

A CRITICISM OF "RE*THINKING MISSIONS" IN THE LIGHT
OF THE HISTORICAL MISSIONARY MOTIVE.

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1931

A Thesis

Submitted in Partial Fulfillment
of the Requirements for
THE DEGREE OF BACHELOR OF SACRED THEOLOGY
in
The Biblical Seminary in New York.

New York, N.Y.
April 1934

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DEDICATION

To My Father,

WILLIAM THOMPSON ANDERSON, D.D.,

Who for 40 years served his Master faithfully in

INDIA;

Whose life has been a constant source of inspira-

tion to the author, this volume is dedicated

IN MEMORIAM.

THE MISSIONARY

O Matchless honor all unsought,
High privilege surpassing thought,
That Thou shouldst call me, Lord, to be
Linked in work-fellowship with Thee;
To carry out Thy wondrous plan,
To bear Thy messages to man;
In trust with Christ's own word of grace
To every soul of the human race.

--Selected.

CHAPTER I

AN APPRECIATION

Just a word of appreciation in recognition of the yeo-man service rendered by my many friends who, while I was in the Hospital for a serious operation, kindly undertook to help me complete this Thesis. To them I extend my thanks.

Special recognition should go to Miss Lillian Terhune of the Astoria Presbyterian Church; and to Miss Hazel McGill and Mr. Kenneth E. Hoover of the Biblical Seminary for their ceaseless toil on my behalf.

CHAPTER I

INTRODUCTION

A. The Subject

After nearly two thousand years of Christian Missions the Protestant Church is suddenly brought face to face with a definite crisis of existence. The world-wide propaganda is fulfilling the vision of the Church. It is no longer for Missions (or Missionsaries) to be criticized. In fact, the Mission enterprise has, from the very beginning, moved in a realm of criticism and opposition, and has always been supported by a minority of Christian believers. Part of this criticism, naturally, has come from those circles into which Missions have gone, part of it is from within the Christian Church abroad and, particularly in recent times, from within the Home Church. But it is certainly worthy of note that there has been more criticism of Missions by the Home Church than from any other source.¹

INTRODUCTION

We are interested in making a study of Missions, that, particularly in the light of recent criticism, we may make a true evaluation of them and of their work. This will require a study of the historic missionary activities with their corresponding policies and results. In recent times Missions have been severely criticized by the Home Church, "Satanizing Theology". In the light of this study we desire to find out if these criticisms are justified.

1. Quaker, H. H. "Satanizing Theology", p. 3.

CHAPTER I.

INTRODUCTION

A. The Subject.

After nearly two thousand years of Christian Missions the Protestant Church is suddenly brought face to face with a definite crisis of deciding whether its world-wide propaganda is fulfilling the mission of the Church. It is no new thing for Missions (or Missionaries) to be criticized. In fact, the Mission enterprise has, from the very beginning, moved in a realm of criticism and opposition, and has always been supported by a minority of Christian believers. Part of this criticism, naturally, has been from those fields into which Missions have gone, part of it is from within the Christian Church abroad and, particularly in recent times, from within the home Church. But it is certainly worthy of note that there has been more criticism of Missions by the Missionaries themselves than from any other source.^{1.}

We are interested in making a study of Missions, that, particularly in the light of recent criticisms, we may make a true evaluation of them and of their work. This will require a study of the historic Missionary motives with their corresponding policies and results. In recent times Missions have been severely criticized by the Laymen's Report, "Rethinking Missions". In the light of this study we desire to find out if these criticisms are justified.

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1. Speer, R. E.: Rethinking Missions Examined, p. 9.

In order that this may be a study of reasonable scope, it has been necessary to make certain delimitations. It is impossible to take up all kinds of Missions, for a study of all branches and types of Missionary enterprise would be too ambitious for the bounds of this investigation. Therefore, it has been found necessary to speak of modern Missions as pertaining only to the Protestant Churches, unless otherwise noted. A further necessary delimitation is that since the criticisms of Missions have mainly centered on Foreign Missions we shall, unless otherwise stated, devote our time only to that branch. This brings our task within certain bounds.

B. The Purpose.

In the light of the fact that there has been a great deal of criticism from many groups and people, that the trust and the faith of the supporters of the Church are being undermined by this adverse criticism, and that this has brought about a very serious situation as to the status of Missions, it is the purpose of this study to determine whether these judgments are justified by the facts of the case. Is the Church to become merely a sociological institution, and is its mission to dissolve into amicability? Or, are there certainly eternal verities which it must proclaim, and a spiritual technique by which its work must be done? Is Christianity unique, and has it a unique message for the world? These are the questions that the Church faces today, and which demand answer.

The purpose, then, of this thesis is to make a study of Missions: their history, motives, policies and results and, in the light of recent criticism, seek to evaluate them. Thus we shall see how the

work of modern Missions has developed from the original Apostolic teaching, and we shall also see what is the central driving force of the Missionary enterprise. Every great movement has a goal or objective as its aim which is a part of the central drive. We shall see if Missions have held true to their objective.

C. The Sources.

It has been necessary to depend mainly on secondary source material for the study of the historical development of Missionary motives. There have been a number of recent additions to the standard works of Church History which make interesting contributions to our study. It has been the author's purpose to use as much up-to-date material as possible, especially in the study of modern Missions. Part of the material has been gathered from personal letters from active Missionaries on the various fields; part of it has been taken from recent books and magazine articles written by persons who 'have their ears to the ground' and know the trends of the times in which we live.

As a representative collection of opinion critical of Missions we have taken the recent Laymen's Report, "Rethinking Missions: A Laymen's Inquiry after 100 Years". This volume by laymen who claim to represent^{1.} unofficially seven outstanding Missionary denominations is the result of a very extensive and ambitious survey of Asiatic Missions.

No one thing led to the making of this Inquiry, but it was the resultant of a number of world-wide trends. Since the World War all nations have been in a ferment ... politically, economically, and re-

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1. Baptist, Congregational, Dutch Reformed, Episcopal, Methodist Episcopal, Presbyterian, United Presbyterian.

ligiously. Dr. John R. Mott has very ably analyzed the trends that
1.
have resulted in this reappraisal of Missions:

1. Nationalism:

"The spirit of nationalism is today manifesting greater aggressiveness and more sense of direction than ever before in the history of mankind.

2. Internationalism:

"Internationally, world-wide trends and outlook compare favorably with those I have found at any time since the beginning of my first-hand observation in 1895.

3. Hard Times:

"Thruout the world as a whole the present is a time of widespread unemployment, business depression, and financial stringency.

4. Feminism:

"The most notable social trend of our day is the world-wide awakening and uprising of women.

5. Education:

"In the realm of education we witness developments, emphases, and tendencies of great significance.

6. Revival of National Religions:

"It is impossible to characterize in any adequate general terms the religious trends and outlook, because the religious forces are so numerous and varied, and are manifesting such widely different aspects."

This, then, might be termed the "Religious Front" at the time of the Mission survey of 1930-31. The growing indifference at home, and the conflicting trends abroad made the path of Missions a rocky one. The spiritual and financial depression of 1920-21 had by this time seriously cut down the contributions to the Churches, and the suppressed Nationalism abroad had made itself apparent in multiform ways. Churches frantically tried to sustain the ebbing interest in Missions, appealing in vain for money to fill almost empty coffers.

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The Laymen's Inquiry is an attempt to discover the nature and the cause of the ailment and an effort to prescribe a remedy ... if a remedy be considered justified. We too turn to study the worthwhileness of Missions for "worthwhile causes live by their worthwhileness".

D. The Mode of Procedure.

We propose to make a study of Missions and the recent criticism they have been undergoing. To do this we have divided the discussion into six chapters for convenience. The first four deal with the historical Missionary motives; the fifth with representative criticism; the sixth is given to conclusions drawn from the study.

The Second Chapter is a study of Apostolic Missions, from the time of Christ until the Roman Empire became Christianized by the order of Constantine in 312.

The Third Chapter takes up the development of the Church and the spread of Christianity thruout the Middle Ages. The collapse of the Empire, and the Germanic invasions bring about considerable change in the Missionary program of the Church. The interest shifts from Constantinople to Rome and then to Ireland and the Northern European countries.

The Fourth Chapter shows the place of the new Protestant Churches in the development of Modern Missions. William Carey opens the doors of new Missionary conquest and begins a period of great development and great expansion.

The Fifth Chapter has to do with a study of recent criticism of Missions. As a representative collection of such, we have taken "The

Laymen's Report: An Inquiry after 100 Years". This has been the subject of a great deal of discussion lately, and we wish to evaluate its suggestions and criticisms.

The last chapter is a conclusion of the study. In it the author will attempt to draw definite conclusions as to the true Mission of Missions; and, in the light of the study, decide how closely Missions have kept to their objective. These will permit a proper evaluation of the legitimacy of the criticisms made of this branch of Church activity.

CHAPTER II

APOSTOLIC MISSIONS

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APOSTOLIC MISSIONS

A. The Significance of Missionary History.

If we expect to make an effort worthy of the cause, we must go back a little and review the history and progress of the motives which have been the inspiration of the Missionary enterprise. We cannot hope to understand Twentieth Century Missions until we understand what lies back and behind them.

Most people dislike History because it is 'dead'. Such people fail to understand that History has been made by living people like themselves. The more we study the pages of the past, the more we are astonished at the abundance of really brilliant men that have appeared thruout the centuries ... even during the so-called "Dark Ages". The names of St. Paul, St. Augustine, St. Patrick, Raymond Lull, Francis Bacon, William Carey, and David Livingstone are but a few of the brilliant men who illuminate the pages of the past. We are stirred and challenged by their indomitable will, their unflinching courage, their ceaseless toil, their burning love. We would learn the secret of their passion and of their success.

No human enterprise demands stronger or deeper motives than this work to which men have devoted their lives ... but there are different kinds of motives. In his "Novum Organum" Francis Bacon wrote a happy word along this matter of motives and ambitions:^{1.}

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1. Francis Bacon, Novum Organum, I, 199.

"It will not be amiss here to distinguish the three kinds, and as it were grades, of ambition in mankind: The first is of those who desire to extend their power in their native country; which kind is vulgar and degenerate. The second is of those who labour to extend the power of their country and its dominion among men; this is certainly more dignified but not less covetous. But if a man endeavor to establish and extend the power and dominion of the human race over the universe, his condition is without doubt both a wholesome thing and a nobler thing than the other two."

This problem of motives is a deep-lying one. We must not only discover why a man, or a group of Christian men, seek to make Christ known to all men, but also discover what it is that makes them stay there year after year in the face of fearful odds, personal discomfort, and apparent defeat.

"The belief that 'There is no other name given under heaven among men whereby we must be saved' has led men and women to expatriate themselves, endure uncomplainingly every privation and accept without murmur martyrdom itself, that Jesus Christ might be lifted up as the one and only Saviour of Mankind." (1)

The springs of human action are invariably complex. In fact, it is often impossible to discover just what they are. The impulse has come from some inner source of which one is unconscious. History shows that devotion to some spiritual ideal is the deepest and strongest source of inspiration in the discharge of duty.² One most readily recalls those Crusaders who, because of the desire to wrest the Holy City from the Infidel compassed sea and land, or the chivalrous knights of King Arthur who searched so zealously for the Holy Grail.

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1. Conrad, A. Z., Modern Missions and the Great Commission, p. 1.
2. Dobson, J. O., Why Christian Missions, p. 42, quoting the Memorandum on Educational Policy in British Tropical Africa.

In our study of the history of the development of the Missionary Motives, we see as in any great movement that they fall into three general types:

1. Fundamental motives - permanent and unvarying in the face of all local changes.

2. Collateral motives - those which are affected by the changing times and conditions.

3. Defective motives - those which do not stand the strain of day-by-day monotony.

It is the purpose of this thesis to push aside the defective and the temporary motives that make their appearance in Missionary history and discover the real vital Fundamental motives.

B. The Motives of the Early Church (30-300)

Tho the Missionary motive may be traced back thru the pages of the Old Testament, our main concern is with the development of distinctly Christian Missions. It has been well said that "there is no greater romance than the story of Christian Missions".^{1.} That romance begins with the Great Commission of Jesus Christ to his disciples.

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world". (2).

and,

"Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth". (3)

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1. Stubbs, W. M., How Europe was Won for Christianity, p. 17.
2. The Bible, Matt. 28:19, 20.
3. Ibid, Acts 1:8.

These last words of Jesus to his disciples have been called the "Marching Orders of the Christian Army" - and such they are. These Marching Orders contain the duty - to witness; the sector of operations - the whole world; and the source of power (re-inforcements) - the Holy Spirit.

"This farewell message is all-comprehensive. From it nothing vital to the Church's great mission has been omitted; to it nothing has been, nor can be added. The keynote is struck, and the divine melody is sung; all that follows is but a variation upon that theme, the harmony which makes the melody more conspicuous." (1)

Had the "Great Commission" been the only motive, their Missionary work would have been nothing more than a merely mechanical performance of duty - much like "the bugle call which, to the true soldier, never loses its thrilling, response-compelling power. It is not a request; it is not a suggestion; it is an order - a clear peremptory, categorical, imperative 'Go'".^{2.} But there are other, more permanent motives which form the basis for Christian Missions.

1. Fundamental Motives:

(a) The Example of Christ.

It would seem that in this day we stress too much the fact that the final command of Jesus to his disciples was the deep and final background of the Church's duty. If that is so, it is strange that there is no reference made to it in the Epistles; and no appeal is made to it in the controversy over the admission of the Gentiles. "The supreme argument for Foreign Missions is not in any words of Christ ... it is Christ himself, and what he reveals and signifies."^{3.}

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1. Pierson, A. T., The New Acts of the Apostles, p. 149.
2. Brown, A. J., The Why and How of Missions, p. 11.
3. Speer, R. E., Christianity and the Nations, p. 17.

"No one can read the New Testament without seeing that the evangelization of the world was the supreme thought of Christ. He sought not merely for the rich and influential, but for men as men, irrespective of their wealth or position...He was himself a missionary and his entire ministry was a missionary ministry. While his earthly life was confined to Palestine, he made it clear that the scope of his purpose was world-wide."
(John 10:16) (1)

To the humble followers of the Nazarene, he was still a personal reality, tho he was parted from them for the time being. To them he was ever-present, tho unseen. Their faith in him had been vindicated by his Resurrection and now they were interested in telling others of him. He was still their ideal. They recalled how in his Beatitudes he taught the principles of citizenship in the new Kingdom, and they endeavored to pattern their lives after his life and teaching. They were not interested in going to heaven, but in qualifying for it; for they believed that the Kingdom was to be established on earth at his second coming.

(b) Loyalty and Obedience to Christ.

Jesus, who had made such bold claims and who had spoken as no other man spoke, had died a horrible death ... one of great shame and disgrace ... in order that Man might be made perfect before God. He had instilled his life and teaching into his followers to such an extent that they set about to make his shame their glory, and to make his dishonorable death on the cross a sign of distinguished honor.

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1. Brown, A. J., The Why and How of Foreign Missions, p. 11 f.

