



# FORERUNNERS OF A NEW AGE

An Interpretative Report of a Conference on  
the Training of the Ministry of the Younger  
Churches, Held at Newark, New Jersey

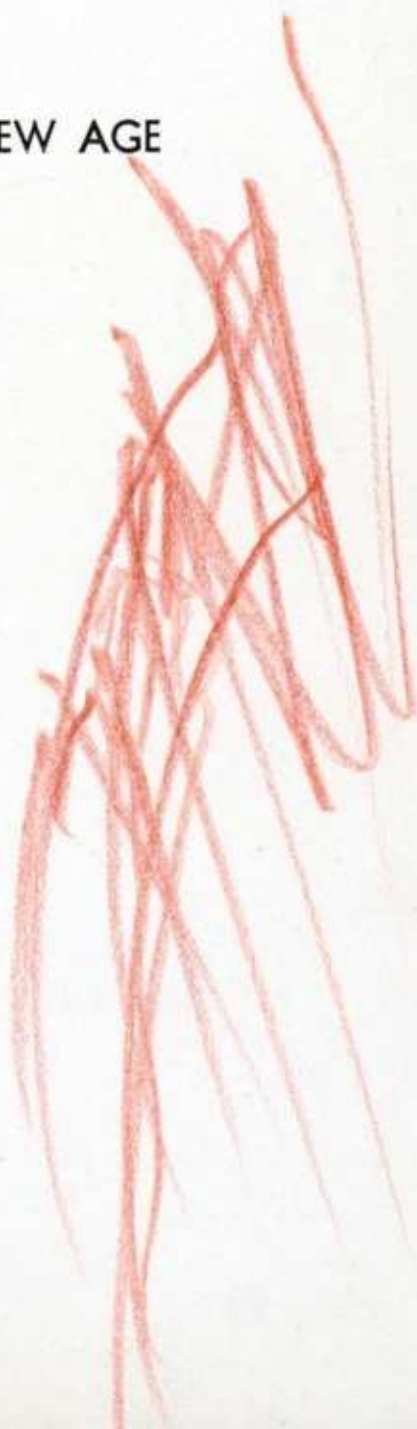
*St. Andrew's-tide*  
1934

By  
BASIL MATHEWS

INTERNATIONAL MISSIONARY COUNCIL  
FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA  
419 Fourth Avenue, New York City



FORERUNNERS OF A NEW AGE



TO THE HONORABLE SENATE OF THE UNITED STATES

IN SENATE, FEBRUARY 18, 1870.

REPORT

OF THE

COMMISSIONERS OF THE GENERAL LAND OFFICE

IN RESPONSE TO A RESOLUTION

PASSED MAY 10, 1869,

RELATIVE TO THE

LANDS BELONGING TO THE UNITED STATES

AND TO THE LANDS BELONGING TO THE STATES

AND TERRITORIES

AND TO THE LANDS BELONGING TO THE DISTRICT OF COLUMBIA

AND TO THE LANDS BELONGING TO THE DISTRICT OF COLUMBIA

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By

**BASIL MATHEWS**

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## PREFACE

### I

Three factors are involved in the matter of the training of leadership for the future churches in what are roughly called mission lands. (1) Obviously the first and most important is the Church itself in any land where it has taken form. Nothing can supplant the Church in its responsibility for establishing and maintaining adequate methods for securing the leadership needed in its own area. In all lands it is necessary to speak of "the churches" rather than of "the church" at this point because methods differ and it has not been feasible there, any more than in Western lands, to secure united action beyond certain fairly-defined limits.

(2) The second factor in the task is the missions on the field. Their errand has always included the development of a self-supporting, self-governing, self-propagating church. No such church can exist without a trained leadership. One of the first acts of every established mission is, therefore, some provision for training workers and a national ministry. Missions are apt to know the need of the churches, and they bring to that need a background of history and experience which has not had time to form in most lands. It is realized, of course, that all the Christian history from the first day until now belongs as much to the youngest church as to the oldest. It is a common heritage. But consciousness of it may grow slowly in new situations. Hence missions are apt to be excellent guides to the younger Churches in so critical a matter as the training of their future leadership.

(3) The third factor in the situation is the churches in the sending lands working through their boards or committees of missions. These have no dictatorial rights nor desires. They have as wide theological and administrative differences as the churches or missions on the field; the differ-

ences are even wider in the sending lands. Yet very naturally their sincere desire is to see the gospel of Christ presented so clearly that a vigorous, self-conscious church will develop in every land. They cannot be indifferent to the quality or extent of the leadership which is secured for each church. So long as they are privileged to coöperate directly in the life of the churches on the field they cannot free themselves from some responsibility for helping at this critical point.

II

The Conference at Newark, New Jersey, which this small volume seeks to interpret, was composed of missionaries, representatives of American theological seminaries and members or officers of mission boards and committees. It was entirely an American gathering, except for very helpful unofficial representatives from British agencies, though the questions involved were all recognized to belong as directly to the British and European missionary agencies as to the American. The fact that one of these experienced representatives was asked to prepare this interpretative account of its proceedings will indicate that the problems were not locally conceived.

The Conference moved at all times in full realization that the sending churches are merely helpers of their brethren in the younger churches. There seems no reason for repeating the errors of the Western churches, and all who may in any sense be counted "leaders" in these churches are eager that a better and more efficient leadership may be secured for the newer and younger ones. There was no other purpose in the Conference. And no contributions to it were more suggestive than those of missionaries and others who know intimately the spirit and desires of the churches and missions on the field.



## *Preface*

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It is to be observed that there are no findings and that the Conference reached no other decisions than may be discovered in a clear statement of some of the issues involved. This small volume is sent out in the earnest hope that it may be a contribution to the thinking of the three factors so vitally involved in the great issue which it discusses.

CLELAND B. MCAFEE

*New York, 1934*

## FOREWORD

This brochure attempts to reproduce the main flow of discussion in a conference that may well become epoch-marking, not in what it did but in what it initiates. It reached no findings or resolutions. But it laid upon the writer the baffling task of concentrating within compassable dimensions "the sense of the meeting" and the trend of its thought. In attempting to do that the author first essayed to let each participator speak for himself. This plan quickly revealed its own impossibility. He has, therefore, been obliged to make the discussions completely anonymous and impersonal. What is lost in picturesqueness and pungency may be gained in lucidity and continuity. The booklet has value in proportion as the writer may have been able to transmit the group's thrilling vision of the superb task facing the Christian ministry around the world and those who essay to equip them as the forerunners of the new age.

BASIL MATHEWS

*Boston, 1934*

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I

### *The Eternal Word in a Changing World*

There was something deeper than mere coincidence in the fact that the first group of men and women to come together to concentrate exclusively upon the problem of the training of the ministry in the younger churches of Asia and Africa in this crisis in world history met at St. Andrew's-tide. The fisherman who, immediately that he found Jesus, hastened to bring Him face to face with his brother; and who, at the end of Jesus' ministry was the intermediary through whom the Greeks came to Him, brought indeed the ideal presiding spirit for such a gathering.

Gathered at Newark, New Jersey, in the United States of America, November 30th and December 1st, 1934, they had another unique characteristic. There were six professors in theological seminaries in Asia and Africa, twenty-four presidents and professors in American seminaries, a number of whom had previously been missionaries in other lands. There were fourteen other missionaries from many

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fields. There were also twenty-three secretaries in positions of primary responsibility in the mission organizations of many denominations in Canada and the United States. It was the first time that representatives of these four groups of leaders, all of whom have as their common concern not simply the world mission of Christianity in general, but the responsibility of training their new leadership, have met together to focus all available knowledge on that mighty task.

Looking round at the faces of the men and women there and trying to envisage the positively world-wide range of their sustained experience, the outstanding leadership that they exercise, the intellectual equipment that they possess, the first-hand practical craftsmanship that they have acquired gave a thrilling sense of the all-round perspective, the realistic grip of essentials, that the group as a whole was qualified to provide. If the reader will turn to the "Who's Who" at the end of this brochure and let his mind travel the world as he moves from name to name that list will be more eloquent than could be any attempt to picture their capacities and achievements. More important still is it to consider the immensely heightened impulse communicated when such men and women, so equipped, come together burning with a single-minded enthusiasm for a common aim. The one painfully-felt lack in the membership of the group lay in the absence of nationals from the different fields of the world, an absence due to the impossibility of financing long distance travel and the lack of available men in America.

For many months in advance seven commissions on different aspects of the one problem of training a ministry around the world had been at work assembling relevant data and correlating the results into brief documents packed with suggestive and impressive facts and convictions.

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These reports had been read and considered in advance by the members of the Conference.

The group was thus equipped to check facts, test theories, and convictions, verify or discount their soundness, to focus attention from many angles of thought and experience, and thus to supplement partial views or correct biased attitudes, throw light on old policies and point the way toward new ones. No set speeches were made. There were a minimum of platitudes and pious phrases. Chairmen of commissions crisply introduced their reports for discussion, which was throughout swift, pointed, frank, and fearless. Not a shade of sentimentalism fell across the discussions. The leadership of devotional periods was singularly fresh, and led swiftly and naturally to those deep fountains of faith that were secret but ever-operative springs of thought and attitude throughout the discussions.

The aim of the Conference was not at all to try to reach set findings, but to quicken awareness of the need for a drastic re-orientation of policy and practice in the recruiting and training of the Christian ministry and to initiate both discussion and experiment to that great end.

Nothing could have been more timely than the calling of these men and women to face the critical question of the training of a new Christian world-leadership at this crucial hour in the world's life. Up till now the time was not ripe; but now that it is ripe delay would be disastrous. A few years ago fierce anti-Christian onslaughts in China; the confusion of Christianity with Western imperialism in an India vehemently debating Swaraj, were but two of the tempests that made it difficult even for the steadiest to keep their poise. "You cannot," as Pitt said, "rebuild your house in a hurricane."

Why was the time not ripe earlier? A decade ago the tenseness of the demands of vehement Asiatic nationalisms

made balanced judgment almost impossible. But today the younger churches and their leadership, who then came swiftly into major responsibility, have felt the yoke sufficiently to know that the fullest strength is not achieved by isolated authority but through collegueship. The process of moving into that position of responsible leadership was and will be for some time a necessary one. But, once it is achieved, a new relationship becomes not only possible but essential to progress. That new relationship is the collegueship of allies. From the church with a national emphasis we move to the church with a catholic or universal emphasis; from self-determination to the ecumenical. Obviously this calls for wise foresight; to wait before planning ahead would be to lose the priceless treasure of the psychological moment.

The leaders of the younger churches have a more realistic picture of the stupendous task that lies ahead of them just because they have in so many areas taken on major leadership. A decade ago their faces were turned toward the Western missionaries from whose tutelage many of them wished to be free. Now their faces are turned toward the colossal array of hostile forces that oppose them, and the even more paralyzing inertia and indifference that confront an awakened church. For that reason the leaders of the younger and older churches, shoulder to shoulder, are solemnized in the West and the East alike by the insurgent neo-paganism that menaces the very future of the religion itself. That neo-paganism spans the world, from New York to Shanghai and from Moscow to Johannesburg. Christianity, which must fight it or succumb, can only fight it successfully on a world-front. Therefore, East and West, Christians must coöperate as fellow-workers. In other words, while the step from dependence to independence is essential, independence is not the top of the ladder. The apex is



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interdependence; the coöperative collegueship of equals in the service of one Master. And for that collegueship around the world the supreme need is of a new, trained leadership, equipped at once in technical skills, with spiritual vision and with a moral enthusiasm for the Kingdom, and a zeal that forgets differences in the common quest of one great goal.

The perfect timeliness of this Conference lies, again, in the fact that the world-wide economic crisis has at last reached a point that clearly shows it to be no transient depression but a symptom of a major change in human society and in particular in its economic foundations. To any man or woman who sees the final reality of the universe and man's real wealth, in the moral and spiritual values revealed in Christ, an economic crisis is not a signal for depression but a challenge to seek its meaning and then to move courageously forward.

Have we, who believe supremely that in Christianity is the world's one hope, any new light as to the meaning of that crisis for this task of training the ministry and other forms of Christian leadership in Asia and Africa? Surely to say that the economic crisis means that we must economize and retrench is to proclaim at once our intellectual and spiritual bankruptcy. That would simply spell slow death by economic attrition. To say, alternatively, that we should go on with our present "budgets" and believe that income somehow will catch up with expenditure is hopeless. Some say that that is "faith"; but really it is only faith in the idea that our budgets are the will of God. God may well be trying through the crisis to reveal other ways. If, then, we write "No thoroughfare" on both of those roads, whither do we turn? Does it not mean that we are being driven by the hand of God to blaze a fresh trail, to drive a new road? We are obviously at the end of an era and at the dawn of a

new one. The old era was one of individualism. Its method was of missionary pioneering from the West into the East and the South. The world campaigns of the Christian forces in the field were directed from general headquarters in America and Europe. Those headquarters were denominational and the expansion of Christianity projected into Asia and Africa the forms of our Western sects, mission boards ploughed their own lonely furrows in their private fields. That age is dead. It was an heroic epoch, a marvelous age of sacrificial adventure which will through all time draw the admiring gaze of men. But we are passing on to another and a different age.

The marks of the new era are less easy to determine. But some things are shiningly clear. It is an era in which, as we have suggested, the Christian denominational forces must coöperate or perish before the titanic impact of the forces of neo-paganism, embodied today in the totalitarian nation-state and in economic materialism. It is an era in which nationalism has swiftly quickened the new Christian communities of the East into self-conscious national identity. The national Christian forces have shown, for example, in the Kingdom of God Movement, the Five Year Movement, the Indian Mission of Fellowship to Britain, that they are spiritually awakened by the harsh defiant challenges of crisis in their own lands and are determined to move forward in face of every difficulty. Yesterday we saw Western Christianity exporting itself in separatist sects into the mission fields; and we saw these sects face to face with the ancient religions. Today those ancient religions are gasping under the impact, not of Christian missions, but of pseudo-scientific Western pagan standards of value. Today, then, we see the universal Church face to face with a universal paganism. The permanent thing, the vital, living, expanding force, is the Christian community. This means that in

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the grand strategy of world-Christianity today and tomorrow the central pivot on which everything swings is the Church, the universal Church. And incontrovertibly the greatest thing that the Church has to do is to build its own life on the eternal Rock; and to train its new leadership to be forerunners of the new age. In a word, the training of the ministry of the Church is at the very heart of the Christian process. Of course it always has been so. But the situation is now incalculably more urgent and remorseless. It really is a matter of life and death.

