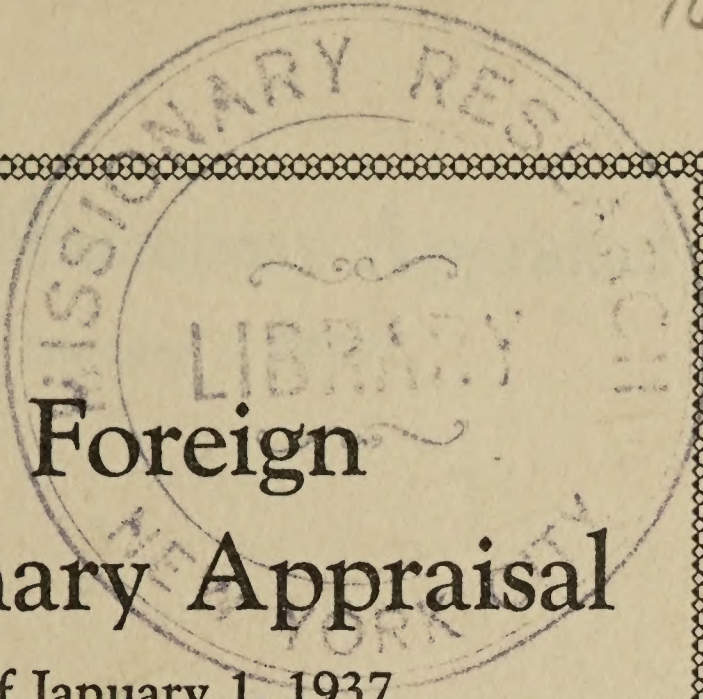


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A Foreign Missionary Appraisal

As of January 1, 1937

By

ROBERT E. SPEER

*Secretary of The Board of Foreign Missions
of the Presbyterian Church, U. S. A.*

THE BOARD OF FOREIGN MISSIONS OF THE
PRESBYTERIAN CHURCH, U. S. A.

156 Fifth Avenue, New York, N. Y.

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January, 1937

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AMONG the glorious aphorisms with which the Ignatian Epistles abound, there are many as relevant to our day as they were to the days of Ignatius:

“Find time to pray without ceasing.”

“Every wound is not healed with the same remedy.”

“The times demand thee, as pilots the haven.”

“The crown is immortality.”

“Stand like a beaten anvil.”

“It is part of a good athlete to be bruised and to prevail.”

“Consider the times: look to Him who is above time.”

“Slight not the workers.”

“Let your stewardship define your work.”

“A Christian is not his own master, but waits upon God.”

“Consider the times” is essential counsel to the foreign missionary enterprise as it enters this new year. Such consideration involves two things. The first is our duty to see things as they are in truth, with objective and dispassionate accuracy. No one is free from preconceptions and mental bias in his approach to any subject and neither friends nor enemies, believers in, nor critics of foreign missions come to the consideration of the present issues with empty minds. Those who have most at stake, however, are the men and women who are putting their lives into the work. We can least afford to be self-deceived. Of all people we are the ones who are most concerned to know the truth and to see things in and about the missionary enterprise in themselves, as they really are.

But it is not enough in considering the times to look at things as they are in themselves. We can see the present situation veraciously only as we see it in its relations and perspective. No time is isolated from its antecedents and its consequents. In one sense, to be sure, every time is separate and unique and supreme to those who live in it and in it alone. It is their one opportunity to fulfil their task. It is indeed the past which they are completing and the future which they are preparing, but they were not here in the past, and will not be here in the future, as they are here now. Today is for them the accepted time. In this view, the old Student Volunteer Movement watchword, "The evangelization of the World in this Generation," is both reasonable and necessary. There is no other way that the world can ever be evangelized. The world for us is the world of our generation. The only agency that can evangelize it is the Church of that generation.

"I stand at the end of the past; where the future begins
I stand;

Emperors lie in the dust; men may live to command;

Over my head the stars, distant and pale and cold;
Under my feet, the world, wrinkled and scarred and old;
Back of me all that was, all the limitless past,
The future awaiting beyond, silent, untenanted, vast;
I at the center of all that has been or that is to be—
The task still unfinished and now God and man are de-
pending on me!"

But though each time stands alone and needs to be considered by itself and in itself, it needs to remember that what it is to itself, other times have been to themselves and that each time must consider its own significance, not to itself alone, but to and in the long movement of all the generations. How can we know until the end which were the most crucial and critical of all the times?

We are both right and wrong in claiming the uniqueness and crisis-significance of our own time; right because it is our time and our one opportunity, wrong because our strength and wisdom for our own time require a calm and discerning appraisal of other times. It is easy to fall into a panic and regard our own day of disorder and confusion as the supreme and critical day. It is good to think this to the extent that we are made earnest and resolute by the thought, but bad to the extent that we grow feverish and fearful and forfeit our sense of proportion and perspective and lose our calmness of judgment and our confidence as to the future.

We listen to "the challenge of the present crisis." We are told that "We are living, we are dwelling in a grand and awful time," that "Once to every man and nation comes the moment to decide." But we forget that all these declarations are quotations from another age. They are no more real and true to us than they were to the men of three generations ago. Is our time really any more significant to us and to history than the fall of the Roman Empire was to the fifth century and to all the centuries? Will some future Chesterton say as much of our age as G. K. said of that one?

For the end of the world was long ago
When the ends of the world waxed free,
When Rome was lost in a waste of slaves
And the sun was drowned in the sea.

When Caesar's sun fell out of the sky,
And whoso hearkened right
Could only hear the plunging
Of the nations in the night.

And are we sure that even the upheaving ideas and discoveries of today are of any more significance to us and to history than the great germinal,

creative concepts and enlargements of the fifteenth century, when the Reformation shattered the bars of human liberty and new worlds, visible and invisible, opened to mankind? Or if we think that this age is charged with unprecedented external threats to the Christian faith, are we not forgetting the glacial movement of deism in the eighteenth century and the suicidal forces which again and again, in the past and perhaps also today, are more dangerous to Christianity than any force from without? Of the religion of the clergy in England in the eighteenth century Bishop Ryle wrote:

The vast majority of them were sunk in worldliness, and neither knew nor cared anything about their profession. They neither did good themselves nor liked any one else to do it for them. They hunted, they farmed; they swore, they drank, they gambled. When they assembled it was generally to toast "Church and King," and to build one another up in earthly-mindedness, prejudice, ignorance, and formality. When they retired to their own homes, it was to do as little and preach as seldom as possible. And when they did preach, their sermons were so unspeakably bad, that it is comforting to reflect that they were generally preached to empty benches.

And J. R. Green wrote of that time:

In the higher circles "everyone laughs," said Montesquieu on his visit to England, "if one talks of religion." Of the prominent statesmen of the time the greater part were unbelievers in any form of Christianity, and distinguished for the grossness and immorality of their lives. Drunkenness and foul talk were thought no discredit to Walpole. . . . Purity and fidelity to the marriage vows were sneered out of fashion. . . . At the other end of the social scale lay the masses of the poor. They were ignorant and brutal to a degree which it is hard to conceive, for the vast increase of population which followed on the growth of towns, and the development of manufactures had been met by no effort for their religious and educational improvement. Not a parish had been created. Hardly a single new church had been built. Schools there were none, save the grammar schools of Edward and Elizabeth. The rural

peasantry, who were fast being reduced to pauperism by the abuse of the poor-laws, were left without moral or religious training of any sort. "We saw but one Bible in the parish of Cheddar," said Hannah More at a far later time, "and that was used to prop a flower pot." Within the towns they were worse. There was no effective police; and in great outbreaks the mob of London or Birmingham burnt houses, flung open prisons, and sacked and pillaged at their will. . . . The introduction of gin gave a new impetus to drunkenness. In the streets of London gin-shops invited every passer-by to get drunk for a penny, or dead drunk for twopence.

In no field more than in the enterprise of foreign missions do we need to see things in true proportion and relationship. Here, as elsewhere, men are filled with panicky fear or with the thought, whether reluctant or welcome, that the foreign mission movement, as we have known it, is drawing to an end. Assuredly in foreign missions we need to "consider the times." And it is proposed here in the opening number of the *REVIEW* in 1937—

(1) To suggest an historical review of the "crises" which the foreign missions movement has already survived in the matter of its apologetics, its motives and methods;

(2) To suggest a diagnosis of features of the present situation and its difficulties and problems;

(3) To suggest an outline of missionary policy for the immediate future.