"Theirs was the loyalty of servants to their master, of soldiers to their captain, of subjects to their sovereign. And this was not a mere slavish or legal loyalty, but with whole-hearted allegiance and a supreme desire for the exaltation of Christ ... Jesus, who claimed to be the Son of God and the Saviour of men, had been despised and rejected, shamefully treated and crucified as a condemned criminal. His claims must be vindicated, his honor defended, the beauty and holiness of his character and the divinity of his person and work displayed. He must be recognized, be accepted, be loved and enthroned in the hearts of men as Saviour and Lord. To this end all their preaching and efforts were directed." (1)

We have already noted what part the obedience to the Commission plays in the motivation of Christian Missions. We still hear the challenge of that Commission as it rings down thru the centuries, and we realize it has great force in sending men out for God.

(c) Gratitude and Love for Christ.

One of the outstanding characteristics of the disciples of Christ was their unbounded joy and rejoicing in the face of difficulties and persecutions. It is the joy arising from the gratitude of the believer for the gift of grace of his salvation. And his gratitude involves love - both for God and his fellow man. Truly love is the greatest thing in the world as a motive force. It was God's only motive for saving the world, as we learn in John 3:16. Much of Jesus' teaching is based on love; "If ye love me ye will keep my commandments". "Love is not measured and calculating, but reckless, prodigal. It counts no service too long, no sacrifice too great."^{2.}

2. The Collateral Motives, which changed as the conditions changed, nevertheless played an important part in the progress of the Early Church.

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1. Glover, R. H., The Progress of World-Wide Missions, p. 25.
2. ~~Ibid.~~⁵ ~~ibid.~~, p. 26.

(a) The Advent Hope

This hope and expectation of the Apostolic Church was essentially a Jewish idea derived from their idea of the Kingdom of Heaven. Some of these Christians were so gripped by the idea of the immediate return of Christ and the establishment of his Kingdom that they lost the significance of his earthly ministry. They lived the life they did because of their belief in the coming Kingdom. Fortunately this spirit did not completely dominate the Church, but another group which emphasized the religious benefits of the present counterbalanced their idea of future blessedness.

"We can trace two divergent tendencies in the early Church, both of which start from Jesus' eschatology. There is first the Jewish tendency, fragments of which can be found in the Apocalypse - even St. Paul did not show himself quite free from it - Israel must be saved, cost what it may. And there is the freer, broader view which throws a bridge over to Greek thought and finally transforms the whole Jewish eschatology into a religious hope of the next world. The latter alone understood the meaning of the work of Jesus' life". (1)

Jesus himself had said to them, "Watch, for ye know not the day or the hour", and we see the reflection of this in the thoughts of his disciples thruout the New Testament. At his Ascension, as he was received out of their sight, two men in white appeared and said to them:

"Ye men of Galilee, why stand ye looking up into heaven? This Jesus who was received up from you shall come in like manner as ye beheld him going into heaven". (3)

(b) The Indwelling Spirit.

At Pentecost we learn that "they were all filled with the Holy Spirit", and from time to time thruout the Acts we hear of its reappearance. Tho every member had the Spirit, It did not come

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1. Wernle, Prof., Beginnings of Christianity, V. 1, p. 72.
2. Richards, Geo., Lecture "Doctrine and Life of Early Church.
3. Acts 1:11.

in a magical way but from the Ascended Master and Lord, to men prepared to receive It. Men only received It when they had the faith and obedience necessary for approval, and in relation to their abilities and preparation was the Spirit given. It could not work with equal power in all Christians. It was not the spirit of man stimulated, but the Spirit of God coming down on man and quickening his powers. Not giving him new powers or talents, but developing and giving power to the talents latent in him. "The Spirit is the mind, the purpose, the will of Christ in us. There are sporadic gifts, but there are also permanent gifts of the Spirit - Faith, Hope and Love."^{1.}

C. The Method of the Early Church.

As the Great Commission is the whole Mission of Christ expressed in words, so the Book of the Acts is the Mission of Christ expressed in lives.^{2.} The aim of the Apostolic Church was to make Christ known to all who would listen - anywhere, anytime. They had not always been so bold, but after the Spirit was outpoured they became living epistles, and formed a fellowship of aggressive testifiers. They felt that it was their job to spread the good news as far as possible before Jesus should come again and consummate the Kingdom. Their interpretation, at first, was narrow for they went only to the Jews. But God had other plans. Persecutions spread abroad these tardy witnesses. Peter, in a vision, was shown that the Gospel was for Jew and Gentile alike. As a result, the Church soon became predominantly Gentile.

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1. Richards, Geo., Lecture, "Doctrine and Life of Early Church".
2. Barnes, L. C., 2000 Years of Missions before Carey, p. 47.

Antioch, because of its more liberal spirit and wider outreach, displaced Jerusalem as the center of Christianity.

Peter struck the keynote of the Apostolic Missions when on the day of Pentecost he preached the way of Salvation thru the name of Jesus as "the only name under heaven given among men whereby we must be saved." They were not particularly concerned as to the political or social conditions of the world, believing that witnessing was the thing of primary importance. They endeavored to regenerate society thru bringing the individual to Christ.

It was necessary for the Christians to have their own social order, for they were ostracised from the general society by their inhibitions to do evil and to tolerate vice.

"When one remembers the enormous leap from the loose and vicious living which was so common in those days, to the Christian demand for absolute purity, honesty, chivalry and moral courage, the wonder is not that some failed but that so many were able to catch the vision of Christian holiness". (1)

This Fellowship, or Brotherhood of Believers served a real purpose in the early Church. It was an attempt to shield the Christian from the wiles of the world, and to protect him from its vices. Not only that but it served an economic purpose. At first they were so filled with the expectancy of Christ's return that material things had no value. All things were subordinated to the Communion of Saints. Paul protested against this, for tho he was confident that the time was short and that the day of the Lord was at hand, yet the welfare of the Christian community would be seriously hampered by idle members who relied

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1. White, E. E., The Story of Missions, p. 29.

on the generosity of the Brotherhood for their support. But the Brotherhood, especially among the Gentile Christians after the first idea had died down, did promote economic welfare.

"If suddenly thrown out of employment, or incapacitated by sickness, one did not immediately become a social derelict, but found in the Christian Brotherhood those who were ready to help in the hour of need. The poor Christian was given a respectable burial if he died, or if his sickness were not unto death he could be sure of assistance during his period of illness, and on recovering his health he could confidently expect to be furnished with future employment thru the kind offices of his fellow Christians." (1)

4.

Dr. Paul Warren has often referred to the Acts as "A Missionary Manual" - and so it has proved to be. It is the lode-star by which later followers have directed their lives. Better than a book of Rule and Order is this collection of the experiences of the early Christian believers - the first Missionaries of the Church.

"They went out a-thrill with a great hope. They held a song in their hearts, the clear echo of that song of triumph that had rung out the first Palm Sunday morning. They went clothed in power, for they were under the spell of a magnificent imperative." (2)

"How utterly hopeless must have seemed their task of conquering the nations! They were as shepherdless sheep among wolves, confronted by the deadly, bitter hostility of a venerable creed. They were made hateful in the eyes of the populace by the slanders and malice of the authorities and by the shameful death of their own leader. How utterly foolish and impossible must have seemed the thought that this religion of the despised Nazarene in the hands of these helpless followers would make its way thru the earth, and that He would be accepted as the deliverer of men and of races! That was the hour of zero in Christian Missions." (3)

When the Jews rejected the Gospel of Salvation as impertinence and blasphemy, the representatives of the Apostolic Church turned to the Gentiles, and were heard gladly ... and thus the gateway to Europe was

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1. Case, S. J., The Social Triumph of the Ancient Church, p. 59.
2. Wentz, Abdel, R., The Time of Day in Christian Missions.
3. Ibid. 4. New Testament Professor of the Biblical Seminary.

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opened. Early in the first century a small body of Christians from Asia returned the visit of Alexander the Great and his hordes from Europe. Alexander brought War and the Sword; these brought Peace and Goodwill. He brought Learning, and Government, and Force; they brought Love, and Goodness, and Faith.

D. The Results of the Early Church.

The outstanding feature of the organization of the early Church was its loosely bound Fellowship of believers. In pursuance of their witness bearing the trivialities of living were submerged. There were differences of opinion - true to human nature - but as a whole the fraternal spirit of unity prevailed.

It is the more remarkable that this loosely organized group of uncouth, and generally uncultured, believers should make great progress thruout the Roman Empire.

"There is no widely extended organization, in which individuals become little more than cogs that regulate the motion; there was scarcely even a church, as we understand the term. There was simply a growing number of individual Christian believers who, wherever they went, whether on regular business or driven by persecution, preached Christ, and Him crucified, told the story of the Cross, bore witness of its value for themselves, and urged the acceptance of the Saviour on those with whom they came in contact." (2)

These disciples were certainly filled with fire from off the Altar, for they took their burning message thruout the Empire. It is estimated that there were approximately 500,000 Christians at the end of the first century; some 2,000,000 at the end of the second; and some authorities think it not improbable that there were about 10,000,000 by the time of
3.
Nicea in 325. This was, in the main, accomplished thru non-profes-

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1. Acts 16.
2. Bliss, E. M., The Missionary Enterprise, p. 14.
3. Leonard, D. L., A Hundred Years of Missions, p. 16.

sional missionaries. "The chief cause of the success of Christianity was its congruity with the special nature of Mankind."^{1.}

One apologist, whose name we no longer know, showed the position of the Christians of the early centuries, thus:^{2.}

"Christians are not differentiated from the rest of mankind either by country, language, or customs. For they neither dwell in any cities of their own, nor employ any unusual dialect, nor practice any strange mode of life. Nor do they possess the kind of knowledge that is discovered by any device and ingenuity of inquisitive men; nor are they, like some, advocates of human philosophic dogma. While they dwell in both Greek and non-Greek cities, according to individual circumstances, and follow native customs in clothing and food and other phases of life, yet they set forth a marvelous and confessedly incredible type of citizenship for themselves. They live in their native countries, but as sojourners; they participate in all activities as citizens, and endure all things as strangers. Every foreign land is their fatherland, and every fatherland is foreign. They marry like other men and beget children, but they do not expose their offspring. They share a common table, but not a common bed. They are in the flesh, but do not live according to the flesh. They abide on earth, but live as citizens of heaven. They obey the established law, and in their own lives they surpass the laws. They love all men and are persecuted by all.... They are abused and they bless. They are scoffed at and they show reverence. While they do good deeds they are punished as evil-doers. When punished they rejoice as attaining unto life..... As the soul resides in the body but is not of the body, so Christians reside in the world but are not of the world."

This early Church, because of its rapid inroads on the Roman State religion, alarmed the heathen Emperors. As a result it was the object of bitter persecutions. But tho the persecutions were many and were bitterly severe, yet instead of quenching the 'vital spark of divine truth' it succeeded only in fanning it into a flame and broadcasting it far and wide.

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1. Lecky, History of European Morals.
2. The Epistle to Diognetus, V f. See S. J. Case, The Social Triumph of the Ancient Church, p. 64 ff.

"Nations and rulers who were the natural enemies of each other united in their opposition to the faith of the Crucified One, and their attempts to quench the ardor of his friends gave rise to many periods when the struggling Church seemed to have almost succumbed to the fury of their oppressors. But after each baptism of fire the friends of Christ rose undismayed and boldly testified to His name in the very face of their relentless foes." (1)

One notable example of such courage and Christian fortitude was Polycarp, who was martyred in about 155. He is supposed to have been a pupil of the Apostle John and, after his ordination by that Apostle, he became bishop of the Church at Smyrna. During the dreadful persecutions of the Emperor Marcus Aurelius, Polycarp was arrested and brought before the Roman proconsul to answer for his life. Neither his reputation for holiness, nor the beauty of his character, nor the usefulness of his life spent in charity and service could save him. "Blaspheme the name of Christ", cried the Proconsul; "Blaspheme Christ and thou shalt go free". But that venerable old man, standing boldly before the bloodthirsty mob, made steady answer, "Eighty and six years have I served my Lord Christ and He has never done me wrong. How can I then blaspheme my King who has saved me?" And with this he was bound to the stake and committed to the flames-- and Polycarp passed to his reward in a chariot of fire.

It was by such means that the Church grew and waxed strong. Those who professed to be Christians were ready to die a similar death at the hand of the cruel persecutors. Their lives and their deaths demonstrated that this new Christianity was worth dying for, proving the truth of the old saying, "The blood of the martyrs is the seed of the Church."

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1. Mason, A. D., Outlines of Missionary History, p. 17

In fact, the Church grew by such leaps and bounds that as early as the close of the second century Tertullian could say, "We are but of yesterday, and yet we already fill your cities, islands, camps, your palaces, senate, and forum; we have left you only your temples". And Justyn Martyr had said even in the middle of the second century, "There is no people, Greek or barbarian, or of any other race, by what soever appellation or manner they may be distinguished, however ignorant of arts or of agriculture, whether they dwell in tents or wander about in covered wagons, among whom prayers and thanksgivings are not offered in the name of the crucified Christ, to the Father and Creator of all things."

Less than three centuries after John the Baptist came out of the Wilderness of Judea as the forerunner of the Christ, the Christian religion became recognized as the official religion of the Roman Empire. The Edict of Milan (312) by the Emperor Constantine established Christianity as a world religion. "Thus in a little more than three hundred years, and with no weapons but truth and righteousness, loved, lived and taught,^{1.} the crucified Nazarene vanquished Caesar!" No wonder that the Apostate Julian, viewing these triumphs, cried, "O Galilean, thou hast conquered!"

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1. Leonard, D. L., A Hundred Years of Missions, p. 18.

CHAPTER III

MEDIEVAL MISSIONS

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A. The Conditions.

In making a study of historical movements, it is always necessary to keep in mind the fact that History is much like a river - having many tributaries and channels, but no segments. The streams of events which make up History have distant sources and far-reaching effects. These make arbitrary divisions difficult. However, it is necessary to make generalizations as a mechanical means of centering thought upon some particularly prominent phase or movement in History. So Medieval Missions do not begin where Early Missions leave off but, rather, the two dovetail into each other, the one growing out of the other and conditioned by it.

We closed the last chapter with the triumph of the Early Church over the Roman Empire. Christianity was officially recognized by Emperor Constantine, and proclaimed as the national religion. This political move on the part of the Emperor, without a corresponding change of heart either in himself or in the people of the Empire, was not the best for the Church. He did it because he considered the Christians to be the cement by which he could hold his unwieldy Empire together.¹ The elevation of a once despised sect to the rank of a national religion soon brought about a change within the Church.

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1. Gavin, Frank: Lecture on "Church History". Given at the Biblical Seminary, 1933-34.

"There was a great loss of Spiritual fire ... in the East because of pagan inroads and mass-baptism; in the West because of mass-baptism and institutionalization of the Church." (1)

Whereas it had been devoted, in the main, to Missionary endeavors, it was now forced to make efforts to assimilate the vast masses of heathen that were automatically forced to become Christian because of the Edict of the Emperor.