Christianity everywhere is concerned with the three hundred and sixty degrees of human life; the full circle and all within the circuit. It cannot, poorly equipped as it is, tackle the whole gamut of life all over the planet. If, then, it is to get to grips with the job God gives it to do today it must, under Him, create a new leadership, and it must do it unitedly. There cannot be any place for separatist missionary policies parallel to each other and parallel to the Church; divided counsels, confused and contradictory aims, with the consequent paralysis. And since the Protestant forces can accept no single human authority to direct them toward common action, they must get together to plan co-operative policies. We say "must" simply because in this world-crisis to be divided is to perish before the world-tides of materialism. If we examine our world-task in that perspective, not only does our center of gravity change, but our economic problem in the matter of funds will take on new proportions. The new era insists that we replace control by fellowship; transform giving into sharing; scrap the shibboleths that are local and temporary for the essentials that are universal and timeless; concentrate on the absolutes; and recover, above all, that sense of the absolute, that utter humble certainty which we can never find save in personal and corporate experience of a personal God.

The call upon the new churches in a swiftly changing world is to integrate the gospel into all life, to undertake the proclamation of the Good News of Jesus Christ to each individual soul; to live the gospel in terms of healing and of social redemption and rural reconstruction; to make real and convincing a Christian citizenship, a Christian patriotism, and a Christian control of economic life; to move the souls of men to reconcile themselves with the living God who is their Father and live internationally and interracially as His family.

It is, then, literally a matter of life and death for those younger churches to be equipped as they launch onto the full tides of this modern world—equipped with a leadership that will help them to face triumphantly industrialism, fascism, communism, and nationalism, and to subdue them all to the service of the Kingdom of God.

Another and most cogent reason why earlier conferences would have been premature and why the hour has now so clearly struck, lies in the fact that between the Jerusalem Meeting of the International Missionary Council and today many of the finest intellects in the world have concentrated realistic research upon this problem of training a new leadership. First of all, the Jerusalem Meeting itself revealed the primary place already attained by the younger churches. Henceforth the missionary is bound to be increasingly the auxiliary colleague in the younger church itself. The subsequent research of these commissions has illuminated the field of the new strategy of that church. Never in the whole story of the world mission of Christianity has such a convergence of first-class judgment on this problem been expressed so convincingly for the guidance of the Christian community.

Let us review swiftly some of the outstanding commissions and conclusions.

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First, Dr. Kenyon L. Butterfield has, not from a Western professorial armchair but on the soil itself face to face with the grim relentless facts of the peasant life of Asia and Africa, carried out, in collegueship with Africans, Indian, Chinese, Japanese, and Korean experts, studies in rural reconstruction. The total result of these surveys and of the molding of plans for the service of peasant communities by the Christian church is nothing short of revolutionary. With the light thus secured, a new era in the world-mission of Christianity face to face with the billion peasants of the human race waits for one thing—the development of a new leadership disciplined to that lovely task. We see the peasant in the center of the world mission of Christianity, and we see the Christian task to be as wide as the community, embracing all its elements.

Secondly, the Commission on Christian Higher Education in India, headed by the Master of Balliol College, Oxford, Dr. A. D. Lindsay, concentrated a veritable searchlight upon the institutions which can have no other *raison d'être* in a coherent, statesmanlike Christian program than the creation of a new leadership for the Church in India. The need, the urgent and almost desperate need, is that the recommendations of that Commission, some of which in their insistence on concentration and coöperation, with the auxiliary processes of extension into the community and research we shall outline later, should be really carried into practical effect. The same is true, thirdly, of the Ibuka-Padelford report on Christian Higher Education in Japan (1932), where the seething thought-life of the new generation of the most literate people in the world, open to the tidal flow of every new movement, makes a first-class Christian leadership a matter of supreme importance alike to the church and to the nation. All three of these sounded with fresh poignancy the call for fresh vernacular literature

to invigorate and guide the new leadership of Asiatic Christianity. That examination was carried a stage further, fourthly, in the Commission on the Study of Church History (1933). Out of its journeys through Asia it revealed the disaster that must come upon the younger churches if they grow up in a nationalistic atmosphere without a lively consciousness of their fellowship with "the holy Church throughout the world," or ignorant of the unbroken tethers of cultural and spiritual life, of suffering and of triumph that link them down the centuries with "the glorious company of the Apostles."

When, fifthly, the National Christian Council of China assumed responsibility for making the arrangements for a Commission of Inquiry into Religious Education in the Chinese Church (1931) headed by Dr. Jesse Lee Corley (freed for that purpose by the World's Sunday School Association) with two Chinese members and two missionaries, full exposure was given to the programs of the Kuomintang, the Communist and the Young China parties, and in the face of this development the wide and ramified need for the church to train and equip an adequate educated and technically equipped Christian leadership. Powerful forces, like the Religious Education Fellowship, came into being. The National Christian Council of China created constitutional organs as channels for the new energy and to plan advance. A cogent scheme of leadership training and of material for the educator was worked out and is available.

Coming, sixthly, to an even more needy field, the National Christian Council of India, Burma, and Ceylon sponsored a careful, scientific, sympathetic survey of the Christian Mass Movements of India, directed by Dr. Bascom Pickett. The report (1934) gives a searching and heart-moving picture of the clamant need for creating an army of young men and women able within rural India to lead

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the most depressed of its peoples up the steep ascent of Christian character to the plateau of free enlightened fellowship with the world-wide Christian church.

Nowhere, seventhly, was the challenge of the Laymen's Foreign Missions Inquiry more insistent or more in accord with the consensus of progressive Christian opinion, East and West, than in its ringing call for more sacrificial coöperation in developing theological institutions in Asia, that by the efficiency of their faculties, by the forward-looking adventurousness of their programs, by the educational standard of their curriculum, by the adaptation of their work to the genius of the people among whom they work, will meet the greatest of the needs of Asia and Africa, a creative Christian leadership more nearly adequate for the new day. Turning to Africa we are enriched by the report *Modern Industry and the African* made by the Department of Social and Religious Research and Counsel, established at Geneva by the International Missionary Council. The explicit demand for a fresh policy of leadership in face of insurgent industrialism reinforces the vital place of and need for a new leadership.

In addition to all this practically every mission board of North America and Britain and Europe has sent to the fields of Asia and Africa since "Jerusalem, 1928" deputations to inquire into and make recommendations with regard to the work of that board in the light both of the new needs of the field and of the work of their boards. Taken together, the commissions that we have enumerated present, in the setting of the corporate witness of the Jerusalem Meeting, the most coherent, realistic, concrete, forward-looking program for training its ministry and religious leadership that the Christian forces have ever possessed. It is high time that they be examined collectively and that corporate, co-operative, practical effect be given to their findings and

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others that may on consideration be seen to have even stronger claims. A really serious responsibility rests upon those who would delay sacrificial and decisive coöperative action. That responsibility is as terrible as would weigh on the shoulders of those who should in time of war refuse to make the decisions on which the united creation of a first-class body of officers depends.

The group of men and women came together at Newark from every continent and many denominations, under the compulsion of that sense of responsibility. They are men and women whose lives are dedicated either to training the ministry in the East or the West or to guiding it into the field of its activities, or to supporting or reinforcing it through the mission boards by statesmanship or through finance. They therefore set themselves to get a perspective of the problem of training the ministry and lay leadership for the world mission of Christianity. They were under no illusion as to their limitations for that task. They constantly lamented the absence of nationals from the field. They were conscious at every stage of the discussion that they were only taking preliminary steps on a long road whose line lies across the whole world. They were experienced enough and sufficiently realistic to know that "Rome was not built in a day"; but they knew, too, as has been well said, that: "It would not have been built yet if somebody had not got on with the job."





## II

### *More Excellent Ways*

When we come to think of the work of the world-mission of Christianity in a human scene that is passing through such swift and radical transformations, we are baffled in trying to draw a clear line between the eternal and the changing functions of the ministry. When, in addition to these bewildering changes, we are confronted by the need to make adjustments of method and of approach in relation to cultures as different from each other and from those of the West as are the animistic tribalism of central Africa, the caste, customs, and philosophy of Hinduism and the ancient culture and ethical patterns of the Far East, our problem becomes as complex and fascinating as its solution is imperative.

We are helped in analyzing our problem by such a general definition of the functions of the Christian ministry as was reached in November, 1931, at Cleveland, Ohio, by a group of theological teachers at the request of the Conference of Theological Seminaries. They declared that the permanent functions of the Christian ministry in all its forms include the following:

“a. To increase men’s knowledge of God as revealed in Jesus Christ

“b. To solemnize them to personal consecration to Him and to His gospel

“c. To lead them in their worship of God

“d. To be the counselor of individual men and women in their personal duties and difficulties

“e. To furnish leadership to the Christian church in its educational, social, and ministry activities.”

It will be seen that here we have defined functions; each can be summed in single words: the prophet, the preacher, the priest, the pastor, and the administrator.

In thinking of this problem of the ministry in relation to the newer churches of the Moslem world, Asia, and Africa, we shall be bound to ask ourselves, “Are these functions common to all religions? Are there any that are peculiar to Christianity?”

Is it not true to say, in answer to those questions, that all are found in most of the world’s religions, except one which is uniquely Christian, namely, the pastoral function. We find in Christianity alone among the world’s religions the guidance by the pastor of individual men and women in their personal problems. It is the work of the shepherd, and is found only, in any recognizable form, in the Christian church. One other general distinction is that in Hinduism, Buddhism, Confucianism, and the other faiths of the Far East, worship is normally individual rather than corporate; so that the minister’s leadership of congregational worship is particularly a Christian way of approach to God.

A glance back across the centuries in the West recalls that the function of religious leadership in the churches of what are called the Dark Ages included the draining of the marshes, the development of agriculture, the control of handicrafts, the building of the cities and bridges, and later

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the creation of schools, colleges, and universities. In a word, its function embraced practically the whole of the community life. If then, we think of the Christian ministry in our day and tomorrow as attempting to mediate the mind of God, as revealed in Christ, to men of all races and to attempt to integrate the will of God with the social needs and changing industrial order of Asia and Africa, we are simply attempting to recover ancient processes and to set them going in a new world. The imagination staggers at what this involves for the on-coming ministry in a new generation. Look, for instance, at a land like China where the small Christian church set to win the four hundred millions for Christ sees itself faced by an insurgent communism, that already rules politically over tens of millions, the very secular educational ideals of the present drastic nationalism, the harsh individualism of the new exploiting industrialism, or the breaking by Western civilization of the harmonious, ordered, ethical patterns crystallized by Confucius and practised for over two millennia. And yet if we look at the task realistically, we realize that nothing less than this is adequate. To be unable to cope with those forces is to be beaten before we start.

Turning again to the vast multitudes of Asiatic peasantry whose longing for beauty has been and is expressed in their pottery and weaving, their folklore and dances, and their simple domestic buildings, we find uncounted millions chained to incessant toil needed to wrench from the soil the bare necessities of physical survival. We see them harassed by disease, hag-ridden by money-lenders, yet unconquerable in their fortitude. Ministry to such as these calls for the most superb gifts, even such as Jesus brought to them in his inspired simplicities in his stories that could be grasped by the illiterate housewife, but never exhausted in their meaning by the most profound philosopher. The minister to these

people must perforce have in his mind and heart a real appreciation of their cultural life, the social patterns by which they live, the background that they take for granted.

The leadership of the church among farming people then calls today for an equipment that is, technically, radically different from that of the urban pastor, requiring knowledge of the ways of life of the people, skills in agriculture and simple home planning and imaginative insight. He needs to be able, so to speak, both to read the cow and to extract the cream of books.

When again we come to seek in the fields of Asia and Africa which of the ministerial functions that we have enumerated shall be exercised, a whole marvelous field of exploration and adventurous initiative opens up. If, for example, we look at the medium which the Western world takes for granted as central, the sermon from a pulpit, we may well find that in the long run, it will, in Asia, fall back into relative obscurity. All India is familiar with the Bhajan, where poetry, song and ordinary speech are blended. The Christian poet, N. V. Tilak, when he told the story of the gospel in lyrical Marathi, opened the door for a new way of preaching the gospel in India.

Today a number of men like H. A. Popley, violin in hand, and dressed in Indian garb, wander through villages and towns and enter market places to enthrall multitudes with speech and hymns and Indian music, with chorus responses. These bring home to large numbers the gospel stories and the parabolic teaching in ways that make the pulpit preaching within the walls of a church seem relatively ineffective and exotic. Similarly, methods like the Kirtan, with its more formal presentation of a theme, but still accompanied by music; or the Puran where the cross-legged minister sits with his burning joss stick, intoning a verse of scripture, makes invocations, adds an explanation, and then intones a

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verse again, are other examples of the lines along which the adaptation of the ministry to Eastern forms may be attempted.

Another medium that is today attracting much attention is the ashram, where the Indian guru, with his simple little habitation in a courtyard, offering accommodation to traveling pilgrims or inquirers, sits and gives to those who ask his stores of wisdom and experience. Not only are a number of young graduates from theological colleges in India planning to dedicate themselves to this form of ministry, but one college at least, Leonard College, at Jubbulpore, is setting out to make ashram experience an integral part of its theological training.

The task of adaptation of not only these oriental but also African modes of life and methods of leadership as tools of the Christian ministry leads to its converse, namely, the adaptation of useful and, to the East, unfamiliar Western modes adjustable to Asiatic need. For instance, Pastor Hsi, of the China Inland Mission, produced a book of hymns so adapted to Chinese modes, both in music and in idiom, that the simplest peasant can sing them, and feed his or her soul upon them. The English Baptist Mission in China also produced a book on the pentatonic system of music, which is practised in China. The Salvation Army in the same field has carried out its world wide practice of taking popular tunes and sublimating them.

The wonderful flair of the Chinese for drama parallels in some ways the Indian Bhajan. As is well known, their history comes to the myriads of Chinese largely through drama played in village and town, market and fair. Today the Christian church in China is carrying out evangelistic campaigns in agricultural fairs, by dramatizing, for instance, the story of the Prodigal Son or the Good Samaritan.

Into the Mohammedan world at large it is not easy to

transfer our Western conception of the ministry. The function of the Moslem religious leader is as broad as life. It runs into law, the control of the home, the direction of the school, the conduct of worship and the processes of business. To emulate this Islamic excellence is from the modern Christian angle not so easy as it was in the Middle Ages, but to accept a narrower function would seem to cramp the action of the gospel on Moslem life.

The almost ecstatic joy of the Moslem in listening to chanting of the Koran suggested to Temple Gairdner of Cairo the project of a similar chanting of the Christian scriptures and he, before his death, secured the coöperation of a sheikh in such chanting. Is not the possibility of a school of chanting one that looms ahead in that field?

In China again Dr. Reichelt has experimented in pursuit of his belief that Buddhists may be approached by conforming to their atmosphere, and with that in view had developed a retreat on a hill; and in its hall of worship he has placed a Cross upon the lotus leaf.

Similarly, the fact that the festival is an ever recurrent center of emotional happiness and religious satisfaction in the life of India, suggests a large expansion of such Christian festivals as those of harvest, of Christmas and Easter, and the development of others arising out of the daily work and concerns of the common people. Here again the necessity is clear for blending wisdom with our initiatives. When all has been said in favor of the adjustment of the presentation of Christianity to the emotional life of the peoples to whom it is carried, it still remains true that the Faith is at its heart an historic, given reality that must be grasped by the mind as well as embraced by the heart. The emotion must be wedded to the intellect, the one bringing the driving force and momentum to the disciplined poise of the other.

