

Not for Publication
Printed Only for Private Circulation

Do New World Conditions
Challenge Changes
in Missionary Method and Policy?

CHARLES R. WATSON



FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA
419 FOURTH AVENUE,
NEW YORK CITY

FOREWORD

In preparation for the forty-first annual meeting of the Foreign Missions Conference of North America, held at Garden City, L.I., New York, January 3 to 5, 1934, a number of mission board secretaries were brought together in a round table group to prepare proposals for a discussion of the necessary and desirable changes in mission field policy. Among several papers which were prepared this one by Dr. Charles R. Watson so challenged the attention of the group and expressed so much of their own thinking that they requested him to present to the Conference this diagnosis of the situation in which missionaries are having to work.

Although the paper was not presented for formal endorsement by the Conference or by any of the boards in its membership, it does represent part of a serious effort on the part of mission board executives to determine their responsibilities in the midst of a situation which is demanding changes in many directions.

For fourteen years Dr. Watson served as secretary and for six years as honorary secretary of the Board of Foreign Missions of the United Presbyterian Church of North America. From 1914 to 1922 he was secretary and president-elect of the American University at Cairo (Egypt), and since 1922 has been its active president.

DO NEW WORLD CONDITIONS CHALLENGE CHANGES IN MISSIONARY METHOD AND POLICY?

ARE THERE NEW WORLD CONDITIONS?

The title assumes that there are new world conditions. Are there? Or is this nothing but the conceit of an age that takes itself and its times over-seriously? Certainly one must confess that a widely prevalent view does exist that we are living in critical and changing conditions.

May we pause here to deal psychologically with this constantly recurring word "new." There are those in whom the word "new" arouses reactions of anxiety, if not of fear or hostility. It represents fundamentally to them discontinuity, loss, the imperiling of the assured values of the old. It spells risk. They hate the word. It is not in that sense that we conceive of the unfolding of the world's development, or the opening up of new chapters of the world's history. To us, the old is ever in the new; it is carried over; the new grows out of the old; yet it is new and different, and if different, it calls for different attitudes and methods, different approaches and policies.

Before naming any new world conditions we do well to get clearly before us the three places in the missionary enterprise at which corresponding changes may be called for. The first is in the foreign field, in the method of conducting the foreign missionary enterprise abroad. The second is at home in the method of administering the work which is done overseas. The third is in the form of the appeal to the supporting constituency at home; this naturally cannot truthfully depart far from the facts and spirit which actually characterize the work, but still it is something by itself, for it is the ideal and picture of the foreign missionary enterprise in its most glowing terms.

I. FINANCIAL STRINGENCY

First among the new world conditions affecting the foreign missionary enterprise is the financial stringency. The reality of this condition none will challenge. It has affected British and Continental missionary societies as well as American, but we will limit our view to its effect upon American missionary activities. It is important to observe that for certain boards the high water mark of missionary receipts was reached in 1920 or soon after, so that for them the downward trend preceded the financial crisis of 1929 by several years.

But the decline was slight and we will not study here the causes. We will note only that marked financial decline which has accompanied our national financial crisis. I have secured figures of the total foreign missionary receipts of eight major foreign missionary boards of America. In their financial years which ended in 1929, they received \$21,489,089; four years later, namely, during the year ending in 1933, they received but \$15,007,540, or 69 per cent of their former high water mark. We compare the American staff under appointment (including wives) and find a reduction of 10 per cent for the same period, although the effort was generally made to avoid reductions in personnel. In some boards there are only half as many missionaries on the field as there were ten years ago. Nor does the financial barometer show any sign of rallying; it continues to drop; no one knows when it will stop dropping. The total receipts of six major boards for a given period during 1933 (usually the last six months) show a further falling off of 24 per cent as compared with the same period during 1932.