"In a very real sense, the Edict of Constantine making Christianity the religion of the Empire was the greatest calamity that ever befell the Christian Church." (2)

"Exalted upon the throne of the Caesars, the Christian Church thought its long struggle for recognition happily ended. The fervor of its first love, the energy of its early efforts began to slacken. The purity and the simplicity of the early faith began to abate and heresies and crudities of thought to arise within the Church itself." (3)

The rapid influx of the heathen thru the Edict, and the invasions of the barbarians, made the Church impotent. After this the activity of the Church was not to convert individuals to the faith, but to admit to membership the great masses that were now within the borders of a 'Christian' nation. The result was that instead of having an active, witnessing Church made up of earnest individuals, the propagation of the Gospel was left in the hands of a certain few. It was not now the privilege of the Christian to spread the good news of his personal salvation, but the Gospel was now a creed to be spread abroad by the clergy. In fact, by 398 lay-preaching was forbidden entirely!

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1. Bliss, E. M., The Missionary Enterprise, p. 23
2. Encyclopedia of Missions, p. 46.
3. Ibid, p. 46.

"Heralding for Christ, evangelizing, making proselytes, had become a task altogether too lofty and sacred for the common herd to perform, and therefore it was committed entirely to the hands of a class, the clergy, to wit, with monks as prominent coadjutors, and later given over mainly to the various religious orders." (1)

"The rank and file of the Lord's army was not kept in constant campaigning at the battle front, but on dress parade, or busy seeking each his own safety, while only the officers were found playing the soldiers part." (2)

So the Church that had so marvellously conquered the Roman Eagle began to decline!

B. The Motives of the Medieval Church

The Medieval Church has been called the greatest compromise of History - and when we learn that it was a mixture of gospel, mystery, superstition, and law, we agree. Many systems of religious and philosophical thought were fused with the Gospel of Christ - and the result was an institution of dogmas and mysteries, of priests, monks, and laymen. "Pagan superstitions became current Christian customs; relics, holy water, and vestments were given divine sanction."^{3.}

As has been already seen, Christianity found a sturdy champion (if not a devout one) in the person of the superstitious Emperor. This was the beginning of that partnership of Church and State which was the 'bone of contention' for many succeeding centuries. Politics came into religion, and kings and armies not only enforced Church discipline, but even spread the Gospel.^{4.}

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1. Leonard, D. L., A Hundred Years of Missions, p. 20.
2. Ibid, p. 21.
3. Richards, G. W., Christian Ways of Salvation, p. 118.
4. Leonard, D. L., A Hundred Years of Missions, p. 20.

The Roman Empire, because of the migration of certain tribes to the North and East and because of internal dissension, was on the verge of collapse. Constantine did not like Rome and soon removed his capitol to the East. For two hundred years after the throne had been moved to Constantinople (328), the Western Empire was constantly harrassed by invading tribes of barbarians, pushed unceremoniously into Roman territory by the invasion into their territory of a mysterious yet a more powerful tribe of Huns. When these southward driven tribes came into the Roman Empire, they brought with them their heathen gods and pagan practices. The Christian religion was put on the defensive. "It looked as tho the recently Christianized Roman Empire might again become pagan by a strange mingling of the gods of southern and northern^{1.} mythology."

"The most important movement in the western world since the time of Christ was the fifth century migrations of the Germanic tribes. In almost every way that can be thought of, these migrations affected the life of Europe and the future of the world. From the point of view of Christian Missionary expansion, they were of superlative importance. They completed the disintegration of the Roman Empire and gave the Roman Church its imperial aim and world activity."(2)

While the western world was being swamped with these barbaric invasions, the East was engrossed in many theological controversies and ecumenical councils with a resultant loss of spirituality and Missionary vision. The East, thru its bitter wranglings to keep an 'Orthodox' creed, almost entirely lost its zeal for Christ and, as a result, Medieval Missions center in the Western Church - now emerging as the Roman^{3.} Catholic Church.

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1. Hodgkins, L. M., Via Christi, p. 45.
2. Warburton, S. T., The Making of Modern Missions, p. 15.
3. Encyclopedia of Missions, p. 447.

When the Western Empire was finally conquered by the barbarians (476) the Church instead of the State became the dominant force. Because of the inability of the State in the past centuries to function efficiently, the Church had built up a strong organization, strikingly similar to that of the Empire. Instead of the unity of the Apostolic Fellowship came the unity of a universal creed and a universal organization. The Advent Hope faded out after the first 150 years of the Early Church and was replaced by the idea of the Church as an Institution of Salvation, preparing men for heaven. Instead of the Kingdom of God which they had confidently expected to be established as a temporal thing, came the idea that the Church was co-extensive with the heavenly Kingdom. Instead of the Christian being a foreigner while in the world, and having a heavenly citizenship, he was now a Church member, and so a citizen of the Kingdom of God on earth.

"Christianity began with Jesus and the brotherhood of believers. They were the original agencies of salvation. Gradually doctrines about him were put in place of Jesus. An institution with priests and officials came in place of the brotherhood of believers. The gospel became a dogma, and the brotherhood a sacramental organization. The fellowship of the saved became an institution of salvation with a domineering hierarchy and a submissive laity; faith in a personal Christ became assent to definitions of Christ; the spirit of holiness and love became ecclesiastical law and custom; the love feast became a mysterious sacrament; the admonition of the brethren became the discipline of priests; heartfelt sorrow for sin became a dreary round of penitential works; fervent expectation of the coming Lord became hope of immortality; servile obedience took the place of filial service... an astounding transformation, with immeasurable significance for the future of Christianity and of humanity. The religion of authority superseded the religion of the Spirit. The community with the gospel and life became a church of law and doctrine." (1)

This, I believe, is an admirable statement of the metamorphosis that the Church slowly underwent. That it did change is not surprising

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but that it should change so radically was a great tragedy for the cause of Christianity. Instead of being impelled by love and gratitude and example, the Church extended itself rather than the Gospel. People were bound with a loyalty and ambition to the Church rather than to the personal Saviour. Missionary efforts were mainly thru the exceptional efforts of exceptional individuals who desired to enlarge, extend, solidify, and glorify the Church as a means of bringing about God's Kingdom on earth.

C. The Methods of Medieval Missions.

Of the few events in the Middle Ages which relate to Missions, there are two of outstanding prominence: Germanic migrations and the Conversion of the Irish Celts. We have already made mention of the former and its relation to the subject. The latter is of no less consequence.

Few persons realize the significance of the conversion of the Irish. To most it would seem a far cry to turn from a discussion of Germanic migrations to a consideration of the Emerald Isle; but had it not been for the Christianizing of these wild, fiery, eloquent, war-like Celts, the progress of the Church in Northern Europe would have been delayed hundreds of years.^{1.}

The Roman Church, in itself, was not concerned about the spread of the Gospel, and the Roman clergy was interested in nothing outside their own borders. They believed they had enough to do in converting the heathen upon their very doorstep. What was done in Missions was not

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1. Gavin, Frank, Lecture, "Church History".

done as a church movement but was accomplished thru the devotion, ambition, and unflagging energy of a comparatively small group of earnest workers - for the most part Celtic monks.

"The conversion of Ireland in the fourth century was the real foundation of Medieval Missions. To Ireland, much more than to Rome, the Christianization of England and Scotland and Germany was due. The Irish church was the great missionary church of that era." (1)

These Irish monks worked in two ways: by itinerant missionary work, and by establishing monasteries. To be persuaded of the effectiveness of the former, one has but to travel thru Northern Europe and note the many wells, springs, and places called by the name of some lowly monk who had evangelized that section of the country. Bede says of Aidan that -

"Wherever in the course of his journeys he saw any, whether rich or poor, he would there and then invite them, if unbelievers, to embrace the mystery of the faith; or, if they were believers, he would strengthen them in the faith and would stir them up by words and actions to almsgiving and the performance of good works." (2)

Some of the more famous of these Irish itinerant evangelists are: Boniface, who, more than anyone else, was responsible for the conversion of the Germans in what is now Saxony, Hesse-Cassel, and Bavaria; Patrick, the famous Patron Saint of Ireland, who escaped from his Irish master only to return later with the Gospel; Columba, who founded the great monastery of Iona, and went among the Scots and Picts as a lone witness of the Gospel. The list might be made of great length but to no purpose.

The second method of the Irish, the establishment of monasteries as centers of Christian knowledge, became very general thruout the whole Church. These were the stations from which the Missionaries went out

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1. The Encyclopedia of Missions, p. 447.
2. Hist. Eccles., iii, 5.

on their tours of evangelization.

"Within these monasteries there was a wide variety of activities. Some of the monks attended to the household duties, in the kitchen or elsewhere. Some worked in the fields, or cared for the stock. Others, more advanced, who were well trained for the work, gave themselves thru long hours to making copies of the Bible, or parts of it, or providing catechisms or service books." (1)

Thru the efforts of these and others, the frontiers of the Church were greatly extended, so much so that, both in the East and the West, mass-baptism became a great detriment to the spiritual well-being of the body of Christ. Because of the tribal system of government encountered among these heathen barbarians, particularly in Germanic countries, the missionary monks centered their attention on the chief or king, calling upon him to embrace Christianity by accepting the creed of the Church, and receiving baptism. When the chief accepted the new religion, it was binding on the whole tribe and there was no appeal. At his command, all his tribesmen became disciples and baptism was in order.^{2.}

"In Armenia, Gregory the Illuminator and his helpers are said to have baptized 190,000 persons in twenty days. And Gregory went with the King Tiradates on a tour thru the kingdom and 140,000 troops were baptized in three days." (3)

"Established in a place of prestige and power, Christianity faced new and insidious dangers, far more hurtful than persecution. Christlike aims and Christlike ways were forgotten since power was in their hands. Martin of Tours, in his pioneer missionary work (4th century) demolished idols and temples. When Clovis, king of the Franks, became converted (500) as a result of military victory, his soldiers were promptly baptized en masse. Charlemagne (800) often gave a conquered people the option of baptism or slaughter." (4)

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1. Warburton, S. R., The Making of Modern Missions, p. 104.
2. Ibid., p. 101.
3. White, E. E., The Story of Missions, p. 16.
4. Cavert, S. M., The Adventure of the Church, p. 86.

To be a Christian at this time was not a matter of experiential religion, but consisted in assent to dogma and observance of the customs and rites of the Church. Baptism was no longer a sign of an inward condition, but a pledge of loyalty to the Church and assent to the Creed on the part of the 'believer'. As long as the believer was in communion with the Church, his salvation was assured. The Church was the Kingdom of Heaven, into which baptism was the door and to which the clergy held the key.

One peculiar by-product of this idea of the Church's world-supremacy was the Crusades (1095-1275). These Crusades have been called the "Missions Militant" of the Church but they cannot really be called Missions. Under the banner of the Cross and with the battle cry of "Deus Vult", they went to the Holy Land to wrest the Holy Sepulchre from the Infidel. They had no idea of converting the Moslems but only of gaining the mastery over them thru force of arms.

"The motives differed widely. Every passion of the human heart was appealed to by the Pope. Penitents were promised absolution from all sins; debtors were made immune from the hand of the law; those who died in action were assured of eternal blessedness and reward. Love of adventure, desire for military renown, and even greed for loot, all had their place, along with religious zeal, as incentives to spur on these promiscuous multitudes, which numbered many hundreds of thousands." (1)

Tho the Crusades really did little in a missionary way, they stirred the Church deeply, and roused it out of the lethargy into which it had fallen. Europe, busy within itself, in building, in consolidatory extending, and in strengthening, had had little thought of the further horizons. Yet the Crusades did arouse among some a desire to evangelize the followers of the False Prophet, and to bring them to a knowledge of Jesus

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Christ. The most prominent of these were: Raymond Lull, the first martyr to Mohammedan Missions, and the first to urge Missionary training schools; Francis of Assisi, who made a brave effort to take Christianity to the Saracens in Egypt, Syria and Morocco.

D. The Results of Medieval Missions.

The results of Medieval Missions are summed up in three words: Institutionalization, Extension, and Stagnation. They cover the situation thoroly as we have seen, for after the seat of the political government had been moved to Constantinople the Church became the dominant force in Eastern and Western Europe. The Church became definitely organized as an institution for salvation. The fluid doctrines of the Apostolic Church became fixed dogmas; the former spontaneous worship became the established ritual; the simple creed was enlarged and carefully formulated. In short, the Church, dominated by the clergy, instead of existing to minister to the laity was served by it. Because of the pioneering spirit of some high-minded and unselfish individuals the Germanic tribes to the North were "Christianized". The greatest Missionary force of the Middle Ages was the Celtic Church.^{1.} Its zeal has never been surpassed in Christendom, but its work lacked permanence. Thru the efforts of these pioneers the bounds of Christendom were extended from the Balkans to the Baltic, from Italy to Iceland. Because the Church as a whole was not really Christianized - for the new additions to the ranks of Church membership were not converts but still pagans at heart - there was no burning spirit within them, but an apathetical acceptance of new forms of worship. Thus the Church became stagnant, spineless, and corrupt.

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1. Encyclopedia of Missions, ad loci.

But tho it was done in an imperfect way, and often conditioned and modified to suit local conditions, Europe was won for Christianity. However imperfect the type, it was far better than the heathenism which it replaced.

CHAPTER IV

MODERN MISSIONS

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MODERN MISSIONS

A. The Background.

Before entering into the discussion of the main thought of this chapter, a very brief review of the interval between the Medieval and Modern eras is in order. Reckoning that William Carey is the "Father of Modern Missions", let us consider its forefathers and their times - the Reformation period.

One thousand years after the Great Commission was given, Europe was nominally Christian. The world was not by any means evangelized. In fact, Christianity had fallen back before the face of the Moslem conquerors who had swept over the whole of the Arabic and Syriac speaking world, and, having crossed the Straits of Gibraltar, had even penetrated into Europe as far as the Pyrenees. Except for the few years that Jerusalem was under the control of the mailed Crusaders, the Christians had lost all hold on the continents of Africa and Asia, and "Islam reigned supreme in the Holy Land".

When the Turks finally took Constantinople in 1453, they slaughtered many thousands of Christians, and scattered many more. But the Fall of Constantinople had a great effect on the future of Europe, for it marked the beginning of the birth of the Renaissance. The Christians who fled from the city took with them the vast store of MSS collected there. These came to light in Italy and brought about the Renaissance of learning.

About this time the world in Europe was startled with many new ideas and new thoughts. People who were influenced by the revival of

learning questioned the system of things in the world about them. The Church was not exempt from the prying of these earnest inquirers. The questionable practices, the ignorant superstitions, the mysterious sacraments were all subjected to severe scrutiny and even to ridicule by these keen-minded Humanists.

Not only was it an age of new thought, but also one of discovery. In 1492 Columbus planted the flag of Spain in the New World, and an age of exploration and conquest was opened. By going around Africa, Vasco de Gama found a new way to India (1498); by circumnavigating it completely, Magellan proved the fact that the world was a globe (1521). The effect of the New World on the Old was electric. It put new life into the complacent and sleeping old woman called Europe. New lanes of trade, new lines of thought, new inventions and new discoveries transformed her.

