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THE PROBLEMS OF CONVERTS
IN MODERN CHRISTIAN MISSIONS
IN THE LIGHT OF ST. PAUL

by

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INTRODUCTION

THE PROBLEMS OF CONVERTS
IN MODERN CHRISTIAN MISSIONS
IN THE LIGHT OF ST. PAUL

INTRODUCTION

A. The Problem and the Delimitation of It

It is the purpose of the proposed study to examine the problems of the converts in Modern Christian Missions in the light of St. Paul in order to determine the contribution which St. Paul's approach to the problems of converts is making toward their solution in this present missionary era. It will not be possible to discuss every problem which pertains to the convert on the mission field, but the purpose at hand is to clarify the main issues which confront the missionary in guiding the converts and to relate the principles which St. Paul used in his work to the problems of the converts in the present missionary period.

The Pauline Epistles and The Acts of the Apostles will be the basis for the conclusions reached. It is recognized that the world situation is different today from what it was in Paul's time. However, basically the missionary situations are similar; for the mission groups under Paul's ministry had to organize their church within a pagan environment, and the converts had to learn to live in their heathen

community just as the converts do in Modern Missions. Therefore, it is believed that the principles of action which are revealed in the Pauline Epistles are valuable and pertinent for missions now.

"Convert" is the term which will be used to designate the individual who has turned from his belief in a non-Christian religion and has expressed his desire to be a follower of Jesus Christ by making confession of his faith in Jesus Christ as his Lord and Saviour. Modern Christian Missions will include the period of missionary activity from 1792 to the present day. The date of 1792 has been commonly called the dawn of the modern missionary era because of the work begun by William Carey in that year.

B. The Significance of the Problem

"'Man's extremity is God's opportunity.' Never was there a time when, taking the world as a whole, this aphorism was more timely, meaningful, and demanding than it is today."¹ The church of today is realizing its great responsibility and is attempting to meet it with an advance in missionary endeavor. As this new advance is being made, evaluations of previous work on foreign fields are being

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1. John R. Mott, Missions or Munitions? Laymen's Missionary Movement of North America, p. 8.

prepared and the future program of the missionary is being outlined. The opportunity is now at hand for missionaries to build in a thorough and powerful way upon Biblical principles for the establishment of a growing and maturing Christian community on foreign fields.

The new convert is one of the most vital agents in any mission, and the missionary's policy toward him will determine the future of that work. The missionary ought never to be satisfied in seeking only a definite commitment of a soul to Jesus Christ as Lord and Saviour. At this crucial point in the individual's life, there is the need for the wisest guidance and instruction possible in order that the convert will grow "unto the measure of the stature of the fulness of Christ." The convert is a potential worker of more influence than any single missionary in contacting other persons in his locality. Thinking of the converts collectively, their growth and development into an organized body will either mean a vital church group which is manifesting a bright light to the heathen world around it, or it will be a faltering, powerless group, casting a negative reflection upon Christianity.

There is a wide divergence of practice regarding principles used in handling the problems of the new converts, and it is urgent that the most successful principles be adopted in the current missionary surge. The Apostle Paul

established a platform of missionary principles which have been used in the succeeding ages since the Early Church. In view of his power and the achievements he made, it is advantageous to study the Biblical principles set forth by him under the guidance of the Holy Spirit and to recognize the contribution his tenets of practice have made toward the solution of the problems of converts of Modern Missions.

C. The Method of Procedure to be Used

The problems which confront converts in Modern Missions will be examined in the first chapter of this study for the purpose of defining the major difficulties which the convert meets. Following the examination of the modern problems, in the second chapter, there will be an analysis of Paul's approach toward the problems of converts in his day which correspond to those in the present period. Then, in the third chapter there will be an attempt to synthesize the principles which Paul used and to determine the contribution which the Pauline principles have made in the solution of the problems of the converts in Modern Missions.

D. The Sources of Data

The reports of the International Missionary Council Conferences and the Foreign Missions Conferences of

North America, and the findings of recent committees which have made special investigation of missionary procedures will be the primary sources of information for the study of the problems of the converts in Modern Missions and the approaches which have been made to resolve these problems. Other books which have been written on various phases of the work in Modern Missions and biographies of well-known missionaries in this period will also be used. The study of the approach of St. Paul will be made principally from the letters of St. Paul and the Acts of the Apostle. The interpretation of the letters by great expositors will be utilized in the study of this Biblical material.

CHAPTER I

PROBLEMS OF CONVERTS
IN MODERN CHRISTIAN MISSIONS

CHAPTER I

PROBLEMS OF CONVERTS IN MODERN CHRISTIAN MISSIONS

A. Introduction

The work of Modern Christian Missions is forging ahead as it is being stimulated by new opportunities and arresting challenges. Ears that are ready to hear and hearts that are eager to receive fan the flame of the missionary worker's burning heart. However, the missionary enterprise is not without its perplexities and adversities. Many difficulties confront the life of the convert who has responded with "ears that hear" to the presentation of the Gospel of the Lord Jesus Christ.

It is the purpose of this chapter to answer the question, "What are the problems of converts in Modern Christian Missions?" In answer to this query, the problems will be investigated according to two main types, namely, the problems of the converts as members of the church organization and the problems of the converts as members of the community. The findings in the first area suggested concern the problems of the converts as members of the collective body of Christians in an organized group. These problems of the collective group pertain to the doctrinal instruction of the converts, the organization and government of the church, the financing of the church,

and the inter-relationship of the members within the individual church. In the second section of the chapter the personal questions that confront the Christian while he is adjusting his life as a member of the community to the Christian standard of behavior will be considered. The economic, civic, social, and religious life of the convert are the classifications under which these personal problems of the convert in relation to his community will be considered.

B. As Members of the Church Organization

1. Problems of Doctrinal Instruction

The understanding of Christian doctrine by the young convert is difficult because he does not have a Christian background on which to base the meaning of the Christian teaching. A background of heathen concepts of religious belief and practice causes false interpretations of Christian truth and tends to precipitate an overemphasis on certain beliefs and a neglect of others.

Errors result not only because it is difficult for the native to understand, but also because of inadequate teaching. In localities where there is a rapid expansion of the church, the new converts learn from partially trained catechists and Bible women, and therefore, have a confused understanding of Christian doctrine. For example, at the Madras Conference in 1938 a report given

regarding the missionary situation in Burma described a group of young Christians who had become over-eager in their expectance of the second-coming of Christ; consequently, they had unwisely thrown away their material goods and were not doing any work.¹

The matter of enabling the converts to learn Christian truths is complicated because of the personal limitations of the believer. Many of the converts cannot read or write and have little ambition to do so. For them study is a foreign task. Some of the people are tired from manual labor. How should such people be taught so that they may intelligently know "the One whom they have believed"?

2. Problems of Organization and Government.

a. The Relation of the Missionary to the Mission.

The report of the World Missionary Conference of 1910 presents the two possibilities involved in the relationship between the mission church and the foreign representative of the home church in these words: "If too little control is given, the life may develop in wrong directions; if too much, it may lose the power of developing at all."² It is easy for the natives to become so dependent upon the missionary that they never learn to

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1. International Missionary Council, Madras Series, Vol. II, p. 221.
2. World Missionary Conference, 1910, The Church in the Mission Field, Vol. II, p. 6.

assume responsibility and self-government themselves, because people who tend to rely unduly on an executive lack initiative and individual responsibility.

Furthermore, difficulties arise when a system of organization so different from what they have ever known before is imposed upon the natives. Instead of an orderly adaptation of the missionary's plan being effected, confusion and disorganization follow.

Then too, sometimes the natives are prone to be jealous of the authority and prestige of the foreigners, and they desire responsibility and an opportunity to serve. In India, for instance, there is considerable tension because many of the educated and thoughtful Indians think that they are not being given the authority and responsibility of which they are capable.¹

On the other hand, too much responsibility placed on incapable shoulders results in a corrupted church organization. With an unstable leadership the mission may be driven by undue deference to the customs of the heathen environment or to the spirit of the times to admit elements into its life and teaching which are incompatible with the doctrine and practice of the Christian faith.

Some advise that safeguards be devised to prevent the misuse of authority and responsibility, but such an

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1. A Group Study, "The Relation of Church and Mission in India", International Review of Missions, 1920, p. 230.

attitude is difficult to correlate with the need for trusting the innate good sense and ability of the Christians and believing that the action effected will be compelled only by the cause of Christ. A system of safeguards is easily interpreted as evidencing mistrust.

There are varying viewpoints upon the subject of the missionary's relation to the mission church, but the heart of the problem may be summarized by murmurings of the natives who, if we could hear them speak, would say regretfully, "We sense the lack of mutual confidence between the missionaries and us; the missionaries get together and decide matters, and then they try to impose the decisions upon us."

b. Selection of local administration.

The relation of the missionary to the mission, as it has just been considered, is closely related to the choice of native administrators for the mission church. The native church cannot be efficient as an evangelizing agency unless it is ably led.

If the elders or other church officers are elected, for example, from those who are already communal leaders, thus following the line of least resistance, negative church development usually follows. Some such leaders lack Christian knowledge. They are not conscious that the performance of their service demands sacrifice for others and that the purpose of their service is to do

God's bidding in their local church. The workers who do not have much Christian knowledge or experience are in danger of executing the functions of local church leaders with the misconception that their work in the church is solely professional; such an attitude produces spiritual weakness in the church.

Many difficulties are faced in getting native workers. First of all, in some countries the general attitude of the community toward Christian work by the indigenes is a troublesome factor, because the native worker may be unwilling to incur the reproach that is often attached to him when he is identified with the foreign missionary. Asia bears out this fact, for there religious callings are despised. In Japan the name "foreign hireling" is sometimes attached to the native church helper; and in China he is accused of "eating the foreigner's rice."¹

Other difficulties in obtaining workers in the church will be considered briefly. One of these obstacles is caused by the social organization of the particular community. For where Confucian ethics dominate, or the system of caste exists, or strong tribal bonds are in control, the would-be church worker must withstand

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1. John R. Mott, *The Decisive Hour of Christian Missions*, pp. 183-184.

the opposition of his relatives. The inherent disposition of a native group is another contributing factor. In India this problem is real. There the gentle and submissive nature of the Hindu temperament is reflected in the tendency of the Hindu Christians to rely upon the guidance and control of the foreigner. They are, therefore, reluctant to assume tasks of responsibility for themselves. There is also the economic factor. The attraction of commercial pursuits or government is a temptation for some who should be serving in their local mission church.

W. McCarthy was burdened by the leadership situation when he wrote:

"It is hardly necessary to mention the anarchic conditions that obtained in the England of the seventh century--pentarchy, hectarchy, heptarchy followed each other in a bewildering series of irregular changes. Might was the prime argument in every dispute. But the last heathen king perished on the battlefield only sixty years after St. Augustine's landing in Kent. Though such was the soil in which the faith was sown, it so flourished that within one hundred years of its planting there were no fewer than sixty-one 'native' bishops guiding and administering dioceses . . . But here in China, among a people steeped in the tradition of ordered government and settled forms of life, only one man has yet been thoughtworthy to take up the great trust." 1

The above contrast is a concise presentation of the existing failure to obtain qualified administrators for the

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1. W. McCarthy, "Chinese Leadership in the Christian Church", International Review of Missions, 1920, p. 391.

mission church.

3. Problems of Finance

There are two aspects to the problem of finance in the local church organization; the one pertains to the source of the funds, and the other concerns the administration of the funds.

In connection with the former, it is commonly but glibly said that it is an aim of missions to establish a self-supporting mission church. But such an aim has not been carried out to any great degree; for only in the most recent years have some missionaries had the stamina to inaugurate an actual change in the policy of using American money for the main support of the Christian movement in foreign lands. The report of the Laymen's Foreign Missions Fact-Finders admits the acuteness of the question of self-support in China specifically, but finds that in contemporary thought the matter is occupying a large proportion of current Christian discussion everywhere.¹

Stewardship is so closely connected with this whole problem of finance that the problem cannot be discussed adequately without taking Christian giving into consideration. For a mission that is supported by outside

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1. Orville A. Petty, Editor, Laymen's Foreign Missions Inquiry, Fact-Finders' Reports, Vol. V, Part 2, p. 115.

sources offers no incentive for individual giving by the converts. Rather, selfishness and irresponsibility on the part of church members are encouraged when the home church provides all the financial needs of the mission group.

On the other hand, a mission church that does assume self-support may not be able to build in a material way as rapidly as it would with the assistance of foreign funds. In fact, its plans may be held up for a time because of lack of money.

As to the administration of the funds, it does not necessarily follow that money supplied by the mission board must be administered personally by the missionary. The ultimate goal is that the money be administered wisely for the furtherance of the Church of Christ. But in this connection, can the goal still be reached if the native workers are consulted regarding the uses to which the foreign funds are to be placed? If the mission workers are backward and lacking in experience, is it advisable for them to exercise authority in regard to the expenditure of funds?

Certainly, finance is a problem on the foreign field. As elsewhere, it may easily be the root of much evil.