The results of this financial stringency in the mission field are striking and tragic. Various stages have been passed through. The first was a mere pruning without actual loss. It is really remarkable, whether in a family budget or a mission's budget, how a considerable financial reduction may be accepted without loss of essential values. But quickly missions were required to pass to a second stage of reduction, where salaries were cut 10 per cent, replacement of missionaries ceased, native workers were discharged, certain institutions were closed. Nor was it possible to stop here. A third stage had to be entered where a second cut, sometimes a third cut, in salaries was inflicted—we know of as much as a 33 per cent cut being made—missionaries at home on furlough were not returned to the field, all furloughs were postponed one year, many missionaries were even recalled, in some cases properties were sold. As a result of all this, in many areas discouragement has set in; health is being endangered; morale is none too good; while outside the missionary circle we hear talk of missions having had their day, being at the end of their cycle. Meanwhile at the home base, boards are distracted with banking problems, board secretaries are absorbed in promotion activities if peradventure by one more speech another dollar or thousand dollars may be secured. False inferences must not be drawn from this picture of the situation. There is no intention to picture the situation as one of panic or of rout. Faith and courage have triumphed but strong language is needed to portray adequately the sense of strain and the degree of disaster and damage wrought. The picture has so much foundation in fact that we do well to face up to its implications. The implications of this sorry situation seem to us to be as follows:

First. Missions are in for a reduced scale of operations amounting to from one-third to two-thirds of their former financial budgets.

Second. The period of financial stringency is likely to last in the case of foreign missions for at least three more years and possibly five. This forecast has no official endorsement, but is the writer's personal judgment.

Third. The need of the hour is a program of missionary activities in each field which will consist not in a proportional reduction of the various elements of the former program, but a program completely recast and conceived in terms of the resources of money and men which will be available; as also in terms of other new conditions.

Fourth. The working out of a constructive program adapted to the new financial situation would bring to each field a sense of strength and security, of courage and hope, contrasting sharply with the sense of uncertainty and the defeatist attitude now observable in many places because of perfectly meaningless reductions.

Fifth. The working out in each field of such a new program is justified by two considerations: one is the probable five-year continuance of the present financial stringency; the other is the certainty that, five years from now, we shall be facing conditions so greatly changed that the advances we shall wish to undertake will lie in directions quite other than in any mere revival and extension of suspended activities.

Sixth. It is altogether certain that the working out of a new program for each mission field and the task of thinking through, creatively and comprehensively, what is most worth doing, constitutes an undertaking so difficult that it is going to require the combined brain and heart power of the boards at home, the missionaries abroad and the native leaders both lay and clerical. To this end, it would seem necessary for each board to allocate at least one of its strongest minds to visit each mission during this coming year, 1934-35, so as to sit down in conference with missionaries and native leaders on the field and work out a five-year minimum financial but maximum spiritual program, based on available resources, but which will indicate at the same time special directions in which unexpected resources might be invested.

Seventh. If the foregoing plan were adopted, it would immediately become obvious that where two or more boards are operating in the same area, these conferences on field policy should be coördinated. Thus there would emerge a united mission policy for the entire area, where the funds and forces and activities of all the missions will either be pooled in one field organization, or will at least be consciously related to each other in one unified field program, even though holding to their separate mission organizations. Nothing would challenge unity on the field so much as to have the representatives of the several boards visit a given field at the same time, conduct their investigations and study the problems of the field in collaboration with each other or even together. Perhaps the greatest achieve-

ments in missionary statesmanship, the greatest increase in missionary effectiveness, the greatest economies in missionary administration and the greatest inspiration in Christian unity may yet come out of this depression if it results in the adoption for each mission field (or what may be a unified section of it) of a unified missionary program, and, perhaps, administration, in which church and boards and missions already working in that area shall pool their men and their money, their minds and their hearts, their policies and their methods, in one plan, to bring Christ to that area. We have been thinking of new policies for the sake of their value *to the field*, but it is to be noted that there are values of enormous significance *to the home Church* in any such developments: for the example of such Christian unity and the challenge of such comprehensive and creative thinking will not be lost on the life of the Church in America, and might move it as nothing yet has done.

We pass to another world situation that may be characterized as new.

