

AN EVALUATION
OF THE
LAYMEN'S FOREIGN MISSIONS INQUIRY
AS BASED UPON
A STUDY OF ITS ORIGIN, NATURE, INFLUENCE, AND CRITICS

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EACH GENERATION
MUST RE-DEFINE ITS OWN OBJECTIVE.

— President Faunce

CHAPTER I
INTRODUCTION

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CHAPTER I
INTRODUCTION

A. The Subject

1. Statement of the Subject.

By this time the majority of the laymen throughout the country have in some way or another come into contact with the Laymen's Foreign Missions Inquiry. It has been the subject of sermons in many pulpits. It has formed the basis for many articles in the newspapers, in the various Church papers, and in the secular press. It has been the topic for discussion in forums. The book "Re-Thinking Missions" has been scattered abroad throughout the whole country, as well as has the Supplementary Series been placed in many libraries and private collections. In many ways the laymen have been brought face to face with this Inquiry.

But these laymen, in the main, have no opportunity from first hand evidence to evaluate the Inquiry. And as they seek to formulate an estimation they find them-

selves face to face with a wide variety of evaluations already made by competent experts thoroughly acquainted with the conditions on the Mission Fields. In the face of this wide variety of opinion as presented by experts, how is the average interested Layman to form a just, comprehensive, and true evaluation of the Inquiry as to its practical value in facing the modern missionary problems, and as to the truth upon which it rests? This we conceive to be a major problem for the average interested Layman.

This thesis purposes to answer that problem in a practical and sane way. We might adequately state our purpose as being an attempt to evaluate the Laymen's Foreign Missions Inquiry by means of the material which is at the disposal of the average interested Layman. Taking all the available facts, estimations, criticisms, missionary history, etc., we believe that a Layman can come to an evaluation which will be true to the actual conditions, and just as regards the spirit of Christianity.

2. Delimiting the Subject.

It must be said that we cannot review all of the criticisms that have been made of the Report. They are very numerous, and in a real sense duplicated, and because of this we shall not attempt to include all of them in this study. But our study of the critics shall be representative.

B. The Importance of the Subject.

We need hardly remind ourselves that the Missionary Enterprise is one of the outstanding efforts of the Christian Church. Its importance cannot be minimized, for this impulse is in the very essence and nature of our religion.

Nor do we need to remind ourselves that at the present time the missionary interests of the Church are in serious condition. This is common knowledge, and many efforts have been made to solve the situation.

Of these efforts The Laymen's Foreign Missions Inquiry is of outstanding importance; outstanding because of the scope of the Inquiry, and because of the claims which it makes for itself. It has on its side some of the keenest minds in America, it attempted to be exhaustive in its research as well as comprehensive in its outlook and recommendations. This Report cannot be passed over lightly.

Is this Inquiry the solution to the problems facing Missions in the Field, and its supporters in America? Or is this only a partial solving of the problems? Or is this inquiry of no value whatsoever in our present circumstances? Is it true to historic Christianity? These, and many other questions, must be answered as regarding the Report.

Therefore, in view of the gravity of the situa-

tion in Missions, and especially because of the claims made for the Inquiry, it is of extreme value that we arrive at a just estimate of its character and recommendations. The Layman must make the decision.

C. The Mode of Procedure.

We propose to study the Inquiry itself, the things that revolve about it, and the effects which have resulted in the comparatively short life it has lived. We shall study the Inquiry in the same way that the Commission studied missions, that is, "in its setting."⁽¹⁾ No attempt at giving the author's point of view will be made until the Conclusion. We want to make this thoroughly objective and representative by presenting all of the facts, and then on the basis of these facts, form a true evaluation of the Inquiry.

In Chapter II, we shall deal with the Origin of the Inquiry. We will carefully trace its rise, its operation, and its completion in the publishing of its Report and The Supplementary Series.

Chapter III has to do with the results of the Inquiry, the book Re-Thinking Missions, and the seven volumes of the Supplementary Series. In this discussion, we will attempt to give a fair and accurate resumé of these works.

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(1). The Proceedings of the Meeting, at the Hotel Roosevelt, Nov. 18, 19, 1932. p. 6.

The Influence of the Inquiry will be dealt with in chapter IV. We shall note the immediate results and effects of the Report, the challenges thrust at the Churches, and the conjectures made by the critics as to its possible value and influence in the future.

Chapter V deals with the critics themselves. It is of value to see what the Boards have to say as to the significance of the Inquiry. Then we will give a thorough cross section of the favorable and unfavorable criticisms which have come as reactions to the whole Laymen's movement.

The last chapter, VI, is the conclusion, in which the author will attempt an evaluation of the Inquiry from the point of view of one who has never visited the Mission Fields in the Orient, but who is vitally interested in them, and who has taken every advantage at his disposal to properly estimate this great movement. An average Layman will speak in the last chapter, basing his conclusions on the materials presented in chapters II - V.

CHAPTER II

THE ORIGIN OF THE LAYMEN'S FOREIGN MISSIONS INQUIRY

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A. Introduction.

The first speaker of the meetings held in the Hotel Roosevelt, Nov. 18 and 19, 1932, was Mr. Albert L. Scott, who devoted his time to telling "how this excitement began." (1) The members of the Committee felt that it would be of value to understand the origin of the Report in order that there would be a sympathetic spirit prevailing in the gathering. It is likewise of prime importance in a study of this noble Inquiry to be conversant with the elements entering into its production. To understand the background of the Report, and to recognize the labor involved in its production, is to approach it with sympathy and to utilize it with discrimination. It is quite fitting, then, that we understand how it came into being.

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- (1). The Proceedings of the Meeting of the Directors and Sponsors of the Laymen's Foreign Missions Inquiry and representatives of Foreign Mission Boards, at Hotel Roosevelt, New York City, Friday and Saturday, November 18 and 19, p. 2. (This work will be hereafter designated, The Proceedings of the Meeting.)

B. Conditions which Gave Rise to the Inquiry.

The elderly people in the Methodist class-meetings of Pennsylvania so often pray, "Guide us through the changing scenes of life." The post-war world is a world of changing scenes, and these scenes aided in prompting the laymen into presenting The Inquiry. These changes were world wide, and they affected the missionary movement both in the Indigenous Church and at the Home Base.

1. World Trends.

The one outstanding personality in the movement to create the Inquiry was Dr. John R. Mott. His latest book gives an excellent portrayal of the world trends which called for a new approach to the Missionary Problem.(1) These trends are as follows:

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

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

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

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

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(1). Mott, John R., The Present-Day Summons, Nashville, 1931, Chapter I, "World Trends."

"6. 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."(1)

From the point of view of this noted world traveler and missionary, this gives us a good grasp of the situation which the missionaries faced. Mr. Scott, in his address already referred to, said that

"There were ominous stories of trouble in China and in India and in Japan; students were uprising; communism was rampant; the missionaries themselves were disturbed; the Boards did not seem to know how to direct their own efforts and activities."(2)

From this it is quite evident that the world situation figured largely in demanding the Inquiry.

2. Problems Facing the Missionary Forces.

It is impossible within the scope of this thesis to deal at length with this phase of the problem. That there were problems facing the missionary forces when this Inquiry was begun is quite obvious. Problems were increasing, as can be evidenced from the following statement:

"Instead of becoming easier with the passing of the years, the problem grows even more complex. . . There has been a tremendous growth in national self-consciousness and in racial pride, which are causing stubborn resistance to the reception of an alien religion. . . In other cases pride in their past and in the beauties of their own religious literature and traditions have caused many to believe that all they need in ethics and religion may be extracted

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- (1). Mott, John R., The Present-Day Summons, Nashville, 1931, Chapter I, "World Trends," pp. 12, 17, 22, 27, 41 and 45, respectively.
- (2). The Proceedings of the Meeting, p. 2.

from their own religions and past."(1)

In a book review of Rethinking Missions, W. A. Visser 'tHooft points out very vividly the struggle that is going on in the East between communism and Christianity. This "Storm over Asia" is a great problem for the missionary as well as for the Indigenous Church.(2) Theological controversy among the missionaries added to the general confusion prevalent in mission fields. Then, too, there was the recurring problem of the relationship between governments and missions.(3) But the greatest struggles the missionaries encountered during the period that the Inquiry functioned were those with nationalism, communism, and non-Christian religions.(4) This general situation fostered in the Laymen a greater desire to make a thorough-going Inquiry.

3. The Situation at the Home Base.

A few years ago it was pointed out in missionary circles that

"In the last fifteen years, however, advances in method and attitude have come so rapidly that there is danger that the constituency back of missions will not keep up with the changes which are bound

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- (1). Soper, Edmund D., Christianity and the Non-Christian Religions, a pamphlet, New York, 1923.
- (2). 'tHooft, W. A. Vissar, "Rethinking Missions," The Moslem World, October, 1933. p. 424.
- (3). The Foreign Missions Conference of North America, Thirtyeighth Annual Session, 1931. n.b., 121-129.
- (4). Ibid., pp. 130-160.

to shape the movement in the future."(1)

Another writer, a historian, wrote latterly that

"There was a radical change in the foreign missionary situation, resulting partly from loss of the church's traditional certainty that it had a definite message of salvation which must be given to the non-Christian world at all costs, partly from fuller recognition of the educational and social aspects of the missionary problem as distinguished from the evangelistic, and partly from the growing nationalistic spirit of the native churches (along with the countries to which they belonged) and the recognition of their right to develop and "indigenous Christianity."(2)

This will serve to show that the home base had to be considered in any survey of missions. Changes were taking place at home. The world-wide depression was keenly felt in America so that by 1930 contributions to missions had been greatly reduced.(3) And missions, instead of being one of the few great causes to which men might contribute, as was the case thirty years ago, now stood as one among a hundred worthy causes.(4) To this must be added the theological controversies which brought confusion to the laymen and threw a haze around missions.(5) Humanism was more predominant than Fundamentalism,(6) and the missionary enterprise was attacked again and again. A layman

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- (1). Fleming, Daniel J., Whither Bound in Missions, New York, 1925, p. vii.
- (2). Garrison, Winfred E., The March of Faith, New York, 1933, pp. 249,250.
- (3). Re-Thinking Missions, p. ix.
- (4). The Proceedings of the Meeting, pp. 6,7.
- (5). Re-Thinking Missions, p. ix.
- (6). Garrison, Winfred E., The March of Faith, pp.266-274.

viewing this situation would certainly be justified in wanting to appraise the whole situation.

With this general review of the conditions at the beginning of the year 1930, we are prepared to consider the way in which the Laymen's Foreign Missions Inquiry came into existence.

C. The Formation of the Laymen's Foreign Missions Inquiry.

Christianity has always changed to meet the conditions in which it was planted.

"Whether or not Christianity ought to be a changing movement in a changing world, it certainly has been that, and is so still, and the change can be seen going on now in the very atmosphere in which it lives and moves and has its being." (1)

When men are conscious of changes going on about them which are affecting their lives they will quite naturally begin to weigh values and to make adjustments. This holds true in religion, as well as with the missionary enterprise. Hence the growing convictions of men.

1. Growing Consciousness of the need for an Inquiry.

The idea of re-thinking missions did not originate with the group of laymen comprising the Inquiry under discussion. Back in 1923, Dr. John R. Mott, addressing the Foreign Missions Conference of North America, said

"We have come to the time when the whole missionary

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(1) Fosdick, Harry E., Christianity and Progress, New York, 1922, p. 128.

movement needs re-thinking and re-stating."(1)

Likewise, The Christian Century claims to have been advocating a new view of missions long before the Laymen ever felt any need for their Inquiry.(2)

This consciousness of the need seemed to spread among the laymen, and to gather momentum as it spread. However, it must be confessed that no facts as to the method by which it spread have been unearthed by the author. Obscurity prevails here, as is true in other points in this thesis. But we do know, according to Mr. Scott's statement, that for at least a year before the dinner party at the University Club (Jan. 17, 1930), the laymen, that is, "a number of the laymen" had a feeling "that something perhaps ought to be done for foreign missions."(3)

"There is a growing conviction that the mission enterprise is at a fork in the road, and that momentous decisions are called for."(4)

It is quite evident, therefore, that the consciousness of the need for an Inquiry was a gradually growing consciousness. And this growing conviction led ultimately to action.

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- (1). Mott, John R., How Augment the Leadership of the Missionary Forces at the Home Base, in the Report of the Foreign Missions Conference of North America, 1923, New York, p. 109.
- (2). Cf., Can Christian Missions be Saved, in The Christian Century, March 12, 1930 Ed.
- (3). The Proceedings of the Meeting, p. 2.
- (4). Re-Thinking Missions, p. ix.

2. The Meeting of the Baptist Laymen.

The growing convictions on the part of the laymen led to the calling together of a group of them from the Baptist denomination. They were gathered from various parts of the country, and met on the invitation of Mr. John D. Rockefeller, Jr., at the University Club, 1 West 54th Street, New York City, on January 17, 1930.(1) The purpose of the meeting has been variously expressed; "to discuss this question;"(2) "to hear an address by Dr. John R. Mott;"(3) and "to consider these problems."(4) At any rate, they listened to an address by Dr. Mott, "who had just returned from a trip around the world."(5)

Dr. Mott "told us in some detail of the difficulties that the Foreign Mission enterprise was going through."(6) The laymen were "fired" by his "convincing statement of present-day trends and challenged to a realization of the gravity of the situation."(7) This speech, as far as the author can ascertain, has not been preserved. However, there must have been a close resemblance, in subject matter, between this speech and the speaker's book,

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- (1). Cf., The Proceedings of the Meeting, p. 2, and Horne, Frank A., "The L.F.M.I.", The Christian Advocate, Nov. 17, 1932, and from oral tradition.
- (2). The Proceedings of the Meeting, p. 2.
- (3). Horne, Frank A., op. cit.,
- (4). Re-Thinking Missions, p. ix.
- (5). The Proceedings of the Meeting, p. 2.
- (6). Ibid.,
- (7). Horne, op. cit.

"The Present-Day Summons to the World Mission of Christianity," already referred to on page nine. This idea is only advanced by way of conjecture, although it is quite reasonable.

Following the talk by Dr. Mott, these laymen discussed the situation and their relation to it.

"It appeared to this group that the situation demanded a new and thorough-going study of the basis and purport of missions and of their operation."(1)

"And we determined rather spontaneously that night, and I think it was a fine thing that it was spontaneous, that we would see what we could do about it, and we asked the chairman of the meeting if he would appoint a committee of five to see what steps might be taken to help the situation."(2).

The discussion must have been very stimulating and challenging in order to have brought so much action the first night of actual consideration of the missionary movement. And Jan. 17, 1930 is the first definite date that can be associated with the Inquiry. Following this meeting, an organization was effected, which will be noted in the next division.

3. The Laymen's Foreign Missions Inquiry becomes a Reality.

It was not long before the committee, which was appointed at the Baptist Laymen's Meeting, began to function. Mr. Albert L. Scott was the chairman of this small group. He states that

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(1). Re-Thinking Missions, p. ix.

(2). The Proceedings of the Meeting, p. 3.

"We had not proceeded very far in our discussion and thinking when we found that for one denomination to consider the great subject of foreign missions would be a profound mistake. Not only would they not consider it wisely and intelligently, but it would be only a partial consideration."(1)

To this the Foreword in Re-Thinking Missions adds:

"But since these questions were of common concern to many churches, invitations were sent to laymen of other denominations to join in the study."(2)

From this one would be obliged to say that this small committee took the initiative to inaugurate the interdenominational movement, inviting other churches to join with them. But a further statement by Mr. Scott shows that there was an anxious desire on the part of other laymen to come into the Inquiry.

"Rumors of what we were thinking about spread abroad, and the first thing we knew, Congregationalists, Presbyterians, Episcopalians, Methodists, and others, came and said, 'Can not we join in this common enterprise?'"(3)

Evidently, instead of concluding, as some of the critics have done, that there is inconsistency in these statements, we should recognize the possibility of both factors entering into growth of the movement. One can show a desire to be invited, and doubtless when these laymen came together in their business relations they talked over the matter and men of other denominations showed a willingness to go along in the enterprise.

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- (1). The Proceedings of the Meeting, p. 3.
- (2). Re-Thinking Missions, p. ix.
- (3). The Proceedings of the Meeting, p. 3.

Thus, like Topsy the movement "just grewed."(1)
Mr. Scott declares that it was a spontaneous movement on the part of the laymen, and a "recognition on our part that perhaps we could help."(2)

The result was that seven denominations joined in carrying out the enterprise. These denominations were; Baptist, Congregational, Dutch Reformed, Episcopal, Methodist Episcopal, Presbyterian, and United Presbyterian. Each denomination was represented by a committee of five laymen. And these seven committees constituted the Directors of Laymen's Foreign Missions Inquiry.(3) "The chairmen of the denominational groups form an Executive Committee of seven."(4)

Although the author was unable to ascertain the actual dates for the organization of the Directors, they were actively organized by May 28, 1930, for at this time they requested the Institute of Social and Religious Research to send out the Fact Finders.(5) So it can be said that by May, 1930, the Laymen's Foreign Missions Inquiry was a reality.

