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No. 242

Seminar in Missions

Emmanuel College
Jan - March 1932

Introductory Lectures and Discussions:

I. The Enterprise of Missions — In the Past.
II. The Scope of the Missionary Enterprise
III. The New World Situation.
IV. Introduction to a Philosophy of Missions.

I. The Enterprise of Missions — In the Past.

1. B.C. — A.D.

Mankind is accustomed to "date" from some great ancestor - founder - or from some great event - e.g. ~~Eyptian Riddle~~ -
Foundation of Rome -
Olympiads - (776 B.C.)
Jewish - creation of world - 3760 B.C.
Era of Hegira (Mohametan) - 622 A.D.
French Revolution - new era.

Christian era - B.C. - A.D. The only one now in general use - unnecessingly used. Not an accident - a symbol of the importance of the event of the birth of Christ - the most significant "beginning" in the history of man.

Western history since then may not unfairly be summarized as a progressive unfolding, in the life of the individual and of the societies of men, of the principles by which Jesus lived and of which he died - together with the conflicts, tensions, compromises, and creative adjustments between those principles and other systems of thought and action already in the field - e.g. Greek philosophy, Greek mystery religions, Roman jurisprudence, Teutonic mythology.

Of all the great founders of great religions Jesus was the simplest - and hence the most universal - ~~though at the same time the~~

in his conceptions - his insights - their expression in word and act - his faith. At the same time he was also, profoundly, in the ultimate implications of these conceptions - hence the most permanently helpful to man.

The father-son conception of the relation of God and man, together with the brother-brother conception of the relation of man to man, - easily grasped (at least by all but philosophers) remains ever ~~fresh~~ valid and appealing — when other conceptions - monarchical, juridical, military, - have been out moded, or fail to satisfy. The failure of other religions to win and hold the hearts of men of all races in face of X^ty is not due to the imperialistic character of western X^ty. X^ty started with what might have seemed impossible handicaps —

In its own time: asiatic - from obscure and despised tribe of people - founded on repulsive details of a criminal execution - it faced, permeated and conquered in turn the mystery religions and the philosophies of Greece (the dominant intellect!) - the state worship of Rome (with all the prestige of that imperial power) - the robust faiths (seemingly so) of Teutons and Norsemen.

In our time. we are apt to be impressed with Xty's lack of success vis-a-vis other great religious systems — Islam. Buddhism. Hinduism — forget the comparatively short time they have come together. to compete on their own terms as religions. Crusades not that at all — racial antagonisms expressed in military terms. The significant fact is the extent to which Xn ideas and institutions are being adopted by all three of these great surviving religions.

E.g. Buddhist Sunday school — Y.M.B.A.
Islam — equality of women — fundamental breach with original teaching
Gandhi — reverence for Jesus.

There is reason why we may not unfairly describe western history since the time of Christ — and all history today — as the progressive expansion of Xty — under the guidance of some force or power or ideal — or spirit — the promised Spirit of God.

Secular history — church history — can be studied as history of the expansion of Xty.

This was the subject of "history of missions" last year.

2. But we turn in this seminar from that story of what happened - to an attempt to understand how it happened, and especially to the attempt to reach such an understanding for the purpose of better control of the process in the future.

Julian Huxley in "What Dare I Think?" - pp 127, 128

"Science has two main functions in civilization. One is to give man a picture of the world of phenomena, the most accurate and complete picture possible. The other is to provide him with the means of controlling his environment and his destiny."

~~Today we see the first tentative groping toward a science of missions~~

He says (p. 1) that physical sciences were first to start in their triumphant career: biology is now developing most rapidly: "some time in the future it will be the turn of psychology and of the elusive social sciences."

Today we see the first tentative gropings toward a science of missions - the picturing of the phenomena, their classification - as a means to providing control.

Remember the difficulty in developing "the elusive social sciences" - more difficult to isolate & study the bare data - phenomena - from one another - from other phenomena - ~~which~~ must be done not in laboratory but

in the full tide of their activity. But astronomy is successful - so may we be.

The field enormous - how shall we limit it? where shall we begin?