Except for the Crusades, the five hundred years before the Reformation (1517) were practically barren of Missionary effort. There were a few notable exceptions. The energies of the Church were devoted in medieval times to building beautiful Cathedrals in Europe. Some of the finest of these were built before the Reformation. The learned men of the time, thru the many universities that had sprung up thruout Christendom, devoted themselves to a study of the Latin and Greek Classics. The Renaissance and the revival of the study of original languages stimulated free thought and action. All the cultivated people of the time were well versed in Greek and Latin classic and patristic writings, and liked nothing better than a discussion of philosophy.

The world was thus well prepared for the Reformation by the writings of the educated men of the time. Erasmus, Thomas More, Herkimer, and

others had been attacking the practices and ignorance of the Roman Catholic Church. They would not acquiesce in creed and dogma merely on the authority of the Church. Tho these leaders aimed to help the Church to purge herself of evil practices, they had no idea of schism. The nailing of the 95 theses on the door of the Wittenberg church was not the rash outburst of a petulant monk, nor the accident of capricious Fortune, but the culmination of a movement of thought that was^{1.} at least two hundred years old.

The resultant burst of feeling that followed immediately was as much a surprise to the German monk, Brother Martin, as it was to the Pope. Luther had no idea that he had set a match to such a magazine of explosives. But had there been no preparation made by some such man as Erasmus - men who would not take the fatal step, who preferred to purge rather than to reform - Luther's work would have been in vain. Truly "Erasmus laid the egg that Luther hatched."

Here was another of what Dr. Croly has called "the birth hours" of the race. Man's advent was one; the Advent of Christ, another, and this period of the Reformation makes the last of the three.

"After a thousand years in the sepulchre of the dark ages, rolling away the stone of sacerdotalism, bursting the cerements of formalism and traditionalism, breaking the scarlet seal of Papal infallibility and inviolability, behold, coming forth into new life, the imperial truth of justification by faith." (2)

Up until the Reformation the work of Christian Missions was united. The Eastern Church had lapsed into a deep sleep. The work of the Celtic Church had been taken over by the Roman Church. There was only one active church: The Roman Catholic Church. But from this time on there has been

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1. Mason, A. D., Outlines of Missionary History, p. 51.
2. Pierson, A. T., The New Acts of the Apostles, p. 21.

division instead of unity. Not only are there two distinct divisions of the Church, the Roman and the Protestant, but the Protestant Church has broken up into many denominations. These are the expression of the spiritual and intellectual freedom gained thru the Reformation, but carried to the n-th degree of individualism.

In the Old World, as a means of repairing her bulwarks against the inroads of the "heretical beliefs" of the Protestant Churches, the Catholic Church instituted a counter-reformation; and in the New World she pressed forward with renewed vigor the missionary work already begun. Under the well organized efforts of the Jesuits, Grey Friars, and Dominicans the Catholic Church was spread thruout Latin America and Eastern Canada with great success.

While the Catholic Church was busy transplanting both her religion and culture (good and bad) to the New World, the Protestant Churches were at a standstill; they seemed unable to get under way. In fact,

"..we have the remarkable spectacle for many years of a live Protestant Church without mission interest, while the Church which had been left because it lacked life was carrying on extensive missions in the Orient, and, a little later, in America." (1)

Even the Protestant leaders - Luther, Calvin, Knox - had no great sense of responsibility for the heathen in other lands.^{2.} Tho they were surrounded with countries needing missionary evangelization, they did not seem concerned about them. They preferred to use their energies in combating the great Institution from which they had freed themselves, and in guarding against heresy by expounding the new creeds and doctrines. The Lutheran Superintendent (Bishop) at the Diet of Ratisbon

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1. Hodgkins, L. M., Via Christi, p. 161.

2. Glover, R. H., The Progress of World-Wide Missions, p. 69.

said to Von Welz who was trying to get support for Protestant Missions,
"The holy things of God are not to be cast before such dogs and swine^{1.}
(heathen). Are not the Jews and heathen among ourselves?"

"It was fully two centuries after the Reformation before the foreign missionary idea was thoroly engrafted, and almost three before the Protestant church can be justly called a missionary church." (2)

Tho the Reformation - which Dr. Richards sees as a revelation of a^{3.}
new way of Salvation - was not missionary, it did have far reaching effects, both in Protestant and Catholic camps.

"It was a battle against ecclesiastical abuses, moral corruption and veritable heathenism within existing Christendom; and so absorbed were the Reformers with the task of establishing new communities in the faith and developing the church life of these, that the needs of the outside world were forgotten." (4)

It demanded a return to the Scriptures and to the teachings of the Gospel. And so the Bible, which in the Latin was unintelligible to the masses of the uncultured people, was translated into the various vernaculars. This was the firm foundation on which Protestant Missions were based when they were begun late in the eighteenth century.

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1. Hodgkins, L. M., Via Christi, p. 152.

2. Ibid, p. 166.

3. Richards, G. W., Christian Ways of Salvation, p. 177-8.

"Catholicism with its almost infinite variety - its dogmas, worship, government, piety; its officials, sacraments, penitential discipline; its priests, monks, laymen - is rooted in a distinctive idea of God, with a corresponding conception of salvation. Its theology and soteriology pervade and control every major and minor part of the complex institution....The first to venture upon a 'change of basis' was Martin Luther. He became reformer, not intentionally, but irresistably, when he found a new way of righteousness. This he discovered in a new vision of God."

4. Glover, R. H., The Progress of World-Wide Missions, p. 68.

Tho there was no Missionary enterprise on foot among the Protestant Churches for nearly three centuries after the Reformation, there were some private enterprises which made substantial contribution to the Missionary movement. Without giving a history of these, it might be well to name a few of them in recognition of their pioneering spirit: the Calvin-Coligny colonies in Brazil and Florida (1554-64) which ended in dismal failure; the various efforts to evangelize the Redskins in North America by the Mayhews and others; the Pietistic movement in Germany and the resulting Danish and Moravian Missions. All these helped to make the Protestant Churches "heathen conscious". Finally, William Carey, the consecrated cobbler of England, having been moved of the Spirit, preached a remarkable sermon^{1.} to the ministerial Association in Nottingham. His sermon is world famous, "Expect great things from God; attempt great things for God." It set fire to the hearts of his associates and there was organized the "Baptist Society for the Propagating the Gospel among the Heathen" with a total capital of \$65.52. He sailed six months later for India (1792)^{2.} and the era of Modern Missions was begun.

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1. Bliss, E. M., The Missionary Enterprise, p. 70.

2. Warburton, S. R., The Making of Modern Missions, p. 142.

"He (Carey) was by no means the first Missionary of modern times, nor was his society the first organized missionary effort. What then is his significance? 1. First distinctly foreign mission organization. The Wesleyans work had been simply personal efforts; the Moravians had carried on their missions as a Church; the Indian Missions in the English colonies had really been home missions. 2. First permanent efforts in a large field. 3. He defined the leading principles of missions; native leadership, strong center with outstations, social ministry, inter-denominational fellowship, wide circulation of the Scriptures, fundamental place of evangelism."

"More than one missionary writer refers to the year 1792 as 'annus Mirabilis', the famous date from which missionary annals are to be reckoned backward and forward." (1)

Another writer expresses it thus:

"We may speak of the 'Carey epoch' with every whit as much propriety as of the Luther Reformation. We may as fitly term him the apostle of Modern Missions as Paul the apostle to the Gentiles, or Augustine apostle to the Britons, or Boniface apostle to the Germans." (2)

It is not our purpose at this time to pursue further the history of Missions. In fact, from Carey on, Missions are but a repetition and a variation upon the principles which he and his associates laid down and for over a century Modern Missions have been following in his footsteps. Since his time Missions have undergone great changes and the great development still goes on. "His career constituted an epoch indeed for it brought a revolution in Missionary thought and planning."³

B. The Motives of Modern Missions.

As we look back over the progress of the last century, we are a little at a loss to discover the primary motives energizing the many and varied activities of the many religious denominations. This diversity of endeavor is traceable directly to the Reformation when stress was laid on the Bible and a free conscience. Tho the result was a multiplicity of denominations having much the same belief but a difference of creed or rite, yet it may be said to the credit of Missions that Denominationalism lost much of its individuality when brought face to face with a common foreign foe.

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1. Glover, R. H., The Progress of World Wide Missions, p. 95.
2. Leonard, D. L., A Hundred Years of Missions, p. 71.
3. Glover, R. H., Op. Cit., 94.

Tho there has been a distinct change within the last twenty years in the attitude of the Churches at home toward Missions, this phase of it will be dealt with in a separate division. In this section we are interested in tracing the motives that introduced the Modern Missionary era. We have noted that William Carey, and others who followed in his train, opened up the new nineteenth century with a renewed interest in Missions, and from that time to the beginning of this there has been a constant flow of new recruits to the battle front.

In the thinking of these early Modern Missionaries, the conviction that the 'heathen' who are un-Christianized are doomed to be damned is prominent. To make Christ known to all was the pressing duty of the Christian Church.^{1.} Interest in the estate of the heathen had been aroused mainly thru the tales of Cook's trip around the world. He had told of so many places yet unknown that the Churches were appalled at their darkness of understanding and their ignorance of the saving knowledge of Jesus Christ. The motives of these nineteenth century Missionaries were very similar to those of the Early Apostolic Church. The Reformation had brought the Protestant Church back to a new evaluation of the person and work of Christ, and thru such great men as William Carey, Robert Morrison, Hudson Taylor, David Livingstone, Robert Moffatt, the Church gained a new evaluation of all mankind and was brought to hear the needy cry of the degenerate, ignorant, and depraved heathen.

"It will be found, if I mistake not, that the resemblances of the early and recent missions are far greater than their contrasts; that both alike have had to surmount the same difficulties and have been chequered by the same vicissitudes; that both alike exhibit the same inequalities of progress, and the same alterations of success and failure, periods of acceleration followed by periods of retardation.... History is an excellent cordial for the drooping courage." (2).

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1. Clarke, W. N., A Study of Christian Missions, p. 40.
2. Stubbs, W. M., How Europe was Won for Christianity, opp. p. 17.

Again we find that there are two divisions of the Missionary Motives: Fundamental and Collateral, and it is always possible to find instances of a third, the inadequate or Defective motive. But of the two major divisions, there are many sub-divisions. As it is not our purpose in this paper to make an exhaustive study, but to point out the major trends, we shall content ourselves with those which are most prominent.

It is possible to make the generalization that the Fundamental (primary) motives are also evangelistic, having to do with the relation of the individual to God. The Collateral (secondary) motives can be similarly classed as social, having to do with the relation of the world to God; of man to man; or, indirect helps to the Fundamental motives.

1. The Fundamental Motives.

Of these Fundamental motives, there are three or four general classifications under which other related motives might be grouped:

(a) Loyalty to the soul's experience of God. The soul that has met and had experience with God desires to communicate this experience to others. By telling others, the personal experience gains greater depth and meaning. It is a living, spiritual experience that must propagate itself or die. To keep this spiritual experience alive is the difficulty of the Christian who does not share his experience with others. "Christianity runs the danger of Dogmatism and Orthodoxy on the one hand, and the shallows of Emotionalism on the other." ^{1.} Petri-

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1. Richards, G. W., Lecture, "Christian Life and Doctrine".

faction and Volatilization, they two, are the Scylla and Charybis which Christianity must pass. Paul utters the cry, "Woe is me if I preach not the Gospel."^{1.} Nothing can take the place of this inner motive which impells the possessor of the experience to communicate it to others. It is told of Principal Rainey that he once said, "The measure of our sense of Missionary duty is simply the measure of our personal evaluation of Christ." This brings a heavy indictment against those shallow, materialistically minded souls who do not believe in Missions. He who has nothing to share of a spiritual nature sees little justification of an enterprise that exists by sharing.

"To be saved is to be brought into moral fellowship with God. It is to receive something of God's character: hence to be saved is to become in heart a saviour, in fellowship with him to whom we owe our salvation. Christ is God's gift to the world. Christ, therefore, should be our gift to the world, if we are among the saved." (2)

(b) The Need of the Heathen World.

Paul speaks of his being debtor to both Jew and Greek - debtor to them because he had knowledge that was essential to their welfare. He felt obliged to convey this knowledge to them both. Peter proclaimed to the Jews in Jerusalem, "In none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved."^{3.} Therefore, he and they who knew Christ were under obligation to tell others this way of salvation.

This sense of the need of the heathen had waned during the Middle Ages, but now again in the 19th century it became prominent again. The Protestant Churches became quite alarmed at the moral state of 'heathen'

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1. I Corinthians 9:16.

2. Clarke, W. N.: A Study of Christian Missions, p. 26.

3. Acts 4:12.

lands for the avenues of trade were bringing to light in the West the horrible character of heathendom. It now became the aim of the Church to "snatch a brand from the burning" at any cost.

In later years this motive has been modified by a realization of the need of the whole world. The Churches of the Occident have come to realize that to impose our form of civilization on the Orient is not sufficient, but there must be the sharing of a common, deep human need.

"We say to the man of the East: 'We do not come to you because you are the worst in the world, but because you are a part of the world. We believe in a world that is Christlike, we know nothing better; so, because you are a part of the world, we come to you... We come because we are all in the same deep human need.'" (1)

After one has had that great, soul-stirring experience of the Love of Christ, and has been made conscious of the need of men the world over for the knowledge of the way of salvation, there is no need of the command, "Go". But lest there be any room for question, the Command is given. Not only is the command of Christ involved, but also His example. As He was sent of the Father, so He sends out His disciples with the command ringing in their ears, "Go make disciples"; but peace in their hearts, "for I am with you always, even unto the ends of the earth". Christ planned a world-wide campaign, and His entire life was an example of Missionary life and teaching. His life is a burning example of the love which has since transformed the world.

As a summation of the Fundamental Missionary motives of the Modern Church, we quote the statement of that great Missionary Council held in Jerusalem in 1928. The words of the Council are the authoritative words of the Protestant Church:

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1. Jones, E. S.: "Why we go as Missionaries". Address before the International Missionary Conference, Memphis, Tenn.

"Our true and compelling motive lies in the very nature of the God to whom we have given our hearts. Since He is love, His nature is to share. Christ is the expression in time of the eternal self-giving of the Father. Coming into fellowship with Christ we find in ourselves an overmastering impulse to share Him with others. We are constrained by the love of Christ and by obedience to His last command." (1)

2. The Collateral Motives

These are mainly concerned with the social uplift of the heathen. When Carey went to India, he started to plan for a permanent Christian social order which would be the leaven to leaven the whole lump. To this day we have the modifications and developments of his original idea in the collateral motives of Missions. Most of them are both, not only motives but also a part of the method of Christian Missions, so merely listing them now as motives, we shall later deal with them under method.