II. NATIONAL CONSCIOUSNESS AND SENSITIVENESS

We are witnessing to-day in almost every mission field a national or racial consciousness and sensitiveness that introduces a new factor into both our missionary problems and our missionary opportunities. How striking a fact the rise of nationalism is in Mohammedan lands! Fifty years ago, in the days of my father, the Egyptian with whom he dealt was merely a human atom. He thought of himself as a poor man or as a rich man, as a man of rank and power or as a man of no honor, but he was just an unrelated individual, unless indeed he thought of his religion and was thus related to his religious group as a member of the Islamic brotherhood or as a member of the Coptic Church. This was the only group consciousness that came to him. Not so to-day. To-day his consciousness is, "I am an Egyptian; my country is Egypt." This national consciousness has brought with it a whole set of feelings, of attitudes, of ambitions. Just as individualism through the Reformation clothed the individual with a certain egoism and egotism, with certain aspirations and attitudes, so the rise of nationalism has imparted to certain inchoate groups of humanity a consciousness of national egoism and egotism, national aspirations and attitudes. This is something new: a new dynamic made available and a new problem to be reckoned with. For illustration, listen to the recent complaint of a Turkish national as he passes in review your mission schools. The following appeared a few months ago in the *Birlik* representing the Students' Union in the new higher educational institutions of Turkey:

"For long years the harmfulness of the foreign schools for the country has been emphasized over and over again, at conferences or through newspaper articles. . . . To understand the harmfulness

of the foreign schools, we should first define the function of education. . . . 'Education is the socialization of the young generation.' . . . Who is it that, in a foreign school, influences the development of the child? . . . It is a Catholic priest, or a 'Miss from New York,' or an Italian fascist, or a German nationalist, a member of another society—in short, a foreigner. . . . When we pass to its educational function, we meet first of all a moral education. You are constantly lectured about 'character building.' This work of 'character building' is without exception undertaken by American teachers and all the activities of the school are centered on this point. . . . The material for the inculcation of 'character building' is usually taken from the Gospels, without, however, telling the student at the start what the source of the selection is. Another important activity of the schools is the student discussion group. These are directed very ingeniously and the student is always led in a certain definite channel of thinking. This may be, for example, such a virtue as honesty or purity of heart. But the striking point is this, that the paths that lead to these virtues, though concealed at the start, all pass through Christianity."

Nor do such attitudes and feelings limit themselves to mere words. They take the form of government decrees and legislation limiting the liberty of action of the missionary. In Persia, all elementary schools are forbidden to the missionary. In Turkey, all religious work is banished from the schools. So great is the national sensitiveness that, as a missionary from Turkey said to me, "They do not want us to do anything for them; they want to do it themselves. Even if it be a beneficent activity—an industrial school, an orphanage, social welfare—they are jealous of our very success in operating such centers."

Missions, of course, were not primarily responsible for the appearance of nationalism, yet one asks whether missionary policy has not aggravated the situation and in certain quarters brought upon the enterprise the hostility that has been engendered. Alas, to this emerging nationalism, how obvious is our Nordic superiority attitude! How manifest our foreign character! How insistent we are upon our foreign ways, our architecture, our organizational forms, our ritual, our hymnology and our theology! How impatient for results, so that instead of planting principles and ideas and allowing them to germinate in the life of a people producing what they may of theological interpretation, of social outworking, of ecclesiastical organization, we bring in our foreign conceptions, so that, as Dr. Richter complains, in almost every land the Christian Church is felt to be a foreign church, however much we call it indigenous. Is it any wonder that the emerging nationalistic consciousness should find in the work and methods of missions something inimical and objectionable, not because it is Christian but because it is alien and foreign? One thinks of how Christ has slipped into our Western life with none

of these disabilities, Oriental though He was. Must we not modify our missionary enterprise so that it will permit Him, with equal inoffensiveness, to slip into the life of China and Arabia, India and Japan, to-day? What, then, are some of the implications of this new world missionary situation?