To take an example that is relevant to the whole life of

Asia and Africa. All agriculture carries men back to living things—the cow, the crop, the tree, and to the soil that is the mother of them all and of us. The pantheism and the nature worship of the peasant peoples of the world which has been found by missionaries everywhere, from St. Paul's first journey on the plateau of Asia Minor down to our own day, has emotional values that can be well caught up into the Christian minister's task. Thus is immortality shown in the parables of Jesus. But the Christian faith, while fulfilling and confirming those pagan intuitions, carries them into a realm of spiritual and moral absolutes, that is not simply an extension of them, but transcends and in some of its values contradicts them.

All these processes need then to be experimented in with blended courage and caution, imagination and logic. A leading Chinese Christian has, for instance, expressed an antagonism to the application of indigenous Chinese ways to the Christian ministry. He argues that the Chinese common people have no respect for the Buddhist priests or the necromancers or geomancers; and that, therefore, to use their methods is to be weighed down by their evil reputation.

We have to bear in mind that in the Christian ministry we see something new and original in the world. The essential thing in that ministry is the innate quality of the man because of his daily commerce with his Master. As representing his Lord, the minister is shepherd of souls, a unique thing in the world's religions. That being so, the processes of transfer into different forms and modes to fit the genius of people must never surrender this quintessential core.

This leads us to two considerations that call for pondering. The first is that the new orientation that has been discussed in this chapter, so far, can best be carried out by the Oriental, in spite of such great exception as will be called up by names like that of Dr. Farquhar. The people whom we

## *Forerunners of a New Age*

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have named, N. V. Tilak, Pastor Hsi, are personal examples of outstanding and successful initiatives.

The center of gravity, in a word, moves from the shoulders of the Western missionary to those of the Eastern and Southern churchman.

If, however, we focus our view on the changing center of gravity from East to West we are in peril of missing the far more momentous change in the East itself from the mediaeval to the modern; and in Africa from the communal and spiritual to the individualistic and mechanical. Our Asiatic colleagues are often living simultaneously in two eras, divided in the West by five centuries; that era of fixed status, traditional ways, communal responsibility, the control of life by the large family or the caste, may be the background of the life of a man whose foreground is the era of free contract, restless inventive change, and individual struggle. And, the old era is swiftly dying while the new fails to give any foundation for life or inspiration for living.

Having illustrated from so many sides the adaptations that are called for in the work of the Christian ministry, we need to focus our attention on different geographical areas, one after another, in order to get a more clearly etched picture of the work of the ministry of the younger churches. Everywhere without exception, we see the tasks to be incalculably more complex than those that their fathers faced. The splendor of their opportunity, however, lies in the fact that the complexity and baffling range of the problems arise from the rich outbreak of new and living forces in the Eastern and African worlds. In a word, what we are faced with is not decay and dissolution through anaemia, but the positively tropical exuberance of new and varied forms of life.

If we look first into the Moslem world, we discover the old four-square traditional Islam and the world brotherhood of



Mohammedan peoples, breaking in pieces through the living and irresistible growth of nationalism, and the penetrating powerful verdure of modern science, both theoretical and applied. From Morocco across North Africa through the Middle East to North India, and even among the Moslems of the Dutch East Indies, at one and the same time, the techniques of Western industrialism and the ferments of the Russian experiment in Bolshevism are working like vigorous leaven. While simultaneously the old central living forces of Mohammedanism, and especially its picture of the majesty and the mercy of God are being reinforced by undeniably Christian accretions. Here surely is an area in which the liveliest and most versatile and adventurous spirit called to the ministry of the Christian word can find expression for a hundred lives if he had them.

Similarly, the well-nigh three hundred million people who profess Hinduism see the greatest living Hindu turning disillusioned eyes from politics and hurling his soul force into the colossal and revolutionary task of persuading Hinduism to open its cruel gates to the myriads of the outcasts. For a hundred years the Christian ministry in India has served the outcasts. Many men and women such as Bishop Azariah witness to the miracle of the redeeming power of Christ to lift people from the very mire and to make them saints and sages. The Mass Movement Commission already mentioned, gives the Christian minister for the first time a coherent scientific picture of this problem and opportunity. The coming of the mass movements of caste Hinduism into Christianity, drawn by the witness of the miracle of the Christian outcasts, opens a great breach in the granite walls of Hinduism. The hardening of the Swaraj Movement into more rigid political and socialistic sections opens before the church in India the superb task and opportunity of showing a more excellent way.

Thus we see the work of the Indian minister to include the power to develop policies that unite groups of villages in a rural community in a process of reconstruction where the agriculture, the hygiene, the education, and the leisure of the peasants find their unity in the will of God. The Indian minister's work is also to integrate religion in the family and help it to grow in the school, and make patterns of worship domesticated to the Indian heart. His aim also will be to draw out the sacrificial givings of his people, to lead them in aggressive evangelism of the areas round about them, to recruit and train lay leadership and open the eyes of his people to a larger fellowship of the world church.

Not less stimulating is the challenge confronting the Chinese minister. In a nation whose gaze swings from Confucius to Sun Yat-sen and to Karl Marx without finding the creative source of a new nationhood in either of these great leaders, the Christian minister has the superlative work of revealing to them the Christ in whom all and more than all, the ethical patterns of human relationships in Confucius, the social passion for the oppressed of Marx, and Sun's desire to build a new international world of interdependent nations are actually realized. Yet faced even by that, the minister also needs to recall to the indescribable economic struggle of a Chinese peasant with the vampires of banditry, landlordism, cruel taxes, drought, flood, and famine, all draining his life blood. "Bowed with the weight of centuries he leans upon his hoe, and gazes on the ground." Has the world any parallel for sheer appeal to the Good Samaritan in man? How to brace and revivify the Christian church in China dependent often on subsidies, too largely illiterate, and too often parochial, is the task to which the Christian ministry has to set itself and toward whose accomplishment the Five Year Movement is an initial step.

The strangely different structure of Japan and its church

## *More Excellent Ways*

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with a Christian membership and with an imperial population the most literate in the world, half of them in industrial and civic employment, confronts the ministry there with a work dissimilar in type from that in any other Asiatic field. The government, being able and willing to exercise a totalitarian control over life, providing universal free education and a vocational and professional training, health facilities, libraries, recreational guidance and even the attempted control of the thought life of man, sharply delimits the service of the church in one sense, but it also intensifies the need for that service in another sense. For, with the tides of thought from all the world pouring upon the Japanese people through the Niagara of literature and periodicals, there never was greater need for a clear ringing presentation of the Christian religion, such as will give inspiration for living and meaning to all life—personal, national and international, industrial and social.

Swinging across to Korea, and facing the work of the ministry there, we discover again conditions astonishingly different. The Koreans are unique in the world as being the one oriental people who are the subjects of an oriental empire. They are predominately rural, but you will hear Koreans saying, in their suggestive way, "We are blown upon by the North Wind and by the West Wind." Communism comes down on the bleak blasts across Siberia; mechanistic civilization on the ocean winds across Japan from America. Their simplicity of life is invaded by a corrosive modernism that includes the disastrous influences, on the one hand, of the lower type of movie, alcoholism, and cheap pseudoscience, and the ferments, on the other hand, of nationalism, making for restlessness under their imperial masters. And there is no influence in Korea that the Japanese are more nervous about than that of Bolshevism.

Set in this troubled situation, with its great potential-

ties, the Korean church has spread and grown perhaps with greater swiftness than among any people in modern times in the Eastern world. The churches and the Sunday schools are often crowded to excess, and bring an emotional fervor to their worship which, for that very reason needs an infinitely stronger grounding in the root realities of Christianity and in its moral and social implications.

In dramatic and striking contrast to all these, we discern the challenge to the Christian ministry presented by the twentieth century deliberately secular, totalitarian republics of which the U.S.S.R. is the prototype. Turkey and Mexico are modified projections into the old order. Concentrating our attention for the moment on Mexico we shall discover our task of the Christian ministry calls for the most drastic re-orientation. The socialization of national education threatens to eliminate all Christian schools. The marvelous progress of their rural school development bringing a transforming conception of education into the awakening Indian and peasant Mexican mind, the taking over by the nation of all church property, with the theological seminaries themselves imperilled, the rigorous restrictions on the entry and residence of foreign Christian workers; fused in the enthusiasm caught up in the slogan on the great monument in Mexico City, "To the Revolution—Yesterday, Today, and Tomorrow!" all throw down to the minister of the Christian gospel the most bracing call to inventive sacrificial leadership. At the present time that leadership must predominantly be lay. But lay or ministerial, the Christian leadership of the future must, in those areas, get out into the rough and tumble of the market places, the plazas and haciendas, unsheltered and without external subsidy, to witness with wise courage to God's fatherhood to all His children.

This is not the place, nor is it the time, to try to survey

### *More Excellent Ways*

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the whole life of the planet in its demand for adaptation of the Christian ministry to new needs. We cannot, however, leave this short survey of parts of the human scene, without looking at the so often ignored corrosion of the whole tribal structure of Africa by our invasive industrialism. This comes about first through the recruiting of labor over thousands of square miles for the vast mining projects of the Katanga and Northern Rhodesia and for the old mines of the Witwatersrand. This will cause a continuous flow of about half a million tribal youth into the mines, involving the corrosion of tribalism into anarchy. It also works through the invasion of monetary competitive individualistic economy into the most primitive tribal communities, through the demand for cocoa, palm oil, cotton, tobacco and so on. It is to be questioned whether a more entrancing, exacting, or rewarding problem faces the Christian minister anywhere on the planet than that of revealing what is the undeniable truth that Christianity and Christianity alone, has all the essentials required to re-integrate African community life in face of the irresistible corrosion of commercialism and of European governments. African tribal life is nearer to essential Christianity than is Western civilization in this one characteristic, that the spiritual and moral sanctions are woven into every part of a man's life. Labor and social responsibilities are defined. Obligation to service of the community is accepted without question. Leadership is quite clearly in the hands of certain men of prestige. Industrialism is destroying this well-articulated society. It is the divine task of Christianity to re-integrate African society on the communal basis of the tribal church set in the world church and to use the indigenous patterns of authority for creating a Christian leadership.

The African minister, then, needs to distinguish by intuition and by intellect between the good and the evil in the

old tribal fabric, to seek to preserve the one and eliminate the other, to understand the problems of their agriculture and their animal-husbandry, and actually to introduce new seeds, plants, and methods, as well as to collaborate in providing a new literature, to share the policies and ideals of the doctor and the surgeon, and to persuade into Christian channels the efforts of industrialists or government officials.

If we look back over this survey of the world demand for an adapted ministry, we may well ask, "Who is sufficient for these things?" How can mortal man be able to respond to all these demands or adjust himself to all these relationships? The reply, of course, is along the line of St. Paul's great apostrophe on variety of gifts, but the one spirit, and on the fact revealed in a thousand places that we really can call upon illimitable sources and can actually dwell in the world of miracle. From Pastor Hsi to Aggrey, from Pandita Ramabai to President Ebina, the scene is full of illustrations of impossibilities actually realized. We shall turn later to discuss plans and suggestions toward adjustments in the training of the ministry. The root reality that we must grasp at the outset and never let go is that our Christian gospel does not rest on ideas or on a feeling, but on a superb fact, utterly real and indeed itself the heart of reality, the fact of God in Christ, judging the world, redeeming the world, revealing himself to the world in His life and on the Cross, and revealing the world to itself, in His teaching and His Risen life, reconciling man to his Maker. As the leaders of the Church from all the Continents said at Jerusalem:

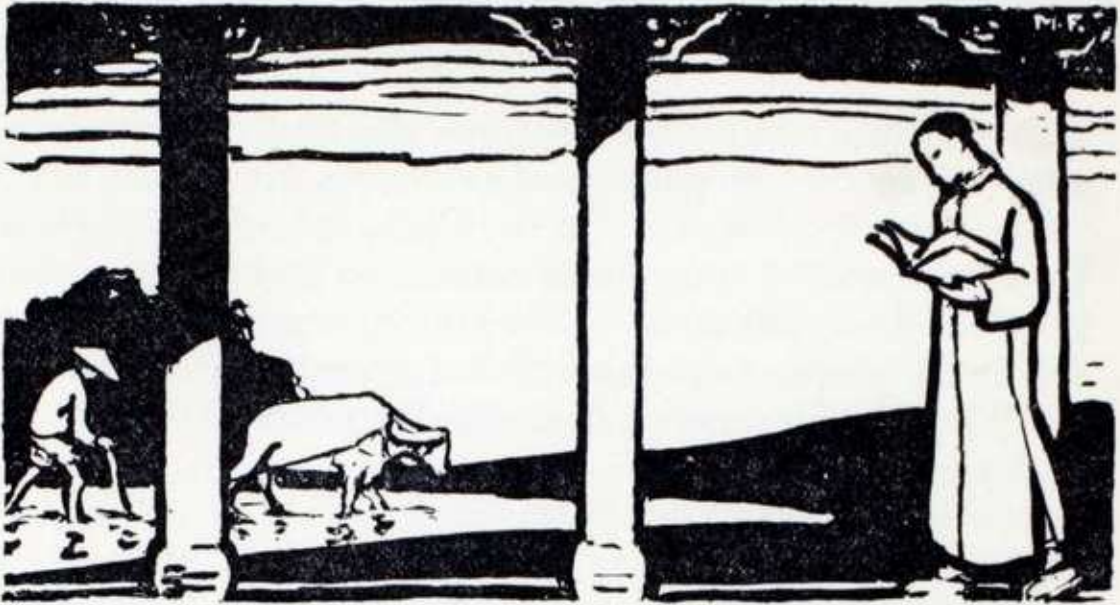
"Jesus Christ, in His life and through His death and resurrection, has disclosed to us the Father, the Supreme Reality, as almighty Love, reconciling the world to Himself by the Cross, suffering with men in their struggle against sin and evil, bearing with them and for them the burden of sin, forgiving them as they, with forgiveness in their own hearts,

### *More Excellent Ways*

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turn to Him in repentance and faith, and creating humanity anew for an ever-growing, ever-enlarging, everlasting life.”

The essence of our need in the Christian ministry across the world is for strong, consecrated men and women, with personalities integrated and educated, ready at all times, and in all places, to subdue their personal ambitions and every gift to the supreme goal, the Kingdom of God.



### III

#### *The Mind and the Soul of the Minister*

If a leadership, ministerial and lay, adequate to the tasks we have here envisaged, is to be recruited and trained, obviously East and West alike must overhaul drastically the plan, the method, and the content of its training.

We have seen that the center of policy lies in the building up of a quickened, informed, Christian church abounding in vitality. If that is so, the center of gravity of training lies in the development of men of spiritual reality, vision, adventurous initiative, and devotional life among the nationals capable of leadership in their own lands. That thought must govern missionary preparation in the Western educational institutions and in every grade of education in the field.