We might study missions in one of the great historical periods -

First century - simple elements - but those simple & direct guidance for us. (Read Harnack. "The Mission and Expansion of Xty")

Mediaeval period - Roman Catholic missions. Again, a situation remote. (Read Jenks "Six Great Missionaries")

Beginnings of Protestant missions - (Read Moore - "Spread of Xty in the Modern World")

We prefer to take the present period - illustrate, where we find it profitable, from other periods.

The most recent and thorough collection of data - and classification and evaluation of it - though very incomplete - connected with the Jerusalem meeting of the International Missionary Council in March - April 1928.

Our method –

(1) Papers – one by each of the group on a topic concerned with Jerusalem. This paper to be read and discussed in a weekly two hour period.

(2) Reading – Each member of the group will be expected to:

1. Familiarize himself with Jerusalem data paper, discussion and findings on his subject.
2. Read at least one other book on his subject.
3. Prepare a bibliography on his subject.
4. Read and write a brief review (300–400 words) of one novel etc. from the list of illustrative books.

(3) Lectures – There will be four lectures, with discussions, at the beginning of the course – to give time for the preparation of papers.

(4) Standing – If possible there will be no written test – standing will be based on:–

paper prepared
review
evidence of other reading
participation in discussion.

II. The Scope of the Missionary Enterprise.

I spoke of the possibility of a "science of missions". i.e. collection and classification of data, to discover general principle or laws - for the purpose of more perfect control. Part of larger grouping of social sciences - largely a matter of personal contacts - culture contacts - stresses - adjustments of which our age is seeing some of the most critical examples. Foreign missions deal with that aspect of culture contacts which has to do with men's relations in the religious sphere.

What is its scope? Purpose We can say easily - To persuade men to Christ - or use any other evangelical formula - But what really is involved? Let us turn for a glance at the early missionary activity of the Christian church.

Note.

1. Its casualness. Read Acts 2-15 and note that there was no deliberate purpose to go into all the world on the part of the disciples led out by circumstances (then called the Holy Spirit) - strangers at Pentecost (but all proselytes) scattering after Stephen's death.
Peter and Cornelius - "can any man forbid?"
Greeks at Antioch - Paul & Barnabas.
Paul at Antioch of Pisidia - "lo we turn..."
Chap. 15.

each fresh insight came not in a study or prayer room so much as in facing an unexpected situation in the spirit generated in the prayer room etc.
any of us can look back in his own life and see just such guidance

2. It was a — letter of religious experience - there are many sermons in these chapters - they touched many hearts — but it was some new experience that was the proof of the reality - and only that and not adventitious cultural or personal relations that was the purpose of miss'y activity - and realization of it. Never forget that.

E. g. Cornelius
"the signs and wonders wrought among the gentiles (15:12)

Whatever the approach — the thing was always a matter of relation between the individual and God — and God as given a new revelation in Jesus.

Hold fast to this — for it is essential in our study of so many sided an activity. Only thus can we escape danger of confusing method & purpose - the many ways of reaching it & the thing itself. which is always a new level of religious experience.

3. The method – it followed natural channels – where way was ready –
E.g. (1) Synagogue – led out from J^m to gentile regions before it was left behind.

(2) An affair of individual relations – man to man. ment where men ment – used language common to men – a sharing of personal experience.

(3) Followed lines of world intercommunication – Illustrate – Paul –
German tribes > Gaul – Britain
Missions to the East (gt trade routes, Marco Polo – Xavier – Jesuits in America)
Modern Prot. missions to East –
trade first – then missions – almost always
Africa an exception due to Livingstone
(yet really he followed slave routes)

(4) Hence intimately bound up with other aspects of culture transmission – necessarily tangled up in "imperialism" as soon as it ceased to be from a weaker culture to a stronger (as Palestine to Rome) and became stronger sending to weaker" – Gaul to the Far East.

N.B. always bound up with other aspects of cultural interrelation.

(5) Hence, because the treasure was in earthen vessels – natural forms of their expression, action, personality – it tended to lose its essential purity compromise when resistance was necessary – resist when adjustment would have been better (sometimes allied with horrible wrongs. E.g. Spanish mission in S.A.

4. It received ever and anon fresh invigoration from the Spirit of God - its guide. —

(1) The rich treasure of spiritual life & mind & miss[ion] and native X[ns] - direct inspiration.

(2) The mighty impulse of religious revival.