First. That we clothe the entire missionary enterprise with a new spirit of humble, deferential service. If the Christian missionary be a superior being, or the representative of a superior race, or the bearer of a superior culture, let it not be his lips or bearing that will proclaim that fact, nor even his consciousness of it that will keep alive upon the earth a knowledge of this fact. Let it be those to whom he goes who will assert the fact and bear testimony to it. As for the missionary, let him be the servant of Jesus Christ, ever ready to be all things to all men: let that suffice for him. However, the new day calls not merely for a new spirit in the missionary, but a new spirit in the sending Churches. These foreign peoples to whom we go in our missionary enterprise are within hearing distance to-day as our missionary achievements are being reported to the home churches. They read our promotion literature, our mission study textbooks, and they say, "We do not like the way you speak of us; it is often harsh and unkind, sometimes even untrue; we do not like the way you glory in your spiritual achievements among us; we thought you were serving us disinterestedly and, lo, we find you nailing our spiritual scalps as trophies upon the walls of your home churches; you glory in the breakdown of our culture and social fabric and time-hallowed traditions; you boast of numbers drawn out of the social life of the country and incorporated into your foreign organizations instead of rejoicing in the reconstruction of our native life itself by the purifying spirit of Christ." Allowing for an over-sensitive nationalistic spirit, is there not much force in what they say? If so, must we not impart a truer Christian spirit to our missionary addresses, to our appeals to the home Church, and awaken a living passion for missionary service in some more loving way, so that the legitimate rights of this new nationalistic consciousness and sensitiveness shall be respected not only on the field but here at home?

Second. A further implication of the nationalistic development is that we must transfer administrative responsibility and leadership to native shoulders wherever possible. And "wherever possible" means even at the sacrifice of administrative efficiency. It is only at the point of an actual or almost certain ultimate failure of our objectives that this process of transfer to native leadership should halt. This proposal rests upon the fact that in several countries there are Christian nationals, or even a native Christian organization, to whom responsibility may be transferred. The emphasis placed upon this policy of transfer carries implications in two opposite directions. On the one hand there are many situations abroad where progress in

the direction of such transfer has become deadlocked; strong personalities or tenacious Western policies rule the day and it will be one of the tasks of the new policy makers, previously referred to, to see that this principle is adequately accepted in practice. But in the very opposite direction, provision must also be made, simultaneously and by way of compensation, for a new type of missionary service. Where leadership is given to a reasonably equipped native leader, he should be given a helper—may we call him “the new day missionary”—who will forever obliterate himself, as he persistently helps, guides, reënforces, advises the national who has been put into the place of leadership, so that the latter will not fail, will not lapse, will not cease advancing, will not give up creative thinking. How difficult is this task! How hard to find this ideal missionary for the new day! Yet the new day has sounded the challenge and ultimately all our missionaries must be of this type and all work must be conducted in this spirit. The pronoun of the future must be not “our,” but “their.”

Third. Still another implication of this wave of nationalistic feeling is that we must modify our evangelistic methods and make them more spiritual. I use “evangelistic” in the widest sense of our total presentation of Christ to the non-Christian world. Our presentation of Christ has not been adequately spiritual and creative. It has not been adequately spiritual in that it has not emphasized spirit, but form. It has been too dogmatic and formal. We have been too certain of just what He would spell in the life of these races and peoples, whose historic background and culture is so different from ours and is to-day asserting its national and racial character. Our fault at bottom has been both impatience and lack of faith. We are in a hurry, so we impose our ready-made interpretations. We are also afraid that other significances of Christ may not be quite correct, so we suggest to them what Christ has signified to us, as the only significance possible. Thus we block creative thinking and creative living by the very methods we use and the very spirit we display in our evangelism. We challenge the inquirer to take our theological formulas, our ecclesiastical organizations, our ritualistic forms, our social conceptions, instead of constantly challenging him to take the spiritual content, and to do creative thinking in his own racial terms, following his own racial spirit and temper. And because human nature for the most part is willing to be managed and wants to be told what to believe and what to do, our missionary gospel yields to the temptation and becomes dictatorial and dogmatic, where it ought to remain spiritual, ever challenging to creative thinking. Where Christ preached principles, our evangelism inclines to lay down rules. Where He generated life, we tend to create organization. Against our error, this new racial and nationalistic sensitiveness is an unconscious protest.

III. THE RISING GENERATION

A third factor in the present-day missionary situation is the attitude of the rising generation toward Christian missions. No more vital or more serious question can be raised than this: Are foreign missions commanding the interest and allegiance of the younger generation? If not, then the foreign missionary enterprise is doomed. We may go on for a while with the financial gifts of a loyal but diminishing group of the old guard and with the support of legacies registering the interest of a by-gone age, but, for all that, the handwriting on the wall marks the impending end of the enterprise. This problem, we believe, is a world problem, but our discussion of it here is in terms of conditions in America only, for each country has its own peculiar mentality characterizing its rising generation. Furthermore, it is not the rising generation at large that concerns us, but that sector of it whose parentage has been within Christian church circles. At three points we find a changed outlook in this younger generation.

