

RELIGION-AND-SOCIAL-SERVICE

THE OTHER THINGS THAT MISSIONARIES DO

“**M**AN WANTS BUT LITTLE HERE BELOW, nor wants that little long,” is not the principle on which the modern missionary proceeds. He works on just the opposite theory. For, besides preaching the Christian Gospel, he is engaged in curing the evils of society in non-Christian lands, in wiping out pestilence, repressing the slave trade which still flourishes in some parts of the world, in improving native methods of agriculture, in establishing and maintaining schools and hospitals, in opposing injustice. In short, it is part of his gospel that the pursuit of heavenly happiness includes the pursuit of

and Canadian Congregationalists and Methodists have learned the native languages, studied the native manner of life and befriended the people. The missionaries of these colonies are now the most substantial hope for native development. In the French colonies numerous missions of various churches are valiantly helping in the education and general improvement of the natives. Through the active cooperation of the British Government very numerous missions in the British colonies are rendering an increasingly large and vital service in education and civilization.

“Condemnation of missionaries by economic and political exploiters will be generally accepted as evidence in favor of mission influence. It is the emphatic testimony of the two African

education commissions, of which the writer was Chairman, that missionaries were invariably opposed to all forms of injustice to the native people. Often their opposition could not be expressed because their status in the colonies was one of special privilege granted by the Colonial Governments. Accordingly missionaries thought it wise to assist the people within the limitations of their privilege rather than to risk complete exclusion. In cases of extreme injustice they have risked their status and suffered prosecution and persecution in order to free the people from wrongs. One such instance of some years ago received international commendation. Another instance is now pending, in which missions are restrained in the expression of their righteous indignation only by their devotion to what appears to be the best interests of the natives.”



JESUS THE CARPENTER MIGHT BE PLEASED WITH THIS

For teaching natives how to help themselves is religion, too. The photograph shows the blacksmith shop of a school conducted by the Roman Catholic Brothers of Belgium at Stanleyville, Belgian Kongo.

happiness here below, and he has already accomplished much in improving the general lot of those among whom he works. However, this incidental side to the missionaries' chief program is little known outside of the church circle. Its importance is emphasized by one who acknowledges that he has been a severe critic of missionaries and their methods. Thomas Jesse Jones, educational director of the Phelps-Stokes Fund, who writes of these "incidentals" in *Current History*, is familiar mostly with missions and missionaries in Africa and with the missionary effort among negroes in America. So he begins with Africa. Dr. Robert Laws of Livingstonia, a university man, Mr. Jones tells us, has been fifty years in Africa. He trained himself not only in theology, but as well in medicine, road-building, forestry, quarrying, flour milling and electricity. He and his associates have been wiping out disease, ending famine, preventing Arab slave raids, developing the country and people in agriculture, industry, health, education, morals and religion. And writes Mr. Jones:

“While the Livingstonia Mission under Dr. Laws is one of the notable achievements of present work in Africa, practically every African colony has missionaries and mission organizations that have some or all of the features of work already described. In Belgian Kongo the Jesuit Fathers have eliminated sleeping sickness from their area and changed the wilderness into gardens and fields producing abundant harvests; the Southern Presbyterians and Methodists, the American and British Baptists, the Disciples Mission on the Equator and several smaller organizations are teaching the native people to make more effective use of the soil, to build better houses, to read and write, to care for body and mind and spirit. In the Portuguese colonies American

In justice to governments and commercial interests, Mr. Jones says that the officers of both governments and business organizations “are as a rule men of integrity and genuine interest in the people.” With this acknowledgment, we return to the missionaries. One form of hectic opposition to the Western nations is the belief that missionaries have helped to restrain movements for self-determination, but, points out the writer:

“Such a belief entirely overlooks the substantial contributions of teachers, schools and financial support for the education of the native people wherever missionaries have worked. What more real basis for self-determination can there be than education and character development? Missionaries more than all others, more than native leaders, more than international altruists, have been willing to sacrifice themselves that the native people may develop into full manhood and womanhood. If at times they have been eager to continue their help a little longer than necessary, intelligent appreciation of their services will reveal that, like parents and all devoted teachers, their very devotion makes them tenacious of duties long continued