At this point we would like to make clear that by the term Laymen's Foreign Missions Inquiry, we mean

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- (1). The Proceedings of the Meeting, p. 3.
- (2). Ibid.
- (3). See Appendix I for the details.
- (4). Re-Thinking Missions, pp. ix, x.
- (5). Supplementary Series, Vol. IV, p. ix.

the book Re-Thinking Missions, as well as the seven Supplementary Volumes of Reports. The term 'Inquiry' may be interchangeably used for either the book itself, or for the whole movement.

D. The Work of the Directors of the Laymen's Foreign Missions Inquiry.

The members of the various denominational committees did not officially represent their churches.(1)

"We do not 'represent' anybody but ourselves."(2)

As far as can be determined, the Directors had no direct responsibility to their respective denominations. How they came to be chosen, or selected, is unknown to the author. They worked independently of their churches, and of their mission boards. They gave as their reason for so doing, the fact that they had a unique purpose in carrying on the work of the Inquiry.

1. The Purpose of the Inquiry.

Perhaps the basic motive in promoting the Inquiry was "to help in the situation."(3) The Laymen saw the need of re-thinking missions so they started into 'Macedonia.' The first step in helping was to give careful consideration--"wisely and intelligently,"(4) to the

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- (1). Re-Thinking Missions, p. ix.
- (2). The Proceedings of the Meeting, p. 3.
- (3). Ibid.
- (4). Ibid.

conditions as they existed. The Inquiry "was to include an objective review of the presuppositions of the entire enterprise."(1)

"This must be a thorough-going, scientific thing. We must get the very best data available."(2)

But facts are not enough of a motive. The basic motive called for an appraisal of the facts, in order that they might

"...aid laymen to determine their attitude toward Foreign Missions, by reconsidering the functions of such Missions in the world of today."(3)

Thus it can be seen that the motive which impelled the Inquiry was that they might find a new basis for missions.

2. The Scope of the Inquiry.

After careful consideration, the Directors decided to limit their study of foreign missions to the missions found in India, Burma, China, and Japan.(4) And they held to this quite exactly.

The question arose as to the attitude that the Inquiry should take toward the various Boards. It was decided that the Inquiry

"...should not be carried on through agencies committed to its (the missionary enterprise) promotion. The initiative, direction and personnel of the Inquiry must therefore be independent of the mission boards."(5)

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- (1). Re-Thinking Missions, p. x.
- (2). The Proceedings of the Meeting, p. 3.
- (3). Re-Thinking Missions, p.xi.
- (4). Ibid, p. x.
- (5). Ibid.

Thus the Boards were left out of the picture except when they were called upon for advice. It was to be definitely a laymen's project.

It was likewise decided that the Inquiry was to study with special emphasis the work of their seven denominations, but in addition to this they were to make an estimate of the "entire enterprise." (1) The whole atmosphere of the Report itself, and the Proceedings of the Meeting lead to the conclusion that the Inquiry was making a study of the whole field of missions, and that they want the Reports to be accepted as covering the entire range of missions--their activities and their environment.

3. Financing the Inquiry.

A word or two will suffice in this connection. It is common knowledge that John D. Rockefeller, Jr. was the man who supplied the necessary funds to carry on this expensive project. (2) It is definitely stated in the Supplementary Reports that the Institute of Social and Religious Research voted to "defray the cost of the project" of the Fact Finders of the Laymen's Foreign Missions Inquiry. (3) It is also a matter of common knowledge that

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- (1). Re-Thinking Missions, p. x.
- (2). The Churchman, Nov. 5, 1932 and, New York Times, Feb. 13, 1933, "Deplores Disunion in Church Missions."
- (3). Supplementary Series, Vol. IV, pp. ix ff.

John D. Rockefeller, Jr. is the purse behind this Institute. We are certainly not far from the truth when we say that the Laymen's Foreign Missions Inquiry was financed by this philanthropist's wealth.

4. The Method of the Inquiry.

In order to carry out their purpose, the Directors voted to request the Institute of Social and Religious Research "to undertake and complete by September 1931, the fact finding process of the Inquiry."⁽¹⁾ This was decided on May 28, 1930. The Institute accepted the request of the Directors on June 7, 1930, and the Fact finders became a reality. This disposed of the first phase of their ambition. We will discuss the work of the Fact Finders in the next section of this Thesis.

While the Fact Finders were getting started in their work, the Directors of the Inquiry began their selection of the Commission of Appraisal, which was to consist of fifteen members. Their duty was to tour the mission fields which were being studied and to appraise the facts which the Fact Finders had accumulated, together with the first-hand observations that they were able to make.⁽²⁾ Their work will be discussed later.

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- (1). Supplementary Series, Vol. IV, pp. ix ff.
- (2). Re-Thinking Missions, p. xi.

5. The Completion of the Inquiry.

When the Directors had farmed out the tasks entrusted to them, they had little to do except to wait for the Reports to be presented to them. The date set for making public the Reports was Nov. 18 and 19, 1932, at the Hotel Roosevelt.(1)

However, before this meeting convened, they sent out to the press eight installments of the main sections of the Report, Re-Thinking Missions. This brought a great deal of criticism upon them from Churchmen everywhere. But in order to show the Directors "ideal" purpose in making these releases, we have printed their statement favoring them in the Appendix, II.

Speaking at the Hotel Roosevelt, in opening the Meetings of Nov. 18 and 19, 1932, Mr. James M. Speers said, in part;

"The purpose of this meeting here is to give the Laymen's Committee opportunity to present the Report of their Appraisal Commission to the members of the Boards and others who are interested in the missionary enterprise. When we have accomplished that, as we expect to do tonight and tomorrow, the work for which the Laymen's Committee was organized will have been accomplished and the laymen, for the moment, at least, have no other program ahead."(2)

When these meetings closed, the Directors of the Laymen's Foreign Missions Inquiry passed into history. We turn now to a review of the work of the Fact Finders.

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(1). The Proceedings of the Meeting.

(2). Ibid., p. 1.

E. The Work of the Fact Finders of the
Laymen's Foreign Missions Inquiry.

It is to be borne in mind that these Fact Finders were working only because they were entrusted with this task by the Directors of the Inquiry. They were all specialists, and in the main were well qualified for their respective duties.

1. Assuming the Responsibility.

On May 28, 1930, the Laymen's Foreign Missions Inquiry requested the Institute of Social and Religious Research to undertake the process of fact-finding for the Inquiry. The work was to be completed by September 1931. They were to devote their chief attention to the work of the seven "cooperating mission boards," in the countries already enumerated.

The Board of Directors of the Institute of Social and Religious Research voted, on June 7th, to accept this request and to comply with it, defraying the cost of the project themselves. They then effected an organization known as the Fact-Finders of the Laymen's Foreign Missions Inquiry.

Mr. Galen M. Fisher was appointed the general director of the project on June 23rd. Shortly after this the regional directors were appointed, and within a brief period, the three fact-finding groups were completed.(1)

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(1). Cf. Supplementary Series, Vol. IV, pp. ix ff. See Appendix III for a list of the Fact Finders.

2. The Plan of Procedure.

The plan which they were directed to follow has well been summarized:

- "1. The problems set by the Laymen would be taken as the charter of the project.
- "2. The project would consist of two sections, the major section being the field studies to be conducted simultaneously in India, China, and Japan, the minor section embracing the studies in the United States concerning missionary withdrawals, the cultivation of the constituency by the boards, the recruiting and selection of missionary candidates, and the trends in recent decades of the distribution of funds and personnel by the boards.
- "3. The studies in the field would cover not only the policies, personnel, and operations of the seven cooperating boards, but also, so far as practicable, those of related indigenous churches.
- "4. The staff for each of the three countries would comprise specialists in each of the major phases of the missionary enterprise: the church and religious education, general education, medical work, agricultural economics, women's conditions and activities, the social, industrial and religious background."(1)

It is quite unnecessary to say that this gave them plenty of work to do, for any Inquiry such as this means hard work. With this plan in mind, they went to their respective countries in the fall of 1930.(2)

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- (1). Supplementary Series, Vol. IV, pp. ix ff.
- (2). "In passing, it may be observed that the plan was unique in three respects: For the first time all the major aspects of the missionary enterprise were to be studied simultaneously, and over a large area; the environmental factors were to be taken systematically into account; and the entire investigation and appraisal were to be conducted by agents independent of the mission boards." p. x, Supp. Series, Vol. IV.

3. Fact-Finding.

The group studying India and Burma left New York on Oct. 8, 1930, and arrived in Bombay Oct. 31. By the end of March, 1931, they had terminated their field work, having traveled 12,000 miles each in these two countries. They received valuable aid from Indian workers, missionaries, and nationals. After completing much of their work they returned to America about the middle of July, 1931, completing their reports at home.(1)

The China group of fact-finders reached Shanghai on Nov. 7, 1930, and immediately set to work on their huge task. They made various itineration trips into the more interior sections, did individual literary work in libraries, sent out questionnaires, had many personal interviews, and in numerous ways gathered the data they desired. They left China on June 27, 1931, and upon their arrival in America completed their reports. (2)

In Japan, the group studying that country proceeded in much the same way. They arrived on Nov. 1, 1930 and remained there until July 2, 1931, undergoing severe labors in order to achieve the results and collect the data they were sent to find.(3)

There were numerous illnesses encountered by

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- (1). Supplementary Series, Vol. IV, pp 3 f.
- (2). Ibid., Vol. V. pp 3 f.
- (3). Ibid., Vol. VI, p. 5 f.

these hard working men and women, but all in all they were able to complete their "significant work of research." (1)

When all the reports were completed, the entire group of fact finders met with the Commission for several days at Lake Mohonk early in September. (2) The work of the Fact-Finders was then finished, having presented their material to the Commissioners, and these Commissioners shortly set out on their world tour to begin the work of appraisal.

At the Meetings in the Hotel Roosevelt, Nov. 18 and 19, 1932, it was mentioned that the Fact-Finders' Reports were then in the hands of one of their number who was editing them for publication. (3) Since that time, that is, during 1933, these Reports have been published as Part II of the Supplementary Series, comprising Vols. IV, V, VI, and VII. They consist of some interesting studies, and a brief sketch of their contents will be given in Chapter III of this Thesis.

And so the Fact-Finders pass from the stage, and we glance at the work of the Commission of Appraisal.

F. The Work of the Commission of Appraisal of the Laymen's Foreign Missions Inquiry.

In this Commission, we are face to face with a

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- (1). Re-Thinking Missions, p. xi.
- (2). The Proceedings of the Meeting, p. 4.
- (3). Ibid., pp. 3,4.

very unique group of men and women. They have been characterized as being "intellectuals." A review of their names and of their positions is enough to give them a hearty endorsement as far as intellectual abilities are concerned. They are quite representative, too, having in their midst business men as well as college presidents.(1)

1. Choosing the Commission.

The Directors of the Inquiry, in choosing this body, felt that even though the men and women were not well acquainted with missions, they should be "sympathetic, or certainly not anti-pathetic."

"We did not want any iconoclasts on the Commission, but we did wish people who knew a fact when they saw it and also had the ability and the courage and the will to appraise it, which is quite another thing."(2)

This ideal of ability to appraise was certainly upheld by group selected.

The men and women chosen were all members of Protestant Christian denominations, and there was no Unitarian among them, as some of the critics would have us to believe. In a personal interview with Dr. Hocking, the chairman of the Commission, he told the author that all the members of the Commission could distinctly be classified as Christians.

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(1). See Appendix IV.

(2). The proceedings of the Meeting, p. 4.

2. The Purpose of the Commission.

The Directors were not at all uncertain in the purpose that they set before the Commission. The purpose of the Commission was:

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

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

This indeed was a tremendous task to be accomplished in the short span of one year, but the Commission faced it valiantly.

3. The Commission in Action.

As was mentioned before, the Commission met with the Fact-Finders for a while in September, 1931, at Lake Mohonk. From that time forward they were kept in constant action.

They left New York in September and went to Bombay by way of the Mediterranean Sea, stopping for a

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(1). Re-Thinking Missions, p. xi.

short visit at Marseilles. For three months they stayed in India, having arrived in Bombay on October 23rd. Then they spent a week in Kandy reviewing their findings. The next stop was Hong Kong, where they arrived on February 10th. Their two and one-half months stay in China was marked by the outbreak and strife at Shanghai, although they made their headquarters in that city from March 11th to March 25th. From here they did considerable excursion-
ing into the interior of China. By April 26th they found themselves in Nara, Japan, after having spent some time in Peiping. Five members of the Commission went to Nara by way of Manchuria and Korea. They remained in Japan until June 9th, when they went to Honolulu, staying there between June 17th and July 1st. Here they made preliminary sketches of the Report. They arrived in the United States late in July, and immediately continued their work on the Report. They spent two weeks together in Maine in so doing.(1)

4. The Method of the Commission.

In choosing the commission, the Directors intended that each member should carefully weigh the general problems confronting the missionary movement, and in addition to this, each was to be responsible for some special concern in a definite aspect of missions,

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(1). Cf., Re-Thinking Missions, p. xii, and The Proceedings of the Meeting, pp. 4 and 5.

such as, medical, evangelistic, educational, etc. This was done in order that they might function together as a unit, and still have the authority of a speciality. All in all it was a good method of appraisal.(1)

The Commission carefully studied the reports of the Fact-Finders, and they could not have accomplished their work had it not been for the reports of the Fact-Finders.

In the larger cities, they held group conferences with representative bodies of missionaries, Christian nationals, and non-Christians. Often these large conferences broke up into smaller meetings which were far less formal. There were also many personal interviews to take up their time. Quite often, two or three of the Commission would make special studies, or take side excursions, in order to thoroughly acquaint themselves with the problems.

Much attention was given to the environment in which the missions were located. They studied the national situations, as well as the racial conditions as they existed. Schools, hospitals, churches, etc., came in for their share of close inspection and scrutiny. They attempted to touch every phase of the missionary enterprise. And it certainly can be added, that with the very limited time

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(1). Re-Thinking Missions, p. xi.

at their disposal, they accomplished wonders.(1)

5. Writing the Report.

As was mentioned before, the Commission often met to discuss their problems and to compare their studies. The Report was a distinctly growing process. It was written, and then re-written again and again. No snap judgment was to appear when their work was finished. While in Maine meetings were held

"twice a day, going over this report in detail, checking our data, checking over our ideas, comparing notes, and developing our thoughts as to how best to appraise the facts which we had in hand."(2)

The committees within the Commission presented reports on each country, known as Regional Reports. This was done immediately after leaving the country, and these Reports are somewhat informal. They were presented to the Directors from time to time, and now they comprise Part I, Volumes I, II, and III, of the Supplementary Series. They were the basis for the more formal report, Re-Thinking Missions.(3) In due time the Report was completed and the Commission handed it over to the Directors, who made it public at the Meetings in the Hotel Roosevelt. This aspect of the Inquiry has already received consideration in this Thesis.

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(1). Re-Thinking Missions, pp. xi - xiii.

(2). The Proceedings of the Meeting, p. 5, N.B. p. 27.

(3). Re-Thinking Missions, p. xiii.

With the completion of this Report, and with its presentation to the public, we have come to the close of our chapter dealing with the Origin of the Laymen's Foreign Missions Inquiry.

G. Summary and Conclusion.

It has been carefully shown that the world trends in the beginning of 1930, the confusion in the mission fields, and the apathy in the home base, all combined to cause laymen to want to reconsider the very basis of the whole Missionary enterprise. The idea grew gradually, until it began to crystallize in the minds of a few men. Once taking form, and receiving definition, it soon became a reality, so that an idea and a desire became The Laymen's Foreign Mission Inquiry. And this Inquiry pressed forward in its work, by its own initiative, through the Fact-Finders, and consummated in the Report of the Commission of Appraisal. The Laymen's Inquiry became a reality in Re-Thinking Missions.

As we must now leave the fascinating story of how this thing came to be, we can only do so with a sense of gratitude in recognizing that men still have initiative to attempt things for God. We are now prepared to study the results that have come from such heroic labors, that is, the material contained within Re-Thinking Missions and the Supplementary Series.

CHAPTER III

THE NATURE OF THE LAYMEN'S FOREIGN MISSIONS INQUIRY

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A. Introduction.

In this chapter we are to come face to face with the Inquiry itself. The Sub-title of "Re-Thinking Missions" is "A Laymen's Inquiry After One Hundred Years." This chapter will deal with the nature of the material contained in Re-Thinking Missions, as well as in the seven volumes of the Supplementary Series. It is quite obvious that this discussion must of necessity be entered into briefly. We shall here consider the salient features of the Inquiry, the things that tend to make it such an "excitement."

B. The Manner in which the Inquiry is to be Accepted.

The claims made for this Inquiry by its members are of real interest and value in any attempt to understand their work. We want to get their point of view so that we can ascertain the value they place upon their own work and the effect which they hope it will have. These claims will be considered in the order in which they were made.