The first is in their attitude toward non-Christian religions. Many influences have brought about this changed outlook. The sacred books of other religions have been translated and are seen to contain many praiseworthy spiritual truths. American education almost universally assumes the evolutionary principle in the physical world and this concept naturally pervades all other spheres of thought. The widespread philosophy of values and the value approach to all problems have tended to legitimize non-Christian religions. The study of the development of religions and of progressive biblical revelation or teaching has contributed its part. The deep discontent with the achievements of Christianity itself in dealing with social, economic and international relations has weakened the sense of assurance about its value to the world. At any rate, there is a widespread lack of sympathy with any missionary presentation of the shortcomings of non-Christian religions or countries and a deep-seated suspicion that propagandist zeal has vitiated the speaker's judgment. The perils of this attitude toward non-Christian religions are obvious. It may lead to a syncretistic view of religion or to a maudlin sentimentalism about the beauties of Orientalism. However, its values are not to be denied. It lies nearer to truth and is more Christian in spirit than the extreme intolerance toward other religions in which some schools of missionary thought have at times indulged.

Another feature in the changed outlook of youth which affects missions is the indifference to organized religion and church organization—perhaps more than mere indifference, actual distaste for it. This is widely reported in almost every large educational center. It is conceded that all good causes must take form and maintain a measure of organization, and that religion, its worship and its activities of

social service, will need a measure of organization, but such organization must only be allowed an instrumental value, not an intrinsic value. The Church is then regarded as one more great domineering organization that has built itself up to the point where its organization exceeds its life. All of this of course explains a general falling away of youth from the Church, but our concern here is with youth's loyalty to foreign missions. Here it must be confessed that to some extent this enterprise seems to youth open to the same criticism. Missionary reports with their emphasis on churches established, communicants enrolled, fail to interest him. It all sounds like mere organizational development. What he wants to know is how society has been changed, what influence is being exerted upon the community, what difference is really made in the life of a non-Christian when he becomes a Christian.

A third feature of youth's outlook affecting its attitude to missions centers in the question, What are the issues that really matter to-day in respect to world progress? The answer of American youth to-day seems to be, "Three things: economic and social justice, race and international relations, the abolition of war." Up these three roads goes the idealism and idealistic thought life of American youth. The question therefore asked, implicitly or explicitly, is, Are foreign missions serving these three ends, or is it just an artificial movement, a bit of propaganda for setting up church organization in foreign lands to the glory of the Church at home.

Here again we ask, What are the implications of this serious situation? We name two:

First. The first has to do with the appeal and message to youth. The missionary movement must learn to speak the language of youth and to view the world of to-day from youth's point of view. There is no doubt that the theological statements and language of a generation ago do not grip the youth of to-day. It is not any conscious dissent, as it is a total indifference and lack of interest. The missionary message for the youth of to-day must be concrete and factual. It must stress the humane side of non-Christian religions and show a spirit of appreciation of all that is good in them. It must also elaborate not the organizational development of the work (so dear to many missionaries and board administrators), but its social significance and its practical outcome in life. It must be able to trace the molding influence, the vitalizing power of the spiritual truth which the missionary carries to foreign lands, so that youth may see the connection between it and the transformation of social conditions. It must have a spiritual quality and be pervaded with a consciousness of a living God at work in the world. Can we who advocate missions be sufficient for these things? Can we learn or are we too old? The prize is worth the effort, for unless foreign missions capture the imagination of the rising Christian generation,

they will not support it, but will seek some other expression of world service.

Second. The other implication is that youth must be given a greater and more responsible share in the leadership and administration of the foreign missionary movement. A veteran in missionary service, when asked to express his opinion about the missionary situation in Great Britain, focussed his entire criticism in one devastating question, "Where are your young missionary leaders and administrators?" History records the inspiring rallying of young life in America to the cause of foreign missions that followed hard, over forty years ago, upon the appearance in the ranks of leaders and missionary administrators of two young men, John R. Mott and Robert E. Speer. The word ran, among the youth of this country, like the whisper of a breeze foretelling a great and mighty wind, "This is our movement. This is a challenge to our generation." Is it not time for history to repeat itself? Is this not an implication of our present situation in respect to the youth of America and foreign missions?