- (a) The Brotherhood of Man: physical welfare.
- (b) Educational development of the ignorant.
- (c) Civilizing motive: to help them by introducing modern methods and machinery.
- (d) Social reform: to break up slavery, polygamy, child labor, etc.
- (e) Exploration: not a very potent motive now. Adventure has lost much of its charm since the unknown parts of the world have practically disappeared.

All these motives have had their place in the development of Modern Missions. Tho they are not the basis of missions, yet in many places they have been the means of introducing Christ to the world where the higher motives would have failed.

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C. The Methods of Modern Missions.

"Since Christ is the motive, the end of Christian missions fits in with that motive. Its end is nothing less than the production of Christlike character in individuals and societies and nations thru faith in and fellowship with Christ the living Saviour, and thru corporate sharing of life in a divine society. Christ is our motive and Christ is our end. We must give nothing less, and we can do nothing more."^{1.}

To my mind, this is the most complete statement of the meaning of Missions that I have ever seen. It is the result of the combined Christian thought gathered at the Council of Jerusalem in 1928. For so high a motive and for such a goal, the methods of attainment must also be adequate.

In the study of Church Mission methods, we find two distinct divisions, based upon two systems of theological thought. We call them Pre- and Post- Millenarianism, tho with some confusion of terms and meaning. In general, those who have a strong conviction of the immediate, imminent return of our Lord, we shall classify as Adventists, or Pre-Millenarians; those who hold that there is a definite place for the present in the development of the Christian society, we term as Post-Millenarian. Along these two lines of thought the Christian Church is divided, and Missions are organized on these two bases.

The Adventists organize their Missions about the theory of the proclamation of the Gospel to the heathen. They attempt to spread the Good news as far as possible, because they believe that the time is very limited. They are not particularly concerned with the development of

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1. Jerusalem Council, The Message, p. 407 (Vol. 1.).

permanent results, but take the attitude of witnessing to the heathen "so that if they are lost it is not the fault of God or of the Christian people".^{1.} They believe that those who accept the Gospel will be saved, by the Grace of God, but there will be no transformation of society until the Lord comes and sets up his Kingdom upon earth.

"The hearing of the Gospel marks a turning point, both in experience and destiny. (According to the Adventist theory). When once men have heard the Gospel, they will be saved if they believe, and justly condemned if they do not. Only a few will be saved by the missionary preaching . . . the many will remain indifferent. But the blame for their ruin will be upon themselves." (2)

The fallacy in this theory is that the true Missionary motive is to save those needing to be saved; not to be witnesses against them or justify their condemnation. Anything other than an earnest attempt to save the needy is untrue to the spirit of the Master.

The other method is the direct opposite of the Adventist, for it is based on the foundation that Carey laid; i. e. planting a Christian society for the upbuilding of the Christian community and the leavening of the heathen nation. In this theory, time plays no great part. Whether Christ comes soon or late, "blessed is that servant that is found ready". "The proper object of Missionary labor is to introduce Christ to mankind, and to plant Christianity as a permanent blessing^{3.} to the world."

To do this demands much more than just an expeditionary force. It requires the cooperation and the use of every Christian force and spirit. The methods have so branched out in these later times that the branches almost obscure the trunk of the tree. But one must never

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1. Clarke, W. N., A Study of Christian Missions, p. 52.
2. Ibid, p. 54.
3. Ibid., p. 53.

confuse the auxiliary aims and methods with the main aim and method of Missions.

1. The greatest method of all Missionary methods is that of Jesus Christ - living a life which illustrates the beauty of the truth which you believe. An old Chinese proverb, that "One picture is better than 10,000 words", is more than true when that picture is a living one. Actions do speak louder than words and in the life of Christ we see the perfect illustration.

"The supreme missionary method is this living of the Gospel. Each true Missionary is in himself a proclamation of Christ." (1)

Adoniram Judson, that great pioneer missionary gives his ideal of a missionary thus:

"In encouraging other young men to come out as missionaries, do use the greatest caution. One wrong-headed, conscientiously-obstinate fellow would ruin us. Humble, quiet, persevering men; men of sound, sterling talents (though, perhaps, not brilliant), of decent accomplishments, and some natural aptitude to acquire a language; men of amiable, yielding temper, willing to take the lowest place, to be the least of all, the servant of all; men who enjoy much closet religion, who live close to God, and are willing to suffer all things for Christ's sake, without being proud of it, these are the men ..." (2)

2. The next in order of importance is the personal testimony of the Christian. This is one of the ways in which Jesus and Paul have led the way. It is not a mere homiletical exercise, but a witness of what Christ has meant to the testifier.

"Our Message is Jesus Christ. He is the revelation of what God is and of what man thru Him may become. In Him we come face to face with the Ultimate Reality of the universe." (3)

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1. Speer, R. E., Christianity and the Nations, p. 79.
2. Ibid, p. 80.
3. Jerusalem Council, Vol. 1, p. 402.

The beauty and simplicity of the Gospel has always been its secret
1. of fascination and success. It is the truly Apostolic method of
Missionary evangelization.

3. The third method is that of the Native Church. This method
has come to prominence in Modern Missions only in some fields, but it
is nevertheless a great Missionary method. It is thru the organized
work of the indigenous church that the people of the land can best be
evangelized. Each foreign missionary should become the teacher of
Christian native leaders who shall be the channels thru which the
Christian message goes thruout the land.

"The complete evangelization of India (for example) cannot
be accomplished by a few missionaries, or by many. It is
necessary that the work become universal Beginnings
may well be made under foreign influence, as in the intro-
duction of Christianity they must be; but a great national
movement is not to be expected until enough of the people
themselves have become Christianized to form a leading and
persuasive force, able to influence the mass of their
fellows." (2)

So Foreign Missions must always be considered as only a temporary,
not a permanent, enterprise, but the foundations that they lay must be
permanent. The indigenous church must be established and leaders train-
ed to take up the responsibility for the guidance of the new units of
Christian membership.

In the last fifty years greater stress has been laid on the Human-
itarian side of the Christian religion in an endeavor to supplement the
work of the evangelist, and to build up a strong Christian community.
It has been thought that these are two competing methods of Missionary
endeavor but, when viewed in relation to the true aim of Missions, they
are really supplementary.

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1. Harnack, Adalf, Expansion of Christianity, Vol. 1, p. 102.
2. Clarke, W. N., A Study of Christian Missions, p. 61 f.

4. Education is the right hand of the Missionary enterprise. After conversion has taken place and the Church established, there must be raised up a leadership for that Church. "The work of the Church is not only evangelism; it is the permeation of life with Christian principles." ^{1.} And more important than the first generation converts are the rising generation - the leaders of tomorrow. To gain access to the plastic, unprejudiced mind is one of the basic principles of the Catholic religion, and it is based on sound psychology. "Train a child in the way he should go and when he is old he will not depart from it", are the wise words of Solomon.

5. Another method of spreading the Gospel and building up a strong and intelligent social structure is the ministering to the sick and suffering. This is a natural expression of Christianity, following in the footsteps of the Master and his disciples. To come among the unfortunate, the diseased, the woefully ignorant, is to believe in the necessity of these philanthropies. This is a living out of the Gospel message. However, it is essentially the handmaid of evangelism - another way of witnessing to the love of Him who is the Great Physician. To break the hold of superstitions and to alleviate needless pain and to stay the hand of Death, all this is truly Christlike.

6. Other philanthropies, of which there are many, we need not discuss here at this time. But as a Madras (India) paper comments, there is room for much work of all kind yet to be done since the natives themselves seem unwilling to do social work toward the uplift

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1. Speer, R. E., Christianity and the Nations, p. 91.

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of their own fallen and degraded members. There have been many civilizing and progressive methods introduced to the heathen countries, with mixed results. Other outstanding methods of aiding the heathen and the growth of the Christian community are the agricultural and manual training carried on in connection with many colleges and industrial schools. This is an attempt to make the natives more self-supporting and so more able to carry on the work of the indigenous church by their own funds.

D. The Results of Modern Missions.

It has been said that people are the ultimate argument for or against religion. One must judge a business by the amount of its profits; but a religious movement must ultimately stand or fall upon the changes it brings about in people. In comparison with some of the world-religions, Christianity is not the oldest, nor yet the youngest. But it has made the more profound changes upon the world - its people and its history - than has any other religion.

It is not easy to show the concrete results of spiritual progress; nor does the recorded progress wholly indicate the permeation of the spiritual ideal in a community touched by Christianity. Thus any statistics that are given in Missionary work can be but approximations to the actual conditions. The fact that there were 800,000,000 Christians in the world in 1930 might be inspiring, but this figure takes no account of those untold millions that have been definitely influenced by Christian motives, principles, and example yet who have made no pro-

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1. Slater, *Missions and Sociology*, p. 34. "There is plenty of scope for active work, not only for policemen, but for earnest men and women, of course among Christians. Our countrymen must pardon us for this piece of plain speaking, as they have shown not the least anxiety to reclaim the fallen. 'Once fallen always fallen' would seem to be their maxim."

fession of faith.

But further than a mere recording of statistics we are interested in what progress the Christian ideal has made in foreign lands. We have seen what the motives were that have impelled the Modern Missionary to leave the Homeland for the "poor, benighted heathen". We have seen the many ways that Christianity is diffused thruout the non-Christian world. We now are interested to know what the harvest has been.

The past century has truly been a notable one in Modern Missions. Much has been accomplished for Christ in the non-Christian lands.

"The ingathering of souls in Pagan lands has been great. Millions have turned from the worship of idols to the service of the living God, probably as large a number as were reached by the Gospel during the first three centuries after the advent of the Redeemer of men. And the territorial expansion, the portion of the earth's surface visited for the first time with the message of salvation, witnessed since 1793, vastly exceeds all that occurred from that date back to Pentecost." (1)

When Carey first went to India to preach the Gospel, there were those who predicted that it would come to nought, that it was un-Christian, that it was madness.

"The sending out of missionaries into our Eastern possessions is the maddest, most extravagant, most costly, most indefensible project which has ever been suggested by a moon-struck fanatic. Such a scheme is pernicious, impudent, useless, harmful, dangerous, profitless, fantastic. It strikes against all reason and sound policy; it brings the peace and safety of our possessions into peril." (2)

But in the passing years since Carey we see rising out of the seed that he planted, and the methods that he advocated, a stream of Christian believers and a wave of Christian influence that is truly transforming the Orient. Let us examine the field more closely.

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1. Leonard, D. L., A Hundred Years of Missions, p. 403.
2. Warneck, Gustave, Outline of Missionary History, p. 80.

Of the two fields of Missionary endeavor - Evangelistic and Social - the Social has done by far the more spectacular work, for which it deserves due credit. The work of the hospitals, clinics, social service, and philanthropies of various sorts has been of great help to the Cause of Christ's Kingdom in foreign lands. To be able to serve the suffering, to lift up the weak, and to heal the sick has been, in many instances, a powerful entering wedge for the Gospel. Thus have homes, and even nations, been opened up to the Light of the World. Sometimes the physician can^{1.} open doors that have been long barred to the theologian.

"In the case of Corea, it was the work of a medical Missionary which laid the foundation of Protestant Missions in that land.

^aUp to 1884 no mission work had been possible, the rulers and people being determined to exclude all Missionaries. In the autumn of that year, however, Dr. Allen, an American medical Missionary, was deputed to attempt an entry into Corea. He could only do so by becoming physician to the American Legation at Seoul. For some time no opportunity presented itself. Then one night there occurred a riot, during which the nephew of the king was seriously wounded...Dr. Allen, by the skilful application of his skill...obtained a marvelous vantage ground for carrying on missionary work. Then the Government of Corea subscribed for the building of a hospital for Dr. Allen, which was established under royal patronage, and where not only the healing of the sick was carried on, but also the preaching of the Gospel." (2)

Because of this, and because there is such a crying need for medical work among the non-Christian people, the various Mission Boards have made strong appeals for doctors and nurses for Mission work. Hospitals and clinics have sprung up in every mission field and the Good Samaritan work is carried on even under the most unfavorable and adverse circumstances. Along with his healing touch the Christian physician takes with him the

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1. Such was the case when Dr. T. A. Lambie was called to Abyssinia to heal the Empress. In India the woman doctor is often the only means of bringing the Gospel into the inner seclusion of the home. Rethinking Missions, p. 266-268.
2. Robinson, C. H.: History of Christian Missions, p. 31.

Gospel - his own witness. As one doctor said in a Missionary address to young people, "I cannot bring myself to heal these poor diseased bodies and let their souls go to Hell. I want to save both body and soul to the glory of God."¹

The Medical Missions have come to a place of prominence lately, the Educational Missionary has probably had the more remarkable results thruout the past century in the propagation of Missions. His work has not only been supported by the Church at home, and by the indigenous Church, he has been helped and his work supplemented by the government with which he is in constant relation. A desire for general education has become very strong in all these non-Christian lands - especially in the Far East. Not all the education is sponsored by Missions, but the initiative was certainly theirs.

From the earliest dawn of Modern Missions, Education has held a position of importance in the spread of the Gospel. Not only has it been the purpose of the various Missions to promote Biblical knowledge but also to create a fine type of national literature; to introduce the sciences, and philosophies; to help lift up these peoples so bound to superstition by their illiteracy.

"The object which the educational missionary needs to keep in view is to 'educate' - that is, to draw out and develop the latent capacities of his pupils in order that the additional knowledge which he desires to impart to them may be correlated with their previous knowledge and with their methods of thinking." (2)

Not only is a great work done among the non-Christians thru Mission schools but these schools are the training ground for the new leader-

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1. Dr. Paul W. Harrison of Arabia at the New Wilmington, Pennsylvania, Missionary Conference, 1932.
2. Robinson, C. R., History of Christian Missions, p. 23.

ship of the native Church. The children of the Christian community cannot be left to grow up, like Topsy, without any sort of training or culture. Plastic minds of the young are quick to learn from the environment and are conditioned by it. Why not make it a positive and wholesome environment for the leaders of the Church of Tomorrow!

The Presbyterian Church, thru its General Assembly, sent the following instructions to its Missionaries (1838):

"...(We) consider the children and the young people as pre-eminently the hope of your missionary labors. The greater susceptibility of the youthful mind - the durability of the impressions made in early life - and the comparative ease with which habits are changed which have not become inveterate - all recommend diligent and persevering efforts to form the minds of children and youth, as among the most promising and probably productive departments of missionary labor...We exhort you, therefore, next to the preaching of the Gospel, to make the instruction of heathen youth, in every form which you may find practicable and expedient, an object of your constant and diligent attention." (1)

One department of Educational Missions which deserves special mention is that of translation. This has distinctly been the contribution of Protestantism to the world. "The Missionaries have done more than any other class toward the popularization of the simplified system of writing that has been adopted by the Chinese Government".² Formerly one had to know about 2,500 characters to read the New Testament. The work of these translators has made it possible to translate the Bible into more than 330 dialects and languages in India alone.³ By means of the printed page many persons come in contact with the Scriptures where the Christian witness has not yet been heard.