4. Inter-relationships of Individual Church Members within the Church Organization

One of the most serious problems of any church group on the foreign field, as well as here at home, is the lack of unity. In Christian countries the divisions within the church are a real source of weakness; likewise in non-Christian lands, they bring serious reproach upon the church. Unity is of prime importance for building up the internal strength of the church, which in turn is a prerequisite for performing the task of being a witnessing congregation to the unchristian world.

By 1935 the tendency to split was recognized as a real danger in the Chinese Church.¹ Dissension is especially serious in India because, through the divisions, the Christian society unconsciously becomes a victim of the creation of caste churches. At the World Conference at Lausanne in 1927, the disunifying effect of the caste system was described in these words:

"There is no worse force in the whole world that operates for separating man from man, and creating jealousy, suspicion and strife between communities, than this hydra-headed monster - caste. In such a land there is being planted, by the grace of God, a divine Society, which is meant to be one, which was created by God to be one, and whose one characteristic worship is, by the ordinance of its Divine Master, participation in one common sacred Food. Division in this Society means exclusive communions and severed fellowship, and produces all the worst effects of the Hindu caste system." 2

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1. Frank Rawlinson, Editor, The China Christian Year Book, 1934-1935, p. 139.
2. Proceedings of the World Conference on Faith and Order, Lausanne, 1927, p. 494.

The causal relationship between a disunified church group and an ineffective witness to the heathen world is illustrated in India. A report on India at the Madras Conference in 1938 reveals the inability of such a factious church to commend Christ to the unbelieving world about it. One of the statements which was made at the Madras Conference is this: "We note sadly that strife and dissension have made it impossible for the churches in Bombay to carry through a united Week of Witness."¹

C. As Members of the Community

1. Economic Problems

Just as the Christian finds many adjustments necessary when he assumes his place as a member of the local church organization, so he faces even greater adjustments as he arranges his life in the heathen community about him. This is true, first of all, economically.

The social ostracising of the convert, which is commonly found among the Moslems and caste peoples, usually involves the necessity of his finding a new means for earning a living.

Where there is no exclusion from an industrial position because of their identification with the Christian

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1. International Missionary Council, Madras Series, Vol. III, p. 115.

faith, some of the converts face the problem of working in a situation which is not compatible with Christian principles. The Christian in such an instance asks, "Should I sever my connections with my present occupation?" This problem exists among the group of Hindus who are employed as Mangs. Their principal duty is to beat a drum daily before the image of Maruti or a Hanuman. Their living practically depends on the continuance of this job and to give it up means serious difficulty in gaining a livelihood.¹

2. Civic Problems

The injustice accorded Christians by non-Christian magistrates and others in the community is a common problem. Relatives of the convert often determine to defraud him of all his rights as a son; or whole villages may make the life of such a one unbearable solely because he is a Christian. He is therefore confronted by such problems as these: Should a Christian go to court? What should be the behavior of the one who has false charges brought against him?

A new Christian in Korea, in India, and in certain Latin American Republics has to decide what his attitude shall be toward the political government. He wonders

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1. World Missionary Conference, 1910, op. cit., Vol. II, p. 119.

if he is to be in subjection to the powers that be regardless of their justice and humanity. When the authorities restrain and limit the freedom of religion, the Christian faces a real test of faith. Even in the most favorable circumstances, the Christian community sometimes gives the impression that it has become denationalized and disloyal to its own government.

3. Social Problems.

a. Family Relationships

In India and China, particularly, the family is a closely bound social unit and family affection is strong; but even so it is overpowered by clan and caste customs, so that little sanctity and privacy of the home exist. The family may be described as those gathered together under one roof, or, in a broader definition of the word, may include the neighboring abodes of several generations of the descendants from a common ancestry. Girls are not considered worthy of a place or name in the family, and they grow up in a state of subjection. Husbands and wives display brutality and anger toward each other and their children. A new and enlarged interpretation of family relationships needs to be established as the ancestor worship or caste rules are abandoned for the true basis of devotion and loyalty found in God the Father through the Lord Jesus. This new interpretation needs to include the right relations of husband and wife, the

proper place and respect for women, and a Christian attitude toward children, both boys and girls.

b. Marriage and Immorality

The foundation for the family relationships and all social life, in fact, is marriage. In 1922 an inquiry was circulated from the editorial office of the International Review of Missions investigating the problems which were pressing themselves upon the attention of the missionaries and causing genuine perplexity. From West Africa came this question, "How can we keep influential Christians from lapsing into polygamy?"¹ Christian tribal chiefs are confident their weight and influence in the church is secure because of their civil official status and do not evidence concern for their polygamous state. When the chiefs have several wives, the whole community is inclined to condone unofficial polygamy.

In China polygamy is unlawful because there a man can have only one legal wife. When a second or third wife is taken, Chinese law does not recognize her position, and her children are regarded as being those of the legal wife. It is usually the pressure of belief in filial piety and ancestry worship which causes the taking of a second or third wife. In this connection, Mencius

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1. Problems of Work as Seen by Fifty Missionaries, International Review of Missions, Vol.XI, July, 1922, p. 432.

once said, "There are three things which are unfilial, and to have no posterity is the greatest of them."¹ The convert in China has a deeply rooted moral issue here to solve, for it is closely woven into his background of ancestor worship. In addition, the whole domestic life of a polygamous people is immoral. The practice of concubinage and the complex relationships allied with it are difficult to disentangle and demand wise guidance on the part of the missionary in his effort to help the convert to establish a pure life. In such circumstances the missionary is working with a people who have known only "animalism" and unchastity all of their lives; and to teach them, by the grace of God, to cease from immoral living and to realize a pure family life is a tedious task.

Many non-Christian communities do not have any recognized marriage ordinance. The Madras Conference Report states that missionaries in India reveal the following somber fact: "That of the marriages celebrated within the Christian community at least fifty per cent are celebrated according to non-Christian rites."² When a Christian rite is established, it is difficult to get the Christians to adhere to it. At the Madras Conference,

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1. World Missionary Conference, 1910, op. cit., Vol. II, p. 67, quoted from Legge, Life and Works of Mencius, p. 250.
2. International Missionary Council, Madras Series, Vol. III, p. 116.

it was also reported that in a certain church on the Gold Coast, the majority of married persons had not been married according to any Christian vow; and the great reluctance of the converts to use the prescribed form of Christian marriage established by the Gold Coast church was a cause of perplexity to the missionaries there.¹

Intermarriage of Christians and non-Christians is another aspect of the marriage problem as it is interpreted by Christian faith and practice. Among the Indian tribes in Guatemala or the uneducated in China betrothals are prearranged at an early age before one of the individuals concerned becomes a Christian. This is a kind of contract which is regarded highly and is quite impossible to break.² In some instances there is no actual contract precipitating a mixed marriage, but unchristian family contacts or social pressure may make it difficult for the new convert to withstand the temptation to marry one who does not share his Christian faith.

Therefore, the acceptance and practice of the Christian marriage standard is a vital problem to the convert who up to the time of his conversion has known only polygamy and immorality or who now faces a decision regarding intermarriage with a non-Christian.

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1. International Missionary Council, Madras Series, Vol. II, p. 13.
2. World Missionary Conference, 1910, op. cit., p. 106.

c. Social Class Distinction

Social class is most obviously illustrated by India and her caste system. What should be the convert's attitude and behavior in regard to the rigid rules of class distinction in the caste system? According to the custom of the Hindus, an Untouchable does not even dare to cast his shadow upon a member of a higher caste or to eat at the same table as a Brahmin member. Each person is bound to his present state by caste and if such chains are broken, he is ridiculed and sometimes even renounced by his family and friends. The rigorous boycott may mean no village privileges such as drawing water from the well, or gaining services of the barber and washerman. In fact, it may mean complete ostracism.¹

The clan villages in the Kwangtung and Fukien provinces in China are the centers of social control. Each village has its own officers and manages its own affairs. There is no common relationship between people of one clan and those of another, and clan fights are common. The ill feelings between clans and the lack of cooperation between villages are social problems which the Christians face.²

The unfavorable implications of the social class

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1. P. H. J. Lerrigo, Editor, All Kindreds and Tongues, p. 35.
2. Petty, op. cit., p. 189.

system among converts on the mission fields can not be minimized; rather, they must be recognized as a menace to the spiritual growth of the individuals, especially in exemplifying brotherly love and kindness.

4. Religious Problems

a. Non-Christian Religions

The older the person who becomes a convert, the stronger the tie which binds him to the idolatry on which his life has been based hitherto. The superstitions and fears connected with the heathen religion have permeated his entire life. Liberation may not come immediately; haunting impressions and fears revisit the minds of the converts even though the power of them has been broken. It is natural, therefore, that the young Christians should continue to cling to some of their former customs and beliefs. Many will continue to wear their charms after their conversion as a safety measure or double guarantee of their well-being.

The point is sometimes emphasized that the heathen religions manifest the art and literature of the people. That may be true, but they also involve supernatural belief. Then is the convert violating the first and second commandments if he continues his affiliation with the heathen religions?

The superstitious and heathenistic background of the new Christians inevitably colors the content and inter-

pretation of their religious experience. In the report of the Laymen's Foreign Missions Fact-Finders, the carry-over of ancestry worship into the Chinese Christian homes, by their keeping altars at which ancestral veneration had previously been performed, is described. The churches were arranged in such a way as to recall the ancestral temples by prominently displaying pictures of the church's founders. In a Christian village of twenty families in Foochow the Christian community controlled the communal ancestral hall and celebrated the annual festival in a way similar to their ancestral tradition.¹ Christian students in the mission schools who return to their homes for the Chinese New Year are confronted with the elaborate heathen ceremonies and worship. They often yield to the appeals and pressure of their families to join with them.

Illness or burials are real testing times for the converts. When they are afflicted with disease, the family urges the medicine man or witch doctor to apply his tortures to the patient in order to drive away the evil spirit. The Christian thus suffers needless pain because he is unable to resist the family practice at such a time. Many so-called Christian adherents have shown

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1. Petty, Editor, op. cit., Vol. V, Part 2, p. 45.

themselves to be heathen at heart when death comes and they have desired a non-Christian burial.

b. Secularism

One of the newest enemies of Christianity on the mission field is the secularism which has been imposed upon the foreign countries with the spreading of Western civilization. Spiritual values are being replaced by the appealing but temporal offers of this world which are presented by Western civilization. The foreign evils, including drinking, gambling, and imported disease are making havoc of the young church and lowering the spiritual life of the Christians. Drunkenness, for example, is a growing problem in most of the countries, and the growth of this vice is attributed mainly to Western influence and example.¹

Some converts, by appropriation of new industrial opportunities, are thereby brought into contact with forces which negate Christian truths. In this connection, the more progressive members of the community in Nyasaland in Central Africa went to work at labor centers and brought back anti-Christian propaganda. This is a subtle and powerful way of undermining the immature converts.

In some places Christianity is erroneously

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1. World Missionary Conference, 1910, op. cit., Vol. II, p. 105.

identified with Westernization. In India, for instance, Western social patterns have been identified with Christianity.¹ There is a danger of the converts abandoning the customs of their original society for those of their Western Christian friends.² The allying of Christianity with Westernization has thus led many of the individual converts, who began their Christian life with high purposes, into association with people of low moral standards.

Then also, the influence of materialistic and humanistic philosophies in the educational institutions in China is evidence of the devastating effect Western trends in education are having upon the faith of some of the Christians. John R. Mott in his book, The Present-Day Summons to the World Mission of Christianity, describes the acuteness of this problem in these words:

"Though one cannot speak of the prevailing secular civilization as an organized movement, it nevertheless with its associated schools of naturalistic philosophy, of behaviorist psychology, and of that phase of humanism which denies the superhuman constitutes by common consent the most serious menace to religion in all forms." 3

D. Summary

The purpose of the foregoing study has been to present the problems which are confronting converts in

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1. International Missionary Council, Madras Series, Vol. II, p. 27.
2. International Missionary Council, Madras Series, Vol. III, p. 60.
3. John R. Mott, The Present-Day Summons, p. 47.

Modern Christian Missions. These problems have been discussed in their relationship to the Christian as a member of the church organization and, secondly, as an individual personality in the community.

Within the church, an intelligent and practical knowledge of the Christian faith is hindered by inadequate teaching and the influence of the heathen background. Erroneous beliefs and practices are the outcome. The problems of organization and government of the local church reveal the lack of mutual confidence between the missionaries and the church members, the tendency of missionaries to impose their plans upon the Christians, and the need for converts to assume responsibility in their church. The latter suggests the related problem of obtaining local church leadership and administration. Adverse home pressure and the attraction of other pursuits in life are causes for the difficulty in securing local church workers. As the indigenous church undertakes its own government, it is important that it also become self-supporting. Inefficiency and retarded progress may ensue if the local church assumes the total provision and administration of the funds; but, valuable lessons in Christian growth are the complement. Disunity is a serious handicap to the building up of the internal structure of the church which in turn is basic in order that it will have a witnessing congregation.