1. As Stated in Re-Thinking Missions.

It is stated in the Foreword that the Commission consisted of "contrasting views in the interpretation of

Christianity and therefore of Christian Missions."(1)
This is brought forward by the Commission to show that their work is genuinely representative. In this sense they claim distinction and expect a hearing. It is further stated that the things which men agree upon are not the only things of value, but that in this Inquiry there is to be found "a significant body of agreement."(2) They hope that in this body of agreement will be found the basis for "reinterpreting and redirecting one of the noblest expressions of that undying hope of the soul, the spiritual unity of mankind."(3) It is further claimed that this Inquiry is sympathetic, devotional, and yet critical, and that they considered the good of "humanity rather than the growth of a special movement."(4)

2. As Stated at the Hotel Roosevelt.

By this time the press had already made use of the releases in their own notorious way with the result that the members of the Inquiry were placed on the defensive, so that certain further statements were forthcoming, especially on the part of Dr. Hocking, the chairman of the Commission of Appraisal. In his address before the meeting in the Hotel Roosevelt he further outlined the claims

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- (1). Re-Thinking Missions, p. xiv.
- (2). Ibid. p. xv.
- (3). Ibid.
- (4). Ibid. p. 3 f.

of the Inquiry.

The view of missions presented is that of a study of the enterprise in its whole environment.

"Our appraisal is a judgment of the place of foreign missions in this world of today--in many ways the same old world, in many ways profoundly altered."(1)

It is a report from the inside, a report "from a body of Christians to a body of Christians."(2) The Commission, while there are minor differences of opinion, unites "in love of Christ and in the passionate desire that his spirit may spread throughout this world of men--distracted, broken, suffering, sinful."(3) Regarding the theology of the report, Dr. Hocking states that "it is the question upon which ultimately it (the report) will stand or fall."(4) He stresses again that the report was written by "all of us."(5) This is borne out by Dr. Rufus Jones also.(6) It is a report conveying the point of view of all the members of the Commission.

No finality is attached to their work, that is, it is "not submitted as a closed and finished document for your acceptance or rejection."(7) It is not to be accepted "in toto or rejected in toto," but it is to be utilized

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- (1). The Proceedings of the Meeting, p. 7.
- (2). Ibid, p. 8.
- (3). Ibid.
- (4). Ibid.
- (5). Ibid.
- (6). Ibid, p. 27.
- (7). Ibid, p. 10 f.

as "a basis for consideration and for discussion." (1) It is to be taken for what there is of use in it. It is defective in that it does not show the historical background. (2) There is nothing essentially new in the Inquiry, that is, "We have not proposed anything, I think, of which the germs are not present already in directions of activity, in trends of change; and our part has been to pick up these suggestions, to weave them into a picture of the possible future of the Mission movement, to give them a certain unity and coherence in that picture." (3) It is a report written in all seriousness and in critical judgment. There is no note of retreat in it, and it is intended to be constructive, and not a fundamentally negative document. (4)

The attitude of the Commission can quite readily be gathered from the above statements, and it shows the effect of a defensive outlook.

3. As Stated in the Supplementary Series.

This, of course, is, chronologically, a later date. The Inquiry has been widely circulated and caused much comment. Thus in Volume I of the Series, Dr. Hocking writes again some claims for the Inquiry.

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- (1). The Proceedings of the Meeting, p. 11.
- (2). A chapter had been prepared for the Inquiry, but was omitted from Re-Thinking Missions. See Appendix V.
- (3). The Proceedings of the Meeting, p. 12.
- (4). Cf. Ibid, p. 14.

He states that the specific recommendations in the report "are freely separable from such theological sketches as it contains." (1) This, of course, is called forth by the intense criticism which fell upon the theological section of the Inquiry. He states again that the Report is not a "welded unity," but was offered "for discrimination and selection. ... There is no need for concentrating on its theology, but that has happened." (2) He adds that the position of the Report toward theology "is not the liberalism of the past; it is the Catholicity of the future." (3)

"It appeals to the conservative to remain conservative in the true sense of conserving, not of excluding; of holding fast that which is good, not as rejecting spiritual comradeship with those who hold fewer articles of faith. It appeals to the catholic to broaden and strengthen his catholicity, until it can reunite the shattered fragments of the church of Christ. It appeals to all Christians to believe that the true majesty of the faith is but beginning to appear to us, impoverished and conventional as our conceptions tend to be; and that with opened eyes we shall recognize Him in many an unsuspected guise, the unknown Companion of our pilgrimage." (4)

He further says that the points on which all the members of the Commission agree are but the kernel of the Inquiry, and that "this kernel is less than anybody's full faith." (5)

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- (1). Supplementary Series, Vol. 1, p. xv.
- (2). Ibid.
- (3). Supplementary Series, Vol. I, p. xvii.
- (4). Ibid.
- (5). Ibid, p. xv.

One can easily notice that the critics have been tearing the theological section to pieces, and that Dr. Hocking is anxious to defend it in a new way.

In a personal interview, Dr. Hocking stated, to the author, that as the Commission saw the future, the only hope for the progress of Christianity in the future would be on the basis of the theology of the Inquiry. As the world becomes more and more unified, Christianity must change its tactics and its approach if it is to hope to survive. This change must be in the nature of the change suggested by the Inquiry.(1)

We are led to notice, then, that the Commission makes many claims for its Inquiry, and with this in mind we turn to an analysis of the Inquiry itself.

C. A Résumé of "Re-Thinking Missions."

We come now to our consideration of the main part of the Inquiry, the part which has come into the hands of many people, and it can be said accurately that this book represents the only knowledge of the Inquiry which is available to the masses. Most of the people interested in missions will never see the Supplementary Series. They must depend for their instruction upon the book under consideration. All other material, such as criticisms of

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(1). Dec. 4, 1933, Hotel Roosevelt.

the Inquiry, will be of a secondary nature to them. We purpose to note briefly the essence of this book, *Re-Thinking Missions*.

1. Part I. General Principles.

This section of the Inquiry consists of chapters I, II, III, and IV. It comprises the first seventy-eight pages of the book.

Chapter I is entitled "The Mission in the World of Today." The missionary enterprise should continue, but in continuing it must undergo many fundamental changes. A glimpse into the motives of the past reveals that they were varied and noble, and the Inquiry finds no fault in them. Today the missionary enterprise owns much property, land, buildings and equipment, as well as having to its credit many converts and a great influence for good. The personnel consists of many who have conspicuous power, true saintliness and a sublime spirit of devotion, but the greater number seem to be of limited outlook and capacity. Many changes, such as the altered theological outlook, the emergence of a world-culture, and the rise of nationalism in the East, are affecting the enterprise. And in this enterprise many of the functions at present are temporary, while others are permanent. All of this tends to bring about a change in the conception of missions.(1)

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(1). *Re-Thinking Missions*, cf., pp. 3 f.

The next chapter, II, is entitled, "Christianity, Other Religions and Non-Religion." The missionary enterprise made a great mistake when it created a breach between itself and the religions it met, for it should have realized that all are brothers in a common quest. Because of this critical attitude on the part of Christian missions, the non-Christian religions have been undergoing radical changes. Modern missions must, therefore, make a positive effort to know and understand the religions about it, and then recognize and associate itself with whatever kindred elements there are in them. The Christian is to put himself into the place of other religions, to correct their errors, to eliminate superstition in them, and to reform their grosser errors. We must recognize that there is no such thing as private property in truth. Therefore Christianity should take the best out of other religions. All of this means that hereafter religions must, in their relations to each other, work together in a common search for truth.(1)

The third chapter is entitled, "Christianity: Its Message for the Orient." The uniqueness of Christianity does not lie in its theology, nor in its ethics, for in this realm it has so much in common with other religions; it lies in the way in which it assembles and proportions

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(1). Re-Thinking Missions, cf., p. 29 f.

these truths, in the simplicity with which it states them. Perhaps its chief uniqueness consists of its symbolism, its observances, its historical fellowship, and especially its personal figure, Jesus. Christianity must carry to the Orient the message of the Oneness of God, the Individuality of God, the Holiness of God, the presence of God in personal life bringing the direct experience of companionship. It also carries its conception of rightful human relationships, making love the motive of social and ethical life. The aim of missions must then be this:

"To seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to his spirit in the life of the world."
(1)

Chapter IV deals with "The Scope of the Work of Missions." Missions has to do with the religious life of mankind. The idea of evangelism, however, must change, and there must be more of evangelizing by living and by human service. The welfare of the body must be considered as well as the welfare of the soul, or in other words, missions must serve the whole man in every aspect of his life. "Ministry to the secular needs of men in the spirit of Christ is evangelism, in the right sense of the word." Educational and philanthropic aspects of missions must be set free from organized responsibility to the work of conscious and

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(1). Re-Thinking Missions, cf., pp. 49 f.

direct evangelism. In addition to this it is to be recognized that the real significance of the Kingdom of God is that it carries with it the full development of individuals and the maturing of social groups, as well as the spiritual unity of all men and races. "Whatever heightens imagination, or intensifies affection and joy, enters directly" into the province of the Kingdom of God.(1)

2. Part II. Aspects of Mission Work.

This is the largest section of the Inquiry. It consists of chapters V to XII, and is contained within pages 81 and 286. It is considered to be the most constructive feature in the entire appraisal.

The subject assigned to chapter V is "The Mission and the Church." A great transformation of the church in the mission field of the Orient is needed. The trend of the change must be away from sectarianism toward unity and cooperation, and away from a religion focussed upon doctrine toward a religion focussed upon the vital issues of life for the individual and for the social environment in which the individual lives. There must follow a thorough-going coordination of activities on the mission field and for putting an end to sectarianism and denominational rivalry. Each country should have a single committee to carry out the work of aiding in reforming the

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(1). Re-Thinking Missions, cf., p 60 f.

work in rural communities. Theological seminaries in China, Japan and India should be greatly reduced in number, the type of training given in them should be greatly transformed with the emphasis for preparation being placed on the practical, social and human side of the curriculum. The churches in India, China and Japan should be put on an independent and self-supporting basis as soon as possible. The mission boards should annually decrease the subsidies to these churches with the view of self-support. In the future the churches on the mission field should have the right and privilege to take the initiative in calling for new missionaries, and they should indicate the type of person wanted, and the length of service expected.(1)

Chapter VI is entitled "Education: Primary and Secondary." In India the boards themselves should make a more extensive survey of the needs, and plan to meet them. The work among girls is vastly important and should not be curtailed. Where the government is bringing in schools, the mission schools for boys might well be diminished. Local traditions should be followed more carefully, better teachers introduced, salaries equalized as between natives and foreigners, and a more adequate method of communicating ideas from one school to another should be developed.(2)

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(1). Re-Thinking Missions, cf., p. 81 f.

(2). Ibid, cf., p. 116 f.

In Burma more positions should be given into the hands of nationals, especially the key positions. There should be a spread into the rural sections, and a closer cooperation grow between the mission schools and the government. High school students should not be used in evangelistic work. Emphasis for development in the schools ought to be along the lines of vocational, and especially agricultural lines. Urban schools can easily be bettered.(1)

Since Japan has accepted Christianity as one of its religions, the situation there is somewhat different. Girls' schools should find a permanent place, but in all the general policy of reducing and ultimately discontinuing financial grants should be inaugurated. In all the schools there is found a need for improvement.(2)

In China, because of the new situation created by the Revolution, there is a need for reorganizing the curricula in the schools to meet the present needs. More financial support should be given to these institutions. Attention should be given to making these schools a component part of a nation-wide educational system.(3)

In general it is concluded that the aim of all the mission schools in the Far East should be that of

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- (1). Re-Thinking Missions, cf., p. 136 f.
- (2). Ibid, cf., p. 144 f.
- (3). Ibid, cf., p. 153 F.

education and not of evangelization. Cooperation must be followed in their relationship to the governments. Religious education and worship in the schools should fit into the needs of the pupils, and this work should be in the hands of experts. A Board of Specialists should be established at home, maintained by united action of the denominations, and with the purpose of directing Christian Education in the Orient.(1)

Chapter VII bears the title, "Education: Higher." The Commission condemns the attempt in the colleges and the universities to subordinate the educational to the religious objective. The aim of education must be that of educating. They likewise call attention to the danger in maintaining a 'foreign' attitude in these institutions. The colleges in the east should have more say in the choice of their faculties, instead of leaving that to the mission boards at home. The gravest danger in higher education, however, is the lack of unity of administration. As a remedy for this condition, centralized authority should be established. The work of education in the Christian colleges in the Orient should constitute a single enterprise.(2).

In Chapter VIII the "Christian Literature" of the mission fields comes in for its share of discussion.

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(1). Re-Thinking Missions, cf., p. 163.

(2). Ibid, cf., p. 164 f.

The work done during the years of the operation of Literature Societies is one of the bright lights of the missionary history. Much good has been accomplished, and the work was so planned and executed as to place nationals into positions of leadership, so that most of the foreigners engaged in this activity are dispensable. However, in attempting to retain a theological middle ground, the work of the Societies in their respective countries has lost ground. It is essentially necessary then that these societies shall be made indigenous as soon as possible. To achieve this goal the boards of trustees should be strengthened by the addition of outstanding men of various professions. The executive staffs should not be responsible to the missions but to the boards of governors. No aged missionary should be placed on the staff simply to continue his service until the retirement age is reached. Attempts must be made to multiply the variety of articles published, and to include writers from various sections of the world.(1)

Chapter IX is entitled "Medical Work of Missions." The background of medical missions is given briefly. In the past hospitals were used as a basis for evangelism, but this should cease. Every attention should be given to care for the body, and the spiritual phases should

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(1). Re-Thinking Missions, cf., p. 180 f.

be only incidental. One-man hospitals should be abolished, and in the clinics where the one doctor handles about 500 cases in a morning there is need for quality work rather than that of quantity. In general, medical work should be expanded, and that by means of competent personnel. In the training of nationals, and especially in training nurses, a great work has been done, and it is gratifying to note, especially in China, that nationals are stepping into responsible places of leadership. But in the future the aim should be to have more and more of the professional touch, and not so much that of evangelism. In general, an effort should be made to have the patients share in the expense of the medical missions' enterprise. There is a necessity for an increase in usefulness in the fields of health education, preventive medicine, and public health nursing.(1)

Chapter X is devoted to "Agricultural Missions." A general survey of agriculture in the East is given in the early part of this chapter. It is felt that in India there should be a greater development of the middle schools toward agricultural helpfulness; that into the rural communities there should come agricultural extension services, as well as public health and medical services; and that more research should be done in the realm of

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(1). Re-Thinking Missions, cf., p. 194 f.

economic and social problems which relate to agriculture. In China there is a need for more research work, for middle schools, and for experimentation in agricultural extension service. In each country there should be more of a desire to improve country life in general. In addition to this, and of very real importance, it is necessary to create a better system of administrative control. If unifying and redirecting efforts can be made on the part of a strong central administrative board of agricultural missions, much waste and futility will be eliminated.(1)

The subject assigned to chapter XI is "Missions and the Development of Industry." Although the East is not nearly so industrialized as is the West, yet there is a real place for Industrial missions. And these missions must deal with general principles and not with particular solutions. It should have in its personnel men and women of wide and divergent views on social problems and their relief. Missions should always stimulate thought, and never suppress it. "If one man by the honest study of Christ's teaching becomes a communist, another a labor union leader, another a socialist and another a capitalist, none should find himself excluded from fellowship or prevented from trying to win other Christians to his point of view." The duty of the church is to aid man in every

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(1). Re-Thinking Missions, cf., p. 214 f.

sphere of his life.(1)

The final chapter in this section, chapter XII. is entitled, "Women's Interests and Activities." The woman of the Orient is a changing woman in that she is gradually acquiring broader rights and greater respect. Christian Missions must readjust themselves, as forces, such as education, are bringing about a different situation in the place of womanhood. Attention should be given to health work, to changing social and industrial problems, as well as to increasing religious needs among them. "Christianity has much to offer to the women of the Orient today in the deepening of their personality and in the interpretation of their new freedom as a high responsibility for service." (2)

3. Part III. Administration.

This section consists of two chapters, XIII and XIV. It is found on pages 289 to 324. It brings to light some very valuable conclusions and recommendations.

Chapter XIII deals with "Problems of Administration." The first phase of this chapter has to do with personnel. The increasing diversity of the missionary problem creates a demand for better and more highly qualified missionaries. Another fact of great importance

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(1). Re-Thinking Missions, cf., p. 237 f.