IV. NEW INTIMACIES OF CONTACT

A fourth factor in the world situation which we shall discuss has to do with the new intimacies of contact between so-called Christian and non-Christian lands. Formerly such contacts were few. The government's diplomatic representatives and the Christian missionary constituted the two chief contacts of East and West. Now, with the facilities of travel, the extension of commerce and the numerous forms of inter-communication, one might almost say that Shanghai is in New York State, Cairo is in France, and Bombay is in Surrey County, England. Who is it who is influencing Egypt, for example? The Englishman in the Residency, the foreigner in the commercial house, the tourist at Shepherds Hotel, the missionary, the foreign press, the latest book from Paris, the movie from Hollywood, the radio message from anywhere? Which is speaking the loudest, making the deepest dent upon the life of the country? Gone are the happy sheltered days of comparative isolation, and the missionary enterprise is seriously affected thereby. Upon his nation and religion are heaped the odium of the iniquitous Capitulations in the Near East, the use of gunboats in China, the scandals of the exploitation of natives in the Congo, the abuses of the mining regions of Rhodesia, the spread of intemperance and narcotics with centers in Switzerland, the white slave traffic promoted from Greece. Gone are the old barriers of ocean and language and timidity. The world is one great neighborhood. What are the implications of this new situation? We name but two.

First. We cannot shirk responsibility for the moral quality of our so-called Christian world, but must accept it. Where it is unworthy it will hamper us in our task as missionaries. We must, therefore,

do what we can to remove the offenses of Western civilization. We can disassociate ourselves from these offending causes. We may repudiate the Capitulations and all gunboat protection, as was done at Jerusalem. We may make repeated representations and protest until Belgian Congo injustices are ended, as we did. We may appeal to high-minded officials to treat natives with justice and humanity by making such high grade studies of conditions as Mr. Merle Davis has recently made in Central Africa. We may do what we can to christianize Hollywood for the sake of the ends of the earth whose imaginations it is polluting. All this we must do and much more, but to do it successfully we must pay the price. And the price is a unity which will enable us to speak with one voice and heart.

Second. The missionary movement must work out some constructive and positive program which will make use of these more intimate contacts of East with West. It is not enough to try to check the evil. These contacts afford new opportunities whose cultivation may possess greater significance than older methods. For example, there is a place to-day for a great program of interchange of thought between East and West through visits of men of national and world reputation. Why should Chinese Christianity be left without any defender in high places against the insidious anti-religious philosophy of a Bertrand Russell? Has the Christian Church no men or ability through whom to counter such influences? So, too, with literature. The streams that are flowing from West to East under purely commercial guidance are to a large extent polluted streams. Where is a Christian literature agency sufficiently well organized and well informed and representative to serve this phase of the new intimate contacts of East and West? Once again one sees that a richer and more practical unity among the Christian forces is the price of such a service to the world.

To the interchange of thought through visiting lecturers and the guidance of the stream of literature there should be added a more effective follow-up of foreign students coming to America for study. The more intimate contacts of East and West are yielding an increasing number of such visitors. A Christian influence upon them while in America might easily be the full equivalent of a lifelong missionary service in China or India.

In these and other ways, the new intimacies of contact between East and West challenge us to new lines of approach and new methods of work.

V. ECONOMIC UPHEAVAL

The fifth and last factor in the world situation is the world-wide questioning of the economic order. It has been well said that all other world changes find their rootage in this: the financial stringency quite obviously, the accentuated nationalistic feeling, and the changed

attitude of the rising generation. Capitalism, as it has functioned hitherto, has evidently been weighed in the balance against a number of varieties of human good and has been found wanting. It is in for considerable modification, if it is to survive at all. The drift is away from capitalism and individualism toward some form of collectivism. Meanwhile at the opposite extreme beckons Communism. It is really two things: it is an ideal of communal or collective life and it is a propaganda for the ruthless enforcement of this new régime by force and violence. There are many who endorse the collective ideals of Communism, but draw back with horror from its proposed violent methods for realizing its ends. As a method of government, pure democracy also has suffered a severe setback, and while America is yielding voluntarily to a wholly unprecedented centralization of power, other lands—Italy, Turkey and Germany—have been submitted to fascist rule. On these stormy seas is tossed the frail bark of foreign missions. What course shall it steer? What are the implications of the present economic upheavals for the foreign missionary enterprise?