As a member of his community, the convert faces personal problems in the economic, civil, social, and religious phases of life. Pressure of heathen environmental influences and attractions of Western civilization and secularism create for the convert problems in earning a living, being a faithful citizen, establishing a happy Christian home with sound morals, and not displaying class distinction.

CHAPTER II

PAUL'S APPROACH TO PROBLEMS OF CONVERTS IN
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A. Introduction

St. Paul established churches in the four pagan provinces of Galatia, Macedonia, Achaia, and Asia in a little more than ten years. The epistles which Paul wrote to these churches present a vivid picture of Christianity in conflict with heathenism. Charles Hodge has precisely stated the significance of studying these epistles for the purpose of finding the principles Paul used in meeting the problems of his day in these words:

"We see what method Paul adopted in founding the church in the midst of a refined and corrupt people; how he answered questions of conscience arising out of the relations of Christians to the heathen around them. The cases may never occur again, but the principles involved in their decision are of perpetual obligation, and serve as lights to the church in all ages." 1

Therefore, because the principles which St. Paul set forth and practiced in his work are universally applicable, the attention of this second chapter is fixed to this great missionary figure, St. Paul, to determine and explain the approach which he used in resolving the problems

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1. Charles Hodge, An Exposition of I Corinthians, p. xxi.

of the converts. The approach Paul made will be considered as it pertains first, to the problems of the converts as members of the church organization, and secondly, to the problems of the converts as members of the community. These two areas are suggested by the subject content of Paul's letters; for in them his concern is focused on the need for the converts to assume their place in establishing firmly grounded churches and to take their place in the daily life of the community according to the principles of the Christian faith.

B. Approach to Problems of the Converts
as Members of the Church Organization

1. Doctrinal Instruction

It was the purpose of Paul to lead believers into an understanding of the basic truths of Christianity as soon as possible. One of the troublesome factors which he faced in instructing the converts in the Christian faith was their religious background. Acquaintance with the Old Testament Scriptures was a benefit, but it was also a stumbling-block; for it raised the problem of legalism. To this problem of Judaistic influences and ideas Paul directed a great portion of his teaching as it is revealed in the Epistles. In Romans and Galatians, in particular, this problem was faced as Paul pointed out that he was not giving them just a better system of principles of conduct, but that he was giving them the "Way of

Life". He emphasized the personal reality of this new life in their daily walk. This may be seen in his use of such words as "live" and "walk".¹

When Paul wrote to the converts at Colossae, he had to meet errors which reflected Gnostic influences. F. W. Farrar describes the approach Paul used in meeting the erroneous belief which used vain and fanciful cosmogonies to explain that matter is inherently evil in the following words:

"He has laid down for them, with firm hand and absolute definiteness, the truth that the Pleroma dwells permanently in Christ--the sole Lord of the created universe, and therefore the guarantee that there is in matter no inherent element of inextinguishable evil; the sole Head of the Church, the sole Redeemer of the world; the sole centre, and source, and revealer of wisdom to all alike, as they had all along been taught." 2

In the instance just stated Paul uses the Gnostic idea to explain the Person of Christ more fully.³ Just as in this case, Paul often used familiar ideas of the converts to explain doctrinal truths.

Basic to all of Paul's teaching was the fact that he did not isolate Christian doctrine and life; instead he taught that Christ came to give life. The Gospel Paul taught was a gospel of power. He did not teach merely principles of conduct and profound doctrines, but he knew

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1. Romans 6:4; 8:1; 14:8; Gal. 2:19; 6:16.

2. F. W. Farrar, The Life and Work of St. Paul, p. 618.

3. Colossians 1:24-2:6.

men needed life and that Christ came to give that life. Therefore, as a minister of Christ, Paul's instruction to the converts was concentrated on the fact that in Christ they might find life.¹

Another problem confronted Paul when he discovered that the mission churches were committing errors and abuses because they needed more complete teaching. He realized the dire results of not adequately instructing the converts and had several ways of meeting this situation.

On some occasions Paul sent a fellow-worker, Timothy, for example, to correct the error and instruct the Christians further.² He gave the fellow-worker instructions on how to deal with the cases that had arisen and enjoined the worker to return to him with a report.³

For the most part, however, Paul relied upon the converts whom he had taught to carry on the work of instruction in that particular locality. In one instance he left Titus, a faithful convert from Antioch and a helpful Christian leader, in Crete for the purpose of appointing elders in every town who would be able to give instruction in sound doctrine and to confute those who

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1. Roland Allen, *Missionary Methods St. Paul's or Ours*, p. 197.
2. I Corinthians 4:17; II Corinthians 8:6, 16, 17; 19:5.
3. I Timothy 1:3; Titus 1:5.

contradicted the truth.¹ For the greater part, Paul's plan was to teach the few who in turn could teach the others in their church.

In addition to the native teachers, Paul's occasional visits and letters were a supplementary means of teaching the converts more fully. The effectiveness of his initial instruction and follow-up techniques of sending fellow-workers to give special instruction, of revisiting in person, and of writing letters to the churches is aptly described by Roland Allen as follows:

"Nothing can alter or disguise the fact that he succeeded in so training his converts that men who came to him absolutely ignorant of the Gospel were able to maintain their position with the help of occasional letters and visits at crises of special difficulty."²

2. Problems of Organization and Government

a. The Relation of the Missionary to the Mission

St. Paul established a beautiful relationship between the converts and himself by approaching them with a fatherly attitude.³ He was in no sense domineering nor commanding. To the Corinthians he wrote, "Not that we have lordship over your faith, but are helpers of your joy."⁴ Instead of overpowering them, he sought their love and cooperation. The bond of love between

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1. Titus 1:9.
2. Allen, op. cit., p. 117.
3. I Thessalonians 2:11.
4. II Corinthians 1:24.

Paul and his converts is revealed in the closing of his letter to Titus, in which he wrote: "Salute them that love us in faith."¹ Another example of his genuine love for the Christians is found in his first letter to the Thessalonians:

"But we were gentle in the midst of you, as when a nurse cherisheth her own children: even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us." ²

Even at the time when Paul had to deal with the Corinthians about some grave errors in their conduct, he wrote the letter of correction with many tears and a heart full of anguish, not desiring to make them sorry but desiring that they might know the abundant love he had for them.³

A principle which is outstanding in the Apostle's work is that of retirement from the converts in order to give them an opportunity to develop the gifts which God had given them. In other words, he gave them the responsibility which was rightfully theirs and then withdrew his presence from them. In this way they learned to exercise the powers which were theirs in Christ. But basic to Paul's policy of entrusting responsibility to the converts in the early part of their Christian life was his belief in the Holy Spirit as a Person who indwelt the converts.⁴

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1. Titus 3:15.
2. I Thessalonians 1:7, 8.
3. II Corinthians 2:4.
4. Romans 8:14-17.

Paul was doing more than allowing the believers to exercise their natural sufficiency; he was trusting that the Holy Spirit would teach and strengthen them in the work of the local church as they undertook the duties of their own church organization. Furthermore, he undergirded his faith in the work of the Holy Spirit to strengthen the converts by praying earnestly to that end for them.¹ The local church was more than a man-made machine in Paul's sight; it was a spiritual arsenal.²

b. Selection of Administration

Paul anticipated the problem of having Christian leaders who were lacking in knowledge and experience in the Christian faith and took preventive measures against the occurrence of such a problem. The crux of his prevention lay in the principles which he set forth to be used in appointing the local church officers.

The officers to whom the responsibilities of the local group were given are specifically mentioned in the Scriptures as elders, bishops, and deacons. The principles upon which the bishops for the church were to be appointed, as described in I Timothy, included a reputation for a grave and sober life, dignity, humility, sensibility, ability to teach, love, peaceableness, unselfish-

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1. Colossians 1:9-14; Ephesians 5:15-22; 6:10-18
2. Allen, op. cit., p. 196.

ness, self-discipline, and a well-controlled, respectful home.¹ The description of a deacon was similar, and for both the basic principle was that they should first be proven worthy and capable of the office.² This proving and training included study, work, and self-sacrifice.

Paul's general attitude toward the members of the churches reflected that he expected each member to fulfill his own responsibility in the work of the church. No matter how small or great the task, it was to be performed faithfully. No specific alibis for rejecting responsibility in the church were considered. In I Corinthians 15:58 Paul gave this encouraging exhortation to the church members at Corinth: "Wherefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not vain in the Lord." This quotation followed Paul's teaching on the doctrine of the resurrection. Because Christ has risen, the resurrection of the believers is certain. Therefore, Paul pointed out, it was only natural and proper that they should abound in the work of the Lord.³ In whatever part of the Lord's work the convert found his task, he was to perform it faithfully and without faltering when confronted by opposition.⁴ If

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1. I Timothy 3:1-7.
2. I Timothy 3:10.
3. Hodge, op. cit., p. 360.
4. G. Campbell Morgan, The Corinthian Letters of Paul, pp. 206, 207.

this exhortation were obeyed, certainly every member in the mission church would be performing his function, whether it be that of a native pastor or a lay worker.

3. Finance

The relationship between the missionary and the local mission church members is seriously affected by the financial policies which are established.

In the case of Paul, he did not seek any financial assistance for himself from the converts. The reason that Paul avoided giving any semblance of money-making is found in the practice of the heathen teachers who travelled from place to place collecting money from those who attended their lectures. Paul did not wish to be identified with the heathen teachers.¹ He recognized, however, the fact that those who minister spiritual truths should be supported by those whom they served. But he himself did not receive such aid because he felt it would be a hindrance to his ministry.² In his own life example he conditioned the principle of the Christian worker's rights by the principle of love.³

However, the financial needs of the churches under Paul's guidance were provided for by the converts themselves. Paul did not take financial support to his

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1. Allen, op. cit., p. 71.
2. I Corinthians 9:4-23.
3. Morgan, op. cit., pp. 114, 115.

converts, but he exhorted them to support their own workers.¹

Paul ascribed spiritual significance to the matter of finance in the church. To Paul Christian giving was an essential Christian grace for a well-grounded church. He taught that their Christian giving should be a willing and ready act of a life consecrated to God. It should also be systematic in spite of their hardship, voluntary, and in proportion with what each person had.²

In the matter of administrating the church's money, Paul acted on the principle that every church should administer its own funds.³ At the time Paul carried the collection of the Four Provinces to Jerusalem, he was careful to explain that he was acting as a messenger of the Churches. And even then, representatives of the Provinces which contributed to the collection accompanied him. Paul considered the handling of the finances of the church the responsibility of local members, but he also taught by precept and example that the members who carried the responsibility of administering the funds should be businesslike and honest.⁴

4. Interrelationships of Individual Church Members Within the Church Organization

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1. Galatians 6:6.
2. II Corinthians 8:1-10.
3. I Corinthians 16:1-3.
4. II Corinthians 8:19-21.

Disharmony among the members of the Corinthian Church was one of the major issues which prompted Paul's letters to the Corinthians. To the jealous and striving individuals, Paul exhorted a mutual affection in Christ and not in any particular church leader or missionary with consequential and caustic discussions of non-essentials.¹ Paul identified himself with the teachers of the Corinthian Church in that which they were doing toward carrying out the work which he had begun as a further means of combatting the individualism which had led the church astray. If the teachers in Corinth were sincere servants of Christ, they and Paul were co-workers in Christ; and it was one work which they were carrying on.² Therefore, the division among the Christians meant "the dividing of Christ;"³ for they were of "one faith, one baptism, and one God and Father of all,"⁴ and as members of the Church universal were the body of Christ.⁵ Paul applies the illustration of the body in this way:

"For just as the body is one, and hath many members, and all the members of the body, being many, are one body; so also is Christ. For in one Spirit were we all baptized into one body . . ." 6

The unity of the body is imperative for progress

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1. I Corinthians 1:10-17.
2. J. J. Lias, The First Epistle to the Corinthians, p. 46.
3. I Corinthians 1:13.
4. Ephesians 4:5.
5. Ephesians 1:22, 23.
6. I Corinthians 12:12, 13a.

and fruitfulness. When one member suffers, all the other members suffer also. The responsibilities and abilities of the various members are different, but they should all cooperate in their performance as a single unit; for each is given his particular gift through the one and same Spirit. In I Corinthians 12:4a, Paul declares: "Now there are diversities of gifts, but the same Spirit."

Starting with the facts which revealed Christian unity to be an existing potentiality as well as a definite part of their Christian experience, Paul used further means of healing the breaks in the Corinthian Church. He, for one thing, recalled their common difficulties and sufferings with other Churches. In addition to the verbal teaching, Paul initiated and encouraged mutual acts of charity between the churches. The relief collection of the Four Provinces for the saints of Jerusalem is an example of such a unifying project.

Christian unity was a requisite for the church's growth and fruitfulness according to the Apostle Paul; and his appeal for their oneness is focused on the idea that they now belong to a new fellowship which demands that they live with one another and for one another in a way different from that which they had known previous to their conversion.¹

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1. H. Weinel, St. Paul the Man and His Work, p. 189.