(2). Ibid, cf., p. 255 f.

is that there are not nearly as many candidates applying to the boards as there were in the early years of this century. The Student Volunteer Movement is dying out in colleges and universities, and this reveals the fact that youth everywhere are taking a more critical attitude toward missions. "The task of the missionary is an extremely difficult one. It calls not only for a self-sacrificing spirit and an utter devotion, but for moral courage, a high order of intelligence, and a love of adventure." It calls for capacity to truly understand and genuinely love and sympathize with the people they work among. On the field today there are only a few missionaries who are really adapted to their work, while the majority have fallen into a dull round of toil, or have unlovely personalities, or do not have the necessary educational and health qualifications. There is a real need for schools for orienting the candidates for service in their respective fields. Attention should be given for conferences and library facilities in order that the missionaries may have the necessary means of stimulation for their tasks. As for personality, the missionary should possess such characteristics as evenness of disposition, a sense of humor, sincerity, and patience. They should strive to avoid doctrinal discord always. The unmarried missionary presents quite a problem, especially the women, and care in their selection should help to overcome this rather sad

feature. As everywhere else, so the mission field is demanding more and more those who are specialists.

One of the distressing features of the present situation in the mission fields is the way in which the various denominations vie with each other in communities. Much of this work should be concentrated with the result that the conflicting forces will be able to move out into unoccupied fields.

As far as possible the missionaries should attempt to guide their work to the place where they will no longer be needed. This devolution should be real, and should train national leaders for this purpose. Perhaps the best way to accomplish this result is to do it gradually, by handing over first one feature and then another. In this way the work tends to become truly indigenous.

Regarding finances, it is important that all the donations reach the object for which they were given. They should be justly distributed among the various types of activity, such as evangelistic, educational, and medical. It is advised that better methods of accounting would add much to the prestige of mission.

The title of the last chapter in the book, XIV, is, "Reorganization at the Home Base." The missionary movement has grown from a small personal effort into a very complex organizational institution. And this complexity brings with it some serious problems, chiefly

problems of union. There have been movements for union, but these have gone the way of all flesh as far as any widespread settlement of the problem is concerned. The real need is unity on a large scale. Interested denominations should organize a council for administrative direction of missionary effort in all fields. This council should formulate the general policies for the movement. Executive departments with officers would be responsible for special phases of the work, such as evangelization, education, medicine, rural life, finance, etc. In the fields there should then be departments corresponding to the executive departments at home, and working in close coordination. Thus the work of the now existing boards would be greatly altered, but they would still serve a useful purpose in maintaining contact with the home contributors and candidates for service in the mission fields. The advantages of this proposed plan have also been outlined to show that the Commission clearly recognize their responsibility. These advantages are as follows:

"(1) A new view of the functions and responsibilities of the Christian Church: a call to wider allegiance, and a rebuke to un-Christian devisiveness.

"(2) An administrative basis, simple, adaptable, and economical.

"(3) Centralized disbursement, accounting, and audit of funds.

"(4) A body of creative leaders raised above the level of denominationalism.

"(5) Experimentation under expert guidance.

"(6) A united and coordinated front on the foreign field." (1)

At the close of the last chapter, the Commission has seen fit to place a section devoted to the principal conclusions within the Inquiry itself. This statement is of great value in that it gives in brief form the work of the Commission. This summary of Conclusions can be found in the appendix, Appendix VI.

Having disposed of the book Re-Thinking Missions, we now are ready to turn to the Supplementary Series.

D. A Resume of the Supplementary Series.

We are quite readily convinced of the utter impossibility of including within the scope of one volume all of the material which both the Fact-Finders and the Commission of Appraisal were able to gather in their study covering a period of two years. This led them to decide to give their report in two sections.

"There should be one volume in which the major results were summarized, and there should be a supplement to this volume, in which much of the concrete detail, necessarily united from a compact report, could be presented." (2)

It is also pointed out, as being of importance, that when the Regional reports were handed to the Directors there was no intention that they should be made public.

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- (1). Re-Thinking Missions, cf., p. 313 f.
- (2). Supplementary Series, Vol. I, p. xi.

The Supplementary Series is composed of seven large volumes with bright red covers. They offer a striking contrast to the black cover on Re-Thinking Missions which Dr. Hocking termed a "somewhat funereal looking volume." (1) The Series are divided into two main parts. Part I comprises the Regional Reports, and it takes up Volumes I, II and III. Part II gives the Fact-Finders' Reports to the Commission of Appraisal, and is composed of Volumes IV, V, VI and VII. We will give a very rapid survey of the material in them, because, after all, these volumes are only more detailed than the book Re-Thinking Missions.

1. Part I. The Regional Reports of the Commission of Appraisal.

The first volume deals with India and Burma. In addition to this, there is a general Introduction to the first three volumes by Dr. Hocking, to which we have already had occasion to refer. In discussing the situation in India and Burma, the Commission does so with chapters upon the following subjects: Agriculture and village life in India and their relation to the Missionary Enterprise; Missions and the Problems arising out of the development of Industry in India; Church work in India and Burma; Christian Primary and Secondary Education in India and Burma; Christian Higher Education in India and

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(1). The Proceedings of the Meeting, p. 9.

Burma; Medical work in India; and Women's Interests and Activities in India and Burma.(1)

Volume II deals with China in much the same manner. There are seven chapters in this volume for which the following titles appear: Agriculture and Rural Life in relation to the Mission Enterprise; Industrial Development and Missions; The Church and the Mission; Christian Primary and Secondary Education; Christian Higher Education; Medical Work; and Women's Interests.(2)

In this second volume Dr. Rufus Jones has his chapter on "The Background and the Objectives of Protestant Foreign Missions," which had to be eliminated from the Inquiry, due to lack of space. In this discussion there is a very interesting light thrown upon the Commission's idea of sharing.

"If he is to 'share' he must first of all understand and appreciate and be ready to learn on his part. If he is truly 'sensitive' in spirit he will realize that the civilization from which he has come and which he represents has its own short-comings and defects, and this consciousness will keep him humble and modest in attitude of mind rather than dominant and superior. One cannot be a genuine friend and sharer of life without both giving and taking. It cannot be a 'one-way' process. There must be mutual and reciprocal correspondence. If the word 'missionary' is to be used as the name of the visiting guest the word must be purged of all connotation of a 'higher' being condescending to come to the help and guidance of a 'lower' order of humanity. The basis of relationship must be that of

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- (1). Cf., Supplementary Series, Vol. I.
- (2). Cf., Ibid, Vol. II.

a mutual friendship and of understanding cooperation of man with man." (1)

The last volume of Part I, and the third volume in the Series has to do with Japan. The discussion centers in the following chapters: Agriculture and Country Life in Relation to the Christian Enterprise; Missions and the Social and Economic problems of Industrial Development; The Church and the Mission; Christian Secondary Education; Christian Higher Education; Women's interests and activities; and "Problems to be Explored" (An Editorial Excursus). (2)

2. Part II. The Fact-Finders' Reports.

Volume IV, which is the first volume dealing with the Fact-Finders' Reports, has a general review of their work by Galen M. Fisher, to which allusion has already been made. This volume itself is concerned with India and Burma. It has 750 pages of material in fine print, and it contains many charts. The Chapters dealing with India are headed as follows: India and the Christian Enterprise; The Economic and Social Background of Christian Mission work in Village India; The Industrial and Urban Development of India; The Church and the Mission in India; Mission Education in India; Secondary Education and Teacher Training Institutes in India;

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(1). Supplementary Series, Vol. II, p. xxi.

(2). Cf., Ibid., Vol. III.

(Supplementary Statistical Study of the relative status and Efficiency of Mission Schools in the Madras Presidency); Medical work in India; and Women's Interests and Activities in India.(1)

The section dealing with Burma has the following discussions: Burma and the Christian Enterprise; The Church in Burma; Mission Education in Burma: Medical work in Burma; and Women's Interests and Activities in Burma.(2)

Volume V deals with the work of the fact-finders in China, and its results have been thus summarized: Some major Problems of the Christian Industrial Evangelization of China; Rural conditions and Mission work; Memorandum on certain Outstanding Industrial Problems; The Church and its leadership; Religious Education; Christian Education; Medical Missions; Distinctive Activities and Interests of Chinese women; Education for Women; Study of Missions in Szechwan; and also a Study of Primary Schools, and a Study of Indigenous Religions.(3)

Volume VI deals with Japan. Its contents are as listed here: Japan and the Christian Enterprise; Rural Missions in relation to their Economic and Sociological Background; Industrial and Economic Conditions; The

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- (1). Cf. Supplementary Series, Vol. IV.
- (2). Cf. Ibid.
- (3). Cf., Ibid., Vol. V.

Church; Some Phases of Religious Education; Theological Education; and Women's Interests and Distinctive Activities.(1)

The last volume VII of the Series deals with the Home Base and Missionary Personnel. The Home Base studies were made by Rev. Charles H. Fahs, Mr. Oliver W. Holmes, Mr. Roderick Beach, and Mr. Trevor P. Bowen. The study of the personnel was made by the same individual who made the studies in all the other countries, Rev. Fennell P. Turner.(2). The following are the contents of this volume: Recruiting and Selecting New Missionaries; Causes for withdrawal of Missionaries; Missionary Finances; Promoting Missions at home; and Missionary Personnel in India, Burma, China and Japan.(3)

Mr. Turner made a very able study of Personnel. But it is interesting to notice that his general conclusions do not agree with those of the Commission of Appraisal. It is considered to be desirable to give Mr. Turner's conclusions in order that they may serve as a basis for understanding the Commission a little better. These conclusions are herewith given:

"The total impression made on the writer in regard to present missionary personnel in India, Burma, China and Japan is that the scholastic and cultural preparation of the average group of missionaries sur-

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- (1). Cf., Supplementary Series, Vol. VI.
- (2). Deceased.
- (3). Cf., Supplementary Series, Vol. VII.

passes similar groups in the homeland. They are a fine body of devoted, unselfish, able men and women working hard at their tasks, trying to make themselves unnecessary, willing and eager to have the nationals take over their work, though finding it very difficult, but 'playing the game'--and all of this, when morale is undoubtedly being affected by the many recalls and the cutting off of work. The missionary enterprise has entered upon a most critical and difficult period, which will test the qualities of leadership and statesmanship of missionaries and missionary administrators."(1)

E. Summary and Conclusion.

It is well to state at this time that there is quite a large volume of material of a secondary nature which is deposited in the Missionary Research Library. This material was not deemed of sufficient importance to warrant publication, but will be of inestimable value to those who are desirous of getting additional and supplementary information.

In this chapter, we have attempted to give a true view of the nature of the Inquiry. We have noted the claims made for it by the Commission, and following this we have noted the outstanding features of the book *Rethinking Missions*. We concluded with a rapid survey of the material contained in the Supplementary Series. All of this will aid the reader in getting his bearings with regard to the Inquiry itself, and the expressions that have followed in its train.

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(1). Supplementary Series, Vol. VII, p. 192.

With this cross-section of the Inquiry in mind, we are well prepared to notice the influence it has already had, and the criticism it has called forth. These aspects will be dealt with at considerable length in the two succeeding chapters, and to them we now turn our attention.

CHAPTER IV

THE INFLUENCE OF THE LAYMEN'S FOREIGN MISSIONS INQUIRY

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A. Introduction

When this Inquiry was begun, and in presenting it to the churches everywhere, the members of the Inquiry and its promoters, had in mind things which they hoped it would accomplish. We have noted their purpose and hopes in an earlier chapter. The purpose of this chapter is to look around carefully and to present the results that have come as a consequence of the Inquiry.

It will be necessary to keep in mind the caution of a man like Dr. Robert E. Speer, who cautioned:

"As to the influence of the Laymen's Report, I do not think any one now could form a satisfactory, objective judgement. It may prove to be practically negligible or it may have continuing influences both good and bad."(1)

But it goes without saying that an Inquiry of this calibre, and with personnel of such high standing, must carry a real influence. While we cannot judge objectively now, we can note the results thus far, and with these as a basis form an estimate, which, though it may not be altogether objective, will in a real measure serve to point out the way in which the missionary movement is moving.

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(1). Speer, Robert E., in a personal letter, as of Oct. 27, 1933, to the author.

In this chapter, we shall attempt to portray the observations and conclusions of others as regarding the influence of the Inquiry. There is a wealth of material in this field, and this discussion is meant to convey the tone of feeling as grasped by a representative study of the situation. Our presentation will center about three phases of influence; the actual, the challenging, and the possible.

B. Actual Results of the Inquiry.

It is a matter of common knowledge that the Inquiry has created the atmosphere for an intense new interest in the whole missionary enterprise. In religious circles, the air is charged with feeling, both for and against this Report. Even before Re-Thinking Missions was released from the press, the interest in the Inquiry was very pronounced. Everywhere people were showing an intense desire to know what the findings would be and what results would come to foreign missions. The fact that a group of busy laymen found time enough to enter into such a strenuous undertaking was cause enough to make their brethren sit up and take notice. The metropolitan newspapers gave attention to the Inquiry consistently and especially did they print with glamour the early releases by the Directors. All in all, there was widespread interest aroused by the Inquiry.

This intense interest was focussed and given

expression as soon as the Report was published and put into the hands of the public. Immediately, as the recommendations of the Commission were grasped, there arose a great deal of discussion. "Nothing has caused wider comment in recent years, especially in religious circles, than the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry." (1)

In most of the denominations, the ministerial groups planned special group meetings to discuss the Report and its significance. Leading missionary thinkers were called upon to give their opinions at these, as well as at other meetings. At missionary society meetings throughout the nation, this was the main topic for consideration and discussion.

From November 14, 1932 until June 26, 1933, the New York Times published no less than sixteen articles dealing with the Report and its reception. Everybody expressed his opinion as best he could and it can be truly said that there are critics without number. A glance at the next chapter, in which we shall deal with the critics alone, will show that there have been hosts of them expressing their opinions. In all of these discussions,

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- (1). The Missionary Record, Ed., Baltimore, Feb. 1933. And I, George Nace, in an article, Re-Thinking Missions and More, in The Outlook of Missions, Feb., 1933, says, "Re-Thinking Missions. . . has caused a great deal of thought and discussion on missions during the past few months."

men were trying to get at the heart of the whole mission enterprise, in order that they might arrive at a correct interpretation of that mission, and the necessary attitude for the Church to take toward it.

With the coming of discussion came confusion as well. When men were crying "Lo, here," and "Lo, there," it was only natural that chaos should result. Many people are not yet by any means clear in their thinking as to the merits of the Report and its value in the very real missionary situation. "This Re-Thinking Missions is indeed a disturber of the peace." (1)

The Inquiry has added to many of the theological and ethical controversies new lumps of coal. An illustration of this is to be found in the case of the Presbyterian Board vs. Pearl Buck. Mrs. Buck's attitude along theological lines has brought her before the board on a number of occasions. But little was done, until she came out in favor of the Report, which ideas the Board could not accept. As a result of her article in The Cosmopolitan for April, 1933, and other similar articles, the issue was so sharpened that by the fall she had resigned her commission. But let it be noted definitely that the Inquiry only brought the issue to a head, and

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(1). Buck, Oscar M., "A New Day in Mission," The Drew Gateway, January, 1933.

her case had been going on for some years prior to her resignation.(1)

Very much the same situation has resulted in the formation of a new Board of Foreign Missions within the Presbyterian Church. This Board was founded at the instigation of Dr. Machen and his radically belligerent group of Fundamentalists at Westminster Seminary in Philadelphia. For some years, Dr. Machen has been vigorously opposing the old Board's policies and has advocated a new Bible-believing view of missions. With the coming of the Inquiry came fresh powder to the guns of Dr. Machen. He accused the regular Board of all manner of evil because they did not condemn the Report as a whole. So in this case the Inquiry again added fuel to the fires of controversy, and was not the original cause of the controversy.(2) The Westminster Reviews of the past year or two are bristling with this idea.

The effects of this Inquiry have been felt most disastrously in Europe as well as in America.

"Ever since the beginning of the present century, the missionary forces have been seeking to overcome the divisions of sectarianism and to work toward a greater unity, especially along two lines: first, by developing definite projects of cooperation, and second,

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- (1). Opinion of Dr. Speer as stated to the author.
- (2). Opinion of Dr. Speer as stated to the author. Frank Rawlinson, in "What will the Laymen's Report do to the Missions," in The Christian Century, Dec. 28, 1932, says, "If the boards accept the proposals, their constituencies will divide....Existing divergencies will thus become open."

by agreeing to a commonly accepted doctrinal statement which might form the basis of this larger fellowship. To this end the International Missionary Council held in Jerusalem in 1928 made its pronouncement concerning the Christian message, and there was great rejoicing in mission circles over the prospects of presenting a united front to the non-Christian world. But ere long two tendencies developed in the interpretation of this common document; one in America favoring a greater emphasis upon the social gospel, and the other in Continental Europe insisting upon the gospel of personal regeneration and stressing the supernaturalism of Protestant orthodoxy. For five years and more, every effort has been made to combine these two views and to reconcile their exponents to one co-ordinated program. And now, to complicate matters still further, the Laymen's Inquiry refuses to accept the Jerusalem statement and gives to the world its own interpretation, based upon a philosophical idealism which only a limited number can accept."(1)

It can quite easily be affirmed that the Inquiry has had a very real place in building up controversy and in sharpening issues.

It also has had a disintegrating effect upon missionary efforts in the home land.