First. The foreign missionary enterprise should certainly not allow itself or its message to be identified with any particular economic system. It has supporters among those whose present activities lie within the capitalistic system, since this has been the only economic system of the past. Some of these personalities are sincere defenders of capitalism. Others are in it, but not of it, and are laboring to modify its form, if not to displace it altogether. On the other hand, there are idealists who would identify the Christian message at home and abroad with what they describe as the pure altruistic spirit of a communistic world. The reason why Christian missions must hold aloof from identification with either capitalism or Communism is not to lay claim to support from both sides, but because, like Christianity itself, it has no business to endorse concrete political or economic programs and organizations, but only to set forth Christian principles of love and justice and truth and Christian service, all of which must take form through the creative judgment of men, everywhere subject to error and even self-deception. Christian missions cannot permit false inferences to be drawn from the somewhat equivocal description of the situation in China as being a contest between Communism and Christianity, as though Christianity were to be the defender of capitalism and the sworn foe of every element in the communistic creed.

Second. Another implication is that in this great economic upheaval Christian missions, even as also the Christian Church at home, should speak forth in unmistakable terms those great Christian principles of love and justice and service and human brotherhood, praising courageously every expression of this Christian spirit in whatever economic system they find expression and condemning with equal courage every denial of these principles in whatever system such

denial is found. Nor does any mere declaration of principles suffice; it is the function of Christianity to breed a generation of leaders and reformers who with patience and persistence, with wisdom and with boldness, will seek to find the best way for enthroning Christ in the economic and social life of the nations. It speaks ill for Christian missions, and the Christian Church it has produced, if it cannot heartily support such men as Kagawa, who are baptized with the Spirit of Christ even unto sacrifice and crucifixion.

Third. A last implication of the present economic situation has to do with the future support of missions. It may be that, as never before, the foreign missionary enterprise must appeal to the rank and file of men and women of small means. It has always been true that the bulk of missionary monies has come from small gifts, yet the future may show markedly diminishing returns from investments, from legacies and from living donors of great wealth. It would be going too far to suppose that, as in the case of social welfare and similar philanthropies, Christian missions could be undergirded by government funds. This work will remain the responsibility of that circle of Christians whose love can fly across the ocean and whose experience of Christ makes them believe in His ability to save the world. But this circle needs to be broadened, for one only needs to see the perfectly wanton expenditure of money to-day, even in these times of supposed depression, in pleasure, in social life, in luxuries and in amusements, to realize that it is not scarcity of money that makes for retrenchment in missions, but the fact that we have not yet begun to give Christ's world-program a serious place in our conception of Christian duty and of the Christian life.

SUMMARY

Here we stop. Five present-day world conditions have been noted: the financial stringency in Western lands, the national consciousness and sensitiveness of Eastern nations, the changed religious outlook of the rising generation, the intimacy of contact between East and West, and the world-wide economic upheaval. Some of the seeming implications of these new world conditions were indicated. In closing, may I focus thought on what seems to me the thing that matters most. It is not whether this paper is correct in every respect, whether the five world conditions described as new are the only ones or even the more important ones, whether the implications suggested are the correct ones or not. All this can be thrown into the discard. The chief point is whether the foreign missionary enterprise is capable of breaking forth with new creative energy and new spiritual power in this great moment of crisis in the world's history. It is not foreign missions alone that are at stake, it is the Church and Christianity itself:

for the foreign missionary movement has been the most spiritual, the most dynamic and the most vision-creating element in the Church's life. If new life does not gush forth here, the whole life of American Christianity is in for a moribund period. Our greatest enemy is complacency, inertia, apathy—an apathy which stands over against great cataclysms and says, "Where is the promise of His presence? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of creation." On the other hand, if we take the pilgrim attitude of pressing on to the discovery of the Eternal Creative Mind, there are ahead of us hard disciplines, severe sacrifices of cherished ways, long and thoroughgoing studies of difficult problems, but also inspiring discoveries of God's will and glad surprises of His love and power.