C. Approach to Problems of the Converts
as Members of the Community

1. Economic Problems

St. Paul did not write concerning any clearly defined economic problems as such. However, he did set forth some principles in closely related areas which are applicable to economic difficulties of the converts.

One real concern of Paul's was the matter of laziness and idleness. He denounced the Greek idlers through the example of laboring for his own sustenance and by exhorting such persons to work quietly and to earn their own living.¹ The punishment for idle bodies was isolation and exclusion.² Paul clearly indicated that the behavior of busybodies and those who were not diligent workers was out of harmony with the Christian life.

Churches of the Four Provinces faced an acute industrial situation because of the heathen guilds. Roland Allen writes:

"Tertullian in his treatise de Idolatria, shows that there was scarcely a trade or business in which a Christian could engage without being mixed up with idolatry in some form or other . . ." ³

Although many of the Christians were members of the commercial guilds and labored in workshops where heathen rites were conducted, Mr. Allen does not believe the converts

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1. II Thessalonians 3:7-12.
2. I Corinthians 6:1-11.
3. Allen, op. cit., p. 157.

abandoned their work.¹ The reason it is believed that the converts remained in the workshops is explained in the specific rules which Paul used in dealing with problems related to idolatrous practices. These principles will be explained in full under the religious category in this chapter.

Basic to this problem of the heathen guilds and all other economic problems, however, is the fact that Paul did not urge physical separation from the world,² but rather that the Christian should glorify God in whatever thing he was performing.³

2. Civic Problems

Paul considered the practice of calling in unbelievers to settle disputes of Christian brethren an incongruous and unrighteous action and one which should be settled in the church.⁴

For cases in which false charges were brought against Christians by non-Christians, Paul laid down the principles of forgiveness and self-sacrifice. To the Roman Christians he wrote, "Bless them which persecute you: bless and curse not."⁵ Furthermore, he exhorted them not to return evil for evil, but rather to live peaceably with all

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1. Ibid., p. 158.
2. I Corinthians 7:17.
3. I Corinthians 10:31.
4. I Corinthians 6:1-8.
5. Romans 12:14.

men. It was not their lot to take vengeance; for that responsibility was God's. Therefore, they were to overcome the injustice meted them by showing kindness to the enemy.¹

What should be the Christian's attitude toward the political government which is neither humane nor just? This is a question which many converts must answer. Paul faced this question with the Roman converts by teaching them that there is no magistracy apart from God.² Therefore, inasmuch as no government comes into existence without the operation of God's will, the Christian ought to render loyal obedience to the government. Heinrich A. W. Meyer says that according to Romans 13:1-7 the regard for the government applies also to tyrannical or usurped power, although such a power may be only temporary or transitional by God's counsel.³

However, if the government attempts to force an individual to violate a divine command, such as discontinuing to preach the gospel or participating in non-Christian worship, he must resist no matter what the consequences may be. Paul's own experience on his missionary journeys illustrates this truth.

4. Social Problems

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1. Romans 12:17-21.

2. Romans 13:1-7.

3. Heinrich A. W. Meyer, Critical and Exegetical Hand-Book to the Epistle to the Romans, p. 489.

a. Family Relationships

The family was a beautiful unit of Hebrew society in Old Testament days and became none the less honored in the Christian community established by the Apostle Paul. The fifth commandment was quoted in his letter to the Ephesians. Likewise, just as children were commanded to obey their parents, so fathers were to be gentle toward their children, bringing them up in the fear of the Lord and holding the home under wise regulation.¹ The relation of husband and wife was to be undergirded with love and unselfishness. Even the servants were admonished to be obedient while the masters were advised against injustice. Forsaking anger and bitterness, each member of the home was to be kind and forgiving.²

b. Marriage

Marriage was one of the matters about which the Corinthian Christians were in difficulty and on which they sought Paul's advice. In answering the particular questions which were perplexing the Corinthian Church, Paul set forth the basic precept of monogamy.³ He insisted upon this as an essential premise for Christian society. Within the monogamous marriage relationship there are mutual

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1. Ephesians 6:1, 2, 4.
2. I Timothy 3:5; Ephesians 5:21-33; 6:5-9; 3:30-32.
3. I Corinthians 7:2.

responsibilities between the husband and wife; and according to Paul, it is by these mutual considerations that the bond of marriage is upheld.

In the epistles there is also found Paul's advice regarding those situations wherein one member of the marriage relationship is an unbeliever. In such an instance, he suggested that the matrimonial tie is binding unless the heathen mate separates it. The believer was never to initiate a separation, for if the marriage was maintained the believing person might be able to lead the other to faith in Christ. In conclusion, Paul stated, "Brethren, let each man, wherein he was called, therein abide with God."¹

For those who were contemplating marriage with an unbeliever, Paul presented another general principle, namely, consider marriage in the light of your own relationship to Christ.² Paul's teaching on contemplated marriage with non-Christians was further amplified by the phrase "only in the Lord"³ which he used in relation to the re-marriage of widowers or widows. By this Paul meant that the person who was considering re-marriage should only marry one who was a Christian and shared fellowship with the Lord. In his second letter to the

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1. I Corinthians 7:24.

2. I Corinthians 7:32-35.

3. I Corinthians 7:39.

Corinthians, Paul exhorted the Christians not to be "unequally yoked with unbelievers."¹ In this instance Paul forbade the union of incongruous persons; namely, believers and unbelievers. Here he set forth the rule that Christians ought not to form intimate associations with those who are not Christians. Under this principle, the marriage of a convert with a heathen is forbidden.²

c. Immorality

Closely related to the subject of marriage in the Apostolic days was the problem of immorality. Defections of morality were prevalent among the Christians. Paul wrote to the Corinthians, "Many . . . have sinned . . . and repented not of the uncleanness, and fornication, and lasciviousness which they committed."³ This type of immorality was common in the city of Corinth and was not considered sin at all by the Corinthian philosophers and teachers; for it was a part of the terribly immoral worship of Venus, which was common in Corinth.

When Paul approached the subject of immorality, he first explained the full meaning of Christian liberty. Paul had taught "all things are lawful for me" in counteracting the ceremonial regulations of Jewish law.⁴

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1. II Corinthians 6:14.
2. Hodge, Exposition of II Corinthians, pp. 165-167.
3. II Corinthians 12:21.
4. I Corinthians 6:12.

By this he meant that being a Christian does not involve the stultification of the natural power he had. But Paul pointed out further that there are two qualifications to be considered along with the principle of Christian liberty. G. Campbell Morgan states them as follows:

"First, my relationship with others, all things are not expedient, and secondly, the effect upon me, 'I will not be brought under the power of any,' so as to become a slave to it, and to deny my one and only Lord and Master, to Whom all such things are for evermore to be submitted." 1

In applying these principles, Paul made the highest appeal possible to those guilty of immorality by describing the relation of their body to the Lord in these words: ". . . the body is not for fornication, but for the Lord; and the Lord for the body."² Even though all the functions of the body are lawful, that body through redemption in Christ is a sanctuary of God and indwelt by the Holy Spirit. Therefore, in all of its behavior in natural functions the body is to be mastered by Jesus Christ.³

d. Social Class Distinction

Paul made a general commandment to the Corinthian Church which, although given in connection with his exhortation regarding marriage, was applied not only to marriage

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1. Morgan, op. cit., p. 93.
2. I Corinthians 6:13.
3. Morgan, op. cit., p. 93.

but also to the racial and social status of any Christian. Upon this same basis Paul admonished the converts to continue to live in that state of life wherein they were at the time of their conversion.¹ In the midst of immature Christian faith, Paul sought to keep the converts from making great external changes. Therefore, the first step he urged upon them was to seek to be loyal to Christ in whatever strata or work they found themselves. Paul believed that Christianity was a dynamic, liberating force and that the enduring changes in the life of the convert were to come as an outgrowth of the inner spiritual experience and growth in Christ.²

Paul illustrated the validity of this precept in the matter of social class status, for if one is called as a slave, he becomes a Christian freeman; if he is called when a freeman, he becomes a Christian servant.³ This is reaffirmed in the letter from Paul to Philemon concerning Philemon's slave, Onesimus. In the epistle to Philemon Paul pointed out that the righting of social relationships is not effected by an outward institution. The root of the evil is deep and must be righted through the love of Christ and not on the basis of right and wrong.

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1. I Corinthians 7:17, 20.
2. Marcus Dods, The First Epistle to the Corinthians, p. 174.
3. I Corinthians 7:20-24.

The tap root of personal relations is Christ Himself. On the basis of the common bond of both the master and the slave in Christ, Paul made his appeal to Philemon when he sent back Onesimus, the runaway slave. Onesimus returned to his master in a changed relationship; it was no longer that of a slave but that of a Christian brother. Nowhere can one find a more vivid illustration of the truth that all Christians are true brothers regardless of social position than in the story of Onesimus and Philemon.

5. Religious Problems

a. Non-Christian Religions

The close alignment of idolatry to the life of the people in the apostolic days presented a serious situation. The immoral practices which invariably accompanied the worship of idols made it a two-fold problem. Paul's attack on immorality has been discussed, and now the idolatrous practice is to be considered from the religious point of view.

The great love of God for His children and the provisions He has made for them through the atoning work of His Son on the cross were described to the Ephesian Christians in order that they might see that their former walk in the darkness, as it were, had been supplanted by a path of light. This new life demands that the converts

have "no fellowship with the unfruitful works of darkness."¹ This is an approach of Paul's which is applicable to the problem of non-Christian religions in general.

More specifically, the Christians at Corinth asked Paul whether or not they should eat the meat which was a part of that which had been an idol sacrifice. The fact that the converts presented this question to Paul revealed a tenderness of conscience on their part, but it also pointed out that there was a difference of opinion about it.

In Paul's reply to them, he set forth the fact that knowledge must be conditioned by love. First he stated that we know that we all have knowledge.² But knowledge puffeth up and is insufficient for the solution of the perplexity concerning idols. On the other hand, love edifieth, for love is not concerned with personal advantage but with the benefit of others. Even though the Christians knew idols were non-existent, the unbelievers did not realize that there was no reality to the idol gods to whom they must offer sacrifices. When the Christian purchased the food that was left from the sacrifices, the bystanding idol-worshipper might have believed the Christian was admitting the reality of the sacrifice and

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1. Ephesians 5:11.
2. I Corinthians 8:1-13.

the gods to whom the sacrifices were offered. Such action may have strengthened the superstition of the heathen man. Therefore, it is important that the love of the Christian guide him to consider the other person and refuse to buy the food connected with the idol sacrifice.¹

But there was another principle also involved in the subject of sacrifices offered to idols. They might not only offend a weaker brother, but by going to the verge of the allowable, the converts might be drawn into the idolatrous worship itself.² The Corinthians were in danger, after realizing that an idol was nothing, of being induced to participate in the sacrificial feasts within the temples. Paul used the analogy of the Lord's Supper to convince his Corinthian readers that if the feast was held in a temple participation therein was an act of idolatry. Through the analogy with the Lord's Supper, Paul argued that as partaking of the Lord's Supper is an act of Christian worship, so partaking of an idol-feast must be an act of heathen worship. Furthermore, what the heathen sacrifices is sacrificed to demons. In this way, Paul pointed out the incompatibility of the same person worshipping Christ and worshipping demons. Paul, therefore, admonished them to "flee from idolatry," and

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1. Morgan, op. cit., pp. 107-109.
2. I Corinthians 10:14-22.

then appealed to them to judge the matter for themselves¹ on the basis of the argument which he had presented.

Paul's procedure was to present the facts and then to appeal to the conscience of the convert for his personal decision and action.

In addition to the question of idolatrous worship, there were the problems raised by the Judaizers, whose influences upon the converts gave Paul some heart-aches. For example, the backsliding in Galatia was occasioned by the Judaizing teachers, who had come upon the Galatian Christians after Paul had left, and who talked like Christians but acted like Jews. This confused and made a real danger for the new converts. It is believed that most of the members of this inland agricultural community were Gentiles; therefore, it is unusual that the Judaizers should have led so many to submit to circumcision and to a general state of confusion and agitation so quickly after Paul had left them. Paul hastened to check the evil as soon as he heard of it. The letter which he wrote for that purpose was to show that the doctrine of the Judaizers did in fact destroy the very essence of Christianity, and reduced it from an inward and spiritual life to an outward and ceremonial system.²

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1. Hodge, op. cit., pp. 183-185.
2. W. J. Conybeare and J. S. Howson, Life and Epistles of St. Paul, Vol. II, p. 134.

b. Secularism

Much of the trouble in Paul's day was caused by the spirit of this world's wisdom and gains which dissuaded the Christians from their undivided loyalty to Christ. This secularizing influence summarizes the root of the trouble at Corinth in particular.