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1. Speer, R. E.: Christianity and the Nations, p. 92.
2. World Survey of Interchurch World Movement, Foreign volume.
3. Smith, George, The Conversion of India, p. 180.

Tho the Evangelistic field of Missions is less spectacular in its methods, it is of no less importance. The humanitarian work has its place, and a truly great one, but evangelism is the greater, higher task.

"The Church will lift herself to her missionary task, not when she has learned to forget the eternal world, but when she has learned to remember it, when she sees in men not only bodies to be healed and minds to be taught, but souls to be saved, the image of Christ to be wrought out..."(1)

The Missionaries are scattered thruout all the non-Christian countries. There is not any section of the globe that has not been reached by the messengers of the King of Kings.^{2.} In the world-survey made by the Inter-Church World Movement (1920), there were 20,400 Protestant Missionaries at work - one for each 55,000 inhabitants. Tho they are badly scattered, and greatly outnumbered by the masses of people among whom they work, yet these dauntless soldiers of the Cross have been^{3.} able to achieve astounding results.

The number of converts has been variously estimated. It is unfair, however, to judge the results of evangelism by Church membership alone, for many non-Christians are deeply affected by Christianity, yet are not professing Christians. "If the whole missionary work had accomplished nothing more than the building up of one such character as Adoniram Judson," says Theodore Parker, "it would be worth all it cost." Are there not many such names which come to mind as we recall the great leaders of Christian progress in non-Christian lands: David Livingstone, Robert Moffatt, John G. Paton, Kagawa, and Sadhu Sundar Singh?

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1. Speer, R. E., Christianity and the Nations, p. 54.
2. McAfee, C. B., The Uncut Nerve of Missions, p. 133.
3. World Survey of the I.W.M., Foreign Volume, p. 44.

But in our consideration of the great accomplishments of Missions and the carrying of the Gospel to every corner of the world, we must remember that there are still at least "160,000,000 people which are utterly untouched by Missionary effort."^{1.} Tho the Gospel has reached many nations there are many localities where there are no missionaries. Afghanistan, Nepal, and Bhutan are all without permanent Missionary work.^{2.} In these countries it is still illegal to proclaim the Gospel. There is much yet to be done before the world can sing, "Hail to the brightness of Zion's glad morning".^{3.}

Since the aim of evangelism is the conversion of non-Christians, and the building up of a church which shall, in time, become independent, such accomplishment is the crowning task of Missions. It has been a difficult job to build up a self-supporting, self-regulating church out of the desperately poor and relatively ignorant converts to Christianity. There have been other difficulties, such as caste, bigotry, and instability, which have retarded the development of the indigenous Churches. On the part of the Missionaries there has been considerable reluctance to loosen purse strings as well as the reins of government. But we find that there is a growing self-consciousness among the nationals of the various non-Christian countries, which is expressing itself in the Church as a restless groping after more power and greater freedom from the supervision of the Missionary.^{4.}

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1. Op. Cit. p. 48

2. Ibid, p. 48.

3. Hymn written by Thomas Hastings in 1832.

4. Personal letter to the author from a missionary.

But self-supporting Churches and semi-autonomous Churches are becoming quite strong in Japan, having a membership (1920) of 159,000

1. members. India, in the last few years, has been taking the responsibilities of the Church upon its own shoulders, demanding more authority and executive power each year. 2. China has been so disrupted by internal strife that the indigenous Church is weakened there despite its development of some very strong individuals.

If Christianity is to be a power among those to whom the Missionary takes it, it must be incorporated into their national as well as their personal life. That means that the indigenous Church must be fired with the ambition to evangelize and up-lift their own countrymen, and strive to replace or at least supplement the work carried on by the foreign Missionaries. In Korea a fine example was set, for they launched their own foreign mission program, sending out their own missionaries to Manchuria, Siberia, Mexico, Hawaii, and even to the West coast of the United States! 3.

"True missionary vision looks beyond the work of the foreign missionary force to a firmly planted indigenous church, aiming at and eventually reaching the ideal of supporting and governing itself and assuming the responsibilities of the evangelization of its own land..." (4)

In these days Missions are reaping the harvest sown by the pioneer Missionaries, and truly 'the fields are white unto harvest'. "Today is the harvest time in world-wide missions in a sense that no previous day has ever been, and the returns of a single day eclipse those of a whole year in any earlier generation." (5)

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1. World Survey, Foreign volume, p. 46.
2. Personal letter to the author from an active Missionary.
3. Glover, R. E., The Progress of World-Wide Missions, p. 194. A similar case is that of Uganda in Africa. Speer, R. E., Op. Cit. p. 136.
4. Ibid, p. 358.
5. Ibid, p. 358.

Having reviewed the progress that Missions have made in these non-Christian lands within the last few years, it is with a great deal of regret that one discovers that the reason that the Missionary program of the Church has not made greater headway is because the so-called "Christian" civilization has been detrimental to moral uplift. The Orient has seen our 'movies', read our newspapers, danced with our debutantes and discovered that the Occident has a Heathendom and a Paganism as dark and as black as any in all the world.

E. Summary of the Preceding Chapters.

We have made a survey of some twenty centuries of Missionary enterprise, and as one stands at the gateway of History and gazes back over the vista of the Past, one must be impressed by the dominant part played by the Church. In the review which we have completed we have noticed the place that Missions and Missionaries have played in each general division. Let us briefly summarize what has been more fully brought out in each chapter.

In the Early Church we have seen how the followers of the lowly Nazarene, driven and persecuted by a pagan government, living in a hostile and wicked world, clung tenaciously to their Risen Master. By their courage, devotion, and loyalty even unto death, they witnessed to that power of Christ which He promised to give those who were faithful. The Christian Fellowship which sprung up was not an organized Missionary Society, but the Believers, filled with unspeakable joy and the Spirit, went forth as ambassadors of the Almighty - bearers of the Good News of salvation. Within three hundred years Christianity upset

the Roman Empire.

In the Middle Ages we found that the Church had lost its first love and spontaneous drive, the extension of the Kingdom being left to the Clergy. This luke-warmness and mediocrity bred Dogmatism and Authority - and resulted in petrification of the spirit of love in the Church. However, there were a few exceptional individuals who still reflected the Missionary spirit of the Master. These were the torches that lighted Northern Europe during the Dark Ages, carrying the light of the Gospel to the Teutonic tribes.

In Modern times, beginning with Carey, a new emphasis and interest in Missions is evident. With renewed force the words and the example of Jesus are felt as a challenge to the Christian Church. The lethargy of the Church is cast off and the key-note has become: "The evangelization of the world in this generation". It is a time of great expansion: new regions were opened by intrepid Missionaries, new types of work, besides the expansion of the original work, and the addition of social and cultural work as a means of furthering the Kingdom of God.

Thus, we find that Missions take a very prominent place in the Church during the latter half of the 19th and the early part of the 20th centuries. The change has been greatly hastened by the Great War, and at present we are in the midst of a great reaction to all Mission work. This has led to criticisms of the Church and her Mission program, and it is to this criticism that we now turn.

CHAPTER V

CRITICISMS OF MISSIONS

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A. A General Survey of Criticism.

"It is easier to be critical than correct", said Disraeli epigrammatically when criticized for his imperial policy. Every worthwhile cause has its critics; for it to be without critics is to prove its worthlessness. In any endeavor where the minds and interests of men are centered there will be differences of opinion. These differences of opinion lead to criticism.

Now criticism can be both stimulating and constructive, as well as enervating and destructive; it can be made by friend or foe, and used to serve the same end. But all criticism must be analyzed, and judged from at least three standpoints:

1. The motive of the critic. What is behind his criticism?
2. The basis of the criticism. What does the criticism rest upon?
3. The competency of the critic to pass judgment. What recommends him as an able critic?

If these three are judged to be sound, intelligent, and unbiased, the suggestion offered should be a genuine contribution. But since almost all criticism has a basis of fact, the motive and the critic must be scrutinized to assure the dependability of the deductions.

There is little necessity of a history of the criticism of Missions. There have always been those who have held contrary opinions, from the time of the Judaizers who plagued Paul, to the present

day. Practically all the criticisms that have appeared thru the history of Missions have been repeated and restated in the last half century.

Criticism is hard to evaluate because so much of it is contradictory. What one requires another condemns:

"In China, for example, the Protestant Missionaries are criticized both for too much and too little sympathy with the nationalist movement, for too much and too little deference to the authority of their own home governments, for too much Modernism, and too much Fundamentalism, for too much educational work and not enough, for too much and too little identification with the commercial communities from the West, for compromising tenderness toward China's old religious and ethical ideas and for ruthless condemnation of them. . . They lament the lack of missionary sacrifice and the collection of missionaries in large centers, and in the same breath condemn single women missionaries who go off and live in the interior among the people. Such a list of contradictory demands could be lengthened indefinitely." (1)

There are many causes and sources of these criticisms. They range from the puerile babblings of the misinformed, to the distorted stabs of the distinctly hostile; from the keen observation of the informed, to the reports of newspaper columnists; from the "globe-trotting" tourist, to the student of Missions. It is utterly impossible to answer even the tenth part of these criticisms, but they can be classified in five general groups:

1. Those of well-meaning, but sadly misinformed friends. They have the good of the Kingdom at heart, but they have been misled by unreliable reports. Artemus Ward once said, "Its not people's ignorance that makes so much trouble, but so many people knowing so many things that ain't so!" These should be treated kindly, and shown the true state of affairs.

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1. Speer, R. E., "Criticism of Foreign Missions", Biblical Review, Vol. XIV, p. 46.

2. Those of distinctly hostile people, either at home or abroad. This group generally consists of those who are in opposition to all that the Christian Church stands for: the traffickers in vice, liquor dealers, opium smugglers, native priests. These are in opposition because they exploit humanity, and the means of their livelihood is endangered by Christian principles. Such are not to be tolerated nor given credance because they exaggerate the facts, and distort the truth.

3. The so-called "Christian" commercial men who are really ignorant of the work of Missions because they are out of touch with them. What they do see, they often do not understand, and the result is a misapprehension of the work and the accomplishment of Missions. Most of these do not take religion very seriously, and consider the Missionary as an austere, "crack-brained fanatic". Their reports are not reliable tho generally meant to be honest.

4. Those whom we can only term "Globe-trotters". This includes those who make "Special Reports", and "Surveys" of Mission work after six weeks to three months visit. The tourists hardly ever see the interior of a foreign land. The port cities which they do see are so influenced by western vice and civilization that they cannot be accepted as indices of Mission work. The "Surveyors" are more dangerous, for they represent their work as scientific and thoro investigations whereas their work is not representative, nor thoro, nor scientific. One can go almost anywhere and find some justification for any pre-conceived theory. Such "Reports" and "Surveys" do more harm than good, for they antagonize rather than help those whom they "survey".

5. Those who appreciate the difficulties, problems and the objectives of Missions, and yet who see the mistakes. Such men have the highest motives for criticism, and offer their suggestions that the work of the Gospel may go forward without hindrance.

"...(These) do not confine their observations to treaty-port hotels or draw on their imagination for facts, but who have eyes to see and ears to hear the mighty forces which are gradually inaugurating a new era in Asia, report that the real missionary is an educated, devoted man, the embodiment of the highest type of Christian character, and that in the spirit of the Master, he heals the sick, teaches the young, translates the Bible, creates a wholesome literature and inculcates those great truths of the Christian religion to which Europe and America owe whatever true greatness they possess. No one is perfect, not even a critic, but the man who can write only evil of such men and women does so at the expense of either his intelligence or his candour." (1).

B. The Trend of Modern Criticism: The Laymen's Report.

1. In all history there has never been such a period of widespread interest in the appraisal of the work of Missions, as there has been in the last fifteen years. The world trends, the diminishing interest in all Church activities, the straitened financial conditions, all set the stage for an investigation of Missions. In some one's mind the idea of a Laymen's survey crystallized and grew, finally emerging as the "Laymen's Report: An Inquiry after 100 Years".

There had been considerable agitation for such a survey for some time previous to the undertaking.

"There is a growing conviction that the mission enterprise is at a fork in the road, and that momentous decisions are called for." (2)

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1. Brown, A. J.: The Foreign Missionary, p. 327.
2. Re-thinking Missions, p. ix.

The movement first took form under the Baptists. At the invitation of John D. Rockefeller, Jr., a group of Baptist laymen met in New York to discuss the problems facing the Church in regard to Missions.^{1.} Dr. John R. Mott was the guest speaker of the evening, and under the inspiration of his speech a committee, directed by Albert L. Scott, was appointed to investigate the problems involved in a survey of Mission.^{2.} Finding the task too great, and

"... since these questions were of common concern to many churches, invitations were sent to laymen of other denominations to join in the study." (3)

4.

Each of the seven denominations had five laymen as unofficial representatives; in fact, so unofficial that no one seems to know how these representatives were selected! But the most of the work was done by a smaller group, and "the actual burden was borne by a still smaller number".^{5.}

It must be said that this Commission undertook a tremendous task. It was to be "an objective review of the presuppositions of the entire (Mission) enterprise".^{6.} And they set themselves to gain all the available data in the most approved scientific method in an effort

"To aid laymen to determine their attitude toward Foreign Missions, by reconsidering the functions of such Missions in the world today. With this general aim,

- a. To make an objective appraisal of their activities in the fields visited;

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1. The Proceedings of the Meeting of the Laymen's Inquiry, p. 2.
2. The Proceedings of the Meeting of the Laymen's Inquiry, p. 3.
3. Baptist, Congregational, Dutch Reformed, Episcopal, Methodist, Presbyterian, United Presbyterian.
4. Rethinking Missions, p. ix.
5. Speer, R. E., O. Cit. p. 10.
6. Rethinking Missions, p. x.

- b. To observe the effect of Missions on the life of the peoples of the Orient;
- c. In the light of existing conditions and profiting, the not bound, by missionary experience, to work out a practical program for today, offering recommendations as to the extent to which missionary activities of every sort should be continued or changed." (1)

These Christian gentlemen deserve high praise for the work they did perform, for it was one "with the highest motives, and with the earnest intent of advancing the missionary cause in its efficiency on the field, and of enlisting at home a far larger body of laymen in its adequate support".^{2.} The result of their labor is the "Laymen's Re-^{3.}port" and the Supplementary Series of the Factfinders Report.

"This report is the most formidable critique of the hundred-year old enterprise of carrying the Christian Gospel to non-Christian lands that has appeared. The inquiry was projected on an entirely unofficial basis. It was the purpose of these laymen to invest the inquiry and its findings with complete objectivity and detachment. This they did by employing an expert fact-finding organization and appointing a commission of appraisal consisting of men and women who could be counted upon to approach their task without denominational bias, ecclesiastical or theological prejudice, or an undue sympathy for the serious predicament in which all mission boards today find themselves." (4)

As one might well suppose - there has been quite a range of opinion on the merits of the Report - from approbation to bitter denunciation!