I. Crises Survived in the Past

The idea that the foreign missions movement has in the past enjoyed the full support of the Christian Church but that today this interest and support accorded by the Church in general has begun to wane, is a fallacious idea. Foreign missions have never been the concern of any large part of the Church. At the beginning, in spite of

the fresh enthusiasm of the first Christians and the memory of the last commands of Christ, the foreign missions proposal met with determined opposition. It enlisted but a small minority support and there might have been no real foreign missions movement at all if it had not been for St. Paul pulling the Church out of Jerusalem and the destruction of the city expelling it.

Medieval missions, from the early centuries until the Reformation, were not the enterprise of the entire Church pressing out in a great and united effort to evangelize the world. They were the work of heroic individuals, some supported by ecclesiastical or political influence, and some single-handed — men like Patrick, Columba, Augustine, Boniface, Alexis, Ansgar, Cyril, Methodius and Raymund Lull. The Church as a whole had no missionary program and provided no support for the devoted souls that went out to the non-Christian peoples.

The Reformation was an upheaval within the Church and not an out-going missionary propulsion. Neither under Luther nor under Calvin and Knox was any attempt made to launch foreign missions either in Asia or in Africa. The Huguenot colony in Brazil in 1554-1558 was not a foreign mission nor were the colonial settlements in North America, and when the latter turned to foreign mission work, as in John Eliot in 1646, and David Brainerd in 1743, and David Zeisberger in 1739, it was only to reveal the more clearly that foreign missions were the concern only of devoted individuals or small minority groups and not of the Church as a whole. And of the Roman Catholic Counter-Reformation the foreign missions were the work of the Jesuit minority.

When our modern foreign missions movement began it was, as foreign missions have always been before William Carey and since, the interest of the "Remnant," not of the body. The German Pietists who founded the Danish-Halle Mission in 1705, and the Moravians whose foreign mission work began in 1732, were small minority groups, illustrative, as foreign missions have always been, of St. Paul's principle in 1 Corinthians 1:26-28:

For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are.

William Carey and his supporters very distinctly fall under Paul's characterization. Their movement was no enthusiastic general movement of the Christian Church. The respectable and authoritative elements looked askance at this small company of "twelve obscure Northamptonshire ministers attempting the propagation of the gospel among the heathen." The London Missionary Society began with three ministers — Bogue, Stephen and Hey. The Church Missionary Society sprang from a small evangelical group of sixteen in the Church of England and could get none but German Lutheran missionaries for the first sixteen years of its history. Not one bishop gave the group "the slightest recognition beyond what he was officially obliged to give." In Scotland the very basic conceptions of foreign missions were at first rejected by the Moderatist majority. George Hamilton's well-known, and still familiar argument in the General Assembly of 1796, was:

To spread abroad the knowledge of the Gospel among barbarous and heathen nations, seems to me highly preposterous, in as far as it anticipates, nay, as it even reverses, the order of nature. Men must be polished and refined in their manners before they can be properly enlightened in religious truths. Philosophy and learning must, in the nature of things, take precedence. Indeed, it should seem hardly less absurd to make revelation precede civilization in the order of time, than to pretend to unfold to a child the "Principia" of Newton, ere he is made at all acquainted with the letters of the alphabet. These ideas seem to me alike founded in error; and, therefore, I must consider them both equally romantic and visionary.

In America also foreign missions did not spring from or rest upon an awakened and devoted Church which ardently supported the cause. Samuel J. Mills and his four companions at Williams College drew up the constitution of their Society of Brethren pledged to go as missionaries, in cipher, "public opinion then being opposed to us." A small voluntary group undertook to send them and became the American Board. As similar movements later developed in the various denominations it was always under the earnest advocacy of individuals or small groups who invariably met with lethargy or opposition. Never in the history of foreign missions has there been a time when the work rested on the conscience, commanded the conviction, and enlisted the support of the whole body of any one of our denominations. It has been the burden of the "Remnant" in every case, often having a general official approval, but often meeting direct or indirect opposition, and always for real support by gifts and prayer and life, dependent upon a minority, often a small minority. Let any one read the biographies of men like Jeremiah Evarts, Elisha P. Swift, William Taylor and Matthew Tyson Yates, and he will cease from contrasting the situation today with an inspired "golden age" when there was no lukewarmness

or hostility and when everybody believed in foreign missions and gave liberally for their support.

Again and again in the last hundred years foreign missions have had to meet almost identical issues with those which we confront today. Since 1819 the secretaries of the Foreign Mission Societies with headquarters in London have held meetings regularly for counsel and fellowship. At the centennial of these meetings in 1919 it appeared that there had been some 680 meetings held and in a review of their history Dr. J. H. Ritson, then one of the secretaries of the British and Foreign Bible Society, called attention to the problems discussed in the early years and their resemblance to the problems of today. He is speaking of "Difficulties and Criticisms":

Missionary Societies have never been free from perplexities of finance, and these have not been their only difficulties. The year 1823 was marked by terrible mortality at Sierre Leone, the C. M. S. and W. M. M. S. suffering heavily. The two best German missionaries of the C. M. S.—Johnson and During—were lost at sea. Twelve men and women went out, of whom six died within the year, and four more in the following six months. The C. M. S. report in May 1824 began, "The Committee have to display a chequered scene." No wonder the secretaries of 1823 enquired, "What indications have been observed of the particular working of the great enemy against the cause of missions, and how can such influence be best guarded against and counteracted?"

At this period the whole outlook of missions changed from enthusiastic expectation of world-wide success to a humble hope that a few elect might be saved. A good deal of hostile criticism was leveled against the Societies. In 1825 the Association was enquiring, "In what light are we to regard the opposition now so generally excited against the diffusion of divine truth, and in what mode should it be met?" and then in 1826 they tried to profit from the opposition—"What practical lessons may be learned from the recent animadversions on benevolent institutions?" Again a little later they discussed, "What are the causes of that distrust which has been excited re-

specting the management of religious societies, and what is the best mode of removing it?" There is a tone of resignation in the title of a paper read in 1849, "The trials of missions—the reason of these afflictive dispensations and the beneficial results of them." But they were not allowed to work in peace, for within three years it was said, "A notion prevails to some extent that the missionary enterprise is a comparative failure. Is there any truth in it, and what are the best methods of dealing with it?" The minutes of this meeting record the conviction that "missions had been successful beyond expectation, and probably far surpassing the hopes of the fathers and founders of them."

The storm broke out again in 1858 after the Indian Mutiny—the friends of missions urging a bolder Christian policy on the Government, and the critics declaring that the Mutiny was caused by proselytism. In the same year the Secretaries were also driven to examine "Some of the principal objections made against the management of Religious Societies such as—the cost of deputation work, publications and periodicals, etc." Criticism from without has never ceased, but for half a century the Association has not spent much time in discussing it. Of course it has not always come from without. There have always been critical and argumentative and candid friends in the inner circles. In 1825 Edward Irving's famous L. M. S. sermon declared that the current methods were all wrong, and a few years after there was a topic of discussion which sounds peculiarly modern—"What line of conduct should be adopted by Missionary Societies in order to obviate the dangers, which may be apprehended from the agitation among their friends or agents, of those controversies which have recently been moved in the Christian Church?"

The Indian Mutiny brought with it an avalanche of criticism of foreign missions. It was declared that it was the fear and dislike of the Christian propaganda of the missionaries that had brought on the Mutiny. Lord Ellenborough, "the vain and bombastic Governor-General who had preceded Lord Hardinge, and who was now the leading advocate in Parliament of an anti-Christian policy in India, on hearing of the Mutiny at once jumped to a conclusion as to the cause of it, and pro-

pounded it in the House of Lords. Lord Canning (the Governor-General) had subscribed to missions!" And Ellenborough's hostile voice was only one of many.

At the middle of the century and later the low tension of spiritual life, the weakened Christian conviction, the indifference of students—and many other causes no doubt—brought missions to a low ebb in Great Britain. For a decade the C. M. S. could get an average of only two university men a year for foreign missionary service.

Paralleling the Sepoy Mutiny in India, came the Tai-ping Rebellion in China. This Rebellion and its havoc, ignoring its implacable warfare on opium and idolatry, were charged to missions. It was held that Hung-su-tsuen, its founder and leader, had derived his ideas from Christianity and that the wildness of the movement was an illustration of what might happen anywhere if Christian missions were free to let loose their revolutionary influences among unrestrained and ignorant races. "It is no chimera," wrote Alexander Michie, "that the Chinese dread in Christianity, but a proved national peril, their vague intuitions of which ripened suddenly into a terrible experience. . . . Much of the same evangelizing proceedings, so far at least as the Chinese Government can be expected to distinguish, which incited the Tai-ping rebels, are being carried on without intermission over a vastly wider field; and the missionaries today know perhaps as little of the ferments which they may have set up in thousands of minds, as they did of the incubation of Tai-pingdom."