Paul advised the Corinthian Christians that they were living in a time of pressure and immediacy when he said, "The time is shortened."¹ Then he named five things which are common in the experience of men in this world, namely, marriage, sorrow, joy, commerce, and the world as a whole.² Because the distress of the time was rendering every moment of great importance, all these things, necessary as they were to ordinary life, should be regarded as secondary. Paul did not mean that the Christians were to live without using the things of this world, but that their attitude toward these things was to be qualified by their relationship to God. On the basis of the aforementioned passage, G. Campbell Morgan makes this conclusive statement regarding Paul's approach to the problem of secularism:

"Then taking the whole world, the whole material realm in which we all live, if the world becomes master, and if instead of using it, we allow it to use us, then we are abusing it, and that is what Paul is forbidding."³

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1. I Corinthians 7:29.
2. I Corinthians 7:29-31.
3. Morgan, op. cit., p. 104.

Paul's main concern was with the spiritual weakness of the individual. By leading the Christian to walk in the Spirit,¹ the missionary spirit was also developed. For the Christ-centered life and the Spirit-led life effected a missionary zeal which was operative in their lives continuously.

D. Summary

The purpose of the foregoing study was to present Paul's approach to the problems of converts in his day. The two general types of problems of the converts which were studied relative to Paul's approach were those which the convert faced, first, as a member of the church organization and, second, as a member of the community.

Paul approached the problems of the converts as members of their local church organization as a father approaches a child. When the converts were coloring the Christian faith with heathen beliefs, Paul used some of the familiar ideas from their former religious beliefs to explain the doctrines of Christianity more clearly. In answer to all the erroneous interpretations of the converts, Paul taught that in Christ a new and vital life was theirs if they claimed it. Paul made provision for adequate teaching in most instances by instructing a

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1. Galatians 5:25.

small group of the most faithful converts himself or through one of his fellow-workers and then entrusting the responsibility of teaching others in their church to these few converts. Paul's letters and the occasional visits from him or a fellow-worker met the special needs of the converts for more complete teaching.

Paul was bound to the converts in his church by love and understanding. He handled the problems of organization as a guide and committed the administrative power and responsibility to trustworthy elders and deacons. However, when Paul entrusted the duties of the local church organization to the native Christians, he believed that the Person of the Holy Spirit was indwelling them and would strengthen and establish them in their faith. Even financial matters were in the jurisdiction of the local church members, and the money was both provided and administered by the converts. By this procedure the Christian grace of giving was encouraged. When there were factions among the church members, Paul pointed out the inconsistency of their disagreements in the light of their relation to Christ; for just as the human body is one entity but has many members which must coordinate as a unit, so the believers were all members of the body of Christ, and it was necessary for them to cooperate and function as a single unit if they were to be effective in their work as a church.

In connection with the problems of the converts in their community life, Paul emphasized the efficacy of remaining in the position in life which God had given unto them. In no wise did he teach them to withdraw physically from their former environment, but rather to keep themselves separate spiritually and to assume their citizenship in a way worthy of the name of Christ.

In facing economic problems, Paul encouraged the converts to remain at their trade but to refrain from any participation in the pagan rite connected with it. For civic matters, Paul presented the principle of overcoming evil or injustice with good. Furthermore, he taught that the political government was divinely ordained and ought to be obeyed and served.

The first group of social problems which were studied revolved around the home, marriage, and moral behavior. Love and consideration were the precepts the apostolic missionary set forth for guiding behavior in family relationships. Monogamy was a basic standard recognized by Paul, and marriage with non-Christians was forbidden. All problems of marriage were to be approached with the convert's personal relationship to Christ foremost. In dealing with moral problems, Paul applied the principle of Christian liberty with the two qualifications; first, the convert's relationship with others, and secondly, the effect upon the convert personally. Furthermore, the

natural functions of the body are to be mastered by Christ. The apostle approached social class distinction on the premise that Christianity transcends class differentiations and classes are merged in the higher relationship of Christian fellowship.

For religious problems Paul suggested that knowledge be conditioned by love. Moreover, he appealed to the Christians to leave the darkness of the pagan religions and walk in the light of Christ. When there was a danger of material values taking preference to spiritual values, Paul urged that material things be considered secondary to their relationship to God.

CHAPTER III

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A. Introduction

In the first chapter of this study the problems of converts in Modern Christian Missions were examined, and in the second chapter the approach which St. Paul used in meeting the problems of the converts in his mission churches was described. It is the purpose of the subsequent discussion to ascertain the contribution which the principles set forth by St. Paul for meeting the problems of converts are making to the solution of the problems of the converts in Modern Missions. The analysis of this contribution will be based upon the general trends of missionary procedures as they are set forth in the reports of national and international missionary conferences, in surveys of denominational foreign mission boards, in recommendations of missionary leaders and authors, and in records of the work of individual missionaries. The extent to which the precepts are being employed, the attitude of the missionary workers toward such an approach, and the effectiveness of the principles in specific situations are considerations which will help

to determine the contribution of the Pauline principles to present-day problems of converts on the mission field.

In relating the policies which Paul used for the solution of modern problems it must be recognized that some of the difficulties which are now extant did not exist in the time of Paul. However, there are similar types of problems in both these periods in history even though they do differ in scope, so that the principles which Paul used are applicable to the same kind of situation in Modern Missions.

This chapter will be developed under the two categories which have been carried throughout this whole study; namely, the problems of the converts in the church organization and the problems of the converts in the community.

B. Contributions in Meeting Problems of the Converts in the Church Organization

1. Problems of Doctrinal Instruction

The background of the converts in the first century greatly affected the believer's understanding of Christian truths, for their previous religious concepts colored their thinking in Christian areas. To help his converts gain a thorough knowledge of the Christian faith, St. Paul utilized familiar ideas from the non-Christian background of his hearers. For instance, with the Colossians who were confused by Gnostic tendencies, Paul used

concepts familiar to the Gnostic mind to help them realize the Christian truths.¹

Missionaries in this present age also realize that the whole philosophy of Christianity is new to the convert and that the former concepts influence their knowledge of the new faith. Many of the converts are in middle life. It is urgent for them to receive instruction, but their complete ignorance of the Scripture and the fact that many of them are illiterate, make learning a slow process. Therefore, the missionary must patiently present the Christian truths with as much apperception as possible. He consequently needs to have a thorough knowledge of the people, their customs, and their language. J. Campbell Gibson, in his book, Mission Problems and Mission Methods in South China, emphasizes how necessary it is that the missionary teach the Word of God so as to implant ideas in the minds of the converts which are the universal possession of God's people by refraining from using his own way of thinking and background in shaping his teaching.² Instead the teacher needs to make use of the convert's background so that the convert can understand the teaching as clearly as possible.

Then, too, Paul explained that he was not pre-

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1. Colossians 1:24-2:6.

2. J. Campbell Gibson, Mission Problems and Mission Methods in South China, p. 284.

senting just a better system of morals, but he was giving them the "Way of Life". Paul taught doctrine which led to Christian living. His teaching involved an appeal to do as well as to know.¹ On the other hand, Modern Missions reflect a tendency to teach the doctrine without effecting Christian living. The Fact-Finders' Reports of the Laymen's Foreign Missions Inquiry states that the instruction on the mission field is mostly content-centered and that the ministry there has failed to see the connection between Christianity and the life of the community. This report reveals a need for instruction of doctrine among converts which will produce Christian living.²

Paul's system of instruction precluded the severe complications which arise because the converts are inadequately taught, for he instructed the few most faithful and eager to learn in each community and gave them the responsibility of teaching the others.³ When special problems arose because the converts lacked understanding, Paul sent one of his fellow-workers to instruct them if he could not go himself,⁴ and in other instances he sent letters which met the need. The progenitor of Modern Missions, William Carey, had a corps of native co-workers who assisted him in his teaching, much as

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1. Romans 6:4.
2. Petty, op. cit., pp. 305-308.
3. Titus 1:9.
4. I Corinthians 16:10.

Timothy and Titus helped Paul.¹ On the other hand, until recent years, it has been the common practice of the mission boards to send missionaries out for the purpose of teaching as many people as possible, personally. Now, however, modern missionaries are becoming more aware of the need to instruct a nucleus of natives to teach in the native churches, and they are setting up native-training programs whereby the natives are taught so that they may instruct their home churches. Through this method more people are reached and more thorough instruction can be given.

2. Problems of Organization and Government

a. Relation of Missionary to the Mission

Leaders of missionary endeavor are realizing that a superiority attitude or a discriminatory attitude is fatal on the mission field. One of the imperatives for advance in missions, as propounded by one of the large denominational boards of foreign missions, is that missionary candidates who are accepted for work under their board shall be those so filled with the love of Christ and the love for their fellowmen that superiority or discrimination between the natives and themselves will not occur.² In such a course of action, Paul's practice of establish-

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1. S. Pearce Carey, William Carey, p. 238.

2. Imperatives for Advance, Board of Foreign Missions of the Presbyterian Church, U.S.A., p. 19.

ing a bond of love and cooperation between himself and his converts is being repeated. One of the secrets of the successful work of Hudson Taylor is attributed to his "loving spirit full of joy in an all-sufficient Saviour" toward the Chinese converts.¹

The feeling of jealousy and subordination toward the missionary on the part of the convert was prevented by the Apostle Paul, for he used the cooperative approach. Paul led them to realize that he was their helper and not an overpowering supervisor.² John R. Mott recognizes the importance of this cooperative approach in these words:

"Missionaries were formerly regarded and spoken of in the younger churches as leaders, teachers, masters. Increasingly they will regard themselves as cooperators, colleagues, partners, helpers. As Paul expressed it, 'not that we have lordship over your faith, but are helpers of your joy.' This principle of devolution is . . . difficult of achievement, yet, . . . vitally essential, if Christianity is to respond to the world end." 3

In this connection, at the Madras Conference it was said of the Church of East Java that the relationship between the missionary and the Javanese is no longer one of guardianship but one of cooperation and collaboration; for a team-spirit has, for the most part, taken the place of the old "patriarchal" attitude.⁴

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1. Dr. and Mrs. F. Howard Taylor, Hudson Taylor and the China Inland Mission, p. 231.
2. II Corinthians 1:24.
3. Mott, Present-Day Summons, pp. 147, 231.
4. International Missionary Council, Madras Series, Vol. II, p. 114.

St. Paul withdrew from his converts a few months after their conversion and thereby encouraged the natives to assume responsibility from the beginning. Basic to Paul's practice of retiring from the converts in order that they might exercise their own ability was the Apostle's faith that the Holy Spirit who indwelt the converts would guide and strengthen them in the performance of their tasks. This same method is producing positive results in Modern Missions in the problem of the missionary's relationship to the mission church. The tendency of the converts to resent the policies and methods imposed by the missionary upon the mission is being removed in many places when the missionary devolves larger responsibilities upon the local church leaders and practices retirement from the group as soon as possible. Dr. John L. Nevius, a missionary to China in the latter part of the last century, propounded a method for dealing with converts in the matter of organization and development which was closely allied with Paul's policy. He defended his policy by the use of the following illustration from the vegetable kingdom:

"Christianity has been introduced into the world as a plant which will thrive best confronting and contending with all the forces of its environment; not as a feeble exotic which can only live when nursed and sheltered. . . . A pine may be trained into a beautiful and fantastic shape so as to be an object of interest and curiosity, and may flourish in a way; but it will not tower heavenward as the king of the forest, unless from first to last it is subjected to the various and seemingly adverse influences of scorching sun, biting frost and raging tempest. A certain amount of care, and especially the right kind, is

necessary; too much or injudicious care is injurious and may be fatal to the life which it is intended to promote." 1

The principles of the Nevius plan were adopted in Korea in 1890 and, humanly speaking, seem to be the outstanding reason that the Korean Church is recognized as one of the most remarkable Churches on any mission field today.²

The paternalistic policy of the missionary, a more commonly used method in the nineteenth century, and the retirement policy of the missionary, a more recently recognized method, have been discussed from both points of view by mission groups, with commendable and undesirable characteristics brought out on each side. At the International Missionary Conference in 1910 it was stated that there was a general movement in the direction of delegating more responsibilities from the foreigner to the native.³ Outstanding examples of the effectiveness of the missionaries' withdrawal to let the natives assume their own ecclesiastical responsibilities are found on many of the mission fields. The churches in the border hills of Burma and Assam are one of these.⁴

b. Selection of Administration

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1. John L. Nevius, *The Planting and Development of Missionary Churches*, p. 26.
2. Charles Allen Clark, *The Korean Church and the Nevius Methods*, pp. 13, 144.
3. *International Missionary Conference 1910*, Vol. II, p. 95.
4. Lerrigo, *op. cit.*, p. 69.

As modern missionaries are purposing to have native leadership in their churches, they are confronting the problem of obtaining capable leaders. One of the missionaries in Southern China states that in the plan of native administration which his group of missionaries follow, the missionary carefully advises the church members to choose those from their group who can best be trusted to act as officers in the church. In this way the native Christians prepare for the time when they have their first election and ordination of elders and deacons.¹ This is an illustration of the fact that in many instances where self-governing churches are being established, the appointment of the officers of the church is patterned on the method St. Paul advocated for selecting church administrators, that is to say, that of proving the officers worthy of assuming their responsibilities in the church by the manifestation of a pure character, executive ability, and faith in the true doctrine.²

Paul also approached his people with the attitude that they were all to assume their respective responsibilities in the work of the church.³ Many reasons for not sharing in the responsibility of the church are given

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1. Gibson, op. cit., p. 199.
2. I Timothy 3:1-7.
3. I Corinthians 15:58.

by the converts in Modern Missions; but if the church were approached in the light of Paul's attitude, namely, that each was to have a part in the church's work, a more responsive and cooperative spirit would develop. Dr. Nevius, along with his emphasis on native government, utilized the principle of encouraging every convert to do what he or she could in the church as a working part of his missionary endeavor.¹

3. Problems of Finance

The financial situation in the mission church directly affects the relationship between the missionary and the converts. For this reason, the Apostle Paul considered finance a contributing or hindering factor, as the case might be, to the work of missions.

One of the factors in the Apostle's policy was that of not taking any money to the local mission church, and teaching them to provide their own funds. The fact that this plan of challenging the local mission to support itself is being used by modern missionaries is substantiated by the report of the Madras Conference in which the application of this principle in the work of several fields was described, and the conclusion given that the self-supporting churches were the best.²

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1. Helen S. Coan Nevius, The Life of John Livingston Nevius, p. 354.
2. International Missionary Council, Madras Series, Vol. II, pp. 114, 171.

Another evidence of the influence of this principle is found in the statistics from one of the large denominational boards which reveal that in all ten of the foreign mission fields under its jurisdiction in 1938, 72.5% of the churches were self-supporting.¹

Not all of the churches in China are self-supporting, but a twentieth century writer on the Chinese Church endorses the policy in these words:

"It would be best of all were the Chinese Church to be quite independent even of the smallest amount of outside financial assistance, as far as such a condition was made compatible with safe and sure development . . . Difficulties in getting funds wouldn't be for long for as in primitive times, 'the gifts of the faithful would certainly be forthcoming for the spread and strengthening of the Church.' . . . On the one hand the incentive would be provided by the two important facts that the Church was in the fullest sense Chinese and that their Christian honor was at stake before their pagan countrymen; while on the other the repressive influence upon their own giving by lavish foreign gifts would be forever removed." 2

The source of the mission church's finance and the Christian grace of giving were closely associated by St. Paul as he helped his converts to realize that stewardship was a necessary expression of devotion for Christ.³

The aforementioned quotation on the Chinese Church also shows how the factors of the source of the funds and stewardship are associated closely in Modern Missions.

In this connection the Madras Conference Report states

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1. Lerrigo, Editor, op. cit., p. 66.
2. W. McCarthy, op. cit., pp. 395-396.
3. II Corinthians 8:1-15.

that in Korea, during the distressing times in 1937, the native church there, on its self-supporting basis, gave 1,915,306.50 yen. As the normal wage of an unskilled laborer was approximately sixty sen a day, it means that something over nine days' wages of a grown man for every man, woman, or child in the total enrollment of the churches were given.¹ Needless to say, the converts were strengthened in their Christian experience through this self-sacrifice and manifestation of their love for Christ. This in turn is effectual in producing a self-supporting church, which shows that stewardship and the spiritual life of the church are closely interwoven. This very fact was reaffirmed at the Jerusalem Council in 1928, at which time it was stated that self-support in a church was a natural result of its growing spiritual life.²

The ability to administer funds is difficult in this century among some native groups who have known no standard of integrity before their conversion and who have had very little experience in the control of money. For example, in the case of the Zulu Tribe in Africa, the native is honest, but his communal way of life obligates him to "lend" anything in his possession, whether

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1. International Missionary Council, Madras Series, Vol. II, pp. 147-148.
2. International Missionary Council, Jerusalem Meeting, Vol. III, P. 168.

it be his own or not, to help a friend in need. As a result, it is only recently that the Zulus have been given charge of their church funds. And even now, when the treasurer is elected, he is elected in the presence of the church congregation and takes his oath of office before the assembled group to perform the responsibility. This, then, is one instance out of many in which the need for careful teaching of the converts in this matter is recognized by the foreign workers.¹ But a sensitivity to the need for converts to be taught honesty and efficiency in administering their local funds is not new. Did not Paul take every possible precaution to help the churches of the Four Provinces to learn to be systematic and blameless when they sent the relief collection to Jerusalem?²

4. Inter-relationships of Individual Church Members within the Church Organization

The bonds of fellowship which are established as the church members each give of their own substance for the financial support of the church organization, as aforementioned, are ties which help to establish and maintain unity among the members of the church. This was a principle Paul used when he encouraged group action

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1. Mary Chapman Park, Building a Native Church Among the Zulu Tribe of South Africa, pp. 79, 80.
2. II Corinthians 8:10-21.

and group projects to solve the problem of factious relations among the members in his churches. The relief collection for the saints at Jerusalem from the Four Provinces was an example of a cooperative and unifying project.¹

Another approach which Paul made to the problem of disunity within the church group was that of appealing to the spiritual relationship of the convert to Christ. The illustration of the believers as the members of the body and Christ as the Head of the body pointed out that quarreling among the church members was just as incongruous as the fighting against each other of the members of one human body.²

Some of the approaches toward problems of unharmonious relationship in the church in the modern period of missions are made through highly organized councils and outlined methods of cooperation. However, there are also some instances which reflect the practice of St. Paul. The congregations in the East Java Church are organized on a Creed which includes the very same principle which Paul used, namely, the believer's relationship to Christ. The Christian Creed contains these significant statements:

"The congregations of East Java form together a fel-

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1. II Corinthians 16:1.
2. II Corinthians 12:12-31; Ephesians 4:4-16.

lowship of those who believe in Jesus Christ as their Lord and Savior and through Him are bound together in a brotherhood . . . They not only consider themselves a brotherhood of which Christ is the Head, but as witnesses of His name among their own people hoping that they may become the means in God's hand of letting His light shine through to others." 1

In the same regard, the Creed of the Javanese Churches, which has just been cited, also points out that the group of Christians who realize their unity in Christ desire to be propagators of the Gospel. This is a reflection of Paul's emphasis upon unity as a prerequisite for bearing a positive witness in the heathen community.

C. Contributions in Meeting Problems of the Converts as Members of the Community

1. Economic Problems

The Missionary-Apostle was confronted in the first century with the economic problem of the convert who worked in a situation which had connected with it certain idolatrous practices which were incompatible with the Christian faith. Paul approached this problem on the basis of two principles. In the first place, the individual's knowledge concerning the act in question was to be conditioned by his love for others and a consideration of their possible weakness. Secondly, any danger

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1. International Missionary Council, Madras Series, Vol. II, p. 116.

of the individual's being drawn back into the heathen worship itself was to be avoided.¹

There are some current economic problems on the mission fields where heathen practices are closely related with industry. It might be of value to consider these problems in the light of the aforementioned principles. For example, in Southern China a strong patriarchal system exists. The land is held in the name of the clan, and the individual clansman is a life-time tenant, under such a system. The Buddhist temples are partially supported from the returns of the land. In such an instance the Christian tenant is closely associated with Buddhism, but is not in direct connection with the religious rite itself; so that, according to the second principle set forth by Paul in this regard, the Christian would be at liberty to continue in his tenancy of the land.² However, the principle of knowledge conditioned by love would be more relevant to this situation, and in the light of the particular circumstances of the case the convert would have to decide whether his work was being a stumbling-block to anyone.

In the case of the Mangs in India, whose main duty is to beat a drum daily before a Hindu idol, the convert would be participating in the actual worship rite.

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1. I Corinthians 8:1-13; I Corinthians 10:14-22.
2. Petty, op. cit., pp. 185-186.

In that event, according to Paul's principle in which the convert was exhorted to "flee from idolatry" if the act involved direct heathen worship, it would probably be advisable for the convert to sever his relations with such employment. Inasmuch as Paul also urged the Christian to work for his own living and avoid idleness and laziness, however, the missionary and Christian friends ought to share in the responsibility of praying for and seeking a new means of livelihood for the convert.

Unless it was necessary for a Christian to discontinue his work because it actually was connected with a worship rite or the job was so closely related to heathen practices that the convert's performance of it would lead someone else away from the Christian faith, Paul taught the underlying principle of remaining in the place of work in which one is laboring at the time of conversion and performing that task to the honor and glory of God.¹ In Africa one missionary had an opportunity to use this approach when a native came to his station and said, "I am willing to leave my wife, to leave my children, to leave my houses, to leave my farms, and to leave everything except my cattle, that I might follow Jesus Christ." The missionary had real joy in telling him that he did not have to leave any of these things, as he had been falsely

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1. I Corinthians 7:17-24.

advised by some people who were opposing the Gospel, but rather dedicate his work on the farm to the Lord.¹

2. Civic Problems

When heathen relatives or neighbors defraud the Christian of some legitimate right or unjustly accuse him, the convert has an occasion to wish to take revenge or, at least, appeal for justice. However, the Apostle Paul enjoined his brethren in Christ to practice forgiveness and self-sacrifice when persecuted falsely or when evil was brought upon them.² He taught by example as well as precept that the Christian's life involved self-sacrifice and suffering, and that all such crosses were to be endured with joy for the sake of Christ. When the converts were discouraged and weighted down by earthly cares, Paul reminded them that their hope was beyond material values and that their ultimate purpose in this life was to live for Christ's praise and glory, even if it demanded shame and sorrow.³ Furthermore, he advised them that it was God's office to execute justice, and not theirs.

Likewise, modern problems of injustice among the converts need the exhortation to live peaceably with all men and to suffer affliction rather than to take vengeance. In China Dr. Nevius employed just this method.

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1. Albert D. Helser, *The Glory of the Impossible*, pp. 82-83.
2. Romans 12:14, 17-21.
3. Philippians 1:8-30.

In one instance he wrote about this problem with the converts in a letter to a friend in these words: "It is considered better far, in almost all cases, to 'suffer wrong rather than to go to law.'"¹ There are numerous instances on every mission field of converts who suffer jeering, ridicule, and even physical torment; yet they count it all joy for the cause of Christ.

The other civic question which has been raised in this study is that of the convert's attitude toward the political government. Paul approached the convert with the principle that the Christian ought to obey any government, provided its functions did not infringe upon the individual's allegiance to Christ, because God has so planned this world that there is no magistracy apart from the Almighty One.²

In China it has been a major policy of the missionaries to teach the native Christian to feel it is his duty to subject himself to established laws of his country. This is not as great a problem in China as in some places, because the converts are exempted from idolatrous and superstitious precepts by treaty. Nevertheless, there is a need for the missionaries in the Far East to exhort Christian converts to express their faith by their politi-

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1. Helen S. Coan Nevius, op. cit., p. 409.
2. Romans 13:1-7.

cal works.¹ On the other hand, in Egypt there are restrictions of various sorts on religious freedom. Therefore, the qualifications of religious freedom which Paul placed upon the principle of national allegiance are relevant. Miss Helen Clarkson Miller, a member of the Board of Foreign Missions of the Presbyterian Church, U.S.A., made an unofficial visit to Syria and the Near East in 1932 and published a document which included statements to this effect:

"In the presence of restraints and limitations upon the free witnessing of Christians . . . to the Gospel of Jesus Christ, which are increasingly evident in certain lands . . ., it is the opinion of the Committee that when such prohibitions to Christian witnessing become fundamental and sweeping, in the judgment of the Church concerned, these prohibitions do not relieve the individual Christians . . . of their duty to continue their witness with love and patience, and yet also with endurance, if need be unto suffering." 2

3. Social Problems

a. Family Relationships

Among people who have never known sanctity and happiness in the home life, it is difficult to change the behavior instantaneously after conversion. For example, when a man has never recognized the right of his wife to do anything but minister to him, it is difficult for him to accept her as an equal companion when he is converted.

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1. Gibson, op. cit., p. 288.
2. Leslie B. Moss and Mabel H. Brown, Editors, Report of the Foreign Missions Conference of North America, 1934, pp. 87-88.

Paul's Jewish converts did not face as great an adjustment in regard to the problem of family relationships as some of the Gentile converts because of the high regard for the home in the Hebrew religion. However, among all of his converts, Jew and Gentile alike, he applied the principle of love and consideration between husband and wife and between parent and child. Speaking to each member of the family directly, Paul exhorted them all to live together in obedience, peace, loyalty, and joy.¹

Even though the clan or caste tradition has deeply entrenched the converts in disrespectful and unsacred family relationships, the modern missionary may see slow but repaying results from the same clear, rational teaching of unselfishness and love. This policy has been in effect in China in the form of a movement which encourages the establishment of a Christian home by promoting a special program in the church for one week each year.² Such movements illustrate that a well-ordered and consecrated Christian home, with its standards of love and fidelity, is being recognized as a vital contribution of Christianity to domestic conditions.

b. Marriage

In the second chapter it was pointed out that

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1. Ephesians 5:21-33; 6:1-9.
2. Lerrigo, op. cit., p. 58.

St. Paul did not deal with the subject of polygamy except to set forth the basic principle of monogamy, from which one may proceed in approaching other problems regarding marriage. When Paul wrote to the Corinthians regarding marriage, he said: "Let each man have his own wife, and let each woman have her own husband."¹ Any definite procedures which are used in resolving the situation for a man who has several wives at the time of his conversion cannot necessarily be considered a direct contribution of the Apostle to the problem. However, the case of a polygamous headman at Lolodorf, Africa, is an example of a possible solution to this complicated situation. A. W. Halsey relates the experience of the headman in these words:

"When converted, he had five wives. Wives are valuable property in Africa and these had cost him money. He gave up a considerable part of his possessions when he sent away four of his five wives, refusing to take money for them and carefully seeing that they did not suffer."²

This example of the African who set his marriage status right according to the Pauline principle of monogamy by making honorable provision for all but one wife in an unselfish and kindly manner suggests a possible method of action in accordance with Christian principles for a convert who is deeply entangled in polygamy at the time of his conversion.

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1. I Corinthians 7:2.

2. Arthur Judson Brown, One Hundred Years, pp. 239-240.

Paul instructed the converts about the mutual responsibility of the husband and wife to maintain love and loyalty to each other by the use of the illustration of Christ's sacrificial love for His bride, the Church.¹ Just so, missionary shepherds today need to lead their flock to understand the sanctity of the marriage bond when it is established in the fear of the Lord. When the converts comprehend the Christian implications of marriage they desire to be married in accordance with Christian rites and are able to withstand the temptations to lapse back into former heathen marital practices. Related to this principle, there are several West African churches which present a Form of the Recognition of Marriage to a couple who have been married according to tribal custom.

Under this form the bridegroom and bride are required to give the Christian vow of exclusive and lifelong fidelity to each other, and in turn they receive the blessing of God upon their union. However, some of the Christians are reluctant to accept this Christian obligation, and the missionary has to persevere with patience and prayer.²

Intermarriage of Christians and non-Christians is a problem for many converts. In the case of a person who was married to an unbeliever at the time of his con-

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1. Ephesians 5:21-33.

2. International Missionary Council, Madras Series, Vol. II, p. 13.

version, St. Paul advised against breaking the marriage bond unless the unbeliever initiated the action. This principle can be applied today on the same basis that Paul used and with the same hope which he suggested, namely, that the believing party will be able to lead the other to become a Christian. But in the event a Christian was contemplating marriage with a non-Christian, Paul disapproved. He exhorted his converts to marry in the fellowship of the Lord¹ and not to be united with unbelievers.² This attitude of Paul toward mixed marriages of Christians and non-Christians was strengthened by his exhortation to the converts to approach marriage with their own relationship to Christ foremost in their experience, so that all other actions would be effected in accordance with the will of God. Paul attempted throughout his ministry to help the believers to make Christianity a vital part of their every day life and to center their whole life around Christ.

Likewise, it is imperative that modern missionaries teach the converts to consider marriage in a way which will endorse their faith in Christ. Although there is an affirmation of this opinion among some of the groups in Modern Missions, the practices do vary. For example, at the International Missionary Conference in 1910 it was

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1. I Corinthians 7:39
2. II Corinthians 6:14.

found that some missions in China had not found it practicable to forbid mixed marriages. On the other hand, some missions did not allow marriage of Christian girls into non-Christian families, but did tolerate non-Christian girls marrying into Christian homes. However, one correspondent at the Conference described the general situation in China in these words: "The persistent endeavor is made within the Chinese Church that betrothals and marriages, so far as possible, take place only between those who on both sides are Christians."¹

But the converts in the countries where it is the practice for the parent to prearrange the marriage while the girl is but a child are bound by a strong traditional bond, and it is not an easy contract to break. How would Paul apply his principles in such a situation? Certainly, each individual case would demand its own particular solution.

In China the home is constructed on the patriarchal system and several generations live in the same house. For that reason it is difficult for a Christian girl, for example, to maintain her Christian profession. Because of this fact, in one instance a native elder pro-

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1. International Missionary Conference, 1910, Vol. II, p. 106.

posed that the church exercise severe discipline upon any Christian parent who betrothed his daughter to a non-Christian. The marriage case in mind at the time of the elder's proposal was still carried out, but the Christian girl influenced several of the members of the family to join her in profession of the Christian faith.¹

William Carey faced the gravity of this problem in the family of one of his first converts in India. The daughter, Golap, had been contracted by her parents in their pre-Christian days to a certain Mohan for future marriage. When Golap learned the love of Christ, she revolted from this marriage-bond with one who was an ardent idolater. Her father was legally helpless to aid her. The magistrate could not dissolve the contract. Still the girl refused to give herself to the unbelieving husband, vowing she would be Christ's whether it meant life or death. Finally, Carey advised her to endure the indissoluble marriage and patiently lead Mohan into the Christian faith.² Such an action was in accordance with Paul's approach to those who were already married to unbelievers at the time they became Christians; and inasmuch as the circumstances of the prearranged marriages are such that the premarriage contract is impossible to break legally, the same approach would also be applicable in the

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1. Gibson, op. cit., p. 258.

2. Carey, op. cit., p. 232.

case of a prearranged marriage.

c. Immorality

Marriage and the home in a heathen environment involve serious immoral practices. When Paul faced the immorality of the Corinthians, he depicted the sacredness of the human body of the believer in Christ as the sanctuary of God indwelt by the Holy Spirit and appealed to them to control the functions of the body accordingly. He also dissuaded them from immoral behavior by presenting two conditions for their liberty in Christ; namely, expediency or the effect the act would have upon others and self-respect or the effect it would have upon the individual himself in losing self-control and becoming a slave to a habit.¹ These universal principles ought to prove pertinent in the immoral tendencies of converts now, where the native Christians need to realize the sanctity of the human body and the conditions for behavior which are becoming to their relation to Christ.

In San Salvador there was gross immoral conduct which needed the special guidance of the missionary, and in that situation the moral force of the Gospel has proven its uplifting effect upon the converts. One of the missionaries described the procedure of the action they took in the International Review of Missions. He

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1. I Corinthians 6:12-20.

stated it was not their policy to interfere with the custom of the native when it, in itself, was not sinful or detrimental to health; but they proceeded on the principle that once the converts knew the Christian standard of morality and its implications, the evil would be eliminated. In this connection, they conducted classes of instruction, among the women especially, in the heathen villages in which they taught Christ's standard of purity. The women were appreciative of the teaching on moral questions and soon realized that terrible consequences to health and happiness were caused by immorality. These women eventually were consulted by other women in the village on matters of family difficulties.¹ This illustration is one of many which might be given to show the efficacy of exhorting the converts on Christian moral behavior in the home and in marital relationships in accordance with the principles which the Apostle Paul used.

d. Social Class Distinction

Converts in the apostolic age were urged by the missionary Paul to remain in the same social status after becoming Christians as they had occupied before by explaining that their relation to Christ was compatible with any social position. This first century missionary realized the tendency for the slave convert to feel he

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1. J. R. Graham, The Moral Impact of the Gospel, International Review of Missions, 1920, pp. 95-105.

should break loose from his former ties, and endeavored to prevent such an action. One of the illustrations which he used to amplify this principle was that of a slave who becomes a Christian freeman or a freeman who becomes a Christian servant through Christ, for in Christ all social distinctions are transcended and servant and freeman are one.¹

When a missionary approaches a man who has been bound by the ties of caste all of his life with this Gospel message which removes all social barriers, the native must feel a complete revolution is at hand. To the Untouchable in India, for example, it is a welcome message of liberation from the fear and bondage of his outcaste life. But to the Brahmin, the Christian practice causes a different reaction because it is not easy for him to change his ideas of hate and superiority toward the Untouchable to attitudes of love and humility. However, when the principles for removal of class distinction which Paul set forth are effected in the lives of men by the Holy Spirit, they can remake society from a closely organized class system to a communal group reflecting cooperation and love. The influence which Christianity is having upon the 60,000,000 Untouchables in India is described in a survey of the Foreign Mission Enterprise of

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1. I Corinthians 7:17-24.

Northern Baptists as follows:

" . . . it can be said confidently that Christian missions led the way in demonstrating the dignity and common human worth of the despised outcaste. Indeed, it is not too much to say that Christian missions . . . have lifted the Untouchable out of the deep slough in which they found him, and set him in a new way of dignity and hope." 1

To break a high caste by associating with an outcaste demands Christian strength and courage. Persecuted by insults and beatings, refused services from the village barbers and shopkeepers, and ostracized by his family, the convert must be firm in his love for Christ when he breaks his caste to live a life of love and equality with lower caste men. During William Carey's service in India it was a momentous occasion when a convert of Kyast rank and a joiner ate together. Another evidence of social unity in Christ was witnessed by Carey at a wedding he performed between a Brahmin bridegroom and a Sudra bride. At the wedding feast a joiner, Brahmin, and Sudra ate with Europeans.²

Paul saw a runaway slave return to his Christian master as a brother in Christ; so now missionaries who emphasize the same merging of social distinctions in Christ are witnessing a oneness of spirit among converts from closely organized social systems.

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1. Lerrigo, op. cit., p. 84.
2. Carey, op. cit., pp. 235-236.

4. Religious Problems

a. Non-Christian Religions

It is a common reaction of the convert to rejoice in the privileges and freedom he receives in Christ and to abandon the heathen religion without regret. Even in the face of persecution the convert denounces his former religion. Nevius described one of his eager converts in a letter to a friend: "While I was at An-chiu, Sen Paochin made his appearance. He is still meeting with persecution in his family. They are determined to force him to worship in the ancestral temple."¹

However, the heathen religious practices so pervade the whole society of the native that it is difficult for him to determine where he must separate himself from the objects and practices which pertain to the heathen worship.

St. Paul set forth one rule, namely, that all such problems should be approached in the light of the fact that even though the convert knows that the idols are nothing and that there is really no significance to any of the customs related thereto, yet he should condition his knowledge of the matter in question by thinking of the effect it would have upon non-Christians.² Paul could

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1. Helen S. Coan Nevius, op. cit., p. 373.
2. I Corinthians 8:1-13.

understand how easy it would be for an unbeliever to see a professing Christian take part in some common idolatrous homage and thereby conclude that the Christian was still placing his confidence in the idol worship. The unbeliever's own loyalty to idolatry would consequently be reaffirmed.

This approach is also helpful to the over-scrupulous Christians who do not wish to have contact with anything that reminds them of their idol worship. It is said of the Karen converts in Burma that they break their rice-pots and eating dishes in pieces and buy new ones because the dishes have been used in the worship of the nats; and the converts, therefore, think the dishes must be defiled.¹ If these converts understood the principle of knowledge conditioned by love, their action would surely be altered; and they would realize there was no real necessity in destroying their eating vessels because there was no religious significance inherent in them, and it would hardly be an occasion which would affect anyone else.

Paul met another phase of the idolatry problem when he warned his Christian friends at Corinth to refrain from participating in any rite which might lead them back into their idolatrous belief or any service which was in reality an act of worship. By behaving on the borderline

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1. International Missionary Council, Madras Series, Vol. II, p. 221.

of the allowable they might be led into actual sin. The Christian could easily feel so free in his deliverance in Christ that he would not realize that there was any significance or danger in his partaking in the religious feasts in the idol temples, because the same feast was often observed in the private homes without any religious character. Paul pointed out that the idol-feast in the temple was an act of heathen worship and as such was worship of the demons. Therefore, it was a most incompatible action for a worshipper of Christ.

Likewise, in Modern Missions there are tendencies to cling to some of the heathen charms and superstitions or to carry over some of the heathen worship customs into the Christian life; so it is urgent for the missionary to lead the converts to face the facts as Paul presented them in the principle of avoiding any form of idolatry which was indicative of a worship rite or which might lead back into the worship practice. The danger of half-way continuing to trust in the former religion while professing the new life in Christ is as great in this age as in Paul's. Especially in times of crises the converts are tempted to return to their trust in native charms and incantations. However, the convert with a steadfast faith is able to endure without recanting. An instance in the life of one of William Carey's converts depicts the strength of that convert's faith as he refused all the devices of heathendom

for healing which his family entreated him to rely upon when on his deathbed and manifested an unwavering trust in Christ through severe suffering. S. Pearce Carey describes that convert at the crisis of death in these words:

"Gokul had 'fallen on sleep.' Tranquil he lay through his two months' illness, the wild beast he had once been now dovelike. Refusing all native charms, all incantations to debtahs, he stayed himself on Christ. Even Hindus cried, 'May our end be as Gokul's!'" 1

Certainly Paul's plea to "flee from idolatry" and to "walk in the light" is reiterated in a statement of Sir M. Monier Williams, in which he declares:

"Let it be made absolutely clear that Christianity cannot be watered down to suit the palates of either Hindu, Parsi, Confucianist, Buddhist or Mohammedan; and that whoever wishes to pass from the false religion to the true can never hope to do so by the rickety planks of compromise, or by help of faltering hands held out by half-hearted Christians." 2

To those for whom the non-Christian religion is yet a problem, the missionaries may present the reality of the problem and the necessary knowledge involved, and then appeal to the conscience of the convert and depend on the conviction by the Holy Spirit even as Paul himself did.

b. Secularism.

The relative place which Christ held in the convert's life in relation to the less important things

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1. Carey, op. cit., p. 237.
2. Brown, op. cit., p. 1061.

offered by this world was a deep concern of the Apostle Paul. He explained to the Corinthians that "the time is shortened;" that is, life on this earth is comparatively short. Therefore, such a brief life deserves to be spent with Christ as the Master, and the world should be utilized in accordance with that relationship. He pointed out it was foolish and gainless to allow the material values, which are secondary, to become master of one's life to the extent of delimiting the place of Christ. To be sure, Paul's principle is relevant in this age, when secular attractions and material values win control in a convert's life through political, educational, or social channels, because it is a principle which was set forth to solve the problem occasioned by the crowding out of Christianity in the life of the convert by worldly interests.

When a convert realizes the importance and necessity of using the advantages and opportunities of this world's goods in a way which does not interfere with his relationship to Christ, but rather as a means of strengthening it, then the subtle temptation of social patterns or material gains or intellectual theories will not lure him. One of the difficulties in the mission work today is that the spiritual emphasis is neglected and material achievements take first place, even in the missionary's program. At the Madras Conference it was stated that a common charge brought against the mission work in India was, "Your Church

is too like the world."¹ The need for revitalizing the spiritual life of the converts in order to remove such a charge is expressed in the report of the Conference in these words:

"To make the organized Christian fellowship a fellowship indeed, radiant with the beauty of Jesus Christ, is an ever-present Christian duty. To this end every endeavor to replenish the inner life of the Church must be encouraged." ²

Here is an illustration of some practical action which is being taken to meet this need. To offset the realism of the students in the universities and to counteract the prominence of secular activities in some of the mission groups, there is a serious endeavor being made to provide chapels and prayer rooms in the Christian colleges and schools and to impart more spiritual food through the Sunday services.

Just as the Pauline converts needed to learn the full import of knowing "Christ, who is our life" in order that they might stand firm, undeterred by this world's temptations, so converts on every mission field today need to have the same strong bulwark against the incoming tide of secularism.

D. Summary

The contribution which the practical and

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1. International Missionary Council, Madras Series, Vol. III, pp. 120-121.
2. Ibid., p. 121.

universally applicable principles, as set forth under the guidance of the Holy Spirit by St. Paul, are making in the present missionary period has been discussed in this chapter.

For the converts in the church organization it has been shown that the Pauline principles of presenting Christian truths in a way which produces Christian living and of giving responsibility to the converts so that they develop initiative and learn to participate in the church organization are being found effective in many instances by the modern missionaries. In the matter of teaching the converts in the church, there is a growing realization of the importance of utilizing the converts' background in order to present these truths intelligibly. More recently, the missionaries have been establishing native-training programs whereby a nucleus of natives are instructed for the purpose of returning to teach their own people.

Significant examples of the effectiveness of the retirement policy, which encourages self-support and self-government, can be found on mission fields now; but in such cases the care with which the missionaries advise the churches to select capable Christian leaders for their organization is deemed highly important. There is a tendency to try to establish unity among the individuals within the church through mechanical means of organization. This was not Paul's main

approach toward factions. However, some of the churches are using the principle he propounded, namely, that of emphasizing the absurdity of divisions within a body of believers who have a oneness in Christ and the negatory effect it has upon their Christian witness.

The influence of the laws for governing the conduct of Christians in the daily life of the community which St. Paul instituted are revealed in many ways in the work of modern missionaries.

In the first place, there are often occasions in the present period of missions when the convert must decide whether he should continue in his occupation or not because of its close affiliation with the heathen religions. Paul's principle of determining the right course of action by the effect it would have upon someone else and the proximity of the job to the actual worship rite are still applicable. When there is no reason for abandoning the job after applying the principle of expediency to the relationship of paganism to the occupation and the convert's performance of the job, there are times when the missionary has occasion to follow Paul's course in encouraging the convert to remain at his original place of work and to perform the task to the glory of God.

Secondly, there are converts who are learning to suffer derision and persecution for the sake of Christ instead of going to law or instead of refusing to witness for

their Lord. In some situations it is necessary to encourage self-sacrifice; in others it is essential to teach patriotism to the political government. Both actions correspond to the principles of Paul.

Concerning the social life of the convert, missionaries are finding occasion to use the principles Paul set forth relative to the problems of the home, marriage, morality, and class distinction. As they teach each Christian to display love, obedience, and loyalty in his home life, it is being generally recognized that the Christian home with its love and fidelity is a vital contribution of Christianity to domestic conditions. When the Christian understands the sanctity of the marriage bond and learns to base his marital actions upon his foremost relationship to Christ, the missionaries find that happier and more harmonious marriages ensue. In many instances the missionaries are also endeavoring to encourage marriage only between those who are both Christians; but in the case of premarital arrangements which have been made before the individual became a Christian, it is sometimes found necessary to advise the convert to enter into the marriage with the unbeliever and to try to lead him to become a Christian. Where immorality is flagrant and the missionaries teach the sanctity of the human body as well as the principles of expediency and self-respect, there is a marked improvement of moral standards.

The application of the principle that Christ transcends all social class distinctions is doing a great deal toward breaking the caste and clan bonds which have such devastating effects upon society in several lands.

Then finally, Paul's principles apply to the religious problems of the converts too. The danger of Christians clinging to some of the superstitions and practices of the non-Christian religion is counteracted by the missionaries who teach the converts that they are to depart from idolatry, including any form which may lead them back into the unchristian belief or cause another person to err. The missionaries who point up the incompatibility of a person's participating in demon-worship and at the same time confessing devotion to Christ, and then appeal to the conscience of the believers, are rewarded when they see those who have a sincere Christian faith renounce the aggregation of heathen customs. Secularism, another enemy of Modern Missions, is being met by an endeavor to strengthen the spiritual life of the Christian by replenishing his inner life at every available opportunity, especially by providing Christian instruction and fellowship in the educational institutions. A stress upon the spiritual life so that material values will take a secondary place was Paul's approach in this matter.

Even though there is some divergence of practice in handling the problems of the converts in the present

period of missions and the procedures Paul initiated are not used exclusively, there are many missionary leaders who indicate a need for a more complete utilization of the Pauline principles for the development of strong and fruitful Christians in foreign lands.

GENERAL SUMMARY AND CONCLUSION

CHAPTER IV

GENERAL SUMMARY AND CONCLUSION

The problem of this study has been to discover the contribution of Paul's principles of approach in the solution of the problems of converts in the modern missionary period. In the first part of this study the issues which confront the converts in Modern Missions have been discussed. The problems have been considered in two areas: first, that which is related to the convert as a church member, and secondly, that which concerns the convert as a resident in the community. The approach which the Apostle Paul used in meeting the problems of his converts is set forth in the second chapter. Then, in the succeeding discussion the contribution of the Pauline principles to the solution of the difficulties of the converts in contemporary missions has been discussed.

Among the problems in the local church in Modern Missions, it has been found that the presentation of adequate and intelligible doctrinal instruction is one of the basic difficulties. The type of relationship which the missionaries establish between themselves and the converts is another important issue, because it determines the attitude of the church members toward the missionaries. The policy of allowing and establishing an indigenous church

government, which also involves the source and administration of finances and the behavior of the church members toward each other within the corporate group are other significant matters which demand consideration within the ecclesiastical organization.

Then, in his community life the convert faces economic, civic, social, and religious adjustments. The former practices of the converts in each one of these categories are related to the converts' affiliations with non-Christian religions, and therefore necessitate Christian principles of action which will guide them in their daily conduct. Policies relative to their place of work, their obligation to and attitude toward the political government, and the desire to litigate when defrauded are needed. Family relationships, marriage, moral standards, and secularism also present perplexing situations which the convert must meet.

The letters which St. Paul wrote to the churches he had established reveal that he assured his converts of proper and adequate instruction in the Christian faith by presenting the new truths with apperception and by giving concrete examples so that the converts from heathen backgrounds could understand the new concepts. Paul's system of teaching a few of the more aggressive converts to teach the others was the means which he employed for providing adequate instruction for all the converts. In case of

special problems, Paul sent a fellow-worker to instruct them on the matter, or he sent a personal letter to the churches, giving them fuller information on the subject.

Paul's work with the converts was based on the principle that the converts were children of God, indwelt by the Holy Spirit, who would teach and establish them in the rudiments of the faith. As a result, he allowed them to assume the responsibilities in their mission church at the very beginning. However, Paul urged them to prove the elders and deacons worthy leaders before they were appointed. This apostolic missionary expected the local church to provide its own funds; but he insisted that it was also the duty of the church members to administer their own funds efficiently. Paul made stewardship a Christian grace which went hand-in-hand with a self-supporting church. This not only assured the organization of its source of funds, but served to develop the spiritual life of the group at the same time. Factions in the church were the object of a strong rebuke from Paul; but with the rebuke he appealed to the converts to realize that their relationship to Christ demanded agreement and unity in their midst.

St. Paul helped his converts to realize their place as Christian members of the community by urging them to continue on in the position which they had at the time of their conversion, and to manifest their Christian life

by their behavior in the community. This principle, which excluded physical separation from the world, was especially relevant in solving the economic problems of the converts. In this connection also, Paul could not tolerate laziness; he taught diligence by the example of his own busy hands.

Self-sacrifice and innocent suffering were the precepts Paul applied when the Christian was defrauded or falsely accused in the community. He inculcated loyalty to the government in the Christians in so far as the convert's allegiance to the political authority did not interfere with his profession of the Christian faith.

Christian homes were implanted by Paul by teaching that each member of the family was to practice obedience, love, and consideration for the others. When presented with questions on marriage, Paul established the inclusive principle that all marriage situations should be guided, in the first place, by the person's own relationship to Christ. He taught his converts that marriage was a sacred bond uniting one man and one woman, and carried with it fidelity and love on the part of both members of the union. In addition, he taught that Christians should only marry believers; but if a person was married to a non-Christian at the time of his conversion, he should remain with the unbelieving partner with the desire of helping the unbelieving person to become a Christian unless the latter initiated a move to separate.

Immorality was a heinous problem in apostolic days; and Paul met it by leading the converts to realize that the human body was a sanctuary of God, indwelt by the Holy Spirit. Therefore, all of the bodily functions should be mastered by Jesus Christ. Furthermore, Paul suggested that the convert govern his bodily behavior by a consideration for others and also by the effect the action would have upon the individual himself in so far as it concerned making him a slave to the act.

Paul proved to his converts that social class distinctions are merged in the higher relationship of Christian fellowship, and that Christianity transcends class differentiations. Paul entreated the Christians to forsake the darkness of heathendom and to walk in the light of Christ. When the converts were perplexed about customs which were closely related to pagan religions, Paul taught them to condition their knowledge about the unreality of the idols by love and concern for the non-Christian and thereby not to sanction anything which would encourage the unbeliever in his false belief. Above all, Paul led his converts away from the pitfalls of secularism by giving them a true sense of values, that is, that all material things were to be considered secondary to the individual's relationship to God.

The following conclusions are a synthesis of the contribution which the principles which St. Paul employed

in his missionary ministry make to the solution of the problems of converts in Modern Christian Missions:

A. Contributions to the problems of the converts as members of the church organization.

1. Intelligent instruction of the Christian faith is most effectively presented when it is taught with apperception and concreteness and identified with the doctrinal tenets of Christian living.

2. Native-training programs whereby a nucleus of natives are instructed for the purpose of returning to teach their own people reach more natives with a more thorough instruction.

3. Self-supporting and self-governing churches are the ultimate goal of missions and can be established by the missionaries' allocating responsibilities upon the natives at an early date after their conversion and teaching them to select capable Christian leaders.

4. The appeal to the converts' relationship to Christ for the purpose of gaining unity among the converts is more effective than organizational and mechanical attempts to effect cooperation and harmony within the church.

B. Contributions to the problems of the converts as members of the community.

1. It is advisable for the convert to remain at his original place of work unless it is hindering another person from becoming a Christian or has a direct connection with a religious rite, in which cases the job should be

abandoned.

2. It is better to suffer wrongly and sacrificially than to go to law.

3. Christians are to be loyal subjects to the political government unless their loyalty to Christ is inhibited thereby.

4. Love and fidelity to Christ and to one another are the bases of a Christian home.

5. The marriage bond of monogamous marriage is sacred and should be performed with a Christian rite.

6. All human relationships should be considered subordinate to Christ.

7. Marriage with an unbeliever is not desirable, but in case one of the partners in the marriage becomes a Christian, the convert should remain with the unbeliever and try to lead him to accept the Christian faith.

8. Moral conduct is to be guided by a realization of the sanctity of the human body and the rules of expediency and self-respect.

9. Christ transcends all social class distinctions and removes all the ties of caste and clan.

10. Idolatry is to be renounced; any belief or practice which may lead back into the non-Christian worship or cause another person to err should be relinquished.

11. Replenishment of the spiritual life of the convert defeats secularism.

Although many different practices and procedures are utilized in the present missionary era and these conclusions are not used exclusively, many missionary leaders admit that there is a need for a closer patterning of missionary methods after the Pauline approach.

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