"If Christians take this book seriously at all, I foresee possibly the greatest missionary impetus that we have known in centuries." (5)

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- 1. Re-thinking Missions, p. xi.
- 2. Speer, R. E., Op. Cit. p. 7.
- 3. For a good and very thro consideration of the procedure, and appraisal of the Laymen's Report, see the excellent thesis of Mr. Paul Troutman Balher - "An Evolution of the L F M I as based upon a study of its origin, nature, influence, and critics." (1934)
- 4. Ed. "Is Modernism Ready?", Christian Century, Nov. 30, 1932.
- 5. Buck, Pearl S., "The Laymen's Missionary Report", Ibid. Nov. 23, 1932.

"We cannot accept the interpretation placed by the report upon the Christian message and the Christian objective. What is proposed is virtually a denial of evangelical Christianity". (1)

"If Satan himself had managed this he could not have struck a more deadly blow at foreign missions and cut the nerve of missionary enthusiasm as effectively as this report has done". (2)

"Omnia Galliaⁱⁿ tres partes divisa est" - and so also is the Laymen's Report. These are:

I. General Principles. Chapters 1-4, 78 pages.

This section deals with the basic principles of Missions. It brings up several of the vital and difficult problems that the missionary faces from day to day, and makes a sincere attempt to answer them.

"Nothing could exceed the deftness and persuasiveness of the ground work of the whole report...With clarity and great charm this section presents the fundamentals of the newly thought out Mission program which is submitted to all Protestant Christians for their consideration. Consistent logic combines with genuine literary skill to bring home certain principles on which the whole report is based." (3)

II. Aspects of Mission Work. Chapters 5-12, 205 pages.

This is the largest section of the report and is considered the best of the whole effort. It is an attempt to apply the constructive principles and suggestions set forth in the preceding section. The result of pioneer missionary work is recognized, but this is a period of transition - in nations as well as in society - and Christianity must keep up to date with her methods and her message. This must be done thru an indigenous church, thru education, and Christian literature; thru agriculture and industry; and by bringing woman into her proper spiritual and moral equality thru development and responsibility.

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1. The General Council of the Presbyterian Church.
2. "The Methodist" (extreme Right Wing). Ed. Du. 1933
3. Gavin, Frank, The Church and Foreign Missions, p. 4.

III. Administration. Chapters 13, 14, 40 pages.

This is a section dealing mainly with the problems of Administration, Operation, and Relationships.

Two matters of great importance are dealt with in this last section: first, a criticism of present methods and personnel; the second, has to do with the ideal which the Commission offers, i. e. turning the Mission enterprise over to the indigenous church as soon as possible. Appended to the Report is a list of conclusions which are the gist of what the Commission has recommended in the book - the flower of their two-year inquiry.

2. The Attitude of the Laymen:

a. Toward the motive of Missions.

It is a great loss to the understanding of the report that the historical background of Missions was not given.^{1.} To have done so, would have given the reader a better grasp of the meaning of the book, and that which formed the background of Commission's viewpoint. *Th*

"The motive of all religious missions is an ardent desire to communicate a spiritual value regarded as unique and of supreme importance."^{2.} But more than that, in Missions we see other motives in operation. There is that sense of obligation because of the need of the unfortunate Orient; a sense that millions are passing out into eternal night because they lack Christ. Again, there is that personal inner growth - to give to others in order to grow spiritually.

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1. There was such a Chapter written but was omitted for lack of room.
2. Re-thinking Missions, p. 6.

"Thus if one asks why these American churches have entered Asia with their thousands of representatives of the Christian interpretation of life, the historical answer must include not only a concern for the spiritual welfare of the Orient, but also a fundamental groping toward the moral unity of the world, and a regard for the inner health and truth of the existing church." (1)

The effectiveness of these motives is conditioned by at least two factors: the aim and the instrument. These, in turn, affect the message of Missions. What, then, is the Christian message for the Orient - or any non-Christian?

If our aim is a goal of the "moral unity of the world" as expressed in the prayer "Thy Kingdom come", modern Missions must make a positive effort to understand and know the religions with which it comes in contact thruout the world and then "recognize and associate itself with whatever kindred elements there are in them".^{2.} For after all, "we are brothers in a common quest, and the first step is to recognize it, and disarm ourselves of our prejudices."^{3.} In other words, Foreign Missions must not remain merely Western Missions, but must penetrate deeply into the religious life of the time, and use the medium which is best suited to meet the situation.^{4.}

b. Toward the Method of Missions.

There has been a great deal of needless harm done in the work of Foreign Missions because there has been a lack of tact in presenting the message. When Paul went to Athens, he picked up the thread of Athenian religious life and from that common ground led up to the proclamation of the Gospel. In Christian missions, it has seemed to be

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1. Op. Cit. p. 9.

2. Ibid., p. 33.

3. Ibid, p. 31: Quoting C.B. Olds, "A Venture in Understanding."

4. Ibid, p. 38.

the rule rather than the exception to make open frontal attack upon all "false religions" instead of "recognizing the best and strengthening the best. For whatever is genuine in the non-Christian religions, the consistent and the auspicious attitude for the Christian teacher is not alone acknowledgment, but an earnest desire to make the most^{1.} of it, not the least".

"It is clearly not the duty of the Christian Missionary to attack the non-Christian systems of religion. Nor is it his primary duty to denounce the errors and abuses he may see in them: it is his primary duty to present in positive form his conception of the true way of life and let it speak for itself." (2)

Thus, our aim should be to ally ourselves, as seekers for Truth, with these peoples of other religions which have also obtained parts of the truth; learning from them what genuine good they have received^{3,} from their religious leaders but at the same time showing them what^{4.} we have learned thru our association with Jesus Christ.

To carry the message of Christianity in both word and deed requires a new type of Missionary. There are very few lazy Missionaries but there are many whose saintliness is their only claim to fitness for their task. The need is for less of quantity in Missionaries and more of quality; in a word, specialists.

"Of these thousands of persons, there are many of conspicuous power, true saintliness and a sublime spirit of devotion, men and women in whose presence one feels himself at once exalted and unworthy. It is easier to say this, than to say the rest of the truth: the greater number seem of limited outlook and capacity; and there are not a few whose vision of the inner meaning of missions has become obscured by the intricacies, divisions, frictions and details of a task too great for their powers and their heart". (5)

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1. Op. Cit. p. 38.
2. Re-thinking Missions, p. 59.
3. Ibid, p. 46
4. Ibid, p. 46, 47
5. Ibid, p. 15.

Now because Missions have not rightly conceived their job, the methods used have, in some instances, been un-Christian. Some have conceived that the primary task of Missions is personal evangelization and have made all the Missionary philanthropies serve that end.^{1.} The result is an undue stress on one part of the task of Christian Missions.

"There are still missionaries who count their task done when they have preached to the people and have thus given them a chance to 'hear the Word'...There are many others who are content with 'decisions' or with 'baptisms', decisions often reached in states of emotional upsurge which subside without leaving enduring changes in character or habit." (2)

There is not enough stress on the fact that man must be reached as a unit. "Ministry to the secular needs of men in the spirit of Christ is (true) evangelism."^{3.} Such acts are uncontroversial, and non-sectarian, reaching across the bounds of denominationalism to the firm ground of common sympathy and agreement. It is time that our acts of philanthropy should not be bound by the work of direct evangelization.^{4.}

It is the belief of the Commission that philanthropic and educational and social agencies of Missions should not be "covering institutions in order to bootleg Christianity."^{5.} Instead of inter-religious strife caused by such underhanded proselyting, "it is a ministry of reconciliation that is needed".^{6.} Are we who preach the Gospel of liberty to make our Christian message a pill which is sugar-coated with Education or Medical assistance? The practice has aroused a

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1. Re-thinking Missions, p. 62 f.
2. Ibid. p. 64.
3. Ibid. p. 68.
4. Ibid. p. 70.
5. Gavin, Frank, "The Church and Foreign Missions"
6. Re-thinking Missions, p. 141.

great deal of criticism from non-Christians as well as Christians.

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Mahatma Gandhi is very much opposed to such methods.

"It is our conviction that medical missions represent, in themselves, the essentials of the Christian enterprise. The use of medical skill for ulterior ends has been rightly challenged, in our judgment, by social and religious leaders in India and China." (2).

"Furthermore, we believe that the religious purpose of the colleges will be more effectively accomplished if attendance at religious exercises and instruction is placed on a voluntary basis. It puts religious instruction in fair and wholesome competition with the other courses in the curriculum; it liberates religious discussion from the chilling suspicion of insincerity; it makes for a more genuine interest in religious questions and a finer quality of religious life." (3)

Instead of making the teacher and the doctor as well as the evangelistic Missionary concentrate on the oral proclamation of the Gospel, it is suggested that the work of the various departments be independent and free to pursue to full advantage the purpose of their existence. If a doctor, for instance, has to be surgeon, internist, obstetrician, sup-

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1. Op. Cit. p. 68. See footnote quoting from Gandhi's article in "Young India", April 23, 1931:
"If instead of confining themselves to purely humanitarian work such as education, medical service to the poor, and the like, they would use these activities of theirs for the purpose of proselyting, I would certainly like them to withdraw...Let me now amplify my bald statement. I hold that proselyting under the cloak of humanitarian work is, to say the least, unhealthy. It is most certainly resented by the people here. Religion after all is a deeply personal matter, it touches the heart. Why should I change my religion because a doctor who professes Christianity as his religion has cured me of some disease, or why should the doctor expect or suggest such a change whilst I am under his influence?...In my opinion these practices are not uplifting and give rise to suspicion if not even to secret hostility. The methods of conversion must be like Caesar's wife, above suspicion."
2. Ibid. p. 199.
3. Re-thinking Missions, p. 168.

erintendent and business manager, as well as a preacher and "Jack-of-all-trades", he will be unable to continue his studies or improve his practice.^{1.} This is the trouble which results from making evangelism the dominant force.

c. Toward the results of Missions.

In all Mission work the success of the enterprise is judged by the results. It is not a reliable index to the true state of affairs, but only an intimation of the type of work that is being accomplished. Of all the results of Missions the most important is the indigenous church, for it is upon the shoulders of this organization that the responsibility of administration and propagation lies. The work of all Missionary enterprises should contribute to the preparation of the new-born Church to take over the full duties of its own affairs, becoming not only self-administrative, but also self-supporting.

"If the missionaries in a given field are successful the time comes when they are no longer needed. Before they withdraw, however, their duties and responsibilities must gradually be assumed by the Christian nationals... The successful accomplishment of devolution calls for wisdom, patience and generosity on the part of all concerned." (2)

It is a difficult task to determine just when this transfer of authority should take place. It depends on the state of development of the national Church, and the available leadership among the members of the indigenous group. It is the opinion of the Commission that the time of transition is to be foreseen: near in Japan, but further remote in India and China.^{3.}

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1. Op. Cit. p.202.
2. Ibid.... p. 304
3. Ibid, p. 304.

Since it is the aim of Missions to create a strong Christian National Church, this is a step toward a permanent Christian structure in foreign lands. The Foreign Missionary movement must always consider itself as the parent organization which fosters the growth of the new Church, and after long training and testing, permits it to launch out upon its own responsibility.

Since the indigenous churches in the various mission fields are not yet ready to take over the full responsibility of administration, it devolves upon the parent organization to continue the work. As to the advisability of carrying on this work, the Report has an emphatic "yes".

"To any man or church, possessed of religious certainty, the mission in some form is a matter not of choice but of obligation." (1)

"(The searching question asked of us, whether Missions should in our judgment continue, has been with us constantly.) It is somewhat like asking whether good-will should continue or cease to express itself." (2)

During this time that the Mission must act as the parent organization, there must be a greater expression of Christian unity in its administration and cooperation. All things must be in true and subject relation to the ultimate end of the Missionary enterprise. This will lead to a greater concentration of effort, both in the general as well as the denominational groups of Missions.

"The number of weak Christian institutions and merely nominal Christians thruout Asia is a reproach to the missionary enterprise. Denominational interests, institutional pride and lack of cooperative planning have contributed to the development of conditions which should no longer be tolerated." (3).

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1. Re-thinking Missions, p. 325.
2. Ibid. p. 4.
3. Ibid. p. 328.

This means that, in the eyes of the Commission making the Report, it would be better to reorganize the present Mission administration. Weak, understaffed institutions, and those which have outgrown their usefulness, should be closed in order that the others might be made more strong: more capable of doing a permanent work. 1. If denominations would unite their efforts on the field, and simplify their administrative organization, there would be less duplication of effort and needless expenditure of money. 2. Denominationalism should be abandoned on the Mission field. They are theological differences that are peculiar to the Occident and we should not impose them upon the Orient.

"We believe, nevertheless, that thoughtful Protestants will not longer insist upon imposing a particular theology and polity upon the Christians of Asia; that they will desire rather to encourage the followers of Christ in the Orient to develop their own religious life and their religious organizations in harmony with their own conceptions and their own genius; and to this end they will be willing to support a far wider and bolder policy of Missionary co-operation and union than has heretofore been attempted." (3)

C. A Critique of the Laymen's Report.

After a thoro examination of the Laymen's Report and a consideration of their recommendations, one is ready to grant the Commission a hearty expression of appreciation for the task it has performed so devotedly and so critically. Since it has criticized, it too is open to criticism - and justifiably so.

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1. Op.Cit. p. 302 f.
2. Re-thinking Missions, p. 319.
3. Ibid. p. 318.

A few points should be made clear in a true evaluation of this Report.

The whole Christian world has been interested in the Report of these Laymen; the suggestions, the criticisms, and the changes it has to offer. But, as one writer has put it, "it would seem that the age-long conception of the mission work of Christianity is so thoroughly rethought as to be thought clear out of the picture."¹

Some critics have made a great point out of the fact that the Report is not really a "laymen's" report.

"And the Report itself is not really a laymen's Report. A full third of it is a careful discussion of the theological and religious and psychological basis of foreign missions, written by two of the ablest and most justly respected philosophers of our country. Three of the fifteen members of the Commission were ministers and three were women. Only three members would class with the type of business laymen to whom the newspapers and the popular impression attribute the Report. " (2)

"...In no possible sense is it the work of "laymen". Several clergymen, professors, and other specialists are here giving us the conclusions of a professional investigation...The general tenor of the whole work, in short, is coherent, consistent, and logical - and it is emphatically the mood and temper of "liberal" Christianity." (3)

However, since we are evaluating the Report objectively, this does not detract from the validity of the Report, but somewhat from its authority. It is not the voice of the laymen of the Church, as seems to be the general impression, but of a small group.

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1. Gavin, Frank, The Church and Foreign Missions, p. 3.
2. Speer, R. E., Re-thinking Missions Examined, p. 10.
3. Gavin, Frank: Op. Cit. p. 3.

There are some inherent weaknesses in the Report which become more and more apparent as one studies it. It lacks historical background and orientation in the field of Missions. Thus, it lacks the perspective that is necessary to understand what is the ultimate end and goal of all Missionary efforts, of which Twentieth Century Missions are but a small part.