The unfavorable effect of the criticism of missions, based on the Indian Mutiny and the Tai-ping Rebellion, was aggravated in the United States by the difficulties due to the Civil War.

The war absorbed attention and resources. It divided some of the largest denominations, diminishing their contributing constituencies and paralyzing, by the blockade of the South, any foreign missionary effort of the separated churches of the Southern States. Foreign exchange was disadvantageous. The American dollar was worth only forty cents in China and one rupee in India. With mutinies and rebellions, the Civil War in America, the Crimean War in Russia, an old order and world-view dissolving and a new order with a new idea of man's place in nature coming in, that generation spoke of itself in the same terms in which our generation speaks. One Board said in its report:

Here is need of prayer; here is room for Christian liberality. Both are called for by the Word, the Providence, and the Spirit of God. The Committee cannot doubt that in both, the members of our Christian body, generally, might make large advances on their past efforts. To refer particularly to the pecuniary means required for increased labors, the Committee does not doubt that the churches which now support these missions could really double their gifts, in a great number of instances; and the churches which have made no offering in aid of this cause, might surely do something for its support. Let this report with its many and varied statements of what God is doing by his servants, be regarded as an earnest call to the consideration of Christian duty. This will also lead to greater hopefulness in the missionary work of our beloved church.

The Committee are closing this Report in the midst of times that are filling the minds of men with apprehension. Kingdoms are shaking. Our own country was never in such awful calamity. But the Church need not fear, her members being found in their lot, at the post of duty. The kingdom that shall never be moved is rising. He that has all power in heaven and in earth is now on its throne. His Almighty Spirit is now in the world, as the great agent of converting the souls of men.

And those who believed that they could interpret prophecy and read the signs of the times, pre-

dicted our Lord's immediate coming, as some do today, while others talked of chaos and social revolution in the language so familiar to us and, what is more, effected revolutions as truly as Lenin and Mussolini and Hitler have done since.

Again and again, through the century since Carey died in 1834, waves of criticism have broken forth on foreign missions, which anticipated essentially all the criticisms which we meet today. Some of these criticisms sprang from ignorance but many came from full and intelligent knowledge, such as Alexander Michie's books on "China and Christianity" and "Missionaries in China," and R. N. Cust's "The Gospel Message," "Notes on Missionary Subjects," "Essays on Religious Conceptions," and "Missionary Methods." Michie was editor of the *Tientsin Times* and knew what he was talking about. Cust had been one of the Punjab school of British civil servants in India and had retired in England, where he became a member of the C. M. S. Committee and a constructive but relentlessly unsparing critic of missionary policies at home and abroad. These men were only representative of hundreds. The missionary enterprise is today under far less criticism—less in volume and less in harmfulness—than it has met again and again in the past. What we have heard in recent years is only very old and very tawdry stuff, such as that of Will Rogers who, in the *New York Times* of March 23, 1932, said: "Has your town or city investigated this great scheme called 'block-aid' that they have in New York City? Each person with a job that lives in that block is asked to contribute a dime, quarter or not more than a dollar a week. Your block is so organized that each block helps itself. It's practical and it works.

"Every city, town and even country townships

should organize and use it. You know absolutely where your money is going, it's helping your next door neighbor. That's one trouble with our charities, we are always saving somebody away off, when the fellow next to us ain't eating. Same thing wrong with the missionaries. They will save anybody if he is far enough away and don't speak our language."

Or as A. O. P., in the *New York Sun* of October 1, 1931, wrote:

A REMINDER THAT CHARITY BEGINS—
AND IS NEEDED—AT HOME

TO THE EDITOR OF *The Sun*. SIR:

I am presenting no solution of the unemployment problem. I merely am trying to raise a cry to give to those who are the unfortunate victims of unemployment the thousands of dollars which are expended annually in one of the most foolish and needless institutions in this wise, up-to-date country—foreign missions.

While millions of Christians in our own country are in dire distress through no fault of their own, we (some of us at least) are sending straight out of our country thousands of dollars to heathen who don't give a ———. Oh, the bitter, bitter irony of it! Of course if we ever did abolish foreign missions and give the money we waste on missionaries to those who desperately need it, the poor dear missionaries would be unemployed. And that is as it should be.

Oh, you self-satisfied church members who so ardently support the foreign missions, turn your simple eyes from the naked Indians who revel in their heathenism, and cast those eyes upon the wretched hungry folk in the slums of your prosperous country's cities! Does Christ, when such conditions as today exist, appreciate the dollars you deliberately send away in His name, from the emaciated hands of your own fellow countrymen? No, a thousand times no!

Many of those so-called followers of God—ministers—also have it in their power, by taking their children out of some of the most expensive private schools in the East and sending them to public schools, to aid, with the several hundred dollars "saved" thereby, their needy brethren.

Scarsdale, September 30, 1931.

A. O. P.

Only one other period may be spoken of—the Boxer Uprising in China and its aftermath in the Church at home. As in the case of the Indian Mutiny the guilt of government and trade was shifted to foreign missionaries, and missions were blamed for the consequence of political and economic invasion and of the imperialism of opium and oil. Mr. Sidney Brooks was a good representative of the attitude of missionary antagonism at the time. In his opinion missionaries were not well educated, were untactful, careless of local prejudice, speaking a “bastard Chinese,” guilty of “blundering provocation,” ignorant of the philosophy they were “intent on overthrowing, the language which must be their chief weapon”; they were bigoted and sectarian, “enthusiastic girls who scamper up and down the country. Of the needless causes of irritation the missionary is easily the most prominent.” Brooks began his article by discrediting the plea which the missionaries might make, that the political pressure of the West and the seizure of territory and “the endless demands for concessions are the real occasions of this semi-national uprising.”

A new type of anti-missionary propaganda appeared in attacks by Westerners hiding behind Chinese *nom-de-plumes* — such as Lowes Dickinson’s “Letters of a Chinese Official,” and Simpson’s “A Chinese Appeal concerning Christian Missions” which was a barefaced and deliberate fraud, appearing under the name of Lin Shao Yang. The newspapers were full of such antagonism, some blasé and some bitter. Sometimes the papers would admit replies and sometimes they would not. Even an American Secretary of State, Mr. John Sherman, shared in the derision. It was well that the Ecumenical Conference in New York in 1900 came when it did, with its unimpeachable

witnesses from all over the world and with the approving presence of President McKinley and Ex-President Benjamin Harrison, Governor Theodore Roosevelt of New York, Governor Beaver of Pennsylvania, Lieut.-Governor Bates of Massachusetts, Governor Northen of Georgia, and some of the most trusted leaders of the Christian Church throughout the world.

But how like our own condition that generation's was may be seen from the careful analysis of the missionary situation then by Dr. J. P. Jones, one of the wisest and ablest missionaries in India, who wrote from America in 1903 to *The Harvest Field* in India. He had traveled on furlough 20,000 miles in twenty-one states and had addressed 200 gatherings. The facts which "frequently obtruded themselves upon him and which he could not ignore," were:

(1) The appalling fact that so few of the members of the churches have any knowledge whatever of, or slightest interest in, foreign missions.

(2) That the old doctrines of the past, upon which the missionary movement of a century ago was constructed, have been entirely swept away or have lost their emphasis. There is no gainsaying the fact that the missionary movement of a hundred years ago no longer obtains and is being supplanted by another, or at least is yielding to it preeminence in its influence upon the Christian mind.

(3) Americans have become great travelers; as such their examination of missionary activity is superficial or wanting altogether; and on returning home they hide their bold ignorance of what might have been seen and studied intelligently by cool assumption or bold assurance that the missions either do not exist or are practically doing nothing. The blasting influence of these traveled people upon the missionary cause at home is much greater than many of us think.

(4) Many who were indifferent to the missionary cause a decade ago are now its pronounced enemies. They are found in churches.

(5) Anti-missionary spirit has been caused by the seeming ingratitude of alien peoples responsible for mas-

sacres of missionaries sent to do them good; and moreover the growing prevalence of belief in the doctrine of evolution carries in the mind of many an argument against missions to non-Christian peoples. These say, "Why do you not let peoples with ethnic religions gradually evolve their own religious destiny rather than thrust upon them a foreign faith and introduce a revolution of religious life and conceptions among them?"

(6) A great deal of the commercialism of the age has entered into the Church of America, and this spirit is impatient with the remote and not very articulate appeals of the missionary in foreign lands. . . . The apathy and indifference can in part be traced to the indifferent—and sometimes worse—advocacy by missionaries of their cause among the churches.