"The Laymen's Report has caused such a serious disintegration of missionary organization and interest that those most deeply involved are expressing grave concern."(2)

"If Satan himself had managed this thing 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."(3)

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- (1). Baker, Archibald G., "Reactions to the Laymen's Report," The Journal of Religion, Oct., 1933.
- (2). Wood, George T., in a personal statement to the author. Mr. Wood, a Baptist, is a leader of thought and discussion among his ministers of the Metropolitan area. This statement is the result of many ministerial conferences.
- (3). The Methodist, Ed., Dec., 1933.

It has also been asserted that the Inquiry has already caused a serious decline in contributions for the cause of missions, but we must not accept this as altogether authoritative, for there has been a continuous decline for a number of years, due to the general economic factors in America.

But not all of those interested in missions have taken such gloomy and pessimistic attitudes. The Report has done some real good as well, for even to arouse interest is a valuable contribution today.

"It must be said that the news releases and the Report itself have already started vigorous thinking in various quarters in the search for new types of practicable cooperative procedure, or the further development of types already started. No one can say how far these efforts may lead."(1)

It is a philosophical truism that one cannot criticise without in turn being open to criticism. This Inquiry, while it was meant to throw light on the situation in the Orient and our relationship to that situation, has in reality thrown much light on the sad state of affairs in the home land.

"This is far and away the prime achievement of the Appraisers. They went out to set a value on missions. They have appraised American Christianity. What they learned regarding the inadequacy of the missionary personnel is a reflection of the inadequacy of the Church at home. Most of the Boards are more particular about missionary candidates than

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(1). Fahs, Charles H., Re-Thinking Missions, in Religious Education, Jan., 1933.

the American Annual Conferences are about the preachers whom they admit to membership."(1)

With the passing of time, the reactions from the mission fields are coming in increasing numbers. As a general rule they take distinct opposition to the Inquiry as it has come to light in Re-Thinking Missions. But their criticisms will be dealt with in the following chapter. We cannot, however, pass them by, except only for a very brief moment of time, without noting the results of the Inquiry in their fields.

"However sincere and however able the Thinkers may be, we wish to bear solemn witness to the fact that their Report is confusing and discouraging to the home Churches, and strikes a severe blow at the young but vigorous national churches, from whose leaders, stern protest will presently be heard."(2)

The publishing of the Inquiry has caused many men to re-think their own beliefs and to come from that experience with a new grasp of the real meaning of Christianity and its message for today.

"When the good things growing out of all the stir created by the work of the Laymen's Missionary Inquiry and its Report, 'Re-Thinking Missions,' are finally listed, none, in my judgement, will rank higher than Dr. Robert E. Speer's sixtyfour page pamphlet, 'Re-Thinking Missions' Examined.

"Thanks to the Laymen for calling forth such a statement as this. . . If I were to choose which of the two documents, on its own merits, is the saner, fairer, more comprehensive, more critically appreciative of missions, and more constructive and help-

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- (1). Ed., The Christian Advocate, Jan. 5, 1933.
- (2). A Resolution by a group of 70 members of the Methodist Episcopal Church, Bangalore, India, taken from a pamphlet, A Significant Word from India, Bombay, India.

ful, I should have no hesitation in choosing Dr. Speer's statement." (1)

Late in 1933, E. Stanley Jones, Basil Matthews, John Mackay, and others, published a book entitled, "The Christian Message for the World Today," in which they carry on the discussions raised by the Laymen's Report. All the men contributing to this notable book have had experience in the mission fields, and their presentations are timely and important. (2) The Inquiry has aroused great thinking!

C. Challenges which the Inquiry Presents to the Churches.

Quite a number of those who have expressed themselves as to their estimation of the Inquiry have also stated their own convictions upon the challenges which the Report lays before the churches, particularly in America. In a sense this is reaction which has come as a result of the stimulus received in its perusal. For the influence of the Report will inevitably be felt in other than mission channels.

Many of the churchmen in this country find, that as a result of the findings in the foreign field, we are naturally impelled and compelled to do something in our own land.

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- (1). Wilson, Jesse R., " 'Re-Thinking Missions,' Dr. Robert E. Speer's Appraisal," Far Horizons, Feb. - March, 1933.
- (2). The Christian Message for the World Today, New York, 1933.

"The world is drawing together politically and socially, with a deepening realization of a common destiny and consequent interdependence. Coincident with this there should be a growing sense of the need of common spiritual forces. A new social order is seeking and gradually finding its world-wide way. The need of the new Christian order of commensurate dimensions to bring spiritual forces to bear upon this new social order is apparent to every thinking man and woman. As has been said of Foreign Missions, in connection with the Laymen's Inquiry, the future of the Christian Church itself depends upon the fulfillment of its manifest mission in union."(1)

This Inquiry has been the means, in a number of connections, of emphasizing the need for church unity in America. And it will doubtless, as we have noted above, continue to be a formidable argument in that direction.

Dr. Mott has made quite a number of interesting observations as to what the Report will do, and since that day has been doing.

"I foresee studies in our colleges and schools and churches of groups of young people who will see in this Report a new challenge. . .

"...certain parts of the Appraisal Report are sure to call forth serious discussion among scholars and other thoughtful leaders near and far, and that it is not unlikely that among them, as among ourselves, there may develop sharp differences of opinion; but that in the pathway of sincere study and discussion the result will be the real furtherance of the world mission of Christianity. . .

"So the interpretation of Christ in the opening chapters of "Re-Thinking Missions" will furnish the occasion for presentations and discussions in thousands of pulpits, open forums, Bible classes, editorial and

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- (1). Macfarland, Charles Stedman, Christian Unity in Practice and Prophecy, New York, 1933.

correspondence columns, and conversations."(1)

The past year has indeed revealed the wisdom of these statements, for the Report has challenged men to doing these things.

The church is likewise challenged to rethink some of its basic problems and questions such as these: "What is the place of Christ in human affairs? What is the relation of Christianity to the other faiths of mankind? What goal does religion set before human aspiration?"(2) There seems to be the attitude here of the ones who said, "Physician, heal thyself." If the churches in America are to unite in carrying out the missionary enterprise it is of no less importance that they unite in thinking out the problems that so sadly trouble them at home.

And in the meanwhile some of our neighbors here at home begin to do some thinking for themselves. They feel that charity should begin at home.

"For some time there has been serious searching of heart on the part of earnest Churchmen regarding the missionary enterprise and its methods. 'Re-Thinking Missions' naturally leads to a re-examination of proselytism among Jews."(3)

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- (1). The Proceedings of the Meeting, pp. 117, 119, 120, respectively. (The Northern Baptists have published a study book for Re-Thinking Missions.)
- (2). Ed., Christian Century, Dec. 28, 1932. Cf., Horne, Frank, Re-Thinking Missions, in The Christian Advocate, Mar. 2, 1933.
- (3). Cohon, Samuel S. "How Christian Missions Feels to a Jew," The Christian Century, Dec., 6, 1933.

Perhaps, after all, we would do well to try on the shoe for ourselves before we put it on the foot of another.

There are within the Report, and in the wake of it, some very interesting challenges to the churches at home. Some of the critics have given voice to them in a very real way.

D. The Possible Future Influence of the Inquiry.

We are dealing at this stage of our discussion with speculation, but with speculation based upon the assertions of men of wide experience and insight. For while Dr. Speer rightly warns that it is not now possible to judge the Inquiry objectively, yet it is quite possible to carefully weigh all the past records, take into consideration the present tendencies, and then form an estimate and opinion as to the possible future influence of the Inquiry.

There are those who claim that the Report is the basis for a vast new day in missions.

"A new day has dawned in the missionary enterprise."(1)

"If Christians take this book seriously at all, I foresee possibly the greatest missionary impetus that we have known in centuries."(2)

"It is an exceedingly able study, and should mark a new epoch in the progress of world evangelization."(3)

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- (1). Eddy, Sherwood, "Probing to the Roots of Missions," The World Tomorrow, Nov. 23, 1932.
- (2). Buck, Pearl, The Christian Century, Nov. 23, 1932.
- (3). Ed., Zions Herald, Dec., 1932.

"This report will powerfully affect the destinies of the missionary enterprise for a century to come."(1)

We...."believe that the Appraisal Report and the ensuing discussions will mark a new epoch in Missions, an epoch to be characterized by new tides of spiritual life in the church and by giving of life and substance in larger and more sacrificial spirit."(2)

These statements are by far the most optimistic that could be found, and they reveal a great zest for the new day. One is encouraged to believe that missions will take a step forward in the future, and will regain the laurels which have been so recently and so disastrously lost.

But not all of those who look to the future are able to do so with the same brightness and hope. For to some the Report spells only agony, and dispute, and serious loss for the greatest of all causes, missions.

"If the Boards accept the proposals their constituencies will divide. . .Existing divergencies will thus become open."(3)

Perhaps the sanest view to take regarding the future influence of the Inquiry is to say that "Time will Tell." That it will have an influence is not denied, but what that influence will be, and to what extent, one conjecture is as good as another.

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- (1). Ed., The Baptist, Dec. 1932.
- (2). Statement of the combined Boards of the Methodist Episcopal Church (General and Women's).
- (3). Rawlinson, Frank, op. cit.

E. Summary and Conclusion.

In this chapter we have attempted to trace the effects of the Inquiry since it has been placed into the hands of the church people. We noted the serious way in which it was received, the intense interest it created, the challenges it brought to the churches. In concluding, we gave a brief consideration to the possibilities for it, and because of it in the future. It has found a place in the thinking of men, and it is influencing them in their relations with missions.

This discussion would have little value unless we were to consider what others have said about the Inquiry; its value, its truthfulness, and its rights. So we turn to the critics to receive their representative judgment..

CHAPTER V

THE CRITICS OF THE LAYMEN'S FOREIGN MISSIONS INQUIRY

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A. Introduction

In order to get a complete picture of the Laymen's Inquiry it will be necessary for us to spend some time in reviewing what others have said about this great endeavor. No attempt will be made to give the author's point of view in this chapter, as that will be given in the conclusion. But it will be necessary to show the manner in which the Report was received in order to make this a carefully objective study. While it is impossible to include within the scope of this thesis all of the criticisms and reactions to the Inquiry, the attempt will be made to make our study center around the major criticisms, and to have a truly representative group of competent critics.

B. Reactions of the Boards of the Denominations whose members constituted the Inquiry.

No definite order will be followed in the presentation of these statements. For these reactions the author consulted the Board statements as deposited with the Foreign Missions Research Library. While most of these were published in their particular denominational organ, the author made no attempt to record such instances.

The Methodist Episcopal Board expressed their hearty appreciation for this Inquiry. "Beyond all question this Report, "Re-Thinking Missions," constitutes the most notable and challenging utterance since that of the Jerusalem Conference of 1928." Many of the recommendations are in line "with our own thinking and with policies inaugurated by our church in many mission fields." They feel that the missionary personnel now at work commands the "confidence and loyal support of the Board, the Society and the Church." The Report should appeal to the laymen and interest them in supporting missions.

The Northern Baptists feel that the Report is too critical. They appreciate the deep interest of the laymen in making this survey and believe that many of "its critical and constructive suggestions may be found genuinely helpful." However, much progress has already been made in putting into effect the recommendations of the Inquiry. The Report does their missionaries "less than justice," and while recognizing differences in ability among them, they hold them in "the highest degree of esteem and affection." The Inquiry's philosophical interpretation of Missions is only one of several other such interpretations, and they hold evangelism and the establishment of churches to be their "paramount aim." They do, however, approve much that is in the Report.

The Board of the Presbyterian Church in the

United States recognizes the need for improvement, but they express the conviction that the enterprise "in its present form and on its present basis" justifies an appeal for "continued and enlarged support." They uphold their own missionaries as being very good, and in the Report as a whole they are able to find twelve points of agreement. While they do not accept the theological premises of the Inquiry, they express appreciation for it and express as well a desire and willingness to do "anything within its power, alone or in cooperation with other Boards," which will further these ends.

The United Presbyterian Board expresses appreciation for the Inquiry and promises to continue to study it. Much of the Report, and most of its recommendations, are not new, many having been already "incorporated in our expressed policies," and some having already been "rejected." They question the completeness of the Inquiry's information, and name eight things which they cannot accept. They "repudiate any adherence to our sympathy with the Report in those points in which it is a deflection from the fact that Jesus Christ is the only and eternal Son of God," They regret the publicity releases as being a sad adventure.

The American Board (Congregational and Christian) is quite generally favorable to the Report. To them it is a "masterly survey," and they "rejoice in every

criticism which tends to break up complacency and compels us to compare our actual performance with the precise needs of the people." The Inquiry should produce a new conception of the task of missions. "We welcome the good in other religions, and on that account we would share with their followers the peculiar contributions which we have found in Jesus only." In these three major points--the attitude toward other faiths, quality of personnel, and cooperation--the friends of "the American Board know that its policies are wholly in line with the major conclusions of the Laymen's Appraisal Commission," and, to a great extent this is true at all other points. The Board feels the need for self-criticism along the lines of the Inquiry in all their missions.

The Board of the Reformed Church in America feels that "an Appraisal which leaves out of consideration the conviction (that we do our work in order to bring all men to see in Jesus Christ a perfect Revelation of God and the only way by which man can come to a satisfying experience of Him) cannot be for us a satisfactory standard by which we may appraise our work." They disagree with the appraisal of personnel, though they do agree in the points of cooperation and indigenous churches. "If the present organizations are not the best, we stand ready in a spirit of prayer and consecration to seek out some better way."

The Board of the Protestant Episcopal Church believes that the Inquiry's criticisms do not imply failure in the past, for only the temporary functions of missions have been severely criticised, "and this because they are no longer adequate." They approve church unity, but are entirely dissatisfied with mere cooperation. "Our goal should be organic unity. . .which will embrace the whole of Christendom." There is much which they cannot accept, but they believe that the Inquiry performs a great service in calling attention to the fact that the preliminary stage in missions is drawing to a close. The Church is challenged to prepare for the new task.

With this review of the attitude of the various Boards as a background, we are prepared to give a general review to the many individual critics.

C. Criticisms of the General Tone of the Inquiry.

When the Fact-Finders were operating in the Orient they were nicknamed, "the Fault-Finders." And now the North China Herald has spoken of the Report as "Re-Tinkering Missions." (1) In the mission fields the Inquiry has not received such a hearty reception. And what is true in the Mission Fields is likewise true at the home base. Someone has suggested that the tone of the Inquiry can be summed up by placing the letter S before Dr. Hocking's

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(1). As reported in the New York Times, Jan. 23, 1934.

name, with the resulting word "shocking."(1) And indeed this would well serve to convey the attitude of many critics.

Many expressions have been drawn from the critics as to the value they place upon the Inquiry. These expressions are as varied as they are numberless. Pearl Buck calls it a "unique and great book. . .right in every conclusion."(2) Samuel Zwemer speaks of it as "disappointing because of some grave omissions."(3) A list of expressions would include the following:

"The human Factor looms too large. I miss the glowing soul of the Report."(4)

"This is the first time that Modernism has acted explicitly and upon its own initiative to effect the reconstruction of any primary function of the Christian Church."(5)

"It is anti-Christian rather than Christian."(6)

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- (1). Tradition, through Dr. W.W. White.
- (2). Quoted by W.A. Visser 'tHooft, op. cit.
- (3). Zwemer, Samuel M., "An Appraisal of Foreign Missions," The Presbyterian Banner, Nov. 17, 1932.
- (4). Axling, William, "A Missionary's Appraisal," The Baptist, Jan. 14, 1933.
- (5). Ed. "Is Modernism Ready," The Christian Century, Nov. 30, 1932.
- (6). Palmer, Pastor O.R., "The L.M.F.I.," Inland Africa, Jan., Fe., Mar., 1933. He continues: "Christianity must no longer quarrel with other major religions of the east. It must not make appeals for heaven through fear of hell. It must promote heaven here instead of deferring hope beyond the grave. The heathen is not actually damned because he knows not Christ. He is one of God's children, too. The missionaries are of limited worth. . .The testimony of Christianity is not to argue with Islam, or Buddhism, but with materialism, secularism, naturalism. It is no longer which prophet,

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"The report is disappointing, not to say distressing."(1)

"The whole message reflects a definite hostility to what is broadly termed the teaching and practice of historical Christianity, and reveals the views of a group which seems attached to Christianity only in a nobly sentimental way."(2)

"This report in some of its paragraphs thins out the missionary motive into a vague and formless good nature, and it would exalt above historic and living Christianity a sentimental Humanism which has never ventured fearlessly and candidly to formulate its implicit dogmas."(3)

"The ideas set forth by the Inquiry would mean 'spineless missions.'
That the report is professionial rather than truly realistic becomes even more clear in its lack of understanding of the true forces of the modern world."(4)

"The Commissioners speak as philosophers and educationalists, not evangelists."(5)

This list of statements is given to show accurately the very pronounced, yet varied, estimate of the Inquiry in

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book, revelation, or rite is to be trusted, or whether any is to be trusted. It has become less the concern in any land to save men from eternal punishment than from the danger of losing the supreme good."