These two the immediate aims — in order to develope so-called indigenous X[ty], with its own life and power of growth.

(3) The preparatio evangelica - preparation of the soil - often three cataclysmic events - upheavals - in lands not yet evangelized - not easy of evangelization until old forms of thot & culture were broken up - and a new hospitality & new ideas was created.

5. While expansion was thought of as "geographical" covering the face of the earth with the knowledge of Xt. — yet there has always been implicit if not explicit the conception of the salvation of the whole man — the individual in all his powers - and society in all its aspects.

This evolutionary aspect of miss[ion] activity is often given as a reason for disapproving of missions - Is that a valid criticism?

Note. Every new continent and land discovered - e.g. America - Japan - China - central Africa - gave a new impetus to missionary zeal.

Can we say as truth fully that the realization

~~most profound~~

of "new areas of life" conquered by Christ give similar impetus? E.g. industry economic relns. race relations?

Yes. See how the circle expanded — Jews - the twelve - the upper room - proselytes - gentiles - women - children - ignorant & unlearned - sinners - slaves - savages (N. A. & S. A.) - convict miners - slaves of industry - Men have been sought as men - but their social situ^n has not long been a barrier - and ultimately the group has been claimed for Xt - & its power broken —

A group — an institution. ~~not in~~

So it is not a new principle when modern missionaries seek to include within the scope of the X^n rel^ns between peoples governments - industry - race.

Only the particular situation is new.

In other words, nothing that has to do with the life of man, & of groups & races of men, is necessarily outside miss'y activity. The question to consider always is no of economy - how best to use means available to accomplish the great purpose.

III. The New World Situation

A. We have seen how missions worked - and their scope. But we must not forget that the methods used have varied greatly in different situations. There have been four great periods, each with its own character.

1. The conquest of Rome. There, after a few years, the problem was not, essentially, foreign. The struggle was within the great melting pot of civilization leading up - Xty really saved & replace in part.

2. The conquest of the barbarians. Foreign, primitive, imperialistic.

3. Renaissance — following great religious revivals in R.C. church — and great age of discovery and trade expansion.
Foreign, in most difficult form — race hatred (Japan) - lack of common culture (Japan, China, India)
Primitive - America.

4. Evangelical revival — XIX & XX th century — followed trade expansion — imperialistic expansion — cultural impact. Missionaries often actually the pioneers - tangled up with all these other motives - and sharing with them the approval or hatred of nationals.

5. Post war period — what are its characteristics especially as they affect missions?

Develope this into a discussion — seeing that the following are touched upon

B. The New Situation

Touch on each aspect – and the new conditions each presents for Christian missions.

1. Unity of the World.

Quote Jäckh – "1917 a dividing point of equal importance to 1 A.D. – Great War became World War when U.S.A. entered it."

All the world engaged in one enterprise – suffering together.

all engaged in process of restoration.

All now suffering same economic crash.

Add – common ideals of education – preparation of a common background – Discuss all

2. Rise of Nationalism.

A product of the war.

Release of subject nations – E.g. Poland. Czecho-Slovakia etc.

Demand for freedom from any form of "imperialism" – China – India etc.

(1) Political. Turkey etc

(2) Cultural – education – literature – dress etc.

(3) Religious – no proselytization

To what extent is this "freedom" possible in a world where there is coming to be one a common background? Discuss. Discuss

3. Rise of Bolshevism

New political method -

New economic order -

(1) Attacks - political systems
economic "
religious "

Missionary in goal and in method.

(2) Where it touches western nations in friendly manner:
in industrial system
educational system

Cuts across national boundaries -

"workers of the world" - "religion the opiate" -

Discuss How far does it really complicate the missionary problem?

5. Spread of Social Conscience -

Release of great classes:
women in Islam
outcasts in India

Help for other great classes:
rural

6. Spread of Industrialism

Passage from hand to machine labor -
fortunately exploitation under watch -
welfare work being done - largely
thru influence of missions.

7. Growth of Tolerance and Mutual Appreciation
Greater than the more spectacular beliefs.
Inter mingling in - trade
travel
Education. Ch. in U.S.A.
philanthropy famine
religion

4 Weakening of Authority in Morals & Religion
In the west - relativity in morals & religion
Spread to the East.
All religion under suspicion by the
young intellectual.