On the other hand Dr. Jones was encouraged (1) by the better attitude of the ministry which he attributed to the better attitude of the theological seminaries, (2) by the increase of mission study and (3) he found a deepening purpose among the chosen few to exalt the missionary enterprise to a place of supreme importance in church economy, "but unfortunately not many of these men and women of faith are possessed of large pecuniary means."

If this diagnosis were not dated thirty-four years ago it might be regarded as contemporaneous. There has no conflict or temptation or crisis befallen the foreign missions movement to-day essentially or fundamentally different from what it has had to meet, generation by generation, since foreign missions began with St. Paul when he concluded that it was the duty of Christianity to turn to the Gentiles. Even depressions and curtailments and presidential elections are not new:

I have read with much interest the pamphlet you sent, which gives such encouraging reports from the field and reveals such alluring opportunities to press forward in the extension of the work. It must be hard, indeed, not to respond to these splendid opportunities, and instead of

advancing, to have to order retrenchments, but that policy seems to be the order of the day in all business enterprises in these days, and I see no other course open to you. We have found it hard here to get people to give what they gave last year towards maintaining the fixed charges, to say nothing of new work. I think therefore it would be wise for you to defer any extension of the work until after election, when we confidently expect to see financial conditions greatly improve.

This letter is dated July 28, 1908!

II. Factors in the Problem Today

But in each generation the basic issues have to be grasped afresh, the conditioning environment shifts its emphases and proportions, and new elements of difficulty replace the old. What are the main factors which constitute the problem today?

1. The general low spiritual tension due to many things—the great diversity, diffusion and superficiality of human interests, the heightened speed which dissolves continuity and promotes vacillation and change of concern, the excitement of new toys and tools, the mania for amusement, the spectator attitude to life, the diminished regard for fixed conviction and principle, the engrossment of men's minds in economic and political issues regarded as the really significant things—and much else.

2. An inadequate conception of the nature of Christianity, its finality and absoluteness, its true character as a revelation and not a religion. John MacMurray quotes a remark of Collingwood in "Speculum Mentis" to the effect that when Christianity becomes a religion, it ceases to be Christianity. Even among Christians, and of course outside the Church, there is wide rejection of the Christian view of the uniqueness, the sole adequacy, the universal necessity of the Gospel of the New Testament. There is avowed or uncon-

scious rejection of the position stated in the Message of the International Missionary Conference in Jerusalem in 1928:

The Gospel is the answer to the world's greatest need. It is not our discovery or achievement; it rests on what we recognize as an act of God. It is first and foremost "Good News." It announces glorious truth. Its very nature forbids us to say that it may be the right belief for some but not for others. Either it is true for all, or it is not true at all.

We believe that men are made for Christ and cannot really live apart from Him. Our fathers were impressed with the horror that men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ.

Herein lies the Christian motive; it is simple. We cannot live without Christ and we cannot bear to think of men living without Him. We cannot be content to live in a world that is unChristlike. We cannot be idle while the yearning of His heart for His brethren is unsatisfied.

Since Christ is the motive, the end of Christian missions fits in with that motive. Its end is nothing less than the production of Christlike character in individuals and societies and nations through faith in and fellowship with Christ the living Saviour, and through corporate sharing of life in a divine society.

Christ is our motive and Christ is our end. We must give nothing less, and we can give nothing more.

These truths are not adequately grasped. And, alas, some foreign mission boards seem to have adopted the view that their work is henceforth to dwindle.

3. Therefore, and in consequence, the prevalent idea of religious equalitarianism—that religion is a relative thing with no criterion or valid claim of absolutism anywhere, that if people have any religion it is best to let them alone in it and not disturb them, that "religion" in its general sense is enough without allowing any specific religion a place of exclusive preeminence, that there is a common stratum under all religions that is the

sufficient and essential thing, and that propaganda and proselytism are inappropriate. Mr. Gandhi's untenable view, which would in reality disallow all religions except man's original and primitive faith, is too common. He said to a group of representatives of the British missionary societies at the time of the Round Table Conference:

The idea of converting people to one's faith by speech and writings, by appeal to reason and conviction, and by suggesting that the faith of his forefathers is a bad faith, in my opinion, limits the possibilities of serving humanity. I believe that the great religions of the world are all more or less true and that they have descended to us from God. . . . While I criticize part of the missionary work, I willingly admit that missionaries have done indirect good to India. There is no doubt about this. But for my having come under Christian influence, some of my social work would not have been done. My fierce hatred of child marriage and "untouchability" is due to Christian influence. I have come into contact with many splendid specimens of Christian missionaries. . . . Though my conviction is strong enough in me to die for that conviction, that force does not carry me to the goal of believing that the same thing should be believed by my fellowmen. . . . Religion is a personal matter, and I am not going to ask another man to become a Hindu or Parsee.

It does not matter, according to this view, whether men become Christians or not, and therefore it is superfluous if not impertinent to maintain an enterprise which seeks to evangelize and convert them.

4. There is the idea of a self-contained America, living its own life aloof from the rest of the world. No one can really defend such a view, but it is set forth by men who ignore its absurdity and impossibility but who mean by it that we are to get what we can from the outside world but have no duty to it. Let us suck up all the gain we can from the nations, but we owe them nothing and our business is to let them alone! Let us go on

our way and leave them to go theirs. We have fallen on an age of an ingrown national soul. Here indeed we have a new political mind, shriveled, selfish, afraid. What a contrast this is to the outspoken words of President Grant in his second inaugural: "As commerce, education and the rapid transit of thought and matter by telegraph and steam have changed everything, I rather think that the Great Maker is preparing the world to become one nation, speaking one language—a consummation which will render armies and navies no longer necessary. I will encourage and support any recommendations of Congress tending towards such ends." Well, General Grant would get none from the last Congress or the next.

5. The influence of the current political philosophy of the State, as the organ of the social, educational, economic and cultural life of the nation, is revealed in its taking over the philanthropic and cultural activity and responsibility hitherto borne by society functioning nonpolitically. Already this philosophy has done far more than is realized in breaking down the sense of responsibility in individuals and in disintegrating some of the most precious functionings of a living society. "Why," men ask, "should we try any longer to do what the State is now doing or proposing to do." The State does not propose to carry on Christian missions, but its philosophy undercuts the human attitudes on which foreign missions must depend.

6. And furthermore, this expansion of the functions of the State requires resources which must be provided by increased taxation on the very people who had cared for these ministries. Even if they would continue them they cannot, because income and inheritance taxes take away the capacity to do so. The late Jesse Strauss, American

Ambassador to France, cancelled legacies of nearly a million dollars which his former will bequeathed to educational and philanthropic causes, and for these two reasons: the expansion of government functions, and the diminution of individual resources due to taxation required for the activities of the State.

7. Just as the conception of the deep spiritual need of man for Christ has grown dim with many, so also there has been a discontinuance of the representation of the moral and social need of the pagan world. The words "pagan" and "heathen" have fallen into disuse. Dr. Ambedkar, of India, denounces the present generation of missionaries for sparing so tenderly the abuses of Hinduism, and contrasts their timidity and overcharitableness with the downright declarations of their predecessors of the horrors of idolatry and caste. It is not necessary to correct this present-day tendency by harsh denunciations of "heathenism." The true view is to comprehend all men in all lands under one common condemnation and need. "All have sinned and come short of the glory of God." It is because so many people in the churches themselves feel no deep need of Christ as the only Saviour that they feel no constraint to send missionaries to save others.

8. Our missionary freedom is increasingly abridged by the nationalistic and secular movements which are limiting religious liberty. We are losing, in many lands, the freedom of worship and conscience and of religious expression which the last two generations won, and are returning to the darker days of a century ago. In some lands, as in Mexico, the limitation is chiefly on foreigners, but in other lands, as in Russia and Germany, it is on the nationals as well. In some lands the limitation is only partial and is indeed

not religious. In some countries, as in some of our own states, no foreigner can practice medicine. In some he can carry on schools only under special regulations. In a very few, as for example, Russia and Turkey, all Christian propaganda is disallowed. Passport and visé regulations are increasingly hampering. A missionary has just been forbidden admission to Japan because he was declared to be an extreme pacifist. Martyrdom is not the option of missionaries any more. No visé thitherward can now be secured and without a visé the martyr is not allowed to sail from home.

9. The missionary motive has thinned out in many quarters. Humanitarian concepts, appeals for world peace and international and interracial, and even interreligious, good will have been substituted for the evangelical ideas. Instead of the constraining love of Christ, which included the love of human brotherhood, human brotherhood is urged as sufficient without the hampering and separating addition of the love of Christ; or if the love of Christ is kept, it is only as an ethical symbol. Christ is no longer the Christ of the New Testament, crucified for our sins and raised again for our justification. The old idea was to Christianize international and all other human relations. The present idea is to internationalize and humanistically secularize our Christian concepts. Collective and social ideas supplant the personal and redemptive, not more so than in the past, but just as really, and just as resistantly to New Testament foreign missions as in the past.