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- (1). Erdman, Chas. R., "The L.F.M.I.," The Presbyterian, Nov. 24, 1932.
- (2). "Bishop Stewart on the L.R.," Christian Century, Jan. 25, 1933. p. 135.
- (3). Thompson, E.W., "The place of Christ in Modern Missions," Times and Leader, London, Jan. 19, 1933.
- (4). 'tHooft, W.A.Visser, op. cit.
- (5). "F. M. Under Fire," The Missionary Monthly, Toronto, Jan. 1933. See appendix VII, for a Jibe from India.

general.

There is a strong feeling among many of the critics that the Inquiry "lacks perception and understanding of many problems that are ours today." (1)

"It is certain to generalize on insufficient data, it is written without full understanding of many factors (back grounds, personal considerations, local conditions) which must affect a just estimate. In that sense it is academic--it is unduly dictated by theories which may fit other conditions, by personal presuppositions and by hasty impressions, instead of representing policies which grow out of the situation to which they are to apply. Consequently the recommendations, so far as they are original, seem to many of us to be often unwise and unworkable; some have already been tested and abandoned. The Report contains many deserved criticisms, though most are by no means new; but it scarcely does justice to the motives, the methods, and the results of the great undertaking up to this date." (2)

Dr. Speer points out that the Inquiry is weak because of the "utter inadequacy of the time allowed for such a colossal task. . . The whole time in China was two and a half months, at a time of great political disturbances limiting travel, and in Japan less than six weeks. Only the bravest folk would venture on such a responsible appraisal as this Report on the basis of such an experience, unless they already had formed convictions regarding many of the issues involved. Even the work of the three 'Fact Finding Groups' which preceded by a year the visit of the Commission, and whose work was submitted to the Committee

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- (1). Ed., The China Christian Advocate, Shanghai, Feb. 1933.
- (2). Welch, Bishop H., Shanghai, "Re-Thinking Missions Reviewed," The Christian Advocate, Nov. 16, 1933, p.1085.

for its use, could not have been so adequately exhaustive and accurate as to carry the warrant of complete authority.(1)

Missionary perspective is likewise held to be missing from the whole Inquiry. "The total picture painted by the Commission appears too flat. It does not seem to have an adequate missionary perspective."(2) This criticism is dealt with thoroughly by Dr. Speer, who shows that the Commission is wrong in their outlook and in many of their claims and criticisms. "The Report suffers from a lack of adequate depth of background. It lacks the evidence of the saturation of men's minds in the history and life of the expansion of Christianity as a great organic movement. The Report itself does not bear the marks of sufficient first-hand knowledge of the missionary issues in the Apostolic, the medieval and the modern Church."(3) Dr. Speer points out very effectively that "the early missionaries did not lack the social idea. Many of them, indeed, over-socialized their programs." He cites the case of William Carey, whose missionary methods included "agriculture, the introduction of good cattle, and promotion of the conscious interests of the people."

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- (1). Speer, Robert E., Re-Thinking Missions Examined, New York, 1933. pp. 14, 15.
- (2). Ed., The Missionary Herald, Dec., 1932.
- (3). Speer, Robert E., op. cit., p. 16.

He holds that the Report is not revolutionary, except in its basis for missions, and that "a richer 'feel' for life and reality would have given a different cast and tone to the Report." (1)

It is further claimed that the Inquiry shows a real lack of comprehensiveness. "The Report, as so often happens, while disproving exclusivism and partisanship, is itself, it is to be feared, exclusive and partisan." For, it is pointed out, the Report condemns "Missions as a whole," that is, the missions as the Commission found them. The Commissioners were not very tolerant. (2)

The note of finality which seems to pervade the Inquiry has brought criticism. It is said that "these modernistic conceptions are set forth with a finality which is really ridiculous." (3) The whole Report is held to be, "not an appraisal - but a criticism." (4) It is held that the Inquiry is not so valuable as is claimed in some quarters.

"I think the importance of the book has been somewhat exaggerated, and that the extraordinary publicity methods followed by its sponsors have drawn to it an amount of attention not quite warranted by its intrinsic merits." (5)

As for new things to be found in the Report, one critic

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- (1). Cf., Speer, Robert E., pp. 16-23
- (2). Cf., Ibid., pp. 23-25
- (3). Ed., The Watchman-Examiner, Nov. 24, 1932.
- (4). White, J. Campbell, "Criticism of the L.F.M.I.," The United Presbyterian, Dec. 8, 1932, p. 11.
- (5). Welch, Bishop H., op. cit.

asserts that "I have diligently, and in vain, searched the report to find the alleged 'new things.'"(1) Mr.

Brown continues very aptly:

"But other parts of the report are seriously objectionable. Its criticisms of the churches in the mission field remind one of Celsus' criticisms of the Christian churches in the second Century. They, too, were poor and weak."(2)

This same critic has something to say as to the type of people who will accept this Inquiry:

"The kind of missionary work that is advocated in the report is not the kind that a large majority of the supporters of Foreign Missions want done, but it will be heartily approved by non-Christians in Asia who have no intentions of becoming Christians, and by the class of Americans who have always praised the civilizing and humanitarian influence of missions but who have formed only a small proportion of its financial supporters."(3)

We are always interested considerably by the comments made by friends across the sea. A British observer has recently made a striking comment as to the practicability of the recommendations of the Inquiry.

"The interesting and in many ways valuable study, entitled Re-Thinking Missions, offers many pungent criticisms on missionary work in China as carried on hitherto, and also makes a great many suggestions. One gratefully recognizes the author's freshness and breadth of view, as well as the immense pains taken to ascertain all the facts of the situation. But I am not sure that they have made out a case for any radical change in the organization and methods of such a mission as our own, or of other societies--such as the L.M.S. or the American Methodist Episco-

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- (1). Brown, Arthur, J., "Facing the L.I. Report," The Presbyterian Advance, Jan. 5, 1933.
- (2). Ibid.
- (3). Brown, Arthur, J., op. cit.

pal, to name but two outstanding ones--whom we have the privilege of working with."(1)

This will suffice to portray the nature of the many general criticisms that have been hurled at the Inquiry as a whole. It is our purpose to take a brief, yet representative, view of the more detailed criticisms, that is, the criticisms which have to do with portions of the Report.

D. Criticisms dealing with phases of the Inquiry.

A number of the topics of criticism have been dwelt upon extensively by many of the critics. Some of the critics have devoted themselves to only one section of the Report. So the natural method of procedure would be to give a definite review to each of these phases.

1. The Publicity Releases.

At the time when these press statements were being released, the Christian Advocate made a significant statement which voiced the sentiments of many of the Christian people in America.

"If the sagacity of the Laymen's Inquiry Commission, whose 'appraisal' of Foreign Missions in the Orient is appearing piecemeal in the newspapers, is itself to be appraised on the basis of its publicity methods, it will receive a low rating."(2)

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- (1). MacGregor, D. C., "The Foreign Mission," The British Weekly, Nov. 30, 1933, p. 179.
- (2). Ed., The Christian Advocate, Oct. 20, 1932, p. 1108.

During the time that these articles were appearing in the leading papers in the country, the friends of missions stood by, shocked at the seeming impudence that would pour forth to a sensation-loving press such ideas concerning the missionary enterprise. The sting that was felt then, has not yet been altogether removed, and many have a repulsive attitude toward the whole Inquiry simply because of these scorching articles. To one observer these articles gave a sense of childishness.

"The publication of the newspaper releases as a means of disseminating the information gathered was more suggestive of the happy-go-lucky devil-may-care indifferences to consequences of an ignorant youth than indicative of the matured statesmanship such a movement deserved and might have had."(1)

These releases have been considered as "bad taste."(2) "One gets a very much fairer and more favorable impression from the book."(3)

Dr. Speer, as usual, has some very pertinent comments concerning these releases. When the Report was handed to the Inquiry members at Lake Mohonk, copies of it were placed in the hands of the Boards with the admonition that it was to be held confidential until November 18. The Boards "scrupulously" kept the faith, but the Inquiry publicity agent did not. This was a breach of ethics.

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- (1). Wood, George T., op. cit.
- (2). Zimmerman, Fred., "A Criticism of the L.M.R. Publicity," The Christian Intelligencer, Dec. 7, 1932
- (3). "Re-Thinking Missions," The World Outlook, Jan., 1933, p. 6.

While the releases were limited to exact quotations from the Report, they consisted mostly of the sensational phases. "They were welcomed chiefly by those newspapers which have been hostile to missions and by those individuals who were already antagonistic." In Great Britain, after the first few releases, the whole publicity effort was suppressed. In granting these releases the Inquiry defeated its own purpose for these antagonized rather than conciliated, they magnified variance rather than agreement.(1)

But that is not all of the story. A defender appears who will take up the case for these releases.

These releases:

"...seem to us to have been admirably designed to whet public interest, to have been meticulously fair in their indications of the report's contents, and to have accomplished precisely what we believe the sponsors for the report had in view, namely, the creation of a situation which would make it impossible for the boards to pigeon-hole the document."(2)

So much for the releases.

2. The Theology of the Report.

As Dr. Hocking mentioned in his introduction to the Supplementary Series, the section of the Inquiry dealing with Theology has come in for the major criticisms. The fact is that many have condemned the whole Inquiry

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(1). Speer, Robert E., op. cit., Cf., pp. 11-13.

(2). Ed., The Christian Century, Jan. 4, 1933.

simply because it makes the basis for missions a very liberal theology. A noted church historian says that "it is emphatically the mood and temper of liberal theology."(1)

"If the Christians of former generations had had no belief beyond this, I am convinced that there would have been no Foreign Missions to appraise!"(2)

"They would never have brought me to China."(3)

Dr. E. Stanley Jones says, and when he speaks, the Church pays close attention:

"I do not believe that the Missionary movement can be sustained on the philosophy underlying the first fifty-nine pages of the report."(4)

A leading Pittsburg minister holds that "The Report of the Commission is, in its doctrinal statements, the most carefully elaborated creed of Modernism which has yet appeared."(5) Another minister says that "this section is intrinsically Unitarian, if not Humanistic."(6) The Lutheran contests that there is "not enough of God's sacrifice of His begotten Son."(7) Another critic says that "we are convinced that in failing to do justice to the gospel, the power of God unto Salvation, and to Jesus Christ,

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- (1). Gavin, Frank, Pamphlet, "The Church and F.M." Jan. 1933.
- (2). Welch, H., op. cit.,
- (3). Ibid., quoting a friend.
- (4). Badley, Brenton T., "Laymen Re-Thinking Theology," a pamphlet, Bombay, 1933, in quoting a personal letter from Dr. Jones.
- (5). Macartney, C. E., in a sermon preached in New York, Jan. 8, 1933.
- (6). Wood, George T., op. cit.
- (7). Ed., The Lutheran, Dec. 15 and 22, 1932.

infinitely more than teacher and saint, the report invalidates to that extent the conclusions which it draws and the recommendations which it adopts."(1) Out of China comes the statement that "the report might have made more frank reference to the presence of sin in our modern world, and that only the power of God can cast out sin."(2) And many of the critics can agree with emphasis to this statement:

"If this portion of the report is permitted to gather dust on the shelf, instead of agitating a doctrinal discussion, it will be better for the missions and for the churches."(3)

In order to give a representative glance at the criticisms we shall take four of the outstanding critics of the Theology of the Inquiry and state their arguments. These are Bishop Badley of India, Toyohika Kagawa of Japan, Visser W. A. 'tHooft of Europe, and Dr. R. E. Speer of America.

Bishop Badley states that the Inquiry makes no mention of the Holy Spirit. As to the nature of Christianity, he asserts that it is not merely one expression of religion, but the only true religion. He also attacks the idea that these Commissioners are experts, stating that their theology is altogether impractical.(4)

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- (1). Raven, Charles E., "What is the Christian Message," The Christian Century, Feb. 1, 1933.
- (2). "Missions in a New Age," The Honan Quarterly, Hwaiking, Honan, China, Jan. 1933.
- (3). Ed., The Christian Advocate, Jan. 5, 1933.
- (4). Badley, Brenton T., op. cit.

Kagawa strikes right to the heart of the matter when he asks, "Can Christianity exist without the Cross?" His criticisms are extremely interesting. The Inquiry lacks a sense of Commission, or "call." "It lacks a militant spirit," because "it is shot through with liberalism." It is a retreat from Christian Internationalism in that it uses such terms and ideas as 'home' and 'foreign' missions. It forsakes the true pioneering spirit; it is a Gospel without repentance; it disregards the Church; it lacks vision; it lacks a Christian economic policy; it shows the loss of the true evangelistic spirit, etc. And he asks, "Where is the guidance of the Holy Spirit?"(1) Kagawa's appeal is for genuine regeneration, personally, through the cross of Jesus Christ.

W. A. Visser 'tHooft writes a masterly review of Re-Thinking Missions. "The most astonishing characteristic of this report is the naiveté of its authors regarding the real significance of their work. . . For it is typical of liberalism to declare itself as universal truth and to neglect its own historical and geographical limitations." He continues:

"The result is, of course, a fundamental contradiction in the report itself. On the one hand the commission exalts the sharing between East and West; on the other hand it proposes to transform all missions into an institution for the propaganda of cer-

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(1). "Toyohika Kagawas Clarion Call," A Significant Word from Asia, Bombay, 1933.

tain late 19th century ideas of liberal Christian humanitarianism of the American variety. While in 1928 at Jerusalem, the missionary world demonstrated its conviction that whenever fundamental questions of message were at stake, Eastern and Western Christians should meet together, in 1932 it is still taken for granted that the pronouncements of a group of Christians in one Western country about the message to be delivered in Asia are more important than the convictions of men like Kagawa, Koo, Datta and many other Oriental Christians about this subject. This is a step backward rather than forward."

In the first section of the book he finds "good old liberalism" very much in evidence. The difficulty in "getting to grips with the report on this point is due to the fact that the authors have nowhere given a clear definition of what they mean by 'religion.'"

"If they say that Christianity should associate 'itself with whatever kindred elements there are in other religions' and that the ultimate goal is 'unity in the completest religious truth,' they ought also to make clear why this process of 'sharing' should be limited to the realm of what is conventionally called 'religion,' and why it should not become a sharing of everything under the sun. This would mean 'spineless missions.'"

He classifies their idea as an attempt to "create a purely artificial idea of religion" which is unworkable, to say the least.(1)

The last of the critics whom we shall consider is Dr. Speer. (Dr. Speer has the right to speak with true authority, for his latest book, "The Finality of Jesus," has given to his words an excellent historical background.) He gives several pages to the examination in detail of the

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(1). 'tHooft, W. A. Visser, op. cit.

theological basis of the Inquiry. Then in concluding his summary and criticisms he goes on very forcibly:

"Now this construction of Christianity and of its relation to non-Christian religions and this conception of Christ and His person, place and nature as a teacher and example and spirit, with no avowed acceptance of Christ as God or as Redeemer or Savior, and with no witness to the meaning of His Death and the significance of His Resurrection, are not possible for the Churches which hold still the great creeds, or even the Apostle's Creed, or which base themselves on the New Testament. The unique meaning of Christ as the Son of God and the Divine Savior is to them the very essence of Christianity. That was what Christianity was. Its simple confession was 'Jesus, the Son of God, is Lord.' It is so still. Christianity is not for us the life and teaching of Jesus only, or man's thought of God, or man's search for God. For us, Christ is still THE way, not A way, and there is no goal beyond Him or apart from Him, nor any search for truth that is to be found outside of Him, nor any final truth to be sought by a universal religious quest, except it be sought in Him who is the Way, the Truth and the Life." (1)

It can be seen without any danger of fallacy that Dr. Speer is distinctly opposed to the 'theology' of the report.

3. Personnel.

We have noted that many of the Boards were quite outspoken in their high estimate of the calibre of the missionaries working under their direction. The Inquiry was very definite in stating that most of the missionaries were of low qualifications. This has hurt many people.

"It was this judgement of the Report on personnel, next to the theological basis, which has aroused most distress in

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(1). Speer, Robert E., op. cit. cf., pp. 27-31.

our Churches."(1)

A study of the personnel of any Board will rather quickly reveal that missionaries in the main are very well prepared for their work, intellectually as well as professionally. Few of them are narrow and sectional in their views. Much of real Christianity comes back from the fields in showing us how to cooperate in common efforts.

In chapter two we quoted the conclusion of Mr. Turner, who made the study of personnel for the Commission. He found them to be of high qualities, and better by far than a typical average group in America. So it can readily be said that the Inquiry contradicts itself here, and that the majority of the critics are united in their praise for and defense of their missionary forces.(2)

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(1). Speer, Robert E., op. cit., p. 40.

(2). In a recent letter defending the regular Board of the Presbyterian Church, a group of laymen (43) who have all studied the mission fields replied to the attacks of Dr. Machen and his followers, "Bible-believing Christians." Regarding personnel they said:

"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 Saviorhood of the crucified and risen Redeemer. This message is the one comprehensive reason for their presence on the mission field." New York Times, Jan. 3, 1934.