8. Missions Under Cross Fire.
From the field - agent of imperialism
From the home base - "give away our case"
Illustrate from China 1925

9. Growing determination to make Christian
Principles effective in every Sphere of life
This cannot be confined to one country -
all must share alike.

IV Introduction to a Philosophy of Missions.

Before we finish this work of this seminar I hope we shall have discovered certain main principles - the frame work of a philosophy of missions, integrating missions with our general scheme of thought - our Weltanschauung.

To the earnest Christian ~~of the R.C. revival in the M.A.~~ of the evangelical revival in XVIII th - of the student revival in 1880's and later - Christian missions had a cosmic significance.- The goal was the return of Jesus Christ, the "second coming": he could not come until all the world had been evangelized. Of "O Zion haste, thy mission high fulfilling" - "Pour out thy soul for them in prayer victorious

And haste the coming of the glorious day: [changed in the Hymnary to -

"And all thou spendest Jesus will repay" Which avoids pre millenialism but introduces a note of barter that is objectionable]

Then it ends -

"He comes again" - -

Have missions a cosmic significance to those of us who are not pre millenialists? What part do they play in the cosmic drama?

Certain preliminary questions.

1. Are missions out moded — vanishing survival of ages when one culture strove to conquer others? Or is there something permanent that will survive in the new age ~~that~~ that is dawning?

2. If there is something permanent, in what sphere does it lie? To what aspects of a new world culture must it be related? (Economic - scientific - educational (psychological). moral. religious.)

3. Are we to envisage in the future one world religion — or several religions adapted to different races — or temperaments? (One - if there will be common intellectual and emotional background - but so comprehensive as to find place for all temperaments.)

4. Has Christianity the essential character that fits it for a world religion? What would be elements in that character?

5. Finally. If we grant the possibility that Christianity should take the place of the world religions of the future what, in outline, would what be its methods to be used in putting its claims before men that could be justified avoiding "imperialism"? Are those methods being used now in Christian missions?

Religious Education

Some topics to be considered.

1. The Psychological Approach to Learning. Jm II 11 ff

Concern with persons

Process of learning - response to situations.
bonds
satisfaction

Growth of the self.

Relation of ed^n - to things
persons
society

Values - subjective
objective - p. 29.

Place of the teacher -
subject matter -
reticence -

2. The Psychological Approach to Religion.

N.B. Jesus' method. Jm II 198 ff. Raven. 101 ff.

life - devel^t of personality.
freedom - offers a wealth. leave to assimilate or reject
fellowship - share in community.

N.B. place of authority - cf. p. 7 for revolt.
189. (Hocking) "child's instinctive need for authority."

3 Religion in Education Jm. II 201-203

4. Education in Religion Jm II 203. 204. 215
Quote - Our goal ... 203
We would ... 216.

5. Education and Governments Jm II 204-206.
State systems.
Place of private schools - value
type
control - by state.
materials.
Spirit of X^n school.

6. The Failure of Religious Education
In the past - of Raven, 4.4 ff.
too much subject matter

In the present - why?
student of R.E. deals too exclusively with ethics.

7. The Place of Religious Education in a Missionary Program.

Christian schools and colleges

Sunday schools etc.

Classes in govt schools

Personal relations

Literature

Subject matter

Activity

Religious Education

Bibliography

Jm Report Vol II

Canon C. E. Raven - Christ and Modern Education N.Y.S

" - " - A Wanderer's Way. Holt.

W. D. Barbour - Graded Bible.

Mr. Harris's Paper. Feb. 2.

1. Ignorance of X'ty & the Bible - quote Malcolm Wallace and "David and Absalom".

   Is the situation really deplorable?

2. The remodelling of curricula -
   transmission vs devel^{t} of personality.
   rel^{ns} with - nature. man. God.
   Content - suitability for local situation.

3. Extension of the curriculum - application.
   E.g. worship - do children appreciate?

4. The Teacher -
   of type desired
   living life with the pupils.

5. R.E. in Non X^{n} Lands -
   In state schools -
   In separate schools -

Rural Problems

Discussion
Needs.
Importance ?
Plans.

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1. The Situation

N.B. Jerusalem. Esp? Brunner's Chap IV in Korea and Chap VI in India.