10. The home church has been confused and misled by the just emphasis that is laid in foreign missions on the native or national or indigenous church, as aimed at and, in such glorious measure, already partly achieved. "Why not let these

churches now do the work?" it is asked, not realizing that they are still so unequal to the task that has to be done that they themselves are the strongest and clearest voice calling for the expansion of the missionary enterprise. On the other hand there are lands where excessive nationalism in the Church joins with these home critics in their question. But these very churches are quick to urge that it is not a cessation of foreign missions which they want but the acceptance of a principle, which in reality is neither wise nor right, namely, the dissociation of authority and responsibility. The very idea is proof that the work of foreign missions has not yet been perfectly done.

11. There is also the situation in the home churches. Many of these churches are suffering from a regimentation of benevolences which substitutes mathematical ratios for vital education and living motives, which subordinates causes in common treasury pools, which increases overhead charges, which removes the donor to a fatal distance from the cause which he is asked to support, and which weakens and threatens to destroy the power and persuasion of the appeal of the living work. In many denominations there are conflicting parties which sacrifice the missionary work of the church on the battlefield of their doctrinal contentions. In all the churches foreign missions are, as they have always been, the burden of the minority and are too often sacrificed by the power of the majority to the interest of causes near at hand—the very right of the minority to direct their gifts to foreign missions being sometimes frustrated or abridged.

12. The situation in the missions—is it worse than in the past? Are the missionaries really “weary” or disheartened? They might well be if their reliance were upon the home church. In

some denominations missions have suffered reduction of from 30 to 60 per cent in their staffs. Are missionaries today less effective than in the past? The answer to these questions is NO! The average of foreign missionary character and capacity and devotion has not fallen. The relation of missions and boards is better than in the past. Most missions are functioning more effectively. Their policies are clearer and more continuously pursued. Right principles are more surely discerned. The forces of indigenous Christianity are immensely multiplied. There are indeed counter-vailing weaknesses, although they are less in foreign missions than in the home church. There is need of a spontaneous, sustained, evangelistic momentum. Schools and hospitals should be still more dominantly evangelistic (instead of less, as has been recently advised) in purpose, character and influence. The furlough complex needs restraint. The problem of mastering the language has been made more difficult by short terms of service or long and frequent furloughs, the prevalence of the use of English and the probationary and experimental conception of foreign mission service which has become too common. There is need for spiritual and intellectual leadership, taking the place of influence and authority based on financial and administrative control. There have been surveys enough to last for some time.

13. This analysis is far from complete. Many more aspects of the contemporary situation could be cited. One must suffice. The world is increasingly one world in the problem which it presents to the Christian apologist and evangelist. William Hung, of Yenching University in Peiping, may be overestimating the declension and debility of the non-Christian religions, although what he says is inevitably and rapidly verifying itself, but

he is describing accurately the main issues of the present and coming days, when he says :

It seems to me that we have arrived at a stage in the history of missions when it is no longer worth while for the missionary leaders to study the Christian approaches to Buddhism, Confucianism, etc. The scientific study of these non-Christian religions will have historical and academic interest, but it has ceased to have the same practical importance in missionary work as it used to have up to twenty or even ten years ago. We must realize that the frontier of our missionary enterprise has changed, and with it we must also change the old tactics. Too much praise cannot be given to the growth in the study of comparative religions in the missionary training centers of the West. Thus prepared, the missionary movement has been enabled to deal with the non-Christian more effectively. It is partly due to the educational activities of the Christian movement that the other religions are losing the grip they had in non-Christian lands. While Christianity is making inroads into these religions from one side, these religions are suffering a great deal in the rear from a group of new enemies, who have advanced so far into their territory, that, for all practical purposes, Christianity must ignore the incapacitated older religions and think of its frontier work in terms of what it will have to do with these same new forces; scientific agnosticism, materialistic determinism, political fascism, and moral iconoclasm.

If we are not prepared to meet these issues on the foreign mission field, where two-thirds of the human race are involved in them, we may as well abandon hope that we can meet them in the United States.

III. Our Future Missionary Policy

Many of these elements in the contemporary missionary situation are beyond our control and perhaps even beyond our influence. Others are not, but lie wholly within our area of action and responsibility. Roughly, there are four modes of influence open to us :

(1) Prayer. Perhaps with many of us prayer is in the same category as the weather, as Mark

Twain characterized it. We talk of it but we don't do anything about it. There is probably no greater peril to the church than this theoretical acceptance of the reality of prayer as a force and our neglect to use it.

(2) Publicity, not in any narrow promotional or advertising sense, but as the ceaseless and effective proclamation of the essential nature and the fundamental principles of Christianity, and of the facts of human need and of the adequacy of the Gospel.

(3) Wisely conceived and steadily executed plans for presenting the cause at home and prosecuting it abroad.

(4) Personalities. It is on personalities rather than on programs or policies that this and all great work rests. When John Lawrence was asked by what methods he had saved the Punjab and broken the Indian Mutiny, he replied, "It was not by my methods but by my men." Personalities have been God's instrumentalities from the beginning. "The Word was made flesh and dwelt among us." "I am the Light of the World." "Ye are the light of the world." Paul, at the outset, the long list of the medieval pioneers and the modern company—Carey, Duff, Martyn, Livingstone, Anderson, Lowrie, Lambuth, and the men and women we know today—these are God's living forces.

But there are specific endeavors and courses of action which suggest themselves in this appraisal for our present scrutiny and care.

1. Every mission board and its officers must themselves discern and work with and by a true conception of the real basis of missions in the New Testament Gospel. There should be fresh and definite statements of this basis made in forms that will reach the intelligence and con-

science of the Church. No such statements will reach and convince all. There are Christians and Christians, but the true sheep will hear their Master's voice in the truth about Him and His mission to the world. It will be disastrous if in any mission board there is uncertainty or unbelief as to the evangelical supernaturalism of the Christianity of the New Testament and the missionary enterprise.

2. Every missionary secretary ought to saturate his mind and spirit in the literature and history of the foreign mission enterprise from the apostolic days until today. He ought not to have to remake discoveries already made long ago. He ought not to see the foreign mission enterprise in any distorted or unrelated form, but should know enough of the history of the Church and of the world, and enough of the contemporary life and movement of the world, to understand the times and the place of the missionary enterprise, neither exaggerating it nor undervaluing it, in the will of God. It would be well for him to read Rufus Anderson's "History of the American Board"; Eugene Stock's "History of the Church Missionary Society"; Dr. Arthur J. Brown's Centennial "History of the Presbyterian Board"; Volume IV of the Edinburgh Conference Report of 1910; Volume I of the Report of the Jerusalem Conference of 1928 and the volume published some years ago by the Committee on the War and the Religious Outlook, entitled, "The Missionary Outlook in the Light of the War."

3. The promotion and cultivation of missionary interest by the mission boards should not be less general and diffusive, but it should be more personal and individual. There is need of far more specific, careful and continuous education of individual pastors, women and laymen, to raise up a

new generation of intelligent and consecrated givers.

4. The effort should be made, afresh or in repetition, to secure on the part of every pastor, at least once a year, a clear presentation of the essential missionary character of Christianity, its relation to the so-called world-religions with which it is not to be classified as though it belonged to their category, and the basic principles of the Church's mission to evangelize the world.

5. The literature of the missionary enterprise, already effective and appealing, needs to be still more qualitatively sharpened and empowered. The circulation of the *MISSIONARY REVIEW OF THE WORLD*, the only popular, interdenominational missionary periodical left to the Church, should be multiplied tenfold.

6. New missionaries should be called for and sent out. The day for this is not past. It is true that in the recent years of depression many boards have had to reduce their staffs. It is also true that this reduction has been lamentable. The good of it, in throwing responsibility upon the native churches, could have been secured without the appalling loss to the work in the withdrawal of thousands of qualified and experienced missionaries. Young men and women whom God has manifestly called ought not to be hindered from answering that call.

The home church will suffer in her own life and will find the supply of men for the home ministry depleted by the withdrawal of the inspiration of the foreign mission appeal. There are hundreds of men in the home ministry today who would not have turned from other work to full-time Christian service if it had not been for the influence of the foreign mission call upon their lives. The national churches on the foreign field

are appealing more strenuously than ever for more men and women from the Western churches. The voice of India was uttered by the Bishop of Dornakal in the appeal which he sent to the meeting of the British students in Edinburgh in January 1933:

We cannot, therefore, at this time restrain ourselves from sending you a call to "come over and help us" with all the earnestness and passion at our command.