4. The Plan for Unification.

This brings us to the great recommendation of the Inquiry--the formation of one powerful Board to control all missions. Many feel that this is not the first step that needs to be taken. Unification of the Boards must follow a union of the Churches. "To say that denominations that are not united at home should vest the administration of their work abroad in a single board is to put the cart before the horse."(1)

This view of the control of missions is held to be very impracticable. The British sense of humor finds a chuckle in this recommendation for "when we come to the serious question of reunion, our American friends are really rather amusing."(2) China, too, speaks upon this point with disastrous effectiveness, as "when the Commission tells us that we are to have wholesale mergers in almost every branch of work, within most cases supreme control in some office in New York, we are not so sure."(3)

While there are strong forces at work to bring the churches together, both here and abroad, most of the critics who are in sympathy with the idea of unity and co-operation, likewise feel that the Inquiry adds nothing of

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(1). Brown, Arthur, J., op. cit.

(2). Cash, W. Wilson, "American Laymen's Missions Inquiry," The Church of England Newspaper, Jan. 6, 1933.

(3). "Missions in a New Age." op. cit.

value to the subject, nor does it in any way aid in solving the very delicate and interesting situation as it is today.

5. Non-Christian Religions and Christianity.

It is held that the Inquiry places Christianity upon the same level with the non-Christian religions. Of course this position is seriously attacked by the critics who contend very strongly for the uniqueness of Christianity. Then too, it is felt that Christianity may not be associated with the non-Christian religions because of the grave dangers within these religious systems.(1)

The critics feel that Christianity has always taken a sympathetic attitude toward these religions, but that it does not condone their mistakes and wrongs. "It is possible to be a witness of Jesus Christ, as the unique revelation of God and as the one way, the life and the truth, without being unintelligent, impolite or unsympathetic in one's attitude to other faiths."(2) The only consistent attitude that Christianity can take toward other religions is one of friendliness and loving witness to the uniqueness of Jesus Christ by the manner of life of his followers and the tact of proclamation used to tell of Him. The principles which Dr. Speer gives for our

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(1). The Missionary Monthly, op. cit.

(2). 'tHooft, W. A. Visser, op. cit.

attitude are well worth quoting.

"Christianity should be proclaimed in a simple positive message by words and deeds transfused by love. It should recognize joyfully all the good in the non-Christian religions and build upon it. It should not attack or deride the non-Christian religions, nor should it slur over or ignore their points of difference from Christianity. It should make no compromises, but anticipate the absolute triumph of Christ as acknowledged Lord and Savior. It should welcome all transformations of the thought of non-Christian peoples which bring it nearer to Christianity. It should perceive and hold fast the truth of its own uniqueness. It should welcome any contribution to a fuller understanding of its own character. Every one of these principles is old and familiar in missionary history."(1)

6. Miscellaneous Criticisms.

We have dealt with the major phases of the Report at the hands of the critics, and we now turn to a brief examination of some of the other criticisms.

Dr. Speer points out that as a matter of actual fact this inquiry is not a Laymen's Inquiry. He doubtless refers to the Commissioners when he says, "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 this Report." He adds that "There is no more infallibility or authority in the views of laymen than in the views of any other class."(2)

The medical section comes in for considerable

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(1).Speer, Robert E., op. cit., pp. 31-35.

(2).Cf., Ibid., pp. 9-11.

discussion.

"When we come to the section on medical missions we can only express astonishment at its audacity, for this part of the report seems to many of us to have been written with a disregard of the past and a lack of knowledge of the present which leads the writers into serious and palpable errors." (1)

The same reviewer claims that medical missions must continue to deal "with the whole man." The report is held to be paradoxical, for no doctor can treat 500 patients in a morning, much less give them a verse or two of Scripture. The Report misrepresents the hospitals in China, too. "There is much of value in the medical section, but there are too many flagrant errors." (2)

We will close this discussion of the critics by noting the warning which Dr. Speer makes regarding the danger field of International relations. He shows how the Jerusalem Conference of 1928 ended with satisfaction as far as this problem was concerned. Shortly after this conference, the Y.M.C.A. and the Y.W.C.A., with their socialistic form of gospel almost dispelled this accord. At Herrnhut, Germany, in 1932 accord was also manifest within this international group. Then came the Laymen's Inquiry speaking with tones of finality - and Continental Europe cannot and will not accept these findings. If this

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- (1). Maxwell, James L., M.D., Former sec. of the China Medical Assoc., "Medical Missions in the L.R.," The Christian Advocate, Sept. 28, 1933.
- (2). Maxwell, James L., op. cit. See Appendices VIII and IX.

attitude of missions is to dominate American practice and principle on the mission fields, then there will be disunion. The problem is indeed serious.(1)

There have been many critics, of greater and of lesser value. Their estimates of the Report vary much. They all seem to say, "What will be next?"

E. Summary and Conclusion.

In this chapter we were brought face to face with the large number of the critics of the Laymen's Foreign Missions Inquiry. These criticisms were quite varied, dealing with practically every phase of the Report, and with the methods of the Inquiry as well as its personnel.

We showed the reactions of the various Boards of the denominations whose Laymen comprised this Inquiry. They did not react so favorably to the theology, but in general they were sympathetic to the movement. Then we noted the many criticisms that were directed at the Inquiry as a whole, and found that the critics had much on their side of the discussion. After this we portrayed more detailed criticisms, dealing with specific phases of the Report, and it could be seen that these Laymen were not altogether perfect. The critics have had their say as far as our thesis is concerned, and we found much interesting material.

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(1). Speer, Robert E., op. cit., cf., pp. 60-63.

Having surveyed the origin, nature and influence of the Inquiry in former chapters, we have disposed of the critics, according to our need, in this chapter, and now we are ready to come to some conclusions in this matter. The last chapter will be devoted to a series of conclusions based upon the material presented in these pages. We are therefore attempting an evaluation on the basis of these chapters.

CHAPTER VI

CONCLUSION:

AN EVALUATION OF THE LAYMEN'S FOREIGN MISSIONS INQUIRY

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It is not intended in this conclusion to give a detailed criticism of the Inquiry. That we have permitted the critics to do for us. Our purpose here is to state in a more general way the value which can be placed on the Inquiry upon the basis of the study which we have made.

The whole discussion has been carried on from the laymen's point of view. We noted in chapter II the elements which entered into the Inquiry. The following chapter was devoted to a resume of the published findings and results of the Inquiry. Then in chapter IV we noted the influence it has had, concluding in chapter V with a representative discussion of the critics and their reactions to the whole movement. This is the only way by which a layman can approach the problem, so in giving our conclusions we will give them from this angle of study.

We believe this method to be both fair and valuable.

"It has become difficult to judge the Laymen's Inquiry on its own merits, for the flood of literature

which it has called forth and the many discussions about it in which one has participated, must of course color one's judgement. The difficulty is, however, considerably minimized by the fact that the opinions expressed about its value are so widely divergent that in the end one is still left to one's own choice rather than any one else's evaluation. . . . We must surely make up our own mind as to which of these authorities is right." (1)

This leads to the statement that our evaluation is ultimately that of weighing authorities carefully with the aim to see what is the correct attitude. Out of our own religious experience, there comes a note of authority, not final, but yet of great value in estimating the theology on which the Inquiry would base missions in the future. And then, too, there is the conflict of authorities concerning the Orient; on the one hand we have the Commission with its year of painstaking study, and on the other hand there is the evidence and authority of many years of active experience in missionary work when we consider what the critics, in the main, have to say. We will therefore make our evaluation.

One cannot but commend at the outset the spirit of the Laymen which caused them to carry this project to completion. It was by no means an easy task, but it was a task that was undertaken with a real desire to help in the problematic situation which confronted missions. That these laymen should feel a responsibility for doing some-

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(1). 'tHooft, Visser, op. cit.

thing, and that they should sacrifice their time in such good spirit and sincerity is indeed worthy of admiration and commendation. It speaks well for the vitality of our Churches today. The Church need not be ashamed of its Laymen.

At the same time we must confess that it seems to have asked too much of the Laymen who were active in carrying out the Inquiry. To study and attempt to speak critically and constructively of this greatest of the Church's enterprises indeed bespeaks the height of confidence. When we consider that all of this was accomplished in two years we are the more amazed. The Commissioners must indeed have had no idea of the largeness of their task, or else they had a hopeful estimation of their ability, for the missionary enterprise is so large and so complicated. The Inquiry does not seem to have solved the problem of missions.

We do not believe that such an Inquiry as this, or one of similar nature, has any right to speak with authority on the subject of missions. For to say the least, it is thoroughly unscientific.

In the world of science, the chemist speaks with authority in the field of chemistry; the botanist is the authority in botany; the teacher is the authority for pedagogy, and the musician is the authority for music. Now just why business men, teachers, preachers, and college

presidents should be authorities for the missionary enterprise is beyond our ability to ascertain. For we believe that to be scientific, missions can only be properly judged by missionaries and missionary administrators. There is, and never has been, any virtue in the mere term 'laymen,' and why they should be considered as real authority is beyond our ability to comprehend. True, their voice and their judgement is of worth, but it cannot be final.

It seems to the author that the basic weakness of the Inquiry is the note of definite finality which is attached to it. This 'brain trust' has a way of stating its findings that at first brings irritation, and then a feeling of ridiculousness. The immediate reaction is one which would throw the entire Report out as being of no value, but on sober second thought, it can be seen that some things in it merit consideration.

The Inquiry suggests that there should be greater unity and cooperation in carrying on missions and this is indeed the case. It is likewise true that emphasis should be given to strengthening medical missions, but this can only be done gradually, as it requires large sums of money. There should be greater stress laid on industrial and agricultural missions--all the recommendations along this line are of real value to the enterprise. There are many other features in the Report, accord-

ing to the strongest critics, which are of value and should be put into practice. But we shall not concern ourselves with this side of the problem any longer.

We conclude that the missionaries should give grave attention to the findings of the Report, for this whole movement has strong feeling back of it. The members of the Churches are awakened to greater interest, and will expect to see results.

But in the face of this interest in the Report, the Laymen must realize that from the missionaries' point of view much of the book is of no value practically. It is too idealistic, as missionaries have shown. In reading the Inquiry one is reminded of the idealism and impracticability of the "school master in politics" during the world war. The Missionaries, however, will do well to continue to take the movement seriously, for it is expected of them.

We conclude with the critics that the theology of the Inquiry will not sustain the Missionary Enterprise as it is now constituted. The entire Missionary Movement is based upon the Great Commission which recognizes the uniqueness of Jesus as the Only Savior, and which holds that Christianity is Universal--the Only true religion. But the Inquiry does not concur in this conviction. It holds that Christianity should take its place among other religions, as one among many, and that the purpose of the

missionaries should be that of sharing.

But sharing never has been enough. Christianity always has demanded more--it has demanded sacrifice. The genius of Christ is not congenial helpfulness, it is sacrificial servitude; it is not a mingling with, it is a dying for; it does not alone request tolerance, it demands as well submission to persecution; it does not alone mean forsaking, it means inviting suffering; it is not only the way of companionship, it is the Via Dolorosa. The Missionary Enterprise is impossible under the ideal of mere sharing.

It does not seem quite possible that men could think well of a religion that will lower its claims in order to be congenial. When men or religions compromise they lose the respect of their neighbors. It is our firm belief that more men will be won to Christ from other religions by holding to the uniqueness of Christ, than by a mere attempt at a "jolly-good-fellow" attitude. Christianity has always conquered and blessed when it exerted all of its claims, and only a continuance of this attitude, mingled with respect and love, will be a blessing in the Orient. Anything else is indeed "spineless missions."

We agree that the Inquiry sadly lacks the real historical perspective, such as we stated above. The critics have shown that the Commission has taken too much for granted, and been too idealistic, instead of historical.

It does not seem possible to us that the Inquiry was led to set forth its theological basis for missions as a result of its investigations in the Orient. This basis is nothing more than Modernism in all its glory, and while there are modernistic tendencies and factions in the Orient, the large majority of the missionaries are avowedly fundamental in their beliefs. This theology did not come from the Orient, but rather, we must conclude, was taken to the Orient by the Commission and read into the Missionary Enterprise. It has no more place there than has Walter Lippmann in a Fundamentalist pulpit. It was read into and not drawn out of the Orient. It is distinctly American--with all the egotism that goes with that term. Missions, with the Inquiry's theology as their basis, would not be Christianity evangelizing and saving, but would be religions at a tea party. So much for that.

We do not believe that we are seeing the twilight of Missions, as has been suggested.(1) We believe rather that out of this situation will come a new reactionary impetus to genuine evangelistic Christianity. And the trend seems to be coming back from the Orient through such men as Kagawa, Koo, Jones, Badley, etc. Back in 1911 it was predicted that "A full tide of moral and redemptional influence will come back upon Christendom from the foreign

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(1). Peffer, N., "The Twilight of Foreign Missions," Harpers Monthly Magazine, March, 1933.

mission fields. There will loom large the holiness of God. The sacrificial death of Christ will take its old, apostolic, central place in Christian thinking and feeling. The lost sense of sin and the lost gift of repentance will be found once again. Conversions with moral meaning will everywhere take place. Christian experience, with a Christian consciousness, will be common. Then - then - Christian doctrine will be conceived and related and organized--not to satisfy the Zeitgeist--not to satisfy unregenerate men--not to satisfy the mere specialist--but to satisfy those who have full fellowship with their Redeemer through faith and the Holy Ghost."(1) We are tempted to conclude that even now we can hear a "rustling in the mulberry trees" as this prophecy is beginning to come true. At any rate, the real thinking which this Inquiry has promoted, may be the beginning of a new conviction of the uniqueness of Jesus Christ and the finality of Christianity. If the Inquiry does this it will have been greatly worth while.

But what after all can be said for the Inquiry itself. This Inquiry has spoken with boldness concerning the personnel of Missions, saying that the majority of them were "of limited outlook and capacity." They also stated that there were not a few men "of rather small

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(1). Curtis, O. A., "An Estimate of the Theological Situation," The Methodist Quarterly Review, Oct., 1911

calibre" in the fact finding groups. When will the pendulum swing back again? They have judged, therefore they are open to judgment. After this careful study of the Inquiry in its setting, we must, to satisfy our reasoning powers, state that, for practicability and truth and accuracy, this Commission, in its investigation and reports of the Missionary Enterprise, is indeed "of limited capacity and outlook." They who advise that we "share," must, in our sincere evaluation, share in their own judgment of the personnel of missions and of the Fact Finders.

The Laymen's Foreign Missions Inquiry is now a historic fact. It was begun nobly, inaugurated boldly, and executed speedily. It contains many features which are of real value to the enterprise. But it is unhistorical in its basis for missions, it is often adolescent in its claims, it is impractical in many of its recommendations, and as a whole it is inadequate in its ability to meet the present situation. Its intrinsic values are negligible. And we must conclude that it is just another Inquiry--and by no means the final word in the Missionary Enterprise.

APPENDIX

APPENDIX I

DIRECTORS OF THE LAYMEN'S FOREIGN MISSIONS INQUIRY.

BAPTIST COMMITTEE

Albert, L. Scott, Chairman
Charles C. Tillinghast Wilfred W. Fry
Wm. Travers Jerome, Jr. Geo. W. Bovenizer

CONGREGATIONAL COMMITTEE

Franklin Warner, Chairman
Frank E. Barrows Mrs. Allen H. Nelson
Arthur D. Williams Mrs. Ozora S. Davis

DUTCH REFORMED COMMITTEE

W. Edward Foster, Chairman
A. P. Cobb Wm. E. Reed
Simon B. Chapin Mrs. Malcolm James MacLoed

EPISCOPAL COMMITTEE

Stephen Baker, Chairman
Senator George Wharton Pepper Lincoln Cromwell
Geo. W. Wickersham John E. Rousmaniere

METHODIST EPISCOPAL COMMITTEE

Frank A. Horne, Chairman
Mrs. Francis J. McConnell W. F. Bigelow
George B. Hodgman George S. Hawley

PRESBYTERIAN COMMITTEE

James M. Speers, Chairman
Ralph W. Harbison George H. Richards
Mrs. John H. Finley Holmes Forsyth

UNITED PRESBYTERIAN COMMITTEE

Frederick C. MacMillan, Chairman
J. A. Gibson Ralph Croy
George Ramer J. H. Lockhart

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From Re-Thinking Missions, p. iv.

APPENDIX II.

THE COMMITTEE'S ANSWER CONCERNING THE PRESS RELEASES.

"Although foreign missions are administered by Missionary Boards, the funds for carrying them on are contributed by the laity. Contributions from the laity had been falling off drastically before the Inquiry was undertaken. The Inquiry was essentially a Laymen's Inquiry; it was frankly an effort to appraise the missionary undertaking from the standpoint of the laymen who contribute the funds. The purpose was to lay the foundations, if such could be laid, upon which future appeals to the laity might be based for support upon an entirely new and thoroughgoing analysis of the situation.