Chap IV - pp. 104 - 110. 114. 118 - 120 — condition
122 - 124 - the way out
137 - 142. 147 - 149 - the church
150 - 172. the next steps.

Chap XI - 178 - 181 184 - 188. condition.
191 - 194 - the way out.
195 ff the church
204 - 208 the next steps

Chap VII - Rural Asia - a summary.

N.B. post script p 221.

The Council's Statement - ? vague ? disappointing.

The core - pp 246, 247. Read.

Mr. Fergason's paper.

Is our problem one of "technic" in missions — or is there an essential relation between rural problem and the Christianization of society. Do we take rural needs into account as a bait? Or Or

Problems —

Objectives —

What is being done —

Program for the future —

Industry.

The Jn approach -

1. Starts with divine love revealed in the incarnation - our task & reality love in all relations.

Try the social and economic system by 3 criteria:
(1) Christ's teaching of the sanctity of personality.
(2) Christ's teaching as to brotherhood - cooperation rather than competition & profit.
(3) Christ's teaching as to corporate responsibility -

2. Dangers in the penetration of western economic civilization into countries little affected by it.
(1) Investment of capital in undeveloped areas.
public loans
private investments
(2) Development of economic resources of undeveloped areas.
social welfare of the people
alienating of land
undermining of social institutions.
(3) Protection against economic and social injustice.
forced labor
contracts of labor
standard of life of workers in industry
freedom of combination
social services to be developed
restrictions on immigration
(4) Avoidance of friction between nations engaged in economic expansion.
need of an international code.

Discuss.

Industrial system - evils -
Exploitation - personal labor
natural resources
Break down of social standards.
False standards of life -
N.S. Tawney, quoted in Watt pp 99, 100
Ref. Gandhi. quoted in "The Clash of World Forces", pp 121, 122.
Ref Ruskin "Unto This Last",
pp. 32, 33; 156
Ref Tawney "The Acquisitive Society", p 106 -
"the Channel of industry", pp. 226 ff.

The Message -
Man more valuable than machine.

Race.

Negro – in U.S.A.

S. Africa

Orientals in U.S. & Canada

Types of situation –

1. More advanced vs less advanced –
   (1) Where more advanced is at home.
   (2) Where less advanced is at home.
2. Nation of equal advancement –
   (1) Immigration
   (2) Maintenance of racial solidarity – language, intermarriage, education, religion

Where does the problem really exist?

Biological.
Cultural.
Economic – exploitation –
Ignorance.

Where does solution seem possible.

The Message. M. Maekawa

Problems:
A. Doctrinal –
B. Practical –

A. 1. Strength and Weakness of other Religions.
Briefest outline

2. Message of Xty to these Religions.
Islam –
Hinduism –
Buddhism –
home – here message & living identical.
Confucianism –
Secularism –
Russia –

3. Preach Xt with fresh Interp in Each Situation

B. 1. Motive
Not for exception of supremacy of doctrine, etc.

2. Method
Participate with others –

3. Attitude
Humility – penitence – love –

The Indigenous Church

See Jm - III. Esp 7 pp. 165 - 172.

Follow up discussion of that statement by special consideration of -

Institution - illustrate with problems of Educational Institutions.

1. Read "Transfer of Administrative Responsibility of Christian Schools and Colleges" - E. W. Wallace - Shanghai, Educational Review 1927, pp 55 - 63.

2. Relation to government

Read.

Japan - Ed^l Review 1927, 365 ff.

China - Ed^l Review 1928, p. 192. 1927, p. 37

Turkey - Ed^l Review. 1927, p 359.

Persia - Ed^l Review 1928. pp 385-7.

Read Jm II p.

The summary.

General principles.

3. The Relation of the West to the Indigenous Church.

(1) Administration

(2) Support

(3) General attitude - Read Flemming -
Share "Helping People Grow"
Send
Cooperate
"Trust"

Personalities - "creative personalities"
permanent service of missies
temporary "
interchange of leadership.
training of indigenous leadership.

(4) Allow the indigenous churches freedom to move forward -
E.g. South India
Persia

~~Our exp. in West China~~

Papers 1934

Feb 2. Religious Education - Harris

9. Rural Life - Ferguson

16. Race - Inglis

23. Indigenous Church - Lott

Mar. 1 The Message - Mackaway