1. There are vast regions in many parts of India and Burma into which the message of God's revelation in Christ has not yet penetrated.

2. There are still whole classes of people, even in already evangelized regions (like the middle class Hindus, Muslims, Buddhists and Untouchables), to whom Christ and his message have not yet been demonstrably put.

3. The small church in India needs outside aid to train its manhood and its womanhood and its ministry for national Christian service and for effective witness to the regenerating power of Christ.

4. The rural churches and those established among classes of people once despised and suppressed need guidance and help to enable them to play their part in service for rural India.

5. Doctors and educationalists are needed for mission hospitals and colleges—to serve India towards stronger and saner citizenship.

We fear that the strong national feelings exhibited in recent years in India may estrange even the disciples of Christ from the call to serve Him in a land that is full of racial antipathies. We may assure you that, while that is true to a certain extent in the sphere of politics, it is not true in the sphere of religion. At no time has there been a greater friendliness among the people towards Christians and Christian messengers than at the present time. British missionaries of the true type—missionaries who endeavor in the spirit of our Master to come to India with sympathy and discernment and to serve her people with that peculiar self-effacing love and power that issues out of the Cross of Christ—such are in greater demand now than ever before.

Again we fear that some may be deterred by a consciousness of personal inadequacy for the needs of India, and by a procrastination that makes them wait for some

inward guidance and special call before they respond to an appeal for service in India. But surely the crying needs of this great country and its peoples, and especially at a time like this, and the possession of that life and power which issued from Calvary and the Upper Room coupled with consciousness of ability with the help of God to meet these needs, constitute a call the Divine source of which no one can easily doubt.

We therefore plead with you to consider whether Christian students can now fail to give India what they alone can give, and whether they do not owe India this immediate help at the present crisis of her history. We pray that the call to come over and help us may touch the hearts of some of you, resulting in your surrender for missionary service in India.

This is an authoritative voice, quite different from the irresponsible statements of non-Christian students studying in Western universities.

In these appeals the National Churches deal very specifically with the idea that missionaries ought not to go except where they are invited. The National Christian Council of Japan at its meeting last December spoke these manly words:

The work which Foreign Mission Boards have started in Japan has by no means reached a full-round goal. Much remains to be done to bring it to full completion. We are anxious that they shall finish it fully and happily. The reason self-support and the spirit of independence lags among our churches is the tendency to lean on friends and funds from abroad. The Japanese Church should cut loose and launch out for itself. This has been done in every other sphere of life in the Empire; diplomacy, education, commerce, industry go forward through Japanese initiative and effort. Why not the church? Mission organizations and missionaries should act from an irresistible sense of mission and not wait for an invitation. The missionary attitude of American Christians motivated by an impelling inner urge should be positive and aggressive. Regarding policies for evangelism in Japan, we believe that the Japanese Church should in the main take the initiative. However, we welcome assistance from abroad which is motivated by a positive urge. We fail because there is too much of a spirit of compromise with the "Japanese spirit."

If Christianity were to become a Japanese religion it would cease to be Christianity. When this is put squarely to the student, for example, he is attracted by it. We need to be more forthright in our presentation of the essential differences between Christianity and Japanism.

And these calls are for men and women like those who have gone in the past, not for the supermen sometimes recommended, who are to go out and, without the language, accomplish in a few months what other men, just as able as they, have failed to accomplish in years. The great ones have gone again and again: Joseph Cook, J. H. Seelye, Henry Drummond, and others in our own time. But the men who made the deepest impression on India, and the same thing is true of every other land, were not visitors like these, but Schwartz and Carey and Bowen, who went out to India and never came back to learn the new philosophies and psychologies of the West. Schwartz served forty-three years with never a furlough out of India; Carey forty-one years, and Bowen, forty years. It is service like theirs, with or without furlough, that leaves its mark.

7. The fundamental evangelistic aim of the foreign mission enterprise must be kept clear and made even more dominant. In spite of advice to subordinate this aim, or to regard it as fulfilled in humanitarian service, the declaration which a number of boards have made in their Manuals should stand unaltered in its letter and meaning:

The supreme and controlling aim of Foreign Missions is to make the Lord Jesus Christ known to all men as their Divine Saviour and to persuade them to become his disciples; to gather these disciples into Christian Churches which shall be self-propagating, self-supporting and self-governing; to cooperate, so long as necessary, with these churches in the evangelizing of their countrymen, and in bringing to bear on all human life the spirit and principles of Christ.

Missions and all their institutions and the national churches with which they cooperate need, all of them, in common with the Church at home and all of its institutions, to be caught up in the momentum of a powerful and sustained evangelism expressed, not in the living deeds of Christian service only, but also in a direct, persuasive, convincing and unremitting proclamation of the truth and the truths of the Christian faith.

8. The problem of the establishment and relationships of an independent national church has not been solved fully under any board. Each system has its advantages and its disadvantages. Any approach to a satisfactory solution has lain not in any program or scheme and has been forwarded, not by conferences and compromise, but has been achieved through persons and personal relationships. There are impersonal principles involved; and no one has ever set this forth more clearly than Henry Venn, for thirty-one years honorary secretary of the Church Missionary Society. But it has required persons of Christian mind and spirit to discern these principles and how they could be applied, and these persons must arise in the native church, as well as in the mission. No one from without can make a native church living and free. Life and liberty are not qualities that can be donated by man to man. No mission can give them to a church, and no mission can withhold them when a church wants them and will take them from God by whom alone they can be given and who is more ready to give them than we are to take them.

9. In almost every mission field new national or ultra-nationalistic regulations are affecting the tenure or title or terms of mission property holdings. In Mexico many clear titles have been simply wiped out by the Government with no re-

muneration or redress. Elsewhere increments of value have been denied or imperilled. In many lands the national churches are disposed to argue that all mission property is held in trust for them, even though it was wholly provided from the West, or by people who gave it, not for the endowment of the church in some one land, but for use in the evangelization of the whole world. It would seem to be wise for each board—

(1) To examine all its property holdings and to determine what should be held for the present and future needs of the work;

(2) To have a clear and just understanding with the national churches as to what, if any, is to be turned over to them and when and on what terms and to what title-holding body;

(3) To dispose of the rest while it is still possible to do so. It must be realized that in some countries there is a difficult inheritance of paternalism and dependence to be overcome. Here is a fragment from a letter from Cawnpore, India, dated June 25, 1936:

Ages ago the word of God was preached by the foreigners in India. As a matter of fact our Lord Jesus Christ was revealed to the inhabitants of the country by the most zealous Americans. They left their dear home and came out to India convinced of the Holy Spirit—lived in a strange place, though so unfavorable. They faced great trouble in introducing the historical Christ as the real Saviour of the world. By and by through their efforts many were brought to the blessed feet of Jesus Christ. Thus missions were organized and worship places erected at their own expense.

Next they took upon themselves to arrange for the boarding schools to be established in various cities of the land, and thus feed and give education to the children of the poor, altogether free of charge. They further solved the problem of the medical need of their native Christian brethren, and opened hospitals and dispensaries, where they considered it fit, for free treatment of the sick. They did all this and many other good deeds for the sake of the

One who opened their hearts to so do. They ran all such institutions with their own hard-earned money and greatly benefited the countless people of the world especially our country. No doubt they sent out more than enough of money to India, whereby several were saved and educated.

Then follows an appeal for continued free education and medical care and subsidy of the church in India. There have been many arguments in the Indian Christian papers to the effect that mission property should be regarded as the property of the Indian Church. It is bad for the Indian Church to take this view. And mission boards must do, in this matter as in all else, only what is right and just in itself, and what is best for the Christian cause, whether doing this is easy or hard.

10. We should limit the quantity and improve the educational quality and the Christian character and missionary influence, and should re-examine the type, of all our educational work, lower and higher.

11. We must evidently restudy the work of medical missions. Already they are discontinued in some fields, either through government hindrance or through displacement by indigenous development. Elsewhere the economic problem becomes increasingly difficult. The inadequate appropriations compel mission hospitals and dispensaries to achieve a measure of self-support which diminishes their ability to give charitable service to the poor and increases their competition with native practitioners. Again the problem arises of diffusion or concentration; of quantity or quality, of competition or supplementation; the solution is to be found by asking "What will best serve the fundamental Christian missionary aim?"