"When the report was completed the problem was how to get the Report to the attention of the laity throughout the United States. It was fitting that a laymen's report should go to these contributors and to those with decreasing interest, by the most direct route. It was too voluminous for the newspapers or the church press to give it adequate treatment if made public as one document. The instalment method of publication was the only feasible plan which could be devised which would enable the newspapers to deal with the material in the Report as news. If the Report had been made fully available to all the Missionary Boards before being made available to the public, obviously so many copies would have been extant that to regard the Report as a private document would have been impossible. From the moment of its distribution in that form it would have ceased to have any value as news. To take advantage, therefore, of the technique of newspaper publication - the only available means of bringing the Report to the attention of the laity throughout the country - it was necessary to make the instalments public in advance of the general distribution of the Report even to the Missionary Boards.....

"The fundamental reason therefore for making the Report public through the press by the method adopted was to gain by this direct approach the widest possible interest of the laity in the problem of foreign missions and to arouse, on the part of the great body of laity throughout the United States, such a new interest in the subject and an appetite of such keenness to read the entire Report, that its circulation and consideration would be stimulated to the greatest possible degree. Believing in the essentially constructive nature of the Report and

APPENDIX II (con)

in its far-reaching possibilities for good, it was thought that the plan of publicity adopted would contribute most effectively to the permanent success of the missionary cause."

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From, The Proceedings of the Meeting, pp. 22,23.

APPENDIX III

THE FACT-FINDERS

Galen M. Fisher, General Director

INDIA-BURMA RESEARCH STAFF

C. Luther Fry, Ph.D. - Director
Paul F. Cressey, Ph.D. - Urban Sociology
Daniel J. Fleming, Ph.D. - Church Work
Eldo H. Hendricks, Ph.D. - High Schools and Teacher Training Institutes.
J. L. Hypes, Ph.D. - Rural Sociology
Orville A. Petty, Ph.D., D.D. - The Church and the Mission
Leslie B. Sipple, M.A. - Mission Education
Fennell P. Turner, B.A. - Personnel
Fred. J. Wampler, M.D. - Medical Work
Ruth F. Woodsmall, M. A. - Women's Interests

CHINA RESEARCH STAFF

H. Paul Douglass, D.D. - Director
W. A. Anderson, Ph.D. - Rural Communities and churches
Josephine E. Budd, M.A. - Education of women
Robert W. Bruere, M.A. - Industry
Stanley Ross Fisher, D.D. - The Church and its Ministry
Edgar W. Knight, Ph.D. - Education
Wm. G. Lennox, M.D. - Medicine
T. H. P. Sailer, Ph.D. - Religious Education
Guy W. Sarvis, M.A. - Special and Regional Studies
Anne Seesholtz, M.A. - General Women's Interests
Fennell P. Turner, B.A. - Personnel
Missionary) Ida Belle Lewis, Ph.D. - Primary Education
Collaborators) Earl H. Cressy - Indigenous Religions

JAPAN RESEARCH STAFF

Harvey H. Guy, Ph. D. - Director
Robert W. Bruere, M.A. - Economic and Industrial Relations
Margaret E. Forsyth, M.A. - Women's activities
Wm. G. Lennox, M.D. - Medical Work
McGruder E. Sadler, Ph.D. - Religious Education
Charles H. Sears, D.D. - Church
Fennell P. Turner, B.A. - Personnel
Fred R. Yoder, Ph.D. - Rural Conditions
George L. Maxwell, M.A. - Statistician

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From, Supplementary Series, Vols. IV, V and VI respectively.

APPENDIX IV

MEMBERS OF THE COMMISSION

UNDER WHICH THIS MISSIONS INQUIRY WAS CONDUCTED.

DR. WILLIAM ERNEST HOCKING, CHAIRMAN
Alford Professor of Philosophy at Harvard University

DR. FREDERICK C. WOODWARD, VICE-CHAIRMAN
Vice-President of the University of Chicago

DR. CLARENCE A. BARBOUR
President of Brown University

MR. EDGAR H. BETTS
Business man and banker of Troy, N.Y.

DR. ARLO A. BROWN
President of Drew University.

DR. CHARLES PHILLIPS EMERSON
Professor of Medicine and Dean of the Medical School
of the University of Indiana

MRS. WILLIAM E. HOCKING
Founder of Shady Hill School, Cambridge, Mass.

DR. HENRY S. HOUGHTON
Dean of the Medical School of the University of Iowa.

DR. RUFUS M. JONES
Professor of Philosophy at Haverford College

DR. WILLIAM PIERSON MERRILL
Pastor of Brick Church in New York

MR. ALBERT L. SCOTT
President of Lockwood Greene Engineers, Inc. New York

MR. HARPER SIBLEY
Lawyer and Business man of Rochester, N.Y.

DR. HENRY C. TAYLOR
Agricultural Economist of Washington, D.C.

MISS RUTH F. WOODSMALL
Specialist in Work for Women, Y.W.C.A., New York

.

From Re-Thinking Missions, p. v.

APPENDIX V.

THE GENIUS OF CHRISTIANITY

"The spiritual conquests and the moral transformations which have been wrought through the ages seem as miraculous as any story in the gospel narrative. Christianity has always had a way of turning water to wine, of bringing prodigals home, of repeating acts of the Good Samaritan, of bringing life out of death, of turning sunsets to sunrises. It is always, whenever it comes into vital contact with its Founder, a religion of surprise and wonder. It does the unexpected. It makes the lame man walk and the blind man see. It reveals a resurrection life and a pentecostal power in its march through the centuries as well as in the period of its birth. But it always goes dead and static as soon as it becomes absorbed in its own self-preservation. As soon as it lives unto itself and is concerned only with problems of organization and self-promotion its pulse slows down and its miracles of life cease. Christianity is essentially Apostolic, that is, missionary. It is a religion "sent out" to bless and heal and save. It cannot "find itself" any other way. All its great centuries have been missionary centuries, periods of spiritual conquest for the pure love of Christ and human kind. The same water makes the Lake of Genesaret and the Dead Sea. The Jordan pours its fresh floods into both of them. One is sweet, pure, transparent and life giving. The other is dead, dark, bitter and incapable of supporting any forms of life. The difference is not in the source. The difference is in the outlet. Genesaret pours its floods through and sends them on while the Dead Sea is in-bound and stagnant. Somewhat as is the case with Genesaret, it belongs to the very essence of Christianity to pour itself out, to give itself away. The Cross is the true symbol of the Christian faith. Whenever the spirit of the Cross has been reproduced in the life of the church its Apostolic power has always been freshly revealed."

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Jones, Rufus, M., "The Background and the Objectives of Protestant Foreign Missions."
Supplementary Series, Vol. II, Part I., pp. xi, xii.

This is taken from the chapter which had been written for Re-Thinking Missions, but, due to lack of space, had to be omitted.

APPENDIX VI

SUMMARY OF PRINCIPLE CONCLUSIONS

"An effort has been made, in the paragraphs below, to gather together in a summary of succinct statements the principle conclusions of the Commission. These statements are designed to emphasize issues, which although amplified fully in the body of the Report, appear to the Commissioners to be of such basic importance as to call for presentation in the sharp relief of brevity and detachment. It is to be borne in mind that the conclusions here presented confine themselves, in so far as they are findings and recommendations, to the seven Protestant societies whose program in the Orient was studied by the Commission.

" I. THE CONTINUANCE OF MISSIONS. To any man or church, possessed of religious certainty, the mission in some form is a matter not of choice but of obligation. If there is any truth or value in religion at all, it is for all men. To ask whether missions in essence should any longer go on is like asking whether good will should continue or cease to express itself.

But the essential rightness of the mission idea will not save actual missions from decline or extinction unless in spirit and deed they worthily present that idea. There is real danger lest adherence to aims and methods which impede the communication of living insight may not alone thwart the success of Christian missions, but end their usefulness.

" II. THEIR AIM. The message of Christianity presents a way of life and thinking which the Christian conceives, not as his way alone, but as a way for all men, entering without violence the texture of their living and transforming it from within. The goal to which this way leads may be variously described; most perfectly, perhaps, in the single phrase, Thy Kingdom come. That is, and always has been, the true aim of Christian missions.

In more literal phrasing, the aim of Christian missions today in our conception would take this form:

To seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to his spirit in the life of the world.

" III. THEIR SCOPE. The point of central importance is this - there must be first of all a new kind of person as the unit of society if there is to be a new

APPENDIX VI (con)

society; there is no substitute for the regeneration of the individual units. Nothing can displace, or minimize the importance of, a true and well-qualified evangelism.

But the Christian way of life is capable of transmitting itself by quiet personal contact and contagion, and there are circumstances in which this is the perfect mode of speech. Ministry to secular needs of men in the spirit of Christ, moreover, IS evangelism, in the right sense of the word; to the Christian no philanthropy can be mere secular relief, for with the good offered there is conveyed the temper of the offering, and only because of this does the service become wholly good.

We believe that the time has come to set the educational and other philanthropic aspects of mission work free from organized responsibility to the world of conscious and direct evangelism. We must work with greater faith in invisible successes, be willing to give largely without any preaching, to cooperate wholeheartedly with non-Christian agencies for social improvement, and to foster the initiative of the Orient in defining the ways in which we shall be invited to help.

As the mission faces the future it becomes a matter of honor that its standards of teaching, or of medical service, or of art or music or literature or whatever it touches, are higher, not lower, than those of secular performance.

" IV. THEIR ATTITUDE TOWARD OTHER FAITHS. The mission of today should make a positive effort, first of all to know and understand the religions around it, then to recognize and associate itself with whatever kindred elements there are. It is not what is weak or corrupt but what is strong and sound in the non-Christian religions that offers the best hearing for whatever Christianity has to say.

It is clearly not the duty of the Christian missionary to attack the non-Christian systems of religion - it is his primary duty to present in positive form his conception of the way of life and let it speak for itself. The road is long, and a new patience is needed; but we can desire no variety of religious experience to perish until it has yielded up to the rest of its own ingredient of truth. The christian will therefore regard himself as a co-worker with the forces within each such religious system which are making for righteousness.

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" V. THE MEN AND WOMEN IN MISSIONS. The task of the missionary is an extremely difficult one. It calls not only for a self-sacrificing spirit and an utter devotion, but for moral courage, a high order of intelligence, and a love of adventure. Perhaps more than for any of these it calls for the capacity truly to understand and genuinely to love and to sympathize with the people among whom he works.

The Commission is convinced that a much more critical selection of candidates should be made, even at the risk of curtailing the number of missionaries sent out. Those appointed should have the benefit of a carefully planned training for their work; great pains should be taken in the designation of appointees to specific tasks and locations. Whenever possible, nationals should have a voice in their selection and retention, and if feasible, the early years of their service should be of a probationary nature.

" VI. PERMEATIVE INFLUENCE AND THE WIDER CHRISTIAN FELLOWSHIP. Christians should count among the best results of their endeavor the leavening influence of the spirit of Jesus in the common life of each country.

Ways must be found in which the multitude of those in the Orient who are followers of Christ, but who cannot be brought into the body of the Church as now constituted (and perhaps not for a long time to come), may be reckoned as disciples and may come, with each other and with us, into the wider Christian fellowship.

" VII. CONCENTRATION OF EFFORT. The number of weak Christian institutions and of merely nominal Christians throughout Asia is a reproach to the missionary enterprise. Denominational interest, institutional pride and lack of cooperative planning have contributed to the development of conditions which should no longer be tolerated. We are convinced that one of the most urgent needs in all fields is the rigid enforcement of a policy of concentration of personnel and resources. Experience shows that this cannot be accomplished by the missionaries in the field; the forces which make for a continuance of the present status are too strong for them. Vigorous and determined action on the part of the mission boards and the denominations behind them, is imperative.

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" VIII. TRANSITION FROM TEMPORARY TO PERMANENT CHARACTER. A mission, by definition, is intrinsically temporary; the time comes when established centers of religious life must be left to develop according to the genius of the place.

Missions should now be preparing for the transition from the temporary work of church planting, pioneer work in medicine, education and the training of leaders - to the permanent function of promoting world understanding and unity on a spiritual level through the ambassadorship of relatively few highly equipped persons, and through institutions for the study of theology and civilization, and the emerging needs of the adopted land.

" IX. THE TRANSFER OF RESPONSIBILITY - DEVOLUTION. The goal of the mission must be the transfer of its responsibility to the hands of nationals. Answerable for the integrity of its work, the mission cannot realize the idea of the indigenous church by simply letting go. The desire to make himself unnecessary is a mark of the true missionary; but in achieving that end, the transfer of responsibility must follow thorough training of nationals: devolution should be real - not nominal; and gradual - not abrupt.

" X. ADMINISTRATIVE UNITY AND COOPERATION. The Commission believes that the time has come for a plan of administrative unity on a comprehensive scale, and proposes a single organization for Christian service abroad in place of the complex, costly and duplicative machinery which now exists.

If a new alignment of forces, rising above denominational and doctrinal barriers can evoke creative missionary statesmanship at home and abroad, can command the enthusiasm of the finest and most adventurous type of Christian young men and women, and bring the whole enterprise to new levels of accomplishment, we are convinced that the churches of America will have a great part in the making of a better and happier world, but not otherwise.

Its accomplishment will require a hearty acceptance of the general principles that have been laid down, and a determination to do what is needful without counting the cost of personal and denominational advantage. If these can be attained, the task of perfecting a plan of unification can be undertaken with assurance; it will take time to accomplish, but it can be done."

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From Re-Thinking Missions, pp. 325-329.

APPENDIX VII

A PROPOS COMMISSIONS TO STUDY COMMISSIONS.

"Lately we've run 'round with folk intellectual
Minds that are flashing
And clashing In strife,
Making us feel like worms ineffectual,
Only much slower
And lower In life.

"By such a rarified air we've been terrified,
Reft of opinions,
Minions so small,
That - it's not risible - we are not visible
Under the eyebrows
Of highbrows at all!

"So we are homesick for lowbrows
Or no-brows;
Average people of standard design.
Down with supernal minds!
Mix us with vernal minds,
Ladies' Home Journal minds,
Something like mine.

"We are exhausted by flights conversational,
Wearied by phrases
Like blazes of fire.
Take us away from these tests cerebrational!
Our brains are spinning,
Beginning to tire.

"Perish such vertigo! Back we prefer to go
With those who shine not
And pine not a jot:
Dull, unsulphitic folk, non-analytic folk,
Minds of the kind that
We find that we've got.

Yea, we are joyously spurning
All learning,
Gaily forsaking the heights we've been shown.
Farewell to super-minds!
Come, let us group our minds,
We who are frankly bromidic in tone;
All us stagnating folk,
Non-coruscating folk,
Talking of commonplace things we have known.
Give us benighted minds, Harold Bell Wrighted minds,
Sluggish and static minds,
Calm and phlegmatic minds,
Unacrobatic minds,
Just like our own!"

- By a Missionary in India (From W.W.White)

APPENDIX VIII

SHALL WE CLOSE UP HOSPITALS IN INDIA?

"The Laymen's Appraisal Commission from America seems to have a mania for up-to-date-ness and efficiency; a demand that they could scarcely make even of sections of the United States of America. From two points of view they fail to grasp the situation, first, as to the quality of work possible under existing conditions, and, secondly, as to the amount of medical work necessary. In regard to the first, it may plainly be stated that their recommendation in the words that follow lay them open to the charge of gross ignorance as to what India really needs at this point: - "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." The extravagance of this advice, and the futility of following it, are patent to all who know the real situation.

"The Appraisers seem to have overlooked the enormous need of medical help even of the most ordinary kind, in this great land. Someone has estimated that if the United States of America has as few doctors in proportion to its population as India has in proportion to its, the state of Iowa would have only two doctors. In India, as stated in the recent volume, 'The Ministry of Healing,' there are 'at least one hundred million people without medical aid of an approved sort.' The Christian Medical Association of India is pleading for a greater amount of preventive work and social hygiene, and urges the appointment of 'at least two fully qualified doctors on the staff of each mission hospital.'" In contrast with this situation in India, consider that a survey recently issued in the United States after a committee of specialists in health and social science had given five years of study to this subject, indicates that the United States has twenty-five thousand more medical men than that country needs. In contrast with this, a survey in India shows that if there were to be one doctor for every three villages (with an average total population of 1,200) there would be needed two hundred and fifty thousand doctors, or more than ten times all the doctors now in India. In the face of this situation, to talk of closing up any hospitals in India, merely on the ground that they do not have 'fully effective professional standards,' is advice so unthinkable and almost heartless as to cause throughout India widespread dissatisfaction."

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Badley, Bishop Benton T., op. cit.

APPENDIX IX

A PARABLE OF MAHMOOD THE FOOL

"('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.' - Report of the Laymen's Inquiry Commission.)

"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 to 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

APPENDIX IX (con)

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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By The Rev. B. M. Jones, in a pamphlet. (From "The Christian Advocate," New York.)

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