The fact that governments all across Asia as well as in Africa are themselves taking a predominant hand in secular education is widely regarded as cramping harshly the work of Christian missions in the educational field. Does not, however, the fact that this delimitation of area synchronizes with the world-wide need for a highly trained



and intensely Christian leadership sound a challenge to concentrate and coöperate for that purpose. Is not the world mission of Christianity to aim at creating an enthusiastic corps of men and women, well-equipped and wholly committed to God and His program rather than having a wide area of thinly spread, poorly manned education, producing a lukewarm, inefficient leadership, weakly tinctured with the Christian spirit?

Nothing short of the loftiest educational standards running in double harness with enthusiastic Christian devotion is sufficient to the high argument in which the Church finds itself engaged. Even in a large country, a sub-continent like India for instance, one or two shining institutions that give to their nation and to the world a steady stream of first-class Christian leaders is an infinitely more valuable contribution than the graduation of large numbers of students, mediocre both in character and intellect. Thus, a higher standard for recruiting and training, and the closer, practical coöperation essential to it, are central. Alongside this it is important to keep the supply of ministers adequate but not more than adequate to the absorption capacities of the churches. It is believed that in some areas of Asia, tragedy lies ahead unless early attention of a scientific mind is paid to the matter.

It is significant that, if we try to diagnose the signal successes of these secular movements in calling out the enthusiastic loyalty of youth and infusing into them a real sense of missionary vocation, we find that those outstanding leaders are all possessed by the certainty that they have something absolute; something that will save their nation or mankind.

In this respect, both of ardent loyalty and intensive training, we find the children of this world wiser than the children of light.

From the Komsomol, Russia's graded educational organization preparing its young proletariat for the Communist party, and from their University for Oriental Workers, to the Balilla, through which Italian youth graduates into Fascist service, we find the new aggressive secular "religions" zealously recruiting and scientifically preparing their missionary leadership. Their training is in a definite method, with a coherent curriculum, scaled to exacting standards, both as to devotion to their central ideas and skill in putting these principles into practice. They insist on this process because the leaders of communism and of nationalism, from Stalin to Mahatma Gandhi, and from Mussolini to Chiang Kai-shek know that it is a matter of life and death that they sustain a continuous supply of well-equipped evangelists and administrators. They need a constantly increasing and an ever-flowing stream of vigorous young leaders, who must be, not only enthusiastic and loyal, but educated and able to advance their cause in face of determined challenge and of subtle opposition, masters of a technique adequate for their exacting and thrilling task.

This matter of ideas in relation to the world ministry is vital and central. The educational principle of "learning by doing" has, of course, its high value in its place. But it has for too long been allowed to obscure the fact that is written in letters of flame across the whole arch of human history of the revolutionary potency of ideas. As Lord Acton said: "Ideas are the cause and not the result of public events." And we are also not without sensational illustrations within contemporary world turmoil of the fact that "Nothing is more powerful than an idea whose hour has struck."

What Christianity has to stand by, however, although totalitarian nationalism and communism have denied it, is

that we must have ultimate philosophic criteria by which to test the validity of our ideas and complete freedom of criticism in relation to them. The one authority that has eternal validity is not external despotism (whether political or religious) but the self-authenticating power of tested truth. The minister is the sower of the seed; and the seed is the Word. The Good News of the Kingdom is a truth, a reality given to us. It works. But it is valid, not because it works, but in and of itself. It is absolute. And the Christian minister becomes the revolutionary influence that he is called by God to be, when he is ready to live and die by and for that Absolute. That is how the early Christians came to "turn the world upside down."

It is impossible to achieve this intensity and efficiency without concentration of the available forces and by coöperative action, and without projecting them right into the very field of action. To that end two transforming practical processes are urgently required; they are coöperation, and control by nationals. Without that the Christian forces never can win the field. Divided from each other and alien from the genius of the nation where they work, the leadership is beaten before it begins the campaign.

And the commissions, whose reports were outlined in our first chapter, agree in reinforcing these essential needs of coöperation and concentration. As the Commission on Christian Higher Education in India in its recommendations concerning theological education says:

"It is clear that the way of progress in the future involves accordingly:

"(a) Such coöperative effort as may help to set the teaching of the colleges free from narrow denominationalism and make it possible to concentrate

"(b) the encouragement in every way possible of the production of books in the vernaculars, suitable for the

education of pastors and the maintenance of their cultural and Christian life; as also of the production of books in English as well which shall aim at the translation of Christian ideas into the forms of Indian thought and the relation of the Indian religious heritage to the Christian heritage of the West. It would follow naturally that the training of pastors and evangelists should further

“(c) relate the teaching given to the actual life of the people and make it clear to those under instructions, by practical training, that Christianity is a way by which men and women in India may be helped to live their common lives and to serve each other.”

Nor has any challenge been varied to the vigorous representation of the commission responsible for *Re-thinking Missions*:

“We recommend that the number of theological seminaries in China, Japan, and India be greatly reduced and that the type of training be profoundly transformed, so that the emphasis may be put upon preparation for the practical, social, and human tasks which confront a spiritual leader in the actual world at the present time, both in the city and in the rural community. More effort should be made to develop and deepen the inner life of those who are to be the spiritual leaders in these countries. The aim of the seminary in training its workers should be to discover and present the universal and essential features of Christian life and thought and service, and the denominational aspect of the training should take a subordinate place.”

The recommendations of the Commission on Christian Education in Japan were in fundamental agreement with this point of view.

If we turn to the reports on education in Africa issued by commissions under the leadership of Dr. Thomas Jesse Jones, or analyze the transforming implications of the

study of *Modern Industry and the African* issued in 1934, by the commission, headed by Mr. J. Merle Davis, or gather the essential meaning of the searching little book by Dr. J. H. Oldham and Miss Gibson, *The Re-making of Man in Africa*, these same considerations of concentration on the nationals for leadership, or raising the standards of recruiting and training, and, as an essential step to all these ends, the urgent necessity of real coöperation in union institutions, receives accumulative reinforcement that is finally irresistible. If further dynamic authority is required, it can be found in the conclusions reached by the extremely representative conferences, held under the leadership of Dr. John R. Mott in 1934 in South and Central Africa.

If we attempt to gather up the lines of evidence in regard to coöperation as they were conveyed to the Conference from different parts of Asia and Africa and as they present themselves to a mind wishful to get a balanced view, the distinct and impressive array of advantages are as follows:

United training of the leaders of various communions makes for understanding, perspective, tolerance, a better appreciation of the richness and variety of Christian faith and experience, a catholic, irenic spirit that emphasizes likenesses and the central elements of the Christian faith and diminishes differences, personal friendships across denominational lines, interdenominational coöperation and ultimate unity on a broad basis.

United training makes possible greater educational efficiency through providing better adapted physical equipment, especially in libraries; a better trained and often more spiritual faculty, due to the wider range of possible candidates; a higher standard of teaching through the greater possibility of specialization on the part of the staff; a richer curriculum through the larger number of elective

courses offered, encouraging special scholarly interests on the part of the ministry; a larger student-faculty ratio; economy in the use of personnel, releasing many for other fields of service; and economy through reduction of the expense involved in duplication of plant, staff, and running expenses.

United training makes for greater administrative efficiency through its more accurate gauging of supply and demand over a wider area; through the wider area of selection of candidates for the Christian ministry; and through the interchange of workers across denominational lines which the acquaintances developed make possible.

United training is an impressive demonstration of the essential unity of the evangelical Christian churches.

If, however, we are going—as the Collect puts it—“seriously to lay to heart the danger we are in through our unhappy divisions” we must face realistically the obstacles to such coöperative union and the disadvantages that need to be counter-balanced if union is to be sought. We may by quotation and by summary convey the gist of these. Those most frequently mentioned are as follows:

The obvious impossibility of two groups with widely variant theological views coöperating in the very realm of their differences; the difficulty of working happily and efficiently together in an atmosphere of mutual suspicion; the effort and extra exercise of Christian charity required for coöperation in the face of such differences; the effect on the coöperating bodies of friction at this central point; the weakening of the ties of friendship which bind seminary students to their own denomination; the waste of time and cumbersomeness of joint administration; a tendency to intellectual neutrality rather than driving convictions, which leads to a lifeless Christianity; and—where an existing institution is connected with a university—the loss to the

Christian life of that university for which the seminary is removed.

A sharply focused picture of these two sets of argument reveals a larger measure of general agreement than would, at first sight, seem to prevail. It is generally agreed that union training schools, whose work is shared by churches and missions with similar general doctrinal standards are both desirable and feasible. A considerable list of successful union institutions on this basis could be given, ranging from Japan across Asia to India. In order to get this all important issue very clearly defined, responses have been tabulated in answer to the question, "On what points would your church (or board) insist as a condition of any participation for union in theological training?" The responses have been arranged in six clear grades as follows:

A. "The — Board and the — Church would, of course, insist on nothing save sincerity and honesty in all opinions held and their application to life."

B. "It is clear that our board could not happily participate in a theological school run on a very narrow basis."

C. "1. Absolute freedom to pursue and teach Truth.

"2. The highest scholarship and character standards for faculty.

"3. Positive loyalty to the historical Jesus and His living Spirit.

"4. Emphasis on personal Christian experience with a courageous facing of the social order of any and every age or era."

D. "Evangelical Christianity in the sense accepted by most of the Methodist, Congregational, Presbyterian, and Baptist churches."

E. "A real evangelical loyalty—which would include naturally such truths as the deity and incarnation of Jesus Christ, the authority of the Word of God, the atonement

and saving power of Christ, historicity of the great facts about Him, etc.”

F. “I believe that my church in laying down conditions for union in theological training would insist only on those things that have constituted a part of our evangelical conviction throughout the history of the Christian church:

“1. The inspiration of the scriptures.

“2. The deity of Jesus Christ.

“3. The gospel as a revelation from God.

“4. The reality of the supernatural and miraculous element in the Bible.

“5. Man’s fallen condition.

“6. The substitutionary atonement of Christ for our sins.

“7. The bodily resurrection.

“8. ‘His sure return’.”

Extremely interesting conclusions emerge if we use that list for two purposes. Firstly, on the test of general principles it is clear that a group of seminaries represented by answers A to D could coöperate happily; so also could a group represented by answers E to F. Secondly, the test of actual practice reveals an even more hopeful conclusion, but with a suggestive addendum. There are at least three union seminaries in successful working in Asia in which not only group A to D, but A to E are coöperating. There are also three more in which groups E to F coöperate. We thus have the common element of E in at least six seminaries. But there is one seminary at least in which groups C to F are coöperating. In every one of these cases the difficulties of coöperation have been conquered. This test, when applied to the specific recommendations of the Commission on Christian Higher Education in India detailed in Chapter I, shows the nature of the rocks on which some of their proposals seem likely to split and sink. To go farther than anyone has yet done and achieve union on an inclusive



basis from A to F could only be accomplished if each participating group were willing to have its students exposed to the whole range of theological opinion (and differences of policy and order) as well as its own opinion; working in the well-known, though not over-practiced formula that they "agree to differ but resolve to love." The line of immediate practicable adventure toward ultimate inclusive union would seem to be the increase of seminaries grouping A to E and C to F, of which successful examples already exist at Yenching and Nanking Seminaries in China.

Lest the idea of a higher educational standard should appear to point to the creation of cloistered students immured in booklined studies, we would recall again that in essence the education of a minister involves as much the element of "internship" as does that of the doctor. Leaven does not work until it is thrust into the lump. An idea becomes effective when like seed it is sown in the soil of human life. The minister needs, not simply to have his bag full of good sound grain that has at its heart the germ of life, but to learn how, when and where to sow the grain, and—when it germinates—to weed and water the crop until harvest.

The fact that at least fifty percent of the Christian enterprise across the world is concerned with the people working on the land does mean that education becomes higher, not when it becomes abstract, but when it becomes realistic, and brings truths and principles eternally true to bear on the life of man caring for beasts and growing grain.

That is just what our Lord did in His ministry. The equipment needed by a man facing what we call primitive people, must really be finer and more disciplined and more widely ramified than that of a man mediating Christ to a literate urban group. To take one out of a multitude of examples that leap to the mind—a Christian minister, face

to face with an untouched tribe of central Africans needs a transcendent capacity if he is to capture, for example, the puberty camp, with all its grossness interwoven with its splendid disciplinary education and to succeed in making it a triumphant vehicle for the Christian education of youth. Or if that same man, face to face with the witch doctor, instead of doing the obvious thing and assailing him as an antagonist, sets out to win him for Christ and to equip him with the techniques of simple medicine, Red Cross training, and charge his soul with the gospel, so that the erstwhile witch doctor uses his unrivalled hereditary authority with the tribe to reinforce the proclamation of the word in their wondering ears.

Keeping our eyes focused for the moment on our rural picture, the ordained Christian minister needs training and native gifts that will equip him, both to develop and direct the activities of local preachers or catechists, school teachers or women evangelists, troops of Scouts or their leaders. In addition to the minister's proclamation of the Christian message and his own general intellectual leadership, a part of his essential equipment, toward which training must be directed, is the power to organize and direct the lay Christians for adventurous service of the wider community. This subject of lay leadership will be further pursued in the next chapter.

We have spoken of the minister's mind and soul being prepared for his proclamation of the message. It must again be recalled, however, that while preaching is at the center of that there are many other modes of presentation of the gospel. It may come through round table discussions, through song and speech blended, through drama, through the way of the guru with his disciple, through the use of picture, whether with the movie or the stereopticon indoors and in the open air, or through the written word in

book or pamphlet or periodical, and in the future there will be increasing opportunity of work through the radio of the kind in which Christian Chinese universities and the Young Men's Christian Association in India are experimenting.

In all this, nothing is more essential to the minister than an intimate, intuitive understanding of the culture of the people among whom he is to work. This does not at all mean that in the training of the minister, the full curriculum containing all the subjects under that heading is called for. As has been proved again and again, the quintessential element in education lies less in knowledge of facts than in the disciplined capacity of intellect and imagination to pierce to the heart of new situations and of apparently chaotic data, and to subdue them into order and to harness them into new enterprise. This is particularly true of the better understanding of the indigenous cultures of Asia and Africa. The sympathetic imagination and the trained mind, approaching the areas of culture as remote from one another as Chinese creative art and Mexican-Indian village ways of life will, by intuition and analysis, dive to the heart of them and penetrate their secret. To this end, the highest possible standard for entrance into the theological schools should be required. The God-inspired genius, with poor schooling, at times does creative work of a rare character. It is significant, however, that the man who carried Christianity across the Roman empire and lighted its flame in so many strategic centers, was the one graduate in a theological institution among the Apostles, the man who "sat at the feet of Gamaliel" before he knelt at the feet of the risen Christ.

For this kind of advice to come from a conference of Western Christians may well bring a smile to the face of their Burmese, Indian, Chinese, Japanese, Korean, Philip-

pine, or African colleagues. We trust that it is a smile of amused sympathy and not of derision. We are aware of the obvious impertinence and apparent inconsistency of the Western mind at one and the same time, seeing that the task must rest mainly on the shoulders of the national in the country concerned, and yet offering him advice from the West. The excuse is fourfold. After all, firstly, we are all partners in an enterprise through whose arteries beat the pulse of the timeless and of eternal reality. Secondly, the reports that we have indicated early in this brochure are all of them products of the united group thought and prayer. Men of the East and the West and the North and the South have collaborated in them. Thirdly, it is only necessary to point to the work of men like Dr. J. N. Farquhar, Dr. Junod, and Dr. Willoughby to receive the instant recognition of every informed and discerning mind that it has again and again been given to some Western minds to be supreme interpreters of the East and of Africa itself and preservers of cultural values. Some principles governing theological education seem, fourthly, to be independent of geographical frontiers or even cultural differentia. We see for instance no place for exception to the principle, that all things being equal, a richer, more stimulating training will be achieved by merging the resources of several denominations into the teaching of a common curriculum, taught by a strong faculty representing the different gifts of those denominations, than could be undertaken by a small under-staffed institution, with a meager library. A similar general principle applies to the body of students. Everyone familiar with higher education knows that the community life of the students plays a transforming, enriching part in their educational development. A considerable group of students, coming from varied backgrounds and from different types of experience, and pre-

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senting a rich variety of personalities as well as many sided points of view provides a livelier stimulus and creates a more catholic outlook.

This opens another problem of relationship, namely between the theological seminary and the arts college. Opinion is divided as to how close that relationship would be; on the one hand involving the perils of lack of concentration on theological work and of secular-mindedness as evils consequent on too great an inter-relationship; and citing the humanizing of the theological mind, the vital importance of the arts college as a recruiting center for the theological seminary. In view of the argument to be presented in the next chapter as to the illimitable call and opportunity for Christian lay leadership of the highest kind all across the world today and tomorrow, the need for, it would seem that the faculties of both the theological and the Christian arts college should, where they are neighbors, concentrate inventively upon a really spirited fellowship between the two. Indeed, the Lindsay Commission Report (pp. 245 et seq.) recommends close proximity of theological colleges to central colleges, both with a view to this fellowship, and for another type of relationship, that of extension and research. Thus, library facilities, faculty direction, united devotions, exchange of thought and experience, and the challenge of high aims shared by differing types of men, can bring fertilizing stimulus to each other. After all, theology and arts must to any really Christian mind, be simply converging avenues of approach to the mind and will of an ever-creative God; He who sustains that universe which both the art student and the theological student are striving to interpret.

It is certain that the Christian churches simply cannot support all the existing colleges and theological schools. It may well be that prophetic insight should also lead men to

see that this economic necessity is not a thing to which men must bow their heads as a necessary evil, but is an indication of the will of God. We cannot conceive any curriculum in any field of the world, to be adequate unless it includes a scholarly as well as devotional study, knowledge, and use of the Christian scriptures; a knowledge of the essential progress of the church throughout her history, with a study of the methods for preserving and collecting the history of the church on the mission fields; the study of theology, not as a set system, but as an attempt to understand the thought of the land in connection with the best Christian thought concerning God and His dealings with men; together with such subjects as will enable the worker to build up a Christian society in the village where he works. These would include plans for worship and devotion, homiletics, the making and delivery of sermons, methods of evangelism including music, pastoral work, and the like, with emphasis on methods for rural reconstruction.

The danger has been frequently mentioned of subsidizing theological students financially to such a degree that free tuition and scholarships create a false and pampered sense of the ministry and thus create a wrong type of motive for entering the ministry, and incidentally repel the best type of man.

Training in the laboratory field work and its supervision is increasingly being required as a valuable part of a theological education and may well enter into all phases of the minister's work. It helps to secure that the minister is not spoiled by his theological training for going back into the kind of area of life in which he grew up and which he will have to serve. Where specialization for rural work is involved (and this should be on a wider scale) some training is required in the social, economic, mental, physical needs of peasant as an individual and in his community life.

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The need of the younger churches often furnishes opportunity for such supervised field training. This opens the eyes of the student to actual working conditions in the field of life, and gives him the opportunity of testing and of training his own powers in the use of approved methods of work. To gear this method into the curriculum makes it simultaneously a part of academic preparation and an experimental venture into the field of service. It also helps the process repeatedly pleaded for here, of dyeing the minister's mind and soul in the colours of Asiatic life and Christian thought, forms of worship and liturgy, presentation of message, the relation of Christianity to social need, and the kind of literature needed. It is also valuable correlated with the use of working ministers in the sense of a "refresher" course. Such training is, for instance, integrated now into the curriculum of the Nanking Theology Seminary in China, which offers one year at the University of Nanking College of Agriculture, which has a rural leaders' training school, and at the same time gives supervision of rural church field work. In such ways the academic lungs breathe in the fresh air of the outer world, theological institutions are revitalized, and the younger churches see the place of trained minds and coherent method in grappling with problems.

Still looking at the relationship of theological education to the throbbing pulses of the outer world, it would seem clear if the argument in our next chapter for lay leadership is sound, that an integral element in any Asiatic or African theological curriculum is religious education. Nothing can take the place of the teaching of the Bible in the foundation of the church in any land, and in the life of each person and every home in that church. For this reason, in areas whose literacy, although low, is everywhere increasing there is a decreasing space permitted for such Bible teaching in the secular day-school, and, for that very reason, an

intensified need for the highest grade of religious education within the frontiers of the church itself. Our Lord, hailed by His followers by the name of teacher, or rabbi, was himself, not only a master teacher but a trainer of teachers. Jesus' educational method in itself apart from its content, is so superb as to form a model to which the most expert of secular psychologists and educationalists bow in admiration. The pastor who is to try to do Jesus' work in the world of today fails at his task unless he equips himself with the central simplicities of religious education and practices them.

In China the present Religious Education Movement, as revealed in the publications of the Religious Education Fellowship and the reports of the National Christian Council, is one of the brightest evidences of a new and living leadership among the younger churches for a much higher standard and a more penetrating policy of religious education. Their call to Dean Weigle of Yale Divinity School to examine their problem and their present plans and work, is one more cheering evidence of the collaboration of East and West in the greatest of all the world's vocations.

The control of theological institutions has a real bearing on all these issues of curricula, relationship, educational policy, and the rest. For that control to be by the churches themselves directly has rarely been successful, although the churches always have the real influence that resides in their power to refuse to take the product of the seminary.

In the building up of the faculties of theological institutions it does seem essential that the responsible president should have a freer hand than is often the case; and that those responsible presidents should increasingly be nationals. The faculties should obviously be chosen with one and only one consideration in mind, that they will harness every ounce of energy to the task of throwing into the field



of the world men burning with an enthusiasm that blends the white light of scholarship with the warmth of Christian devotion and an all-embracing charity.

Every theological seminary, in addition to its own faculty, can be stirred and developed by visiting professors or pastors. There are in the world a relatively small number of lambent spirits, who, either through prophetic gift or inspired scholarship or both, have the power to communicate fresh, dynamic ideas and the driving enthusiasm necessary to get them applied to life. It is urgent that such spirits be set free from time to time, from their own professorial chair or pulpit, so that they may be visiting professors, moving from this college to that university, and even from land to land. It is remarkable to see in this day how great is the need for such creative minds, and secondly how swiftly and widely their new ideas can stimulate thought and give fresh vision and impulse on a world scale, by these processes of travel and creative writing.

As a correlative, complimentary practice with that of visiting professors, is that of sending promising national students from the mission fields into America or Europe. Invaluable as that has proved to be in the training of men now well known across the world for their leadership, it is also tragically clear that the graduate training in the West of students from the East is fraught with heart-rending peril where either the ability or character, or economic backing of the student is inadequate. It may well be that development of the exchange of students as well as the exchange of professors such as exists between Amherst and Doshisha University, might be extended under wise and careful control at both ends. We can come back to this issue in our sixth chapter in more detail.

This leads to another universally recognized need, that the development of an educated ministry is seriously

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handicapped by the fact that in some lands and in many language areas, too few of the great germinal and stirring books, whether of the European or Eastern writers, are available. Not only is an increasing range of well selected translations needed, but it is most necessary to recruit and train new writers in every great national and linguistic area of the East as well as of Africa, to enrich the theological, as well as the general Christian literature of the world. The books are of value, of course, only if they are read. It is lamentable to discover so many ministers in so many areas of the East and Africa, as well as the West, who have neither the desire to irrigate and plough in the fallow soil of their mind and soul with sustained reading nor the disciplined capacity to make reading fruitful in living.

This swift picture of the kind of training needed for the ministerial forerunners of the new age, the method of the training, the content of the curricula, and the institutions in which the work is to be done, ends as it began with a recollection that the priest of all Christian ministry is the dedicated spirit of the man, whose whole being brims with a steady flame that is fed from hidden sources of communion with the divine.



## IV

### *Lay Leaders for the New Day*

The most unexpected of all the emphases laid upon the Conference by the witness of members from every continent was that on the new, revolutionary, and illimitable need and opportunity for voluntary lay leadership in the ministry of the Word in the world. By voluntary lay leaders is meant young people and adult men and women, who give time to organized Christian activities sponsored by the church. A vast field lies beyond even that, in the work of Christian business and professional men who create public sentiment against social evils and for the campaigns of Christianity. In our thought here, however, it is the former type of work and worker that occupies the foreground. The very widely varied types of work open to him or her we shall unfold later in this chapter. The time is more than ripe, it was intensely felt, for making this form of leadership available in all parts of the world work of the church—available in larger numbers and more adequately equipped.

Of course, the most sensational scene of the changing center of gravity in lay leadership in the secular world is in the new socialist or communist republics of the world. In

Mexico, that relatively new republic, you have the deep rooted conviction based on its bitter experiences with the Roman Catholic hierarchy and inspired by its secular and socialist ideology that the Christian minister is an unmitigated social parasite. In many areas of Mexico an ordained man is not permitted to function. In other areas where a few might secure permission, he could hardly maintain himself. The whole task must be shouldered by the layman and laywoman.

All over the world we face gladly the fact that laymen in business and in professions are devoting their leisure to actual ministerial work in relation to church and Sunday school. Their witness is all the more powerful that it is so disinterested and sacrificial. In the field in Mexico itself, a new type of enthusiastic secular lay leadership has been developed by the State in that astonishing new educational development described in the now widely spread brochure, *The House of the People*. Here we find relatively untrained but enthusiastic rural teachers building right on the soil, with their own hands, small schools, rejecting all students who, after some training, do not express the spirit of service in action and concentrating on health, family life, economic life, and recreation, with just the periodical visit of the government expert, carried forward by largely self-supporting lay leadership. There is here something in the secular world that is in parts oddly reminiscent of the spirit and practice of the primitive church. It is immediately apparent that in every one of the areas, and in all the conditions described in the heart of Chapter II, the creation of a leadership of this kind would simply transform the Christian scene. It really calls for a new transference of the center of gravity of the life of the church and the Christian community, so that it becomes a spontaneously growing, and expanding tree, with the rank and file of its membership perpetually sowing its

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fruitage in new soil. The mother and father in the home, the peasant working with others in the field, the merchant, the handicraftsman, the official, the soldier, the mechanic, are themselves the media of witness.

Every picture that we have of the first days of Christianity shows that the real work was done by voluntary lay workers, whose personal witness and individual influence revealed the risen Christ who was in their hearts. The group at Antioch, out of whose devotion the first great missionary journey of Paul and Silas emerged, were men and women who just radiated, each in his own environment and by the talents with which he was equipped, the Christian message and the mercy and loving kindness of God. It would, indeed, be interesting to trace the waves of rise and fall of lay leadership through the two millennia of Christian history. We recognize how in the early centuries this first spontaneous radiation became less active. Yet we find that unordained workers, carried on the simple task of service by, for instance, the work of deaconesses, of leaders of singing, and of readers. Thus was exercised a lay leadership of a priceless kind. In modern times the practice of the Moravians, who place on the shoulders of every brother and sister an equal responsibility for prayer, worship, and service is an inspiring example of lay leadership. So was it also with the Methodists, whose class leader and local preacher really carried forward on their willing shoulders the whole body of rural and urban Christianity that had been called into being by the flaming evangel of the great leaders; and incidentally these leaders became the protagonists of social reform in their country. Similarly, the training of millions upon millions of boys and girls of every race in the elements of Christianity through the Sunday school movement has depended almost wholly on sacrificial lay leaders.

Owing to pressures of one kind and another it has, on the

whole, been true that foreign missionaries have concentrated their attention mostly upon the development of paid professional Christian workers—pastors, evangelists, catechists, colporteurs, and Bible-women. This must not blind us to the fact that the younger churches have produced a marvelous and inspiring by-product of voluntary lay leaders. These, by their witness and work, had much to do with rooting the younger churches in the actual soil of their lands. The development in many parts of the world of vigorous and sustained group witness by students and others, has, in the last ten years and more brought a fresh and sparkling new tributary into the stream of lay service. The gospel teams of Burma, the helpers in the Five Year Movement of the National Christian Council in China, the voluntary speakers from the humblest to those as eminent as President Ebina in the help of the Kingdom of God Movement in Japan, the Christian witness of Persian converts among Mohammedan friends, are all examples that could readily be multiplied, of spontaneous expressions of this new growth.

Not only is there this actual spontaneous emergence of new health, but the acute poverty of most of these churches, accentuated as it is by world wide economic stringency, makes it clear that in many areas it is only in this way that the work can be carried forward. Here are two pictures of a need that could be multiplied ten thousand fold: "There are small groups of Christian people in hundreds of villages throughout our field. In these groups it is hard to find leaders who have gone much further than the others in the study of the Gospels, or who have training for leading worship or Sunday school, or who can gather together some of their neighbors and teach them characters or the simple national phonetic script. There are very few among the Christians who have learned more about hygiene, the Chris-

tian home, training of children, or improvement of farming, than the other folks in the village. In other words, most of the Christian groups are leaderless, and the Christians themselves are not taking the prominent part they should in making over the villages in which they live. These groups are more than ever in need of leaders in these times, for formerly it was possible for them to have a visit from a Chinese evangelist occasionally. He would take a service for them now and then, and carry on classes during their leisure season; but now it is not possible to employ many men for this work, owing to reduction of funds for evangelism."

A similar point of view is expressed by Frank T. Borland, writing in the *Korea Mission Field*: "Many small churches which used to support a salaried worker are no longer able to do so. The increasing economic pressure makes it more than ever imperative that the tiny local group must have a local leader without salary. He ought at the very least to have had training equal to what is given in our Bible institutes, but for the future he must also have a place as a working unit in a hard working village community. The prestige of the 'gentlemen' and the non-worker is already on the wane in Korean society, and will soon have reached vanishing point."

Anyone who looks out on the still largely unoccupied world of Asia and Africa from the Christian point of view, is bound to realize that in the coöperation of an increasing multitude of well-trained lay leaders with the ministry of the churches lies the church's opportunity of catching up with its world task. We are confronted across the world by the startling fact that great as has been the growth of the Christian church in the world of Asia and Africa, actually the population of the human race has grown at a greater speed, so that today in spite of glorious success, there are more human beings alive who have not heard the gospel

than there were when Carey sailed for India one hundred and forty years ago.

Immense strategic importance of voluntary lay leadership lies also in the fact that only in this way can the younger churches really become indigenous.

The National Christian Council in China in 1933 declared that, "A self-supporting and self-propagating church must have a strongly educated lay leadership," or as Dr. Kagawa put it pungently in *Christ in Japan*: "The only way to plant Christ's life deep in the soil of rural Japan is to discover and train a host of self-supporting evangelists. The most effective way to accomplish this is to raise up a lay preacher type of rural worker. Farmer-preachers, who, while tilling the soil, labor for the soul of their fellow farmers, should pioneer every part of the empire."

Turning our attention inward rather than outward, is it not also true that the soul life of the individual Christian church-member can never grow unless he tackles a definite piece of work for the spread of the faith by which he lives? An immense increase in the sturdy rootage and fruitage of the Christian church would come with the development of a new lay leadership. It would greatly strengthen the sinew and muscle of the individual Christian himself.

When we come to question what are the types of worker required, our embarrassment is with their variety and not with any lack of rich demand. Expanding the rough definition that was given at the beginning of this chapter we may say that the main group of voluntary lay leaders, that is, those who give time to the organized activities of the church, include teachers in Sunday school, lay preachers, deacons, or trustees of churches. In reality, every parent who develops the Christian life of his or her boys and girls, every African tribal chief or member of an Indian panchayat or Chinese clan or guild who sets a Christian



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example is a voluntary lay leader; but our concentration here is upon church organization.

In the sphere of the broader work of the Kingdom there is first of all the automatic Christian influence of personal lives and the spread of a really intelligent understanding of what Christianity stands for, through conversation, and business planning, and thus the molding of public opinion into the influence of Christianity in national life. Such men and women, however, also often become leaders, either in crusades for fighting great evils like war and alcoholism, gambling or vice, or are workers and advocates of constructive welfare enterprises, whether through social settlements, community planning, garden villages, and cities, and better relations between races and the nation.

If it is asked whence are we to recruit these leaders and how shall they be recruited and trained, the answers are too manifold to be developed in detail. On the side of recruiting the field is the world. It has been proved in India that out of the most depressed outcastes a radiant Christian lay leadership can be recruited and trained. In higher primary and middle schools and in colleges lie hidden rich veins of potential leadership. In China the practice of sending out teams of lay leaders from central mission stations to demonstrate in villages the possibilities of organizing schools, simple medical service, sanitation and religious education through new lay leaders within the village population itself, is a method both of recruiting and of training lay leaders. Young people's summer conferences are fruitful soil for nurseries of lay leadership. The Five Year Movement especially in its development of a sustained coherent advance in religious education is creating new lay leadership. Similar developments have been most valuable by-products of the Kingdom of God Movement in Japan.

In Africa where the tribal idea has no place for paid serv-

ice of the tribe, but all is voluntary as a part of one's community service, it is impossible to express too strongly not only the vital importance of unpaid lay service by the African as a part of the development of an equally powerful community service spirit in the church, but on the other hand, the demoralizing power of a salaried service, both in itself on the person receiving it, and as a deterrent to voluntary lay service. The African custom of giving a week each year of free work to the chief is being carried over also into the service of the church, either in work or in equivalent offerings.

In India the plan of training the head man of the village for religious leadership in the village is fruitful.

Many examples in different fields could be quoted like that in the Madura area of India. Alongside the theological seminary and the high school is a normal training school, with two groups: one higher elementary and the other secondary, and two classes in each department—two hundred students altogether. For one period every day all the students come to the theological seminary for Bible study, religious discussion, worship, and for methods in religious education. The training-school teachers and the seminary teachers unite in teaching these classes. A good many of these persons so trained are not employed in the church and mission simply because there are not enough schools to provide them with work. But many go into government and private schools other than mission. A large number are becoming really active trained lay leaders in the villages and pastors are beginning to bank on them heavily in the work. In the discussion groups all kinds of social and religious problems are discussed. There are in the groups Hindus and Mohammedans, as well as Christians. These young men when they go out into the villages are contributing a helpful part to the work of the Kingdom. A survey at the

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end of 1933 showed two hundred young men and women (some in medical work) in the area of the Madura mission who were an available source of workers for helping in this task.

The famous *House of the People* brochure produced in relation to the new normal school development in Mexico illustrates the clamant need for a realistic, clear, simple, and pedagogically sound literature both to recruit and to help lay leadership. Real progress would be made in this regard if some college faculties and students who do extension or laboratory work in relation to lay leadership made it a definite project to work on the preparation of literature. The closer we need to get to the soil and to the elemental conditions of life of simple people, the greater the call for the kind of guidance through literature of which *The House of the People* is a striking example.

As we pass to the discussion of the specific problem of developing a great leadership of women workers, it is only necessary to recall once more that in this matter of enthusiastic lay leadership lies a secret of abounding life in the church of the future and the power to harness its energy to the task of integrating Christianity to the whole life of man in the new age.

## V

### "These Women Laboured with Me"



The unanimous mind of the Conference lifted into new prominence and importance the rich and radiant possibilities that lie in the future before the work of lay women.

That is, of course, no new thing. The ministry of women has been central to the life of the Christian Church since those earliest days when Paul rallied his friends at Philippi to back up his colleagues, Euodia and Syntyche, saying, "Help these women, for they laboured with me in the Gospel."

Today, however, a fresh significance is dawning upon the ministry of women, largely through the changing of social sanctions, the opening up of educational opportunity and the entrance into industrial labor of the young womanhood of Asia.

The social customs prevailing almost all across Asia have always given large opening to presentation by indigenous Christian women of the story of the gospel. These women evangelists, who have generally been known as Bible women in the early stages of missionary work, have rarely in the past had any schooling. Whether visiting the homes of people to explain the Bible and talk with their women folk or working in hospitals and in what the Kingdom of God Movement calls Peasant Gospel Schools, faithful Bible women have done sterling service. As far back as the seventies of the last century, Bible training schools began to develop, but without any very high standard of education.

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They were described in the report to the Conference in the following terms:

“As girls’ schools developed, those who could not keep up with others in their classes were usually able to make good at the training school, and as tuitions became a real factor, those who could not afford to go to schools for girls were always welcomed at the Bible school, where all support was provided and in many cases money was given for clothing, books, and other personal items. Here, as years went on, one found a heterogeneous group of young girls and older women, some with good minds and others of low intelligence; some not able to read or write, while others had gone through the lower grades; practically all of them dependent and subservient in spirit because of the material aid they were receiving; some even rebellious in spirit because of being there against their wishes—but all had in common a knowledge of the main tenets of faith of their particular denomination, a very elementary acquaintance with biblical literature, and familiarity with the purpose and methods of the work of ‘the mission.’”

Many devoted Christians, loyal, loving women, went from these schools and gave themselves without stint to the work. Primitive as their equipment may often have been, they had a wider contact with the world, better education and a deeper sense of the meaning of life than most of the secluded, lonely, illiterate women whose lives they lightened. Today, however, while many, many millions of illiterate, secluded women still remain with that same need, there is no more momentous change in Asia than the awakening of its young womanhood and their emergence into public, social, and industrial life. This intensifies in a high degree the need for women equipped to give guidance to this renascent youth, exploring the perils and possibilities of the larger world into which they are stepping. What we

are faced with is not a cessation of the old need, but the addition to it of a fresh one.

Change, then, is demanded by the process of events. That change must be all along the line. The whole personnel has been very largely of an extremely dependent type. It has been dependent on Western missions both for economic maintenance and intellectual and spiritual food. They have adopted nearly all their standards of value from their Western leaders.

We need now an educated woman lay leadership that has independent status and an integral Asiatic education that gives a grasp on higher truth without causing loss of the common touch. For this purpose a fresh type of training is needed, a modified method of work, an enlargement of curriculum and a clearer definition of the scope, of the work to be done; in a word, a complete recasting of the program. For the new life of woman, thus far confined to urban centers, is now radiating everywhere. As wavelets from a thrown stone spread across a lake, so the repercussions of the women's movement toward freedom are swiftly expanding from city to town and from town to the most remote village.

As we look rapidly across the existing provision for this kind of worker, we find that the fact that government has taken over all teacher-training and the control of all education in many parts of Asia, often eliminating all religious education, creates intensive need for trained women workers in religious education.

Here at the very outset we find a widening of the scope of women Christian workers that includes the social, economic, health, educational, and recreational needs of the people.

This is not the place to go into detail. But an example may illuminate the issue. In Japan, Kobe College meets

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some of the educational needs of young women who will probably become wives and mothers, while the Kobe Women's Evangelistic School sets out to train religious workers. These were the pioneer schools over half a century ago and a number of denominational schools have arisen since. Strong feeling has been expressed as to the need for raising the standards of these smaller schools by blending them until there are only two, one for the Tokio area and one for that of Kobe-Osaka.

In this way then, a small number of really well-trained college graduate teachers of the Bible, trained in theological schools, could help to create a better equipped body of women Christian workers. The development of industrialism with large bodies of women and girl workers intensifies the need for well-trained women Christian social and religious workers. These two types of work—the Bible teaching and social welfare—then will be integrated into single institutions.

Turning to India, the criticism expressed of Bible teaching for women Christian workers has been that it is too conventional, often not in the hand of sufficiently expert teachers. Well-planned religious curricula do exist, however, that are really adapted to Indian conditions. The National Christian Council of India, Burma, and Ceylon has a committee on religious training which calls for dynamic backing. In order to advance the different aspects of lay leadership across the continent, St. Christopher's Teachers Training College in Madras, supported by nine missionary organizations, with splendid curricula that relate religion to life, may stand as a model of the type of training that establishes standards for all India. The considerations that we emphasized in an early chapter in favor of adaptation toward Asiatic and African modes of emotional and intellectual expression apply here most strongly. Indian women,

when given instruction in conducting Kirtans or sacred concerts, can make a lively and moving appeal to an Indian audience and can integrate music into every religious service. This adaptation toward the genius of the indigenous peoples applies to all material used in worship and religious education—pictures, hymns, tunes, lesson outlines, and an adequate vernacular literature. Source material, compiled by Indian workers, with whatever aid missionaries and Western scholars can give, needs to be assembled and made available for all women workers.

Another aspect of the Christian service of women lies in social work. This may be either of the settlement type in the big cities, among students or industrialists, or community service among village people, helping them to develop a cleaner, more wholesome life; or again in fighting social evils like the opium menace, the liquor traffic, prostitution, and the exploitation of child labor.

In China the changing social customs now make it possible for unmarried young women to undertake church leadership in many areas. Simultaneously, ever increasing numbers of such young women are coming into a heritage of finer education. Younger women with from nine to fifteen years of school and college training are found today in many areas of China. There is thus at hand a flowing stream of potential recruits for social and educational religious work. The Bible training schools are already in process of raising their standards. For instance, the Union Bible Training School in Peiping and the Shun-Kei Bible Training School at Canton have both raised their standards from primary to middle school grade and their entrance requirements are steadily rising and their curricula becoming enriched. The religious possibilities of the Thousand Character Movement, fostered by James Yen, opens up limitless horizons for the development of literacy by women Christian workers



among the millions of wholly illiterate women and girls. Every aspect of home, including nursery, sanitation, and child training, enters into this sphere of service. Modern child-training methods are capable of infinite expansion and adaptation in the hands of such women workers. The curricula useful to them include biblical teaching, church history, worship, and methods of evangelism, together with elements of psychology, simple sociology, and some work on the development of missions and the history of religions. These subjects, with seminar courses in the problems of city and rural communities, and in addition some musical training, constitute an equipment that can fit the finest young womanhood that can be recruited and trained for this superlatively important work.

This is not the place to go into a detailed description of the different seminaries and schools of religion. What is required is that those now at work on this whole problem and others from the West and the East contemplating this sort of service, should throw themselves into it with a zest and dedication adequate to its extraordinary urgency and illimitable possibilities. Women who have been trained in character and mind so that they blend Eastern patience and fortitude with Western resources and initiative, who are able to work with people rather than for them, who can present their faith in language natural to the indigenous mind, who can pass on to others that experience rather than formulae, who can make all this flow into the innermost currents of Asiatic and African life, rural, tribal, and civic, need to be multiplied a thousand-fold. The world-field has no greater need than this.

One aspect of the problem lies in the need not only for higher standards but for the multiplication of workers. Many openings are evident within the Chinese local churches. Training classes in the churches even for the

simplest people, when conducted by educated sympathetic women, and guided by a highly-trained director of religious activities for a whole area, would transform not only many Sunday schools but Christian family life and the social service of many churches. The call to this service of presentation to girls in high schools and colleges would surely meet with real response. Whether as trained and equipped professional workers, or as builders of their own homes, young Asiatic womanhood has large scope for service here.

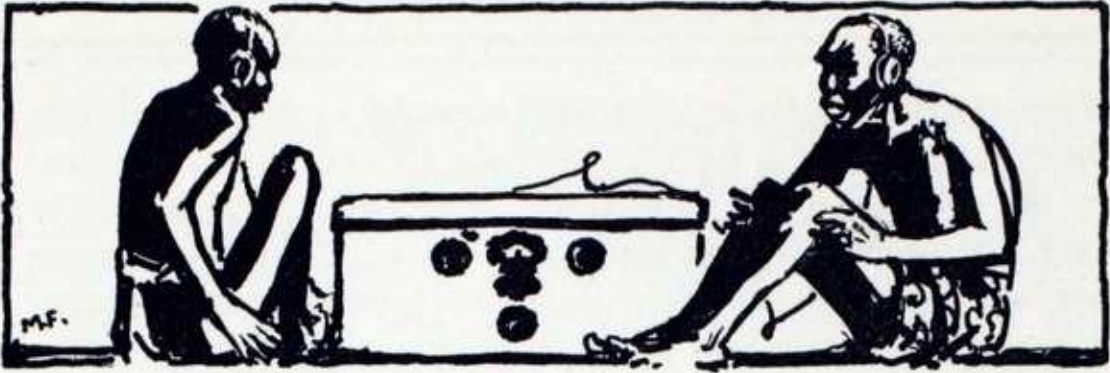
Today in China, in both national and regional councils and conferences, educational and social, increasing numbers of women religious workers are found. Their place in the very center of the life of advancing Christianity has been more fully won in China than in most Asiatic countries.

When we come to sum up the situation across Asia, with regard to women workers, it is clear that the first line of advance is in the continuance of the process of recruiting a higher type of personnel. We cannot rest until the ablest and best qualified young women of the nation and of the church are attracted to this service. Just as in the West in the nineteenth century, nursing had to fight hard for a place of dignity and reverence for its function, lifting it out of the terribly low standard that Dickens caricatured in "Mrs. Gaup," so the whole standard of women Christian workers needs to be raised in Asia. Women must be given an increasing measure of freedom and of self-direction within the planned scheme of the churches, and a more exacting and heroic task to perform. This will call out fresh initiative and attract more highly equipped women, with a pride in their profession and feeling challenged and braced by its high demands. To this end it is, of course, essential that the standards of training offered and of work to be done should be lifted to a higher plane, and that to the faculties teaching

the curricula must be recruited the best available teachers concentrated from all denominations.

The two types of work that we have here surveyed can be classified on the one hand as that of general religious workers in the home, the community, and the church, with a definite social as well as individual emphasis; and, on the other hand, trained supervisors and practitioners of religious education, whether in the church, the school, or the college. In all cases, the curricula must be adapted to the methods and processes of thought and emotion in the country concerned. Here a vast field of provision for actual material opens before us. How terribly often the pictures, the hymns, the music, the very phraseology have been carried over phonographically from the West to the East. Adventurous experiment in all these fields is being undertaken but requires radical and swift development. At the heart of the whole advance, of course, is, as everywhere, first, a readiness on the part of missionary boards and of national and indigenous churches to surrender denominational emphases in order to secure by coöperation a very much higher standard; and secondly, the dedication on the part of women of fine mental fiber and dignity and charming personalities of their whole being, to the work of God.

In these last two chapters we have undertaken a swift and all too superficial vision of the thrilling and revolutionary possibilities of the new and clamant demands for lay leadership, transformed both in concept and program. The prospect is as formidable as its achievement is stirring. We now go forward to try to integrate this need to the world call that we have already reviewed for a fresh ministry of the eternal Word in this changing world.



## VI

### *The New Alignment*

What then is "the conclusion of the whole matter?" It is that the conclusion is the commencement. In Dr. Mott's truly prophetic words at 'Edinburgh, 1910,' "The end of the Conference is the beginning of the conquest." Such a forecast may well be as true of this small Conference as it was of that large one. With regard to the kind of preliminary work the task to which this group addressed itself at Newark of opening up the subject of the training of the ministry for a world task, it would be accurate indeed, if we applied David Livingstone's words, "The end of the exploration is the beginning of the enterprise." Let us swiftly look across the territory that we have traversed and forward to what lies ahead.

Starting from the function of the Church as the living body of Christ, active in the paganism of the present order, west and east, north and south, we see at once that the training of the ministry is to fit it not simply for the service of the church, but for the leadership of the church in its radio-active expression of the Christian life into every unexplored area, every nook and cranny of human life.

The training of the ministry is central to the whole program of Christ in the world. Whether we look at the fact that our Lord spent the greater part of His short ministry

in concentrated work upon that training or at the heart of the world work confronting twentieth century Christianity we see no escape from that conviction. All too swiftly we have now travelled along the path pursued by presidents and professors of theological seminaries, administrative secretaries on the mission boards of North America, and missionaries from the fields of Asia and Africa, in their quest for new light on this supreme task to which their lives are dedicated. At every point their thought flew across the oceans to their colleagues, the nationals whose shoulders are increasingly to take the brunt of the new initiatives demanded by the fresh forces sweeping in upon the peoples.

In all that was said they were keenly conscious that their discussions, outlined in this brochure are the merest preliminaries to that vigorous study and experiment to which the national Christian leadership of Asia and of Africa is called to address itself today by the irresistible clamor of forces and of events. They know the friendly comradeship of those nationals so well that they are assured in their hearts that these first steps toward an exploration of the issues will not be regarded as impertinent.

Christian leaders have it as part of their duty to be faithful watchmen on the walls of time; sentinels surveying the field. God is speaking to us in events and asking us to serve him by meeting them. We are to be "ministers of the divine foresight."

Looking back, then, over these discussions and forward to the real exploration to be made on the mission fields by the younger churches, what seem to be the outstanding features of the landscape?

We appear by all discernible signs, to be at a crisis in the tremendous drama of the world's redemption. In that crisis we lift up hearts of hope. We share a sense of emergence from the desperate into the beginning of a new confi-

dence. What seemed to be catastrophes take on the shape not of disaster, but of God-given challenges. We recall the Chinese word for "crisis" that has been displayed at so many meetings of the Five Year Movement; made up of the two symbols—startling in their juxtapositions—for "danger-opportunity."

A primary task of the future in relation to the ministry is surely a deeper, truer discrimination of the universal from the local, the eternal from the temporary, the absolute from the relative, "the timeless from the timely." Not a few of the most baffling problems of today in the Christian churches of Asia and Africa would have been avoided if earlier generations could have made those distinctions more justly. What do we discern to be eternal and universal if we look across the Christian perspective? If, pre-occupied with the work and function of the ministry of the gospel in A. D. 1935, we look back to the primitive church in A. D. 35, we discover almost every essential element in the picture of today.

In Jerusalem and a few years later at Antioch, as well as in the picture in the next few decades, revealed in St. Paul's letters to Ephesus, Thessalonica, Corinth, and Rome, we see man as an individual, needing both then and now, escape from his own sense of futility, release from the chains of his sin, liberation from his loneliness, in face of an irresponsible Universe. In a word, we see man needing power, freedom, and friendship. We see also, both then and in the twentieth century, national and imperial paganisms claiming the right to control, not only man's external action but his innermost thought life, and even his conversation with the Eternal. The Christian minister of today, again, in Bombay, Hangchow, Seoul, or Kyoto, is face to face with cults of romantic humanism, vague pantheism, and gnosticism, such as the apostles saw in Asia, Greece, and Italy.

These false guides lure men today as then with the glimmering light of their "will o' the wisp" into the marshes of sentimental amorality. Now, no less than in that early church, the Christian ministry has the theme of which St. Paul never tires, the transformation of all life through the experience of Jesus Christ, in whose face he and we see the glory of God. In His Cross we, like them, see what man's selfishness costs a loving God, and the length to which the Father will go in order to call His sons back to himself. We see sacrifice at the apex of its redemptive achievement; and love rejecting all the armor of hate in a forgiveness that never falters. Indeed, the fact that we are 1900 years away from the historic events on Golgotha and in the Garden is surely more than compensated by the fact that the risen Christ has confirmed that apostolic faith in the changed lives of men and women of every nation under heaven, and of all grades of culture and every type of emotional and intellectual strength and weakness. Then, as now, such men and women, believing in Christ, grow, by a miracle of fusion into what Paul calls "a colony of heaven."

That church, the society of the redeemed, started then as local little groups in the South Eastern corner of the Roman Empire. Today it forms a world scattered community in every land. It existed and exists not as a social club for the broadcasting of culture, but for the worship of God and the extension of His kingdom. It is not really the church of the Good Shepherd if it can rest while any of His sheep are lost in the wilderness or on the hills.

The fact that Reality has broken through the veil which hides the Eternal, and shown Himself to us in flesh and blood, brings power to our futility, freedom to our shackled lives, and the certainty of fellowship in a friendly universe. This is the greatest and best news that has ever come to

the ears of man. "The Holy Church throughout all the world" in 1935 as in the year 35 has as a central point the function of placarding that Good News before the eyes of all the human race. And it is for that function that the ministry in every nation under heaven must be prepared.

If, then, we share all this eternal central treasure with the early church and the church through the centuries what need can there be of a new alignment? If the reality to be conveyed is the same, man's need is the same and the medium of the church is the same what change can be necessary in the essential strategy of the ministry of that word in Asia, Africa, and the Islands?

When, however, we look from that ancient world to this world in our own day, we discover a multitude of differentia that actually do transform much of the technique of the ministry of the gospel. Indeed, as we look back even from our day across merely a half a century to the 1880's, we see ourselves to be in a changed world, for which in a very special sense, Bernard Bosanquet's aphorism is profoundly true that: "Truth needs to be re-interpreted to every fresh generation in its own dialect."

If we were to give merely a dry catalogue of movements that have changed the attitudes of Asiatic and African youth in the last half century, we should need to name the swift emergence all across Asia of young womanhood from within the veil, into an adventurous experiment toward liberty; the shattering of the prestige of Western civilization begun by the World War, and continued by such agencies as movie films that throw Western sensuality before the eyes of millions who cannot read; the mushroom growth of titanic industrialism, exploiting inexhaustible reserves of cheap labor to flood the world's markets; the principle of self-determination, coursing feverishly through the arteries of humanity, in whose every limb we feel the throbbing



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pulses of perfervid nationalism, the swift increase of man's power of transport of things, of himself, and of ideas, which has made man's whole life across the planet interdependent in economics, in intellectual processes, and in moral and spiritual influences; while a pseudo-scientific humanism, behaviorism, and relativism, have disintegrated the old moral absolutes.

We have left unnamed many other powerful movements that are changing the world. It is obvious that they change radically the approach of the Christian minister to the new generation; and his setting of the gospel in its relation to man's life. If anyone would make the experiment of reading, for instance, the speeches made at the time of the foundation of the Student Volunteer Movement just fifty years ago, and the program of problems to be discussed at its jubilee in America in 1935-36, they will have a truly enlightening illustration both of the eternal and universal element in our missionary message, and of the radical transformation that has taken place in the dialect in which it is expressed, the questionings with which it is faced, the assumptions it rejects, as well as the conflicts of loyalty with which a new generation is distressed.

In addition to these world-wide revolutionary processes which we have catalogued, which have effected a transformation of the horizon of youth to which no parallel can be found in history we have a corresponding metamorphosis within the horizon of the world mission of Christianity. We are passing from the paternal age of missions to the fraternal. We move from the divided age, with missionaries on the one side and nationals on the other, to the era of colleagueship. We are leaving the denominational period in which each stood in isolation working to build his own edifice to that of sharing. It is a period where the distinctive gift of each church is not to be kept to itself nor to be sur-

rendered, but to be shared. We go forward from the age of the pioneer to that of coöperation; from geographical occupation to functional concentration on the occupational groups,—the artisan, the peasant, the student, etc. In and through all these transitions, we find ourselves involved in a subtle and fascinating process of transferring the timeless and universal elements of the eternal gospel from the local and temporary molds of the West to those of the East and of Africa. So that this Christian truth which took intellectual formulation in an Hellenic medium, was organized in a Roman world, and developed its modern forms in the Teutonic and Anglo-Saxon atmosphere of activity, will adjust not to its external meaning, but the media of its expression to the genius of India and the Far East, in the Moslem world and Africa. The gospel will thus reveal its meaning to be richer and more variegated than anything that the West has yet discovered.

Having reviewed these changes, another set of transitions dawns upon our horizon. The perspective that used to see Christianity face to face with hostile alternative religions, now sees Christianity as the supreme, the unique revelation of spiritual Reality, face to face with hostile neopaganisms, which flatly deny that Reality. Our contemporary materialists, intellectual, social, and industrial, Western and Eastern, are corroding the old traditional religions at varying speeds, from the animism of primitive peoples to the great religions and moral cultures of the Moslem world, of India, and the Far East. Simultaneously, Christian elements are being taken into all those religions, sometimes unconsciously, but as a process of defense; and the final result of those absorptions of Christian elements is still hidden from us.

One of the contemporary perils of our superficial Western thinking is that we project into Asia and Africa, the idea

that the church and Christianity are a part of the civilization they inhabit. The church in the East and South today is very much what the early church was, a separate "colony of heaven" set in a life and culture and a seething maelstrom of forces differing from and often entirely hostile to itself. The line "See around the Ark the angry billows curling" is in this second quarter of the twentieth century a true picture. Christianity is not at all the buttress of the social patterns already given. It is a better analogy to think of the church as a fortress from which it throws into the field men and women with spiritual and social passion who there organize their forces into societies and other groupings for achieving a higher order of life, social, economic, political, individual; and going back to the church for inspiration for living the life of the heavenly places in an earthly environment. Its task is to sow the celestial seed in the field of the world.

In order best to comprehend how to sow the seed of the gospel in ways that give it the best chance of growth to harvest, it is richly helpful to know how these non-Christian religions have propagated themselves. How do they train their own religious leadership? Where that leadership has failed in moral caliber or spiritual vision or effective witness, how can we discern the causes of the moral lapse? The Christian in Asia has many reasons often for cutting himself off decisively from the undertow of his old associations. But that should not be carried to the excess of refusing to recognize the spiritual truth in the background, and in particular to carry over into the Christian ministry the values inherent in the ministerial function in non-Christian religions. We surveyed in an earlier chapter some of those entrancing avenues of transfer and it seemed clear that here is an area for adventurous initiative, that will avail itself of all established scientific truth in the regions of anthropol-

ogy, and of psychology and use them with sanctified imagination and common sense.

It has always to be remembered in this matter of transfer that in the Asia and Africa of today modern attitudes, as we call them, are no longer Western but simply modern. K. T. Paul just before his death visited hostels in Madras University where fourteen thousand students sit for examination every year, and he found that the books which the students were reading for their own stimulus were the same that he had a short time before seen on the desks of the students of Heidelberg and Oxford and Edinburgh and Geneva. On the other hand the great majority of the Christian community of Asia is rural. It is computed that there is a total of between twenty and twenty-five thousand churches in India and China together; and that of these between fifteen and eighteen thousand are rural. For this reason traditional Asiatic modes of life are likely to persist for long years to come. For these rural churches, not mediocre, but very highly trained men are needed. It is often difficult to get a well trained man into the country among the peasants, even in charge of a large community of parishes. Therefore, theological training must, by peripatetic and other processes with professors living in villages as boys, really relate itself to the life of rural people. In that way students in training can through actual projects and by work at close quarters in agricultural fairs and in Peasant Gospel Schools in the villages get to grips with and develop a taste for rural work—become really peasant-minded. A balance must be struck between the classroom and field work, and an increasingly practical purpose grow in the successive years in the classroom, through religious education and preaching and pastoral work and administration.

We recall here some of the emphases, not with a view to complete summary of the arguments of the Conference as

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traced in the earlier chapters, but really to throw into relief needed points. Among others of this order one or two may be suggested.

Again and again as men gaze at the ministry of the younger churches facing its task they become almost frantic at the bankruptcy of literature in the vernaculars. Here is an affair of almost inescapable urgency. How can the ministers grow unless they can feed their souls and discipline their minds in communion with the finest spirits of all nations including their own? We are beating the air so long as we are content to recruit and train men without equipping them with these absolute essentials. One man, who knows as few can do the field of which he spoke, said this, "Books in India in the vernaculars are such as would not tempt one to read even on a desert island."

The problem of the travelling or exchange student is also urgent. Students coming to the Western universities from the East should not come for degrees, but to get equipment for a defined task to which they are committed to return in the East. They should be picked men of marked ability, chosen by responsible authorities in their own land in consultation with mission boards, secretaries, and college presidents in the West. They should already have graduated and should be chosen not so much because they wish to travel as because they have not only mental caliber and physical fitness, but force of character and spiritual conviction adequate for facing the adjustments and strains of Western civilization. They should, before starting from the home land, be assured of sufficient financial support, not only to see them through their stay in the West, but to cover their passage home again. When in the West, care should be taken to introduce them into the fellowship of a Christian church and into Christian homes.

Everywhere and all the time it became increasingly clear

that somehow the process of coöperation must be quickened, intensified, made more sacrificial and therefore more fruitful. Only so can the fearful calamity be avoided of a perplexed, half-equipped, leadership at cross purposes and with divided counsels. In face of enormously potent and united paganisms the actual practicable areas of united action immediately ahead have been analyzed in an earlier chapter.

No rigid standard of curricula can be envisaged. At least three levels of training are called for according to circumstances; that on the high school level, a four year course equivalent to the A.B. course above that; and thirdly a full post-graduate course, supplemented by extension courses. The plan of a peripatetic theological training, where the seminary-on-wheels, so to speak, penetrates the rural areas and helps to find, recruit, and develop a leadership, lay and ministerial, is held to possess rich possibilities.

In this connection a more scientific analysis of the process of recruiting is needed. Some of the questions to be examined are the age at which youth normally decides to enter the ministry, of the problem of aid for theological students from areas of poor economic background but with rich possibilities of spiritual contribution.

If we ask, should the seminary as the organ of the training of the ministry be directly controlled by the church or by the independent board having its roots in the church, the consensus of evidence leads to the conviction that the board is the more effective method. The church, in any case, always indirectly stirs or checks the policy of the seminary by the fact that it controls the admission of the ministers to the pulpits. The seminary always faces the pragmatic fact of providing a ministry acceptable to the churches. But the church is not equipped for handling the details of curricula or of the precise standards to be demanded or the

many other areas of organization and adjustment that have been surveyed. On the other hand, bitter experience shows the danger of the heavy hand of financial control across thousands of miles of distance by an alien people. The real shaping of the life of a seminary—if it is to produce a life-giving ministry—must be in the hands of the people of that land. The control must be national. But to concentrate on control as such is not the Christian way, for fellowship is the root of the ministry, and fellowship transcends the chasms of East and West. Also efficiency demands the best man in the best place, regardless of nation or race. Above all, it is vital that, whatever be the control, its background should not be that of either a geographical fraction of the Christian community or a sectional group from the point of view of attitude. The unit must be wide enough and its experience long enough to secure breadth. A local group has a limited goal. A broad generous firm basis, that blends numerous types of Christian experience is essential.

Again in the relation of the seminary to the arts college, we have those who hold that “the school of the prophets” should concentrate undisturbed on its specific studies and those who argue that the student should be trained in close proximity to and in having frequent fellowship with students in colleges of science and arts, and within reach of professors of education and sociology. The conviction grew that a relationship of the two is vitally helpful for recruiting new students of a high grade for the ministry and for keeping the theological student related to the life of the ordinary men and women of the world’s life; but that this should always be held in place as subordinate and auxiliary to the main task of equipment for the spread of the gospel.

# Appendix

## *Who's Who of the Newark Conference*

**ABERLY, DR. JOHN**

President of the Lutheran Theological Seminary, Gettysburg, Pennsylvania; formerly in India.

**ARNUP, DR. JESSE H.**

Secretary of the Board of Foreign Missions of the United Church of Canada, with special reference to Japan and West China.

**BACKUS, DR. RENO W.**

Medical Missionary of the Board of Foreign Missions of the Methodist Episcopal Church; in charge of the Hopkins Memorial Hospital, Peiping, China.

**BANNINGA, DR. JOHN J.**

Principal of the Union Theological Seminary, Pasumalai, Madras, India; missionary of the American Board of Commissioners for Foreign Missions.

**BARSTOW, DR. ROBBINS W.**

President of the Hartford Seminary Foundation, Hartford, Connecticut.

**BENNINGHOFF, DR. HARRY B.**

Missionary of the American Baptist Foreign Mission Society in Tokyo, Japan.

**BENZE, DR. C. THEODORE**

President of the Lutheran Theological Seminary, Mount Airy, Pennsylvania.

**BIGELOW, DR. A. E.**

Professor at Crozer Theological Seminary, Chester, Pennsylvania.

**BROWN, DR. ARLO AYRES**

President of Drew University, Madison, N. J.; on Commission of Appraisal, Laymen's Foreign Missions Inquiry.

**BROWN, DR. WILLIAM ADAMS**

Professor Emeritus, Union Theological Seminary, New York, N. Y.; member of the Lindsay Commission.

**BUCK, DR. OSCAR M.**

Professor of Missions, Theological Seminary, Drew University, Madison, N. J.; Secretary of the Lindsay Commission; formerly missionary in India.

**CAPEN, DR. EDWARD WARREN**

Dean of the Kennedy School of Missions, Hartford Seminary Foundation, Hartford, Connecticut.

**CARTWRIGHT, MR. FRANK T.**

Associate Secretary, Board of Foreign Missions of the Methodist Episcopal Church; formerly missionary in China.



## *Who's Who of the Newark Conference*

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- CASE, DR. SHIRLEY JACKSON**  
Dean of the Divinity School, University of Chicago, Chicago, Illinois.
- CASSELMAN, DR. A. V.**  
General Secretary of the Board of Foreign Missions of the Reformed Church in the United States.
- CLARK, DR. ALDEN H.**  
Secretary of the American Board of Commissioners for Foreign Missions; formerly missionary in India.
- CLOAK, DR. FRANK V. C.**  
Bishop in Jurisdiction of the Synod of Chicago and member of the Board of Foreign Missions of the Reformed Episcopal Church.
- COLE, MR. STEWART G.**  
Professor at Crozer Theological Seminary, Chester, Pennsylvania.
- DAVISON, REV. WALTER S.**  
Professor at Auburn Theological Seminary, Auburn, N. Y.; formerly at American University of Beirut and Robert College, Istanbul.
- DEMING, DR. WILBUR S.**  
Missionary of the American Board of Commissioners for Foreign Missions, Marathi Mission, India.
- DIFFENDORFER, DR. RALPH E.**  
Corresponding Secretary of the Board of Foreign Missions of the Methodist Episcopal Church.
- DONOHUGH, MRS. THOMAS S.**  
Professor of Anthropology, Hartford Theological Seminary, Hartford, Connecticut; formerly missionary wife in India.
- DONOHUGH, DR. THOMAS S.**  
Associate Secretary of the Board of Foreign Missions of the Methodist Episcopal Church; formerly a missionary in India.
- DOUGHTY, DR. WILLIAM**  
Field Administrator of the Near East Foundation.
- DOWNES, MR. DARLEY**  
Missionary of the American Board of Commissioners for Foreign Missions; Secretary of Japan Mission; Principal of Language School, Tokyo.
- DRESSER, MISS URSULA**  
Missionary of the Woman's American Baptist Foreign Mission Society in South India.
- EDWARDS, DR. JOHN R.**  
Corresponding Secretary of the Board of Foreign Missions of the Methodist Episcopal Church.
- EMERSON, MISS MABEL E.**  
Secretary of the American Board of Commissioners for Foreign Missions.

## *Forerunners of a New Age*

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**ENSLIN, MR. MORTON S.**

Professor at Crozer Theological Seminary, Chester, Pennsylvania.

**FAHS, MR. CHARLES H.**

Curator of the Missionary Research Library.

**FAIRFIELD, DR. WYNN C.**

Secretary of the American Board of Commissioners for Foreign Missions; formerly missionary in China.

**FENN, DR. COURTENAY H.**

Office and Recording Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.; formerly missionary in China.

**FISHER, DR. A. J.**

Missionary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., Canton, China; Acting General Secretary of the Church of Christ in China during Dr. Kepler's furlough.

**FISHER, MR. GALEN M.**

Formerly Director of the Institute of Social and Religious Research; Director of the Fact Finders, Laymen's Foreign Missions Inquiry; formerly General Secretary of the Y. M. C. A. in Japan.

**FLEMING, DR. DANIEL J.**

Professor of Missions, Union Theological Seminary, New York, N. Y.; formerly missionary in India.

**FRANKLIN, DR. JAMES H.**

President of Crozer Theological Seminary, Chester, Pennsylvania; formerly Foreign Secretary of the American Baptist Foreign Mission Society.

**GERDENER, DR. G. B. A.**

Principal of the Mission Training Institute of the Dutch Reformed Church of South Africa.

**HARPER, MR. MARVIN H.**

Professor at Leonard Theological College, Jubbulpore, India.

**HARRINGTON, MR. B. C.**

Professor at Forman Christian College, Lahore, India.

**HIPPS, DR. J. B.**

Professor at Shanghai University, Shanghai, China.

**HOPKINS, DR. ROBERT M.**

General Secretary of the World's Sunday School Association.

**JOSIF, MR. GEORGE D.**

Missionary of the American Baptist Foreign Mission Society in Burma.

**JONES, DR. THOMAS JESSE**

Educational Secretary of the Phelps Stokes Fund; Chairman of two Educational Commissions to Africa.

## *Who's Who of the Newark Conference*

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**LATOURETTE, DR. KENNETH S.**

Professor of Missions and Oriental History, Yale Divinity School, New Haven, Connecticut; formerly missionary in China.

**LITTELL, MISS ANNE B.**

Member of the Woman's Board of Foreign Missions, Reformed Church in America.

**MACKAY, DR. JOHN A.**

Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.; formerly missionary in Latin America.

**MACNICOL, DR. NICOL**

Missionary of the United Free Church; formerly Secretary of the National Christian Council of India; member of the Lindsay Commission; author of scholarly books on Hinduism.

**MAINE, MISS GRACE A.**

Acting Secretary of the Woman's American Baptist Foreign Mission Society; formerly missionary in Burma.

**MARSHALL, DR. HARRY I.**

President of the Karen Theological Seminary, Insein, Burma; temporarily teaching at Andover-Newton Theological Seminary, Newton Centre, Massachusetts.

**MARTIN, DR. HARRY S.**

Missionary of the American Board of Commissioners for Foreign Missions in North China.

**MARX, MR. EDWIN M.**

Missionary of the United Christian Missionary Society; Secretary of the Mission in Nanking, China.

**MATHEWS, MR. BASIL**

Professor of Christian World Relations, School of Theology, Boston University, and Andover-Newton Theological Seminary, Newton Centre, Massachusetts.

**McAFEE, DR. CLELAND B.**

Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.; formerly Professor at Chicago Theological Seminary (McCormick).

**MOSS, MR. LESLIE B.**

Secretary of the Foreign Missions Conference; formerly professor in University of Nanking, China.

**POTTER, DR. R. H.**

Dean of the Hartford Theological Seminary, Hartford, Connecticut.

**REED, DR. HARRY LATHROP**

President of Auburn Theological Seminary, Auburn, New York.

## *Forerunners of a New Age*

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**REISNER, MR. JOHN H.**

Executive Director, Agricultural Missions Foundation; formerly Dean of the Department of Agriculture, University of Nanking, China.

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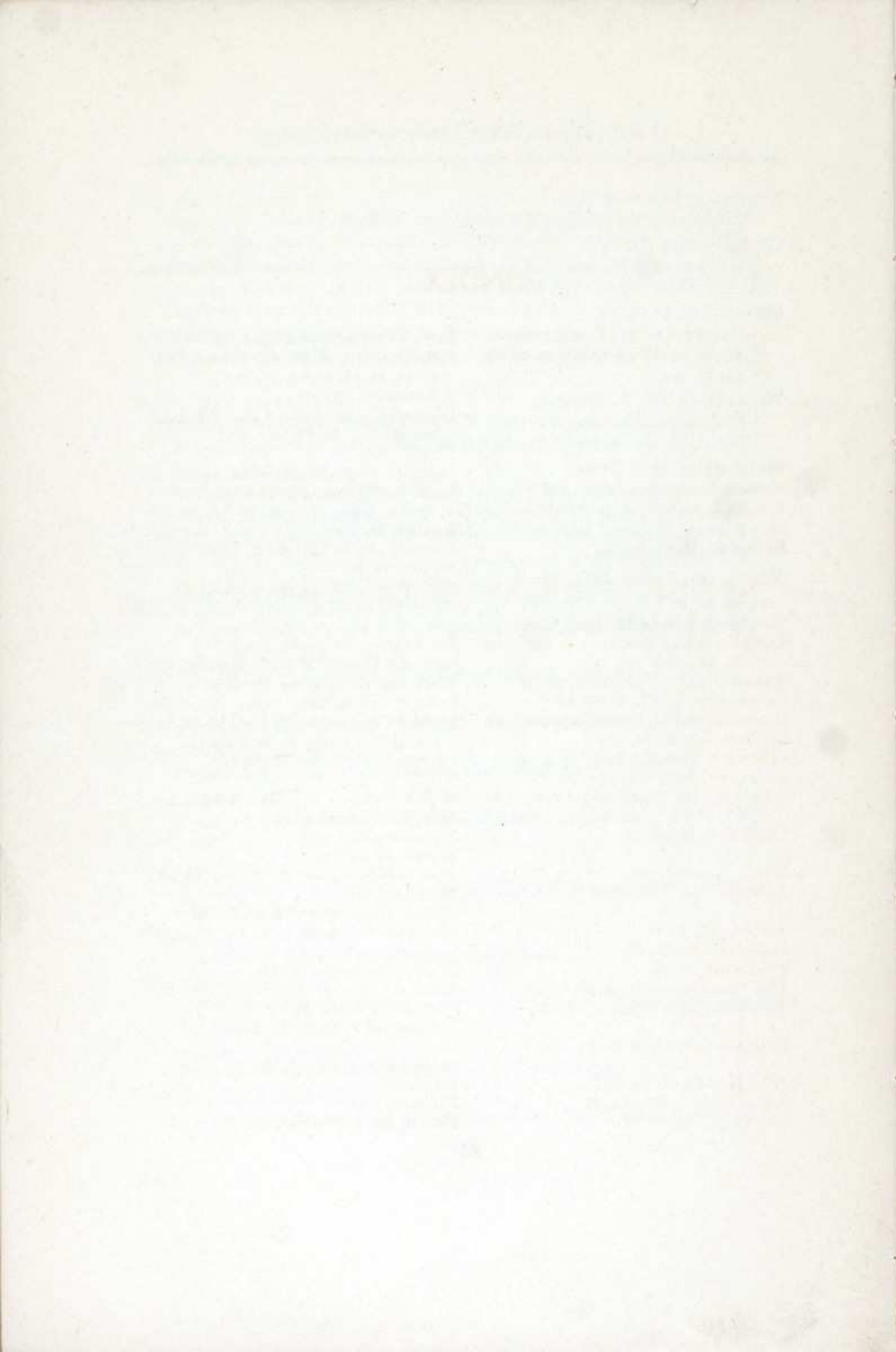
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