12. We need to give, with real national leaders (such, for example, as the late Erasmo Braga in Brazil, and the late Masahisa Uemura in Japan), careful study to the problems of training leaders for the church. Are we simply duplicating Western modes and ideals? Can we do anything else? Are missions deciding questions which are church problems rather than mission problems and which no illusory merging of church and mission can qualify us to solve for a really indigenous church? Would we approve in America, in the training of our ministry, the duplication here of the former schools of the Orthodox Church in Russia, or of the schools of any of the continental churches? Or again, can we act otherwise in our mission training schools? Here once more we wait for the development of an adequate autonomous church such as is already foreshadowed in autonomy, and also in a measure in true indigenous originality, in Japan and Brazil.

13. The problem of the relation of missions to government, which was one of the central problems two and three generations ago, is back again with a vengeance. The meaning and limits of religious liberty must be restudied and the attitude of missions to government limitations and control. How many of the following rights may be justly demanded as included in the claim of religious liberty?

- (1) Freedom of private opinion;
- (2) Freedom of private worship;
- (3) Freedom of assembly and public worship;
- (4) Freedom from requirement to participate in objectionable worship;
- (5) Freedom for propagation (the new Russian constitution of 1936 allows only anti-religious propaganda);

(6) Freedom in education, to be exempt from state schools and to conduct our own schools;

(7) To hold property for use;

(8) To hold property for endowment;

(9) To sell property freely at what price can be obtained;

(10) Freedom from all discrimination upon religious grounds.

How far shall we go against a government? This is a different issue today from the earlier days, because now we cannot cross a national boundary line without government consent. We can't die any more for rights for which our fathers could die. What shall our course be? Well, one thing is clear—we must exhaust every effort to obey what we believe to be God's will and leave the consequence to Him, and we must use to the full and without delay all our still allowed liberty of Christian witness.

14. The problem of cooperative and union work becomes increasingly difficult. Large sections of some of the churches are moving in a doctrinal direction that makes cooperation with them by others, in some forms of work, impossible. The fundamentalist group in some churches demands withdrawal from cooperation that we believe ought to continue, and the opposite groups do the same, and also demand cooperation that is impracticable. The situation is tragically confused. The fundamentalist and independent groups are divided among themselves. The modernistic group is inchoate and inarticulate. The great evangelical body goes on its way but is harassed from either side. It could be wished that we would all assemble on the platform laid down by Charles Hodge at the great meeting of the Evangelical Alliance in New York City in 1873:

Finally, there is the duty of cooperation. In union is strength. All Christians and all churches are engaged in the same work. They are servants of the same Master, soldiers of the same Great Captain of their salvation. If the several corps of an army should refuse to cooperate against the common foe, defeat would be the inevitable result. What then is to be expected if the great denominations into which Christians are divided keep contending with each other instead of combining their efforts for the overthrow of the kingdom of darkness? . . . If all Christians really believe that they constitute the mystical body of Christ on earth, they would sympathize with each other as readily as the hands sympathize with the feet, or the feet with the hands. If all churches, whether local or denominational, believe that they too are one body in Christ Jesus, then instead of conflict we should have concord; instead of mutual criminations we should have mutual respect and confidence; instead of rivalry and opposition we should have cordial cooperation. The whole visible Church would then present an undivided front against infidelity and every form of anti-Christian error, and the sacramental host of God, though divided into different corps, would constitute an army glorious and invincible.

15. The mission boards will do well to maintain in their relations to their missions and to the churches with which they are working on the field, the principle of a democratic equality, and not be led into an attitude of autocracy whether stringent or mild. Some missions complain of too much home direction and control, and some of too little. What we all need is to hold fast to David Livingstone's doctrine that judgment and responsibility go together and that whoever exercises the judgment must bear the responsibility and whoever bears the responsibility must exercise the judgment. In reality the work is an integer and all of us together must seek the wisdom which we can achieve collectively alone and all of us must bear each his own burden and also the burden of us all.

16. Probably every mission board has from

time to time surveyed its whole work, in the light of its situation in relation to its home church and the areas of the world where it is at work, and has sought to outline a comprehensive and continuous policy, asking itself where the emphasis should be laid, whether any of its work should be discontinued, whether it should press out on new roads, whether any change in policy or program should be made. The archives of some boards are rich in such surveys and appraisals. More than once in the Presbyterian Board we have tried to attain to the height of a grand missionary strategy and statesmanship. In 1896, Dr. Ellinwood made such a careful and comprehensive study. In 1920 another careful analysis and projection of work was made, based on a study of all the fields of the Board in regard to occupancy, responsiveness, strategic importance and human need. All such studies are useful but they need to be handled with an easy touch and with an open and ready mind. Paul went to Europe against his previous plan, and not by his deliberated program. It is well for us to heap up the wood symmetrically for the altar. But the fire! Lord, we wait for the fire.

The aphorism of Ignatius was a double adjuration: "Consider the times. *Look to Him Who is above time.*"

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A WORTHY NEW ERA PROGRAM FOR FOREIGN MISSIONS.

A really worthy New Era Program for foreign missions would be nothing less than an effort to determine and to do our whole foreign missionary duty. If it is a five year program which is contemplated the right way to arrive at it would be first to decide if possible upon our whole obligation and then to determine how much of this whole obligation could be undertaken and accomplished in five years. It is easy in such discussions to draw up mathematical statements of calculated duty and these are not without their value, but let any one try to apply such modes of statement to the Apostolic Church and its work and he will realize how inadequate and irrelevant they may be. One Saint Paul is worth a whole arithmetic.

And yet if duty is to be done in a real world it must be capable of being stated. There are four terms in which it may be expressed. These can not confine the free action of the Spirit of God, but they can unfold the lines of human obedience.

1. A worthy New Era Program can be stated in geographical terms. The foreign mission fields of our Church fall in six great areas, in each of which there is need for lateral expansion.

(1) Latin America. We are at work in six Latin American lands, Mexico, Guatemala, Colombia, Venezuela, Chile, and Brazil. By the new plans allocating responsibility for the work in Mexico to the different Boards, we are made responsible with the Southern Presbyterians for all the work in eight great states south of Mexico City. There are no other strong church missions in Guatemala and Venezuela, and, with the

exception of one station of independent workers in Colombia, that great field is left wholly to us. The Methodist and Presbyterian Missions divide Chile, and in the immense states of central and southern Brazil allotted to us we are almost wholly alone. Matto Grosso is a state the size of Texas, with more live stock than Texas and with room for the population of an empire. From Bahia our missionaries itinerate westward from the Atlantic Ocean to the Andes Mountains, across a territory as far as from New York to Omaha. In this Latin American area there ought to be at least six new stations in immediate contemplation. The doors are wide open and the heart of Latin America is friendly to us and will grow more friendly if we are just and brotherly and self-controlled in our political and commercial relations with Mexico and all our other Southern neighbors.

(2) Africa. Our mission in Western Africa is in the territory which belonged to Germany and is now in the possession of France. The Peace Treaty provides as follows with regard to the German missions in Africa and elsewhere:

“The Allied and Associated Powers agree that where Christian religious missions were being maintained by German societies or persons in territory belonging to them, or of which the government is entrusted to them in accordance with the present Treaty, the property which these missions or missionary societies possessed, including that of trading societies whose profits were devoted to the support of missions, shall continue to be devoted to missionary purposes. In order to ensure the due execution of this undertaking, the Allied and Associated Governments will hand over such property to boards of trustees appointed by or ap-

proved by the Governments and composed of persons holding the faith of the mission whose property is involved.

"The Allied and Associated Governments, while continuing to maintain full control as to the individuals by whom the missions are conducted, will safeguard the interests of such missions.

"Germany, taking note of the above undertaking, agrees to accept all arrangements made or to be made by the Allied or Associated Governments concerned for carrying on the work of the said missions or trading societies and waives all claims on their behalf."

In accordance with this provision, it appears to be the purpose of France to exclude the German missionaries from Cameroun. In that case the great work of the Gossner and Basle missions will have to be taken over until their readmission, by the French Evangelical Church or by ourselves. That will mean a great growth of our work northward in addition to the steady development which should be required interiorwards.

(3). Japan and Chosen. The need of Christianizing Japan becomes every year more clear and urgent. The immense power for good of a Christian Japan and the immense power for evil of a pagan Japan constitute an appeal and a warning to the Christian Church. The Japan mission wants to be able to occupy adequately its great field in central and western Japan and in the rapidly developing new section in the Hokkaido. The Chosen mission wants to cover its field both in Chosen and in Manchuria, whither the Koreans have emigrated by the hundred thousand. And such missions want to occupy, not new territory only, but accessible and unoccupied regions of the life and thought of the people such,

for example, as the press in Japan, which reaches the whole nation and through which an efficient newspaper evangelism would touch millions of people who will never hear a preacher.