It lacks thoroughness. Because of the size of the task, the two years allotted for the completion of it was entirely insufficient. To cover all the intricate and extensive activities of all the Churches on the Asiatic continent, and conduct a thoro investigation, would be the work of a decade, or more. We learn that the time spent in India and Burma was three months! The natural conclusion is, that a great deal of the ideas and conceptions of Missions and Missionary activities were taken abroad instead of being drawn from actual observation.

One Missionary, in a private letter to the author, indicates that this Report is like the report the Ten Spies brought back to Moses.^{1.} "It is only a book setting forth the peculiar views of men who are not missionaries, who love not missionary work (i. e. evangelism) and who are 'hipped' on a Social Gospel. No group of active missionaries would or could ever produce such a volume; but trust a shoemaker to be an expert watchmaker - on paper!"

The theological basis of the Report has come in for a great deal of criticism. As we have pointed out, the new basis for Missions, according to it, is a sharing of religious experience and personal

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1. Letter from Dr. J. S. Maxwell of the United Presbyterian Foreign Board; Missionary for twelve years to the Sudan.

benefits: Missions are not to transmit the letter of the doctrine but
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"to fulfill the religious life of the Orient"; that "the one way,
2.
the way of Christ" is the old-fashioned idea of Christianity; but we
3.
must all be "brothers in a common quest" with all religions.

"It is a late day to ask the Disciple of Jesus to get into the dark shadows with Mohammedans and Buddhists and grope after Truth. We have the Truth in Jesus. Our Gospel is not A Gospel. It is THE Gospel." (4)

The Report decries the prevalence of Doctrine in Missions, yet in the section entitled "The Message for the Orient" a very dogmatic theology is set forth which it claims to be the essence of Christianity. "It
5.
is not a question of no dogma really, but of which dogma!"

"If it be true, however, that all truth as well as all mankind, belongs to Christ, we may not fail "to preach the word, in season and out of season". (6)

And in this connection the Report goes on to plead for a greater simplicity of the Gospel, unfettered by any historical system. This is rather inconsistent with the demand for greater efficiency in other lines, such as schools, hospitals, and social enterprises. (See Appendix) The question is asked rather pointedly, Why not return to the simplicity of primitive medicine and education as well as that of the Gospel? Why denounce the development of the Christian faith and in the same breath demand the development of better hospitals?

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1. Re-Thinking Missions, p. 16.
2. Ibid., p. 8.
3. Ibid., p. 31.
4. Conrad, A.Z. Modern Missions and the Great Commission. (tract)
5. Gavin, Frank, The Church and Foreign Missions, p. 7.
6. Ibid., p. 14.

Referring to the three critical standards set forth at the first of this chapter, we shall evaluate the Laymen's Report in their light:

1. The motive of the critic.

Practically all the Protestant Church leaders have given the Report a friendly welcome. Tho not generally agreeing with it, they have cautioned their constituent members against hasty decisions and bitter recriminations. The following is a representative statement of how the Report was received:

"Our first desire ought to be and is to express hearty appreciation of the purpose and spirit of this Inquiry and Report and of the unselfish devotion of time and effort which it represents." (1)

Dr. W.B. Anderson, of the United Presbyterian Church, in his official capacity as Moderator of the General Assembly (their highest church-office) writes to some length in "The United Presbyterian" magazine of October 20, 1932, asking all to carefully consider the Report, and to seek what good points it had to present. Other leaders of other denominations showed similar Christian toleration. Thus we may rightly infer that the criticism that has been laid down by church leaders everywhere is not just a reaction to the sting of disapproval, but a refutation and denial of certain unjust condemnations, or impractical suggestions, yet with full appreciation of the values therein contained. One cannot but recognize that the motives of the Commission were high, as they themselves have said; yet, they did not correctly evaluate the immensity of their task.

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1. Speer, R.E. Re-Thinking Missions Examined, p.7.

2. The basis of the criticism.

The Report is based upon the preliminary work of a group of 'Fact-Finders' who presented reports to the Commissioners, who followed later and who wrote up the Report. (See Footnote 3, page 66) However, the fact that the whole matter was rushed to completion in the short space of two years seriously affected the genuineness of the facts. Too much meaning was read into appearances without time being taken to become acquainted with the background for such appearances.

In one case in particular, of which the author learned thru a personal letter from a member of his immediate family right there on the field, the Commissioner spent the time allotted to the examination of that district listening to, and questioning, a disgruntled Missionary who was out of sympathy with the avowed purpose and aim of the Mission. As a result, the work of that Mission in a district larger than the State of Texas was condemned as in-efficient and unworthy--thru one contact, and that not a representative one!

However, that is a single case, and one is glad to say this was not the general method of procedure. An honest effort was made to evaluate the work, but because of the lack of time, historical and ethical background were lacking, which could not but result in a misapprehension of the facts.

3. The competency of the critic to pass judgment.

As has been pointed out before, this has not been a "Laymen's" Report. The first four chapters, dealing with the Theology of Missions, is distinctly not the product of first-hand Mission study, but rather read
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into it by two expert philosophers. The sections on Medical work and

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1. Gavin, Frank, The Church and Foreign Missions, p.3.

Women's work are master-pieces, done by experts in their line, well able to judge what they observed. However, the section on Administration is an Ideal set up by those who are unacquainted with the problems involved. Frankly, it is so ideal it is impractical. When Mission Boards are nothing more than financial promoters of a centralized Missionary association, they cannot hope to exist. There are enough places in this country where such schemes are already in practise, and Mission Boards cannot expect to interest people in a purely businesslike scheme like that and expect to get a spiritual return. Spiritual fire gives place to "business efficiency" when the personal contact is lost between the Missionary and the home Church. This ^{it} is the business of the Board to foster.

Speaking again of the ability of these critics to pass judgment, we would like to draw a distinction between certain sections of the Report. It does not all bear the same stamp of authority. In the Theological section of four chapters there is a decided lack of authority; but in the practical suggestions, as noted above, it speaks with well founded authority and one may well listen to the suggestions made.

"Some parts of it are true and, I think, should be very suggestive to the Boards. Most of its suggestions have already been adopted and were being acted upon. The chapter on work among women is, I think, one of the most informing and helpful pieces of literature on that subject. Wherever the Report touches on theological questions, however, we find ourselves utterly at variance with it. If we had to accept their theological basis for Missions, the Report would become utterly worthless and Missions themselves utterly futile."(1)

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1. A personal letter to the author from Dr. W.B. Anderson, Secretary of the Foreign Board of Missions of the United Presbyterian Church; the letter dated, October 21st, 1933.

In direct contradiction of a great deal of the adverse criticism of Missions a group of forty-three men and women who have studied the Foreign Mission Fields of the Presbyterian Church first-hand, issued a statement which was released to the press and appeared in the New York Times January 3rd, 1934.

"We who sign this letter are witnesses of the work of our Church in foreign fields. As travellers, business men, and government officials, we have ourselves seen our missionaries at work in many lands. None of us is in any wise connected with our Board of foreign missions, except as contributors thereto.

"It has seemed to us to be our manifest duty to bear testimony to what we have ourselves seen and heard, in the light of the current criticism of foreign missions, and of recent strictures upon our own Board's fidelity to the faith.

"We declare that we have found our missionaries, as a body, to be men and women of culture, ability, devotion, and sincere Christian faith. They embody and proclaim the historic evangel of Christ.

"With fine adaptability to their environment and by a variety of methods, they proclaim to the non-Christian world the singular Saviourhood of the crucified and risen Redeemer. This message is the one comprehensive reason for their presence on the mission field.

"And whatever the more indirect methods they employ, we have found them faithful and tireless in direct evangelism. Of this work we have seen the fruit in converts who live sincere Christian lives.

"We deplore, as unsupported by evidence, recent attacks within our church upon the faith and efficiency of our missionaries. The attempt to impugn their loyalty to Christ and his Gospel is an injustice to faithful, Godly, and consecrated men and women.

"As to the criticisms of our foreign Board's administration, we bear witness that its far-flung and intricate enterprise is efficient and economical, with large latitude for democratic self-government extended to forces in the field.

"We have found the work of our own Board to be planned with far-sighted statesmanship, on a broad and continuing basis, and with an eye to the largest ultimate results with the least possible expenditure of money and personnel.

"Out of personal experience we have written warmly and feelingly; for we count many missionaries as our personal friends, whom all considerations of fairness and loyalty constrain us to defend with our might."

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CHAPTER VI.

CONCLUSION

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A. The Mission of Missions.

Since the criticism of Missions has centered upon the policy that Missions have been following--i.e., Evangelism--we might well inquire of ourselves: What then, is the Mission of Missions and to what end shall their labors be devoted?

The Laymen's Report has said, in effect: 'There is too much emphasis placed on the im-practical, the doctrinal, side of Religion. It is necessary to put more emphasis on the practical, the human and social side of Religion. We are not too sure that we are absolutely right about our doctrine, and we may learn more of Truth from other religions. But we know we have a superior civilization which we can give them.'

In such a view the stress is laid more on the carrier than the thing carried, and the result is an inverted scale of values. But what are the values that have remained constant thruout Christian history? It certainly hasn't been civilization, nor education, nor even the Church.

In each succeeding era which we have studied, it has been outstanding that the motive has remained constant: Jesus, the same yesterday, today and forever. The emphasis in the Church has shifted from one extreme to the other, but the true motive force of Missions, which is the aggressive wing of the body of Christ, has always been the crucified and risen Redeemer. Missions need no other motive. We do not go out to 'save' the heathen, nor yet to be witnesses against them should they be lost, but we go to personally please our Master and our Friend who has done so much for us. We can only show our love and appreciation for Him by our

love for our fellow-men; and service is the most unselfish form of love. Because we have the advantages of the Gospel and know more about the fulness of life, we gladly share it with those who are less fortunate, no matter what their race or creed. The fact that we have a better civilization is secondary, yet we take that to them too, that they may share all our benefits. But to make them an end in themselves is to play false to our Christ; to lay less stress on Him who has made the material blessings possible is foreign to the true spirit of Christianity.

We have seen how in the Early Church nothing was spared, not even life itself, that the word of the Gospel might be made known to those who had not yet heard. In Medieval times, tho the Church itself was more interested in theological and philosophical debates and in taking over the authority of the Roman Empire, there were those who carried the precious Word to the warlike Celts and Teutons of Northern Europe. In more recent times, thru an awakened evangelical Church, many Missionaries have left home and fireside for some unknown region to make the world resound to the name of Jesus.

B. Have Missions been true to their Mission?

The period of criticism that the Church is now passing thru is not the most severe it has ever encountered, formidable tho it may seem. When William Carey spoke of Mission work among the heathen to a ministerial association in Nottingham, England, the Chairman said, "Young man, sit down. When God wants to save the heathen He'll do it without your help or ours! "

This has been the typical attitude of those who do not care to be bothered with Missions. There are some churches which would gladly shirk the responsibility of carrying on further Mission work, and to them many reasons to justify their luke-warm support will come from out of the Laymen's Report. However, they do not have a true and vital experience with the Living Christ. They are travelling on the impetus of a religious experience which is not their own, but their forefathers'. With such one can have nothing but pity, for they are a disgrace to the Name they bear.

Ever since the Jerusalem Council of 1928 there have been several fine expressions of the essential message and aim of Missions. In the Council of Herrnhut, in the summer of 1932, this Memorial was declared:

"...Since we are firmly convinced that the preaching of the Gospel is the essential task of Missions and must always remain so, we cannot help feeling anxious at the growing tendency of making programs for the solution of rural, social, and industrial problems in the various mission fields. Naturally we do not object to discussing these important problems from the viewpoint of Missions. But if this is done beyond a certain measure, there is a real danger of diverting missionary zeal from its central objective to such social problems as will naturally present themselves when Christianity has had a long period of development in a nation, but which in no wise need be put in the foreground at the time of laying the foundation of a Christian Church in a nation...The preaching of the Gospel must always center on the New Testament message of salvation to sinners, and we on the mission fields must believe that this message will, among the various nations, prove to be the salt that will gradually thru the native churches purify and raise the social conditions." (1)

And later,

"...We are convinced that our missionary task is to pro-

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1. Speer, R.E. Re-Thinking Missions Examined, p. 61.

claim in word and life God's revelation and redemption in Jesus Christ...We have no other task; for while there is much that is useful and good, 'one thing is needful'". (1)

After a comprehensive review of Missions as a whole, and in their relation to the Church, we cannot but see that they have stayed more true to the ideal of Christ than has the Church itself. Tho the Missionaries have been criticized severely from time to time, they have continually been disciplining themselves in order that they might become 'more profitable servants' of the Master. They know better than anyone else their own shortcomings and inabilities, for they have a deeper understanding of the task confronting them. But in spite of all kinds of criticism and lack of support from a great proportion of those who stand along the sidelines, they are carrying on to the best of their ability. No one can do more--most would do less.

It is then, with utter confidence that we place ourselves emphatically in favor of Missions, believing that if Missions have been a mistake, it is God's mistake not ours, for His Son came to this world to save sinners.

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1. Op. Cit. p. 62.

APPENDIX

A Parable of Mahmood the Fool.

By Rev. B.M. Jones in pamphlet form, from the
"Christian Advocate".

("Only those hospitals with fully effective professional standards should be financed as may be required by foreign funds. Others should be closed and their staffs utilized elsewhere"--excerpt from "Rethinking Missions")

"Now it came to pass that a certain man whose name was Legion dwelt on the continent of Asia and he fell among germs; for there was great poverty and much superstition in that land and great ignorance withal, regarding sanitation and cleanliness. And the germs did burn the man with fever and consume his flesh with sores; and the potions of the leeches that came unto him did aggravate his agony till his crying and groaning came up to God.

"And behold, there came by on a certain day a Commissioner from a far land--not He of the Great Commission; of that he seemed not to have heard. And the Commissioner did look upon the victim of the germs, but not for long, and as he passed by on the other side he did reason within himself saying, 'Alas, if I but had the latest X-ray machine and a gram of radium and a high-powered ambulance, it would be right and proper for me to render aid to such a man as this; but having only this donkey, he of the limited outlook and capacity, it would be highly improper, a most unfortunate example for his kindred and people. I will therefore hie me to my home and write a book about it.'

"But lo, the humble donkey, being but a donkey and lacking wisdom, was moved with a great compassion for the tribulation of the victim of the germs; and with only a thermometer and a syringe and a stomach pump, old and hard-used instruments withal, he did dare his master's displeasure and went unto the man and did wash his sores with carbolic soap and did pour into him castor oil and bitter quinine; and behold the germs did come out of him, a vast multitude for number; and the fever left him and he arose and ministered to the needs of his family.

"And the book of the Commissioner, is it not a great book and full of wisdom and read by all the wise and prudent? And it saith thou shalt not hand over thy shekels to donkeys wherewith to heal the world's sufferings: but thou shalt give only to those whom the great Universities have designated by a certain tail to their names to be those who shall administer fizzle to their fellowmen."

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D. LETTERS.

Many private letters have come to the author from personal friends and acquaintances who are active Missionaries. In response to direct questions, members of the author's own family - scattered in three different Mission fields, - contributed some valuable information on the Commission at work, and the reaction the Laymen's Report received on the Field.