foundations; in the Presbyterian Church they are called Westminster Foundations; in the Baptist Church they are called Roger Williams Clubs. The Disciples of Christ, the Lutheran and the Episcopal Churches have similar organizations. At present several denominations have expanded these into national organizations, such as the Methodist Student Movement and the Lutheran Student Association of America. Recently moves have been made toward inter-denominational unity by the creation of the University Commission, and toward closer cooperation with the Student Christian Associations.

The activities of these denominationa groups consist of Sunday services, youth discussion groups (world affairs, missions, social problems are all discussed), vesper services, the bringing of well-known Christian leaders to campuses (it is from missionary speakers that much of the missionary interest arises), service projects and many other activities.

b. Student Missionary Movements

The three most widespread organizations with missionary emphasis are the Student Volunteer Movement,

the Missionary Education Movement, and the Foreign Missions Fellowship.

The Student Volunteer Movement has been active since 1888. Its five-fold purpose is, according to John R. Mott:

- (1) To lead students to consider missions as their own life work.
- (2) To guide volunteers in study and activity for missions until they become affiliated with some Board.
- (3) To unite all Volunteers.
- (4) To aid the Mission Boards by securing well-qualified volunteers.
- (5) To create missionary interest among students who will remain at home, so that they may be effective in gifts and prayers.

Since 1943, under the direction of Dr. Winburn Thomas, Executive Secretary, the Student Volunteer movement has sought the appointment of a SVM representative by each Christian group on a campus, to keep the missionary interest active, and to arrange for the booking of the traveling secretaries. Since its beginning, the SVM has represented the missionary interests of the student YMCA and YWCA. Of late it has also become affiliated with the University Commission.

The Missionary Education Movement is "a comprehensive, interdenominational agency which has the responsibility for cultivation of the missionary spirit among all classes of young people apart from those in the

student field."¹ It is now primarily an agency for the distribution of missionary literature, and ministers to students and non-students alike.

The Foreign Missions Fellowship was organized in 1936 at Wheaton College and has spread to other Christian colleges in the United States and Canada. There are twenty-five chapters in the Eastern Regional Conference. Its purpose is to recruit and to support in prayer students in Christian colleges for the foreign mission fields.

c. The Student Christian Associations

The Student Christian Associations are composed of the college YMCA's and YWCA's. At present there are local YMCA resident secretaries in one hundred and twenty colleges, and YWCA secretaries in eighty colleges. The National Student Councils of the Student Christian Associations meet to form the National Intercollegiate Christian Council. Recently the work of the NICC, the SVM and the University Commission were made more unified by the creation of the United Student Christian Council. All of these groups are included in the World's Student Christian Federation.

The work of the Student Christian Associations

.

1. John R. Mott: Five Decades and a Forward View, p. 18.

on campuses is similar to that of the denominational foundations. Its influence on student attitudes comes most largely from visiting missionaries and discussion groups on world affairs.

d. Inter-Varsity Christian Fellowship

This group is fairly young and evangelistic minded. Each chapter functions as an autonomous evangelical union of Christian students. Staff members travel from campus to campus, organizing chapters, guiding local groups, etc. There is a strong missionary emphasis in Inter-Varsity. The Staff Missionary Secretary coordinates the missionary program and issues a Missionary Prayer Bulletin. Each chapter has a Missions Secretary, and there are mission study groups. There are now sixty-nine officially recognized chapters of Inter-Varsity in the United States.

e. Relationship of Student Christian Groups to this Survey

As has been said, the missionary interest, if any on a campus, probably stems from the missionary emphasis of any or all of the above mentioned groups. In the following study, it will be seen whether or not membership in these groups makes any appreciable difference in the students' attitudes toward missions.

This study does not concern itself with the entire questionnaire. It was made on the following

questions:

(1) Statements 1, 2, 5, 9, 18, 21, 23, 25 of the
Objective Statements

(2) Questions 27 and 28 of the Discussion Questions

3. The Objective Statements

a. The Graphs (pages 96 - 99)

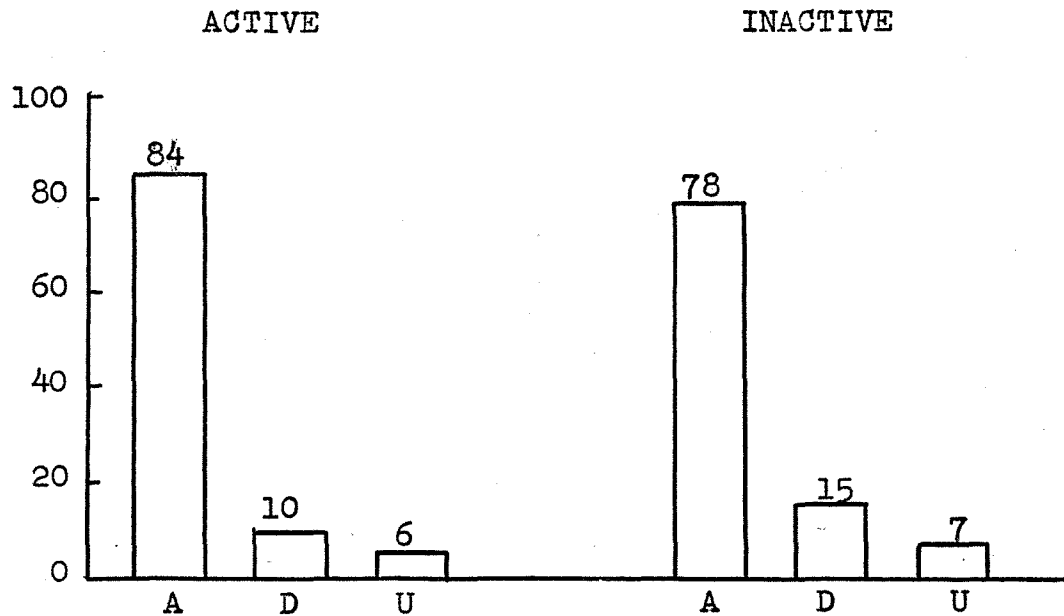
b. The Significance of the Answers to the Objective
Statements

It is to be expected that those students who are active in student Christian work would have a more intelligent and sympathetic view of the Church's world mission. This expectation is only partially confirmed upon studying the graphs.

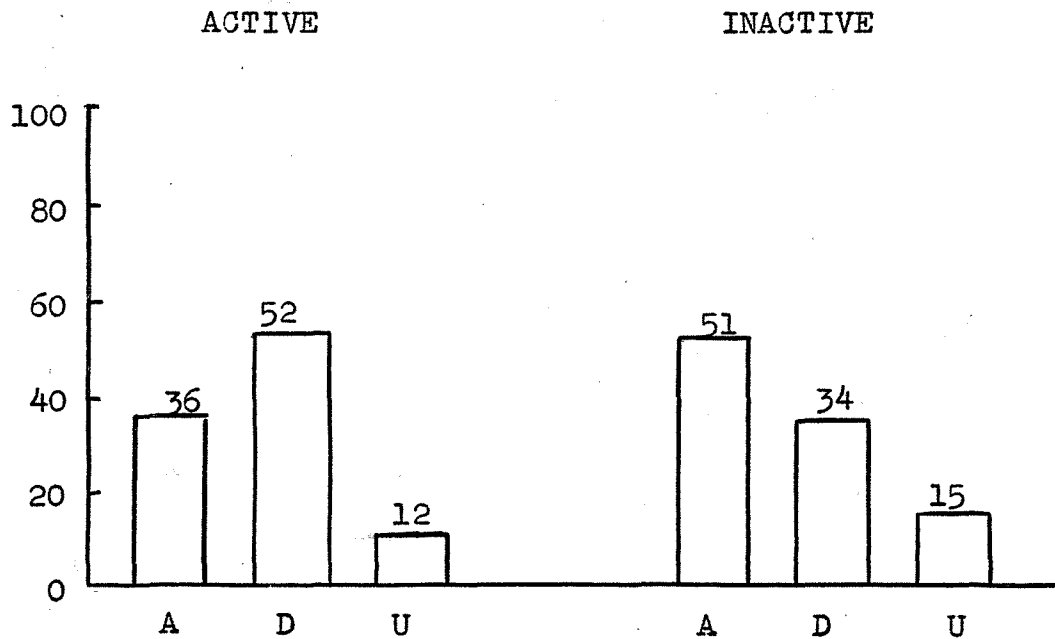
Eighty-four percent of the Actives agreed with Statement 1, while seventy-five percent of the Inactives agreed. This is a difference of only six percent. Both of these are in such great majority that it could not be said that the student Christian groups had had much effect upon the views of students as to the purpose of missions.

The answers to Statement 2 of the Active and Inactive students were almost reversed. Thirty-six percent of the Actives agreed and fifty-one percent of the Inactives agreed that the home church should be cleaned up before missionaries are sent abroad.

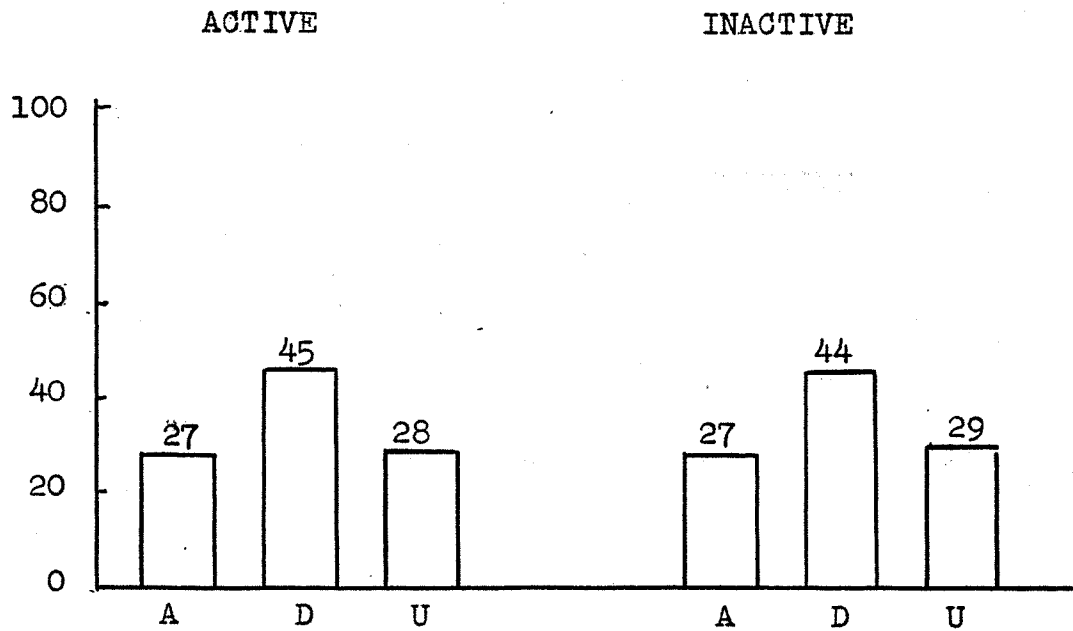
1. The primary purpose of missions is to lead men to Christ.



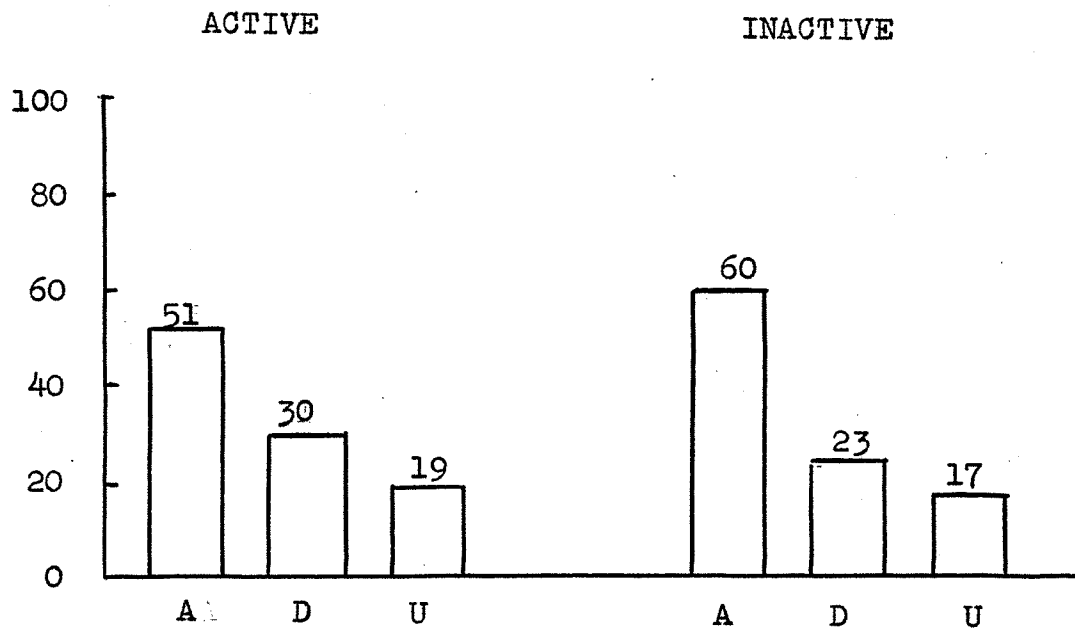
2. Christians should "clean house" at home before going abroad.



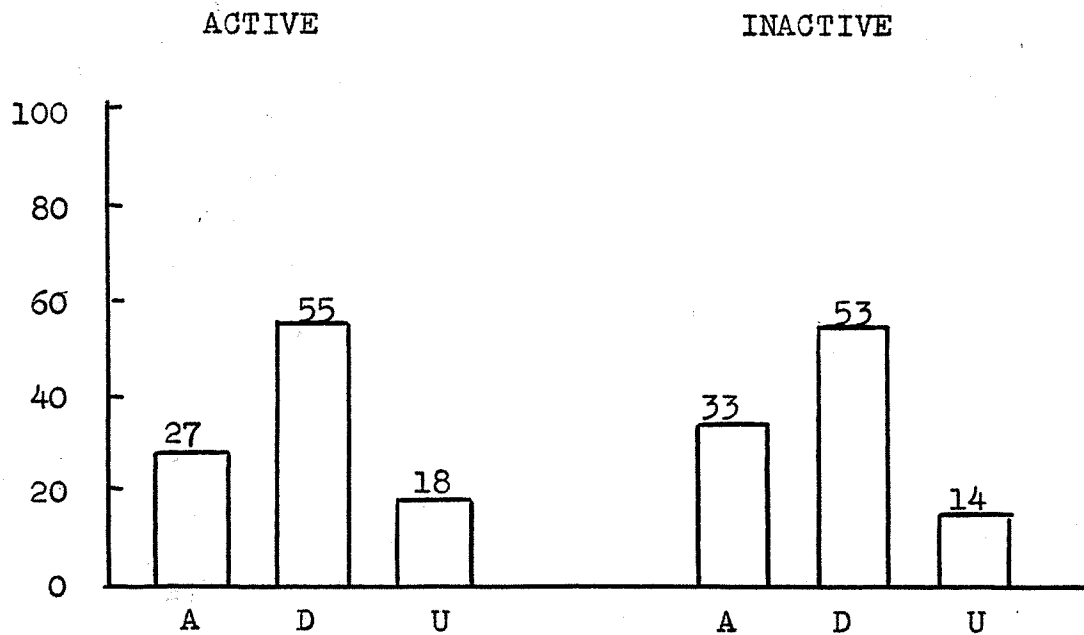
5. World religion will ultimately be a synthesis of all faiths.



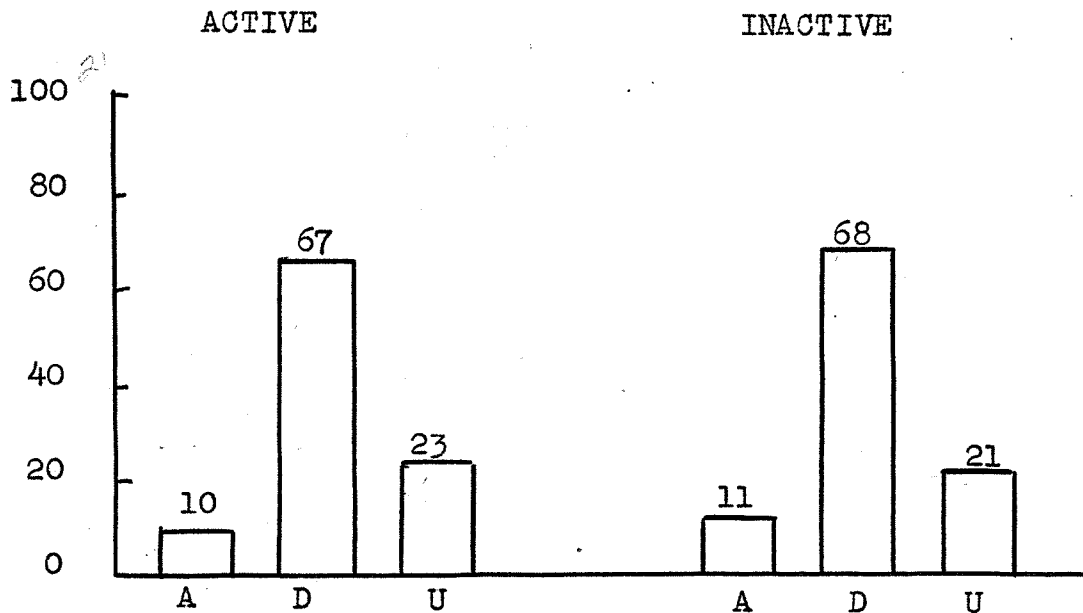
9. The chief contribution of missionaries has been their educational and humanitarian work.



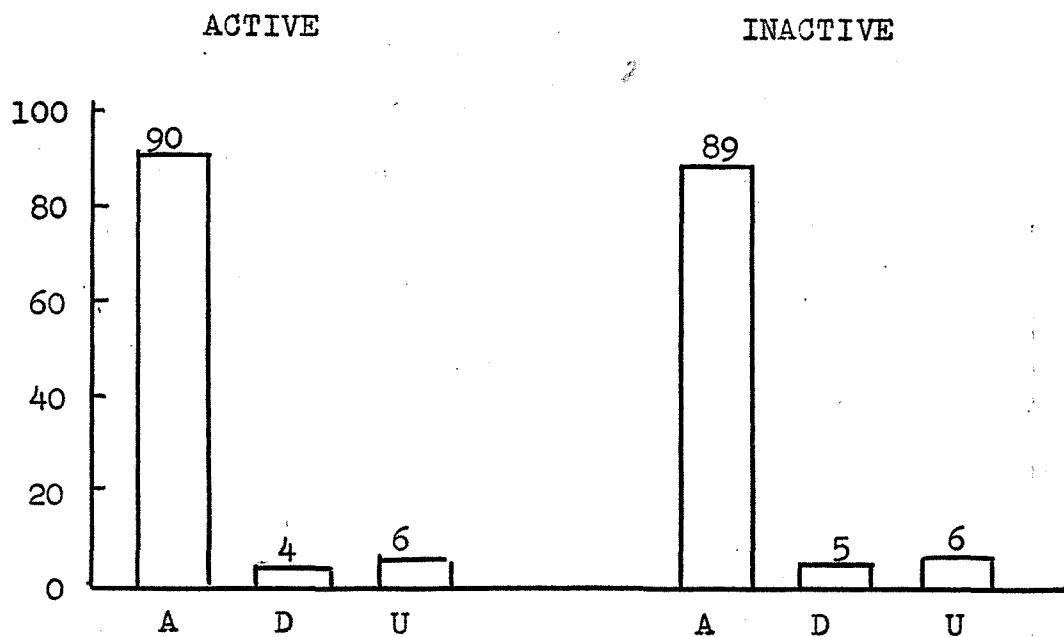
18. One could be an effective missionary irrespective of his belief concerning the deity of Christ.



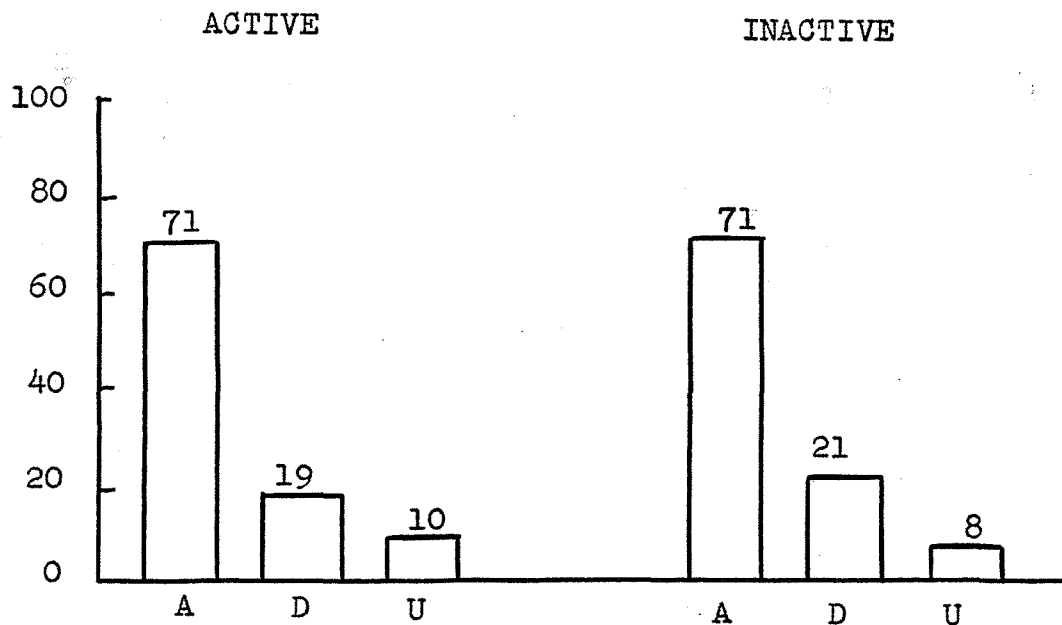
21. A missionary would be justified in compromising his faith if thereby his life could be spared and his work continued.



23. The spreading of the truth concerning Christ is as imperative as that concerning medicine, technology, and education.



25. Maturity, technical skill, and experience are requisites for effective missionary service.



Fifty-two percent of the Actives disagreed, and thirty-four percent of the Inactives disagreed with this statement. There is more difference in the two groups regarding this statement than any other. The results indicate a realization on the part of the majority of the Active students of the need in other lands now, as well as at home.

The answers to Statement 5 were almost identical; there was a majority of disagreement and a high degree of uncertainty as to the future world religion.

A few more Inactive than Active students agreed with Statement 9 (9% more). Seven percent more of the Actives than Inactives disagreed, indicating that a small percent at least felt that other values than educational and humanitarian are more important.

In Statement 18 there was little difference in the answers, the majority of both disagreeing with the statement. Six percent more of the Inactives indicated that belief in the deity of Christ would not affect one's ministry. The majority of both groups disagreed with Statement 21, with only one percent difference in their disagreement. The similarity on both of the two remaining statements is apparent. Ninety and eighty-nine percent of both agreed with Statement 23, and seventy-one percent of both agreed with Statement 25.

4. The Discussion Questions

a. Question 27

"The central truth of Christianity is:"

| CENTRAL TRUTH | ACTIVE | INACTIVE |
|---|-----------------|----------|
| 1. Loving my neighbor | 4% | 6% |
| 2. Salvation by faith in Christ | 37% | 30% |
| 3. Obedience to Golden Rule | 3% | 3% |
| 4. Fatherhood of God and Brotherhood of man | 42% | 49% |
| 2. and 4. combined | 5% | 3% |
| 1. and 4. combined | $\frac{1}{2}\%$ | 2% |
| 5. (Added own) | 7% | 3% |
| 6. Omitted question | $\frac{1}{2}\%$ | 3% |

More Active than Inactive students believed the central truth to be Statement 2, whereas more Inactive than Active students believed it to be Statement 4. Statement 4 gained the highest number of votes from both, and Statement 2 the next highest. More Inactives omitted this question, and more Actives wrote in their own definitions. The definitions written in have been recorded throughout the survey. No startling differences were found among those definitions written in, except that several Inactive students said that the central truth includes all of these truths.

b. Question 28

"To me the world mission of the Church really
is:"

There was very little difference in the answers of the two groups as to Question 28. Approximately the same numbers answered this question, with the answers recorded elsewhere, and no appreciable differences were found in the types of answers. Of the three students who objected to missions, two were Inactive and one was Active.

5. Summary

It appears that there was little difference in opinion on the objective statements and the discussion questions between students Active and Inactive in campus Christian groups. The major difference was in Statement 2 of the Objective Statements, and there was a slight difference in Question 27.

Activity in campus organization does not seem to affect attitudes toward the world mission of the Church. Apparently these opinions are held independent of such group fellowship. This leads to one of two conclusions -- either there is little emphasis on the world mission of the Church in student Christian organizations, or else the emphasis is campus wide, rather than confined to the student Christian groups. Probably the former is true.

CHAPTER V
SUMMARY AND CONCLUSIONS

CHAPTER V

SUMMARY AND CONCLUSIONS

A. Summary of Procedure

In order to discern what today's Christian college student is thinking about the world mission of the Church, six hundred and one questionnaires testing student attitudes were studied and the findings made that are recorded in Chapters II and III of this thesis. The three types of questions answered and tabulated were personal, objective and discussion questions. First came an explanation of the procedures of the analysis of the questionnaires, including a discussion of the number and types of students reached and the tabulations to be made. Standards of evaluating the answers were set. Second, a general survey was made of the total answers of the six hundred and one students. Third, four cross-tabulations were made; these were comparative studies of different groups of students' attitudes. The groups were:

1. Students in Church, State and Private Colleges
2. Students in Hood College, Denison University and other Church Schools.
3. Students who were the local campus representatives of the Student Volunteer Movement.

4. Students who were active and inactive in campus Christian work.

Finally, there follow general conclusions drawn from the entire survey as to the present attitudes of students toward the world mission of the Church.

B. Conclusions

This survey by no means has been exhaustive or final. Many more cross-tabulations could be made comparing other groups, such as denominational, or a comparison of students with missionary relatives and friends with those without them, etc. Also, the results recorded above and the conclusions drawn below probably are higher and more optimistic than would be made had the survey included a larger and more representative cross-section of Protestant Christian students. As was stated in the beginning, the questionnaires seemed to reach a highly select group of students, whose interest in missions was higher than that of the normal Christian college student.

However, these general conclusions may be drawn, applicable to the group studied, at least, and to some extent to all Christian college students.

1. A majority of students attend church rather frequently, averaging about once per week.

2. The most largely populated campus Christian organizations are; first, the YMCA's and the YWCA's, and second, the denominational groups. From one-fourth to one-third of the student members of these groups are or have been officers.
3. About one-third of the students have missionary acquaintances and about one-third have relatives in professional Christian work.
4. A majority of students believe current interest in the world mission of the Church, on and off campuses, to be low, mainly because of a lack of knowledge of or indifference to missions. The responsibility for this was laid on the Church's lack of missionary emphasis and education. Among those who believe interest to be high, the "one world" consciousness brought by the war, and the general religious trend, are believed to be the outstanding reasons.
5. E. Stanley Jones ranks as the most outstanding contemporary missionary in the minds of most students.
6. Students are almost unanimously agreed that missions are necessary and important. Three students out of the six hundred and one express opinions contrary to this.

7. The majority of students believe that the ultimate aim of missions is and should be to make Christians of all people.
8. Most students have a high degree of respect for missionary personnel and the work it is doing, especially along humanitarian and educational lines. The idea of a missionary as being "queer" was expressed by only 3 or 4 students.
9. Many students express a desire to know more of the world mission of the Church. It is a hazy, little known or discussed vocation to them, but not one at which to be sneered.
10. Most students have a world view of things. They express interest in making and maintaining peace, world brotherhood and better world standards of morality and living. These are more important than Christianizing peoples to some students, but not to the majority.
11. Students express unanimous and emphatic opposition to racial prejudice, emphasizing the equality of all mankind.
12. Students are most uncertain about questions in which factual knowledge of actual conditions is necessary, indicating a dearth of knowledge as to what is being done in missions.

13. Most students see a need in America for improvement in the home churches.
14. A majority of students believe the central truth of Christianity to be the Fatherhood of God and the Brotherhood of man. The second largest number believe it to be salvation by faith in Christ.

Besides these general conclusions, others may be drawn from the comparative studies of the different groups.

1. The students in Church Schools were the best informed and had the most affirmative attitude toward missions. Second were the students of State Schools, and third, those in Private Schools. This indicates that there is more positive Christian and missionary work being done by the churches on the State college and university campuses than on Private School campuses.
2. The larger the cross-section of students in one school tested (such as in Hood and Denison), the lower the answers. Hood and Denison rated about equally, both much lower than the other Church Schools in each of which only about 20 students were tested.

3. The Student Volunteer Movement representatives had much the highest answers of any group. One cannot be certain as to whether or not this represents their own thinking about missions, or whether it is merely a result of their background of positive missionary indoctrination.
4. Students active in campus Christian work gave slightly higher answers than did those who were inactive, but very little, indicating a lack of missionary emphasis in these organizations.

In final conclusion, it can be said that the world mission of the Church is a matter of interest to most Christian students, although they are little informed about it. Their attitude on the whole is altruistic. They feel a desire to help other people, but the means of so doing is not clear-cut in the minds of many. Only about two percent of the entire group expressed the intention of becoming missionaries or professional Christian workers.

The matter of ecumenicity was little mentioned as such, but students expressed a desire for unity and harmony among churches at home and abroad.

These results should be a challenge to churches to place more missionary emphasis in their programs, especially on the campuses of Private Schools. It should be a challenge to the Student Volunteer Movement and

other missionary recruiting agencies to utilize the present altruistic tendency of students by making known to them the need and challenge of missionary work. It should be a reminder to all Christians of the Church's world mission, so clearly given in the final command of Christ to go into all the world and preach the gospel.

THE APPENDICES

APPENDIX A

The Formulation of the Questionnaire

1. Preliminary Study

Before the formulation of the questionnaire was begun, several books were read on attitude testing and on making questionnaires. Dr. James Manry, an authority on attitude testing, was consulted as to technique. It was decided to combine three types of questions in the questionnaire: short answer, or filling in of blanks, choice questions, in which there was a possibility of choosing one of three answers, and discussion questions, in which the student would write fully and freely of his attitude on certain phases of world missions.

2. Steps Taken in Writing Questionnaire

As a background for interpretation, the first part of the questionnaire was given to data relating to personal religious and missionary background, and matter of religious affiliation and missionary acquaintance. The second part was to be largely a series of statements of opinion with which each student was to agree, disagree or be uncertain. These statements were gleaned partially from the reading of books on missionary practices, personnel and results in which the authors expressed

opinions on the various phases of the world mission of the Church. Also, Dr. Winburn Thomas, Executive Secretary of the Student Volunteer Movement, contributed other statements that expressed the views of college students as he had heard them. The third part of the questionnaire was to be discussion by the students in which they expressed their views as to the central truth of Christianity and the real meaning and purpose of the world mission of the Church.

3. Testing the Questionnaire

When the questionnaire neared its final form, about a dozen of them were taken to a meeting of a group of Protestant Christian students at Columbia University. The study was presented to these students who filled out the questionnaire and frankly expressed their reactions to it. They pointed out ambiguous statements and suggested additions, omissions and the rewording of several questions.

4. Final Formulation

The questionnaires were finally revised and condensed to two pages, and the one thousand copies were made by photo-offsetting. The two pages were stapled together and mailed to the questionees.

Postage, envelope, addressed sticker and explanatory note were included for return.

APPENDIX B

The Selection of Questionees

Seven hundred and fifty of the questionnaires were sent in groups of ten and twenty to leaders on campuses over the country. Some of the names of these leaders were obtained from Dr. Winburn Thomas, and some of them from former students on the campuses who were consulted as to the choice of proper leaders. These leaders were "Y" secretaries, professors of Bible and religion, Deans of Men and Women, student leaders of Christian organizations, and others who were interested in the subject. They distributed the questionnaires among students in classes, cabinet meetings and sometimes individually. They were asked to select as representative a cross-section of students as possible.

One hundred and fifty of the questionnaires were taken by Dr. Thomas to Hood College and Denison University and given by him to the students in sociology classes there.

One hundred questionnaires were sent to individual representatives of the Student Volunteer Movement on one hundred campuses, to be filled out alone and returned individually.

The response to the questionnaires was gratifying. Six hundred and fifty questionnaires were returned, many with letters expressing interest in the subject and a desire to know the results of the survey. Several students asked for additional questionnaires to be given as the basis of discussion in their "Y's", church groups, and others.

APPENDIX C

The Questionnaire and Accompanying Letters

The questionnaire used in this study follows.

The first letter regarding the questionnaire was an introductory letter sent to many, but not all, of the campus Christian leaders, asking for their cooperation in the survey. It was sent separately and prior to the sending of the questionnaires.

The second letter was included with the questionnaire sent to other leaders to whom no introductory letter had been written.

The third letter was sent to the Student Volunteer Movement representatives with their copy of the questionnaire. One letter and one questionnaire was sent to each representative.

Dear Protestant Student:

Thank you for your willingness to cooperate in our effort to ascertain the attitudes of undergraduates toward the world mission of the church (both home and foreign missions). Please circle the word which answers the question. If rewording any question will make it more clear to you, feel free to do so. Comment freely on the reverse side concerning any point. Please return the questionnaire within ten days to:

Virginia Long
Student Volunteer Movement
156 Fifth Avenue
New York, 10, New York

Age _____ Sex _____ College _____ : Church State Private

Academic Classification: Senior Junior Sophomore Freshman

Church membership (Baptist, Methodist, etc.) _____

Approximate times of attendance at church services in past two months: 2 4 6 8 10

Student Christian group membership: Y SCA SVM IVCF Denominational Others _____

In which are you, or have you been, an officer? _____ What office? _____

Have you missionaries among your close friends? _____ What country? _____

What relative have you in professional Christian work? _____ What work? _____

In your experience, how great is the current interest on and off campus, toward the world mission of the church? High Low How do you account for this degree of interest?

Name an outstanding living missionary _____

(Below: A - Agree D - Disagree U - Undecided. Circle one.)

- | | |
|--|-------|
| 1. The primary purpose of missions is to lead men to Christ. | A D U |
| 2. Christians should "clean house" at home before going abroad. | A D U |
| 3. Christianity is appropriate for all peoples of all races and cultures and states of civilization. | A D U |
| 4. The missionary should become primarily a servant and advisor to native leaders in the younger churches. | A D U |
| 5. World religion will ultimately be a synthesis of all faiths. | A D U |
| 6. Missions are a failure as evidenced by their inability to prevent the present world war. | A D U |
| 7. Protestants should not work in Latin America. | A D U |
| 8. Missionaries cannot and should not cooperate with native non-Christian religions. | A D U |
| 9. The chief contribution of missionaries has been their educational and humanitarian work. | A D U |

10. Schools and hospitals are valuable primarily as missionary "bait" to assist in winning men to Christianity. A D U
11. Different denominations should not send missionaries to the same locality, but should cooperate under union agencies. A D U
12. Missionaries are a source of conflict; therefore they should be withdrawn in the interest of world peace. A D U
13. It will be impossible to develop leaders out of black, brown, and yellow Christians. A D U
14. Missions are so linked with western economics and politics as to be the ally of western imperialism. A D U
15. Most missionaries are "moss-backs" who would have failed had they lived in America. A D U
16. God could make Christians of all men if he so desired. There is no use, therefore, in our working at it. A D U
17. The approximate number of North American missionaries working abroad before the war was: 500 1,000 10,000 100,000
18. One could be an effective missionary irrespective of his belief concerning the deity of Christ. A D U
19. It is correct to refer to American soldiers as Christian missionaries. A D U
20. Christian missions are at work in 25 95 500 countries.
21. A missionary would be justified in compromising his faith if thereby his life could be spared and his work continued. A D U
22. Cooperation is more common in the church abroad than at home. A D U
23. The spreading of the truth concerning Christ is as imperative as that concerning medicine, technology, and education. A D U
24. Missions are essential in the world if peace is to be maintained. A D U
25. Maturity, technical skill, and experience are requisites for effective missionary service. A D U
26. Failure to achieve racial democracy in America hampers the work of missionaries in Asia and Africa. A D U
27. The central truth of Christianity is: (circle one, or add your own)
1. Loving my neighbor 2. Salvation by faith in Christ 3. Obedience to the Golden Rule 4. Fatherhood of God and Brotherhood of man 5. _____
28. To me the world mission of the church really is:

If you wish, add your name and address here: _____

C O P Y

156 Fifth Avenue
New York 10, N.Y.
November 23, 1944

Dr. Mary Mendenhall
Dean of Women
San Diego State College
San Diego, California

Dear Dr. Mendenhall:

Would you be willing to cooperate in conducting a survey to determine undergraduate attitudes toward the world mission of the church in the post-war world?

I am conducting this survey as an aid to and in cooperation with the Student Volunteer Movement, and in partial fulfillment of the requirements for the degree of Master of Religious Education at the Biblical Seminary of New York.

Your name has been suggested to me by Miss Mary Creswell, a former San Diego State College student, as one who might be able to assist in conducting this survey.

Your part would be this: to give ten of the questionnaires which I shall mail to you (one of which I am enclosing as a sample), to ten Christian students, preferably in a group, and to return the filled in questionnaires to me at the address mentioned on the questionnaire. These students may be of any Protestant denomination, conservative or liberal. Only about fifteen minutes are necessary to complete the questionnaire. It might be given in a cabinet meeting, in a class, or as the basis for a discussion in a Christian Association meeting.

I shall not expect a reply from you unless you feel that it is impossible for you to aid in this matter, in which case please mail me a postal card to that effect. Otherwise, in approximately a week, I shall mail the ten questionnaires to you. I should like them back within ten days if possible. Postage will be included.

Thank you very much for your cooperation in this vital and timely survey.

Sincerely yours,

(Miss) Virginia Long

STUDENT VOLUNTEER MOVEMENT

New York 10, N.Y.

235 East 49th St.
New York 17, N.Y.
December 4, 1944

Rev. Paul Deats
Univ. Methodist Church
Austin, Texas

Dear Mr. Deats:

Would you be willing to cooperate in conducting a survey to determine undergraduate attitudes toward the world mission of the church in the post-war world?

I am conducting this survey as an aid to and in cooperation with the Student Volunteer Movement, and in partial fulfillment of the degree of Master of Religious Education at the Biblical Seminary in New York.

Your name has been suggested to me by Dr. Winburn Thomas as one who might be able to assist in conducting this survey.

Your part will be this: to give the twenty enclosed questionnaires to twenty Christian students, preferably in a group, and to return them to me within ten days, if possible. The students may be of any Protestant denomination, conservative or liberal. Only about fifteen minutes are necessary to complete the questionnaire. It might be given in a cabinet meeting, in a class, or as the basis for a discussion in a Christian Association meeting.

The questionnaires may be returned in the same large envelope in which I am sending them to you. Postage and a sticker with my return address are included. I should appreciate the addition of any observations of your own on the reaction of the group.

Thank you very much for your cooperation in this survey.

Sincerely yours,

(Miss) Virginia Long

STUDENT VOLUNTEER MOVEMENT

ORGANIZED 1888 • INCORPORATED 1900

Affiliated with the World's Student Christian Federation

156 FIFTH AVENUE

NEW YORK 10, N. Y.

CHelsea 2-3673

E. FAY CAMPBELL, *Chairman*
CHRISTIAN F. W. CLAUSEN, *Treasurer*

WINBURN T. THOMAS, *General Secretary*

ROBERT S. BILHEIMER, *Associate Secretary*
MABEL H. ERDMAN, *Educational Secretary*

November 30, 1944

Dear Student Friend:

Would you be willing to cooperate in conducting a survey to determine undergraduate attitudes toward the world mission of the church in the post-war world?

I am conducting this survey as an aid to and in cooperation with the Student Volunteer Movement, and in partial fulfillment of the requirements for the degree of Master of Religious Education at the Biblical Seminary in New York.

Your name has been suggested to me by Dr. Thomas as one who might be able to assist in conducting this survey.

Your part will be simply this: To fill out the enclosed questionnaire and return it to me in the enclosed postage-paid envelope within the next ten days. The opinions expressed thereon should be your own--not those of any group, nor those that perhaps you think you should have, but your opinions as they actually are.

An added suggestion is that you might use the questionnaire as the basis for discussion and study in any Christian group of which you are a member. If this interests you, please write to me and I shall gladly supply you with as many questionnaires as you need.

Please comment freely on the questionnaire, and do not hesitate to send me any questions that you might have.

Thank you very much for your cooperation in this vital and timely survey.

Most sincerely yours,

(Miss) Virginia Long

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Manry, Dr. James C.: Presbyterian missionary in India. At present, Visiting Professor in Missions, Andover and Newton Theological Seminary. Formerly on staff of Iowa University and originator of method of testing public opinion used by Dr. Gallup in Gallup Poll.

Thomas, Dr. Winburn T.: General Secretary, Student Volunteer Movement.