(4) China. There are seven missions of our Church in China, two in the north, North China and Shantung; three in the center, Central China, Kiangan and Hunan; and two in the south. South China and Hainan. Two new stations have been asked for for four years and should be opened at once in Shouchou in Anhwei Province and in the Lien Chow peninsula in Kwang-tung just opposite the Island of Hainan. Nearly one-third of our whole foreign missionary staff is in China, but one-fourth of the population of the world is there, and this generation should see the outposts of the Christian Church established in every city of China which should be occupied by foreign missionaries.

(5) The Philippine Islands and Siam. The two are not grouped together arbitrarily. Their similarities are significant and their dissimilarities--free peoples both of them, though Siam is the most absolute government in the world and its people slow to use their liberty. Almost all of the Visavan group, save part of Panay and Occidental Negros and all of the southern section of Luzon below Manila--the whole heart of the Philippines have fallen to our responsibility. The central points have been touched, but the network of occupation needs to be doubled. And in Siam are some of our largest untouched obligations. Of the eighteen provinces of Siam, which is left to us as our exclusive field, only six are entered with mission stations, and north of Siam in Burma and southern China are millions of the Tai people, among whom a new and efficient mission should be at once established.

(6) India, Persia, and Syria. Here is nearly another quarter of the population of the world. In India there are scores of districts, each needing its own staff, and there are whole levels of population now ductile, and to be won or lost within a decade. In Persia a new mission should be developed from Meshed, which would reach Turkestan and Afghanistan, and another one in southwestern Persia which would cover now untouched tribes. The ravages of the war must be repaired in Azerbaijan, where the Urumia station has been destroyed, and in western and central Persia three new stations should be developed. The Syria mission calls for an extension of its work north and westward to embrace Aleppo and Mardin and to reach onward to join the West Persia work at Mosul and the Dutch Reformed work at Bagdad.

Here there are calls for lateral extension demanding the opening of three or four new missions and a score of new stations. And these are not far away calls nor conjured up needs. For years the missions have been urging these advances. They demand their place in a worthy New Era Program.

2. A worthy New Era Program must be stated also, and most of all, in terms of men and women.

Twelve years ago, when the men of our Church sought to face our full foreign missionary responsibility in the Omaha Convention, they estimated that there would be need of 4,000 men and women. That meant quadrupling the present staff. For the next five years it would not be too much to propose that the staff should be doubled if a really worthy program is to be carried through. We have now 1364 missionaries. In 1896 there were 668. In other words it took 23 years to double the staff of 668. Is five years too short a time in which to double the staff of 1919? The

China missions asked last year for 213 new missionaries; the India missions for 76; the Persia missions are asking for 66. In June, 1919, at the time of the New Missionaries' Conference, the following cablegram was received from Tabriz:

"Send this summer four evangelistic men, five women, two educationally trained men, two women, one trained nurse, one agricultural man, one short term woman, two men teachers, (additional to Labaree, Coan, Wilson, McKinney), latter evangelistic not educational. Opportunities unprecedented."

The Japan mission asks for 65 new missionaries in the next five years. There are great differences in responsiveness in different fields and in the same field at different times. A great deal depends also on the strength of the native forces. They are the central element in the whole problem. Our task is not to send out and support from America enough foreign missionaries to evangelize the world. It is to plant the Gospel as a living power in each land and race, and let it work out through the people of each nation by its own divine and vital force. It is to the initial work that foreign missionaries are called, and for our Church's foreign missions to do their part we should doubtless double the staff in five years and quadruple it in ten.

3. A worthy New Era program must be stated also in terms of agencies and equipment.

The first agency and the first equipment is the foreign missionary himself, but beyond him are the native agencies just referred to. There are now 6806 native preachers and teachers and other workers connected financially with the missions, and there are hundreds more who are employed by the self-supporting churches. Among these men are some of the ablest and most

devoted Christian men in the world— Uemura and Ibuka in Japan; Kil in Chosen, Ding li Meh in China; Sirai ud Din, Mukerji, and Roy in India; Alvaro Reis, Pereira, and Erasmo Braga in Brazil; and scores of other good men and good women. These are the rich fruitage of missionary work in the past and the surest promise of its future. Such workers should be multiplied in a far greater ratio than the foreign missionaries.

Besides this increase, the educational and medical and literary agents should be increasingly strengthened. In the foreign field we are maintaining in whole or in part 20 colleges and universities and 92 high schools, and, in addition, not less than 15 theological seminaries, 6 medical schools, and agricultural, engineering and industrial schools. These institutions need equipment and endowment, if they are to be adequately and solidly established, of not less than \$10,000,000 as our share of their support. Our 79 hospitals and 110 dispensaries are caring for 365,000 patients annually. We have single hospitals in America which care for one-tenth this number annually and require ten times the entire budget of all the medical work of the Board. The new conditions which are setting in will require a trebling of the expense of this work at least. An adequate enlargement of the work would double that again. And the call for an increase of the literature agencies swells each year. In Japan 98 per cent of the children of school age are in school, and the whole population will soon be literate. Christianity ought to use the press to carry Christian truth into every home in Japan. In many Latin American lands printed matter is carried postage free to encourage reading. A half million a year would be a modest sum to spend on the press and the publishing house as agencies of Christian propaganda.

And there is the additional property equipment needed—missionaries to be housed in unsanitary lands, hospitals and schools and churches to be built. The missions are asking for more than \$10,000,000 worth of new property in the next five years.

4. And now in terms of money what does all this mean?

The figures which have been submitted to the Executive Commission of the General Assembly and approved by its Budget Committee for the year 1920 are as follows:

Missionaries now in Service.	\$2,000,000
150 additional missionaries annually	250,000
Native work and workers...	1,250,000
New property	1,867,759
Higher educational endowment	1,169,833
New Stations	25,000
New Missions	200,000
Administration	240,000
Deficit of 1919	468,538
	\$7,462,130

This does not represent nearly all that the missions are asking under the inspiration of the hope that the Church now intends to deal adequately with its foreign mission task, but it is a careful and temperate requisition for the opening year of a worthy New Era program for foreign missions.

5. Does the Church now intend to deal adequately with its foreign mission task?

The present conditions which we confront call us to do so. The letter which the Board addressed to the New Era Committee in setting forth the budget above, mentioned some of these conditions:

(1) It would seem from our experience this year that we will be able to find a larger number of missionary candidates than were available before the war, and that we can plan, accordingly, for an increasing reinforcement of our missions with the confidence that the men and women can be found.

(2) The effects of the war on the non-Christian people are still impossible of calculation. We can already see evil results as well as good. The central fact, however, is that the whole mission field is more open and accessible than it has ever been and that even in the Mohammedan world the opportunities, as the West Persia mission has cabled, are unprecedented.

(3) It seems likely that the Treaty of Peace most unfortunately, will greatly curtail, if not in large part prevent, continuance of the foreign missions of the German churches. If the German Christians are not allowed to carry on this work for the present, it must be maintained for them by other Churches until they can take it up again. This will involve our missions in enlarged responsibilities in West Africa, Persia, Syria, and perhaps in China and India.

(4) The element of exchange is more unfavorable than it was a year ago and requires the Board to secure a large amount of American gold to meet obligations which a few years ago could be calculated at one-half the present exchange rates. In addition to the heavy exchange loss in China and Persia which continues, the yen in Japan and the rupee in India have both advanced in cost.

(5) The cost of living, of travel, of supplies, and of almost all other items of expense have increased in the mission fields

far more rapidly even than in America. Travel and freight charges should of course fall, but other costs are likely still further to increase.

(6) The new moral responsibilities which have come to America in consequence of the war, the absolute need of inter-racial sympathy and justice, products of the missionary enterprise, if the League of Nations or any peaceful international order is to be established, the clear demonstration of the Gospel as the sole salvation for the peoples, all increase the obligation to plan the foreign Missionary program of our Church with courage and faith.

The tradition of the fathers calls to us out of the past with a new and clear insistence. They dared to plan boldly at the beginning without our resources at home, without our opportunities abroad. They thought in terms of continents and of all mankind, and the Church to them was in the world for the purpose of world evangelization. This was their normal declaration in the General Assembly of 1847—"The Presbyterian Church is a Missionary Society, the object of which is to aid in the conversion of the world, and every member of this Church is a member for life of said Society and bound to do all in his power for the accomplishment of this object." And in 1867 the Assembly declared again—"This Assembly regards the whole Church as a Missionary Society whose main work is to spread the knowledge of salvation." What was the Church's business, then is its business now. It is worthy of recognition as Christ's Church just so far as it marks out for itself and carries through a worthy program of obedience to the missionary program of our Lord.

ROBERT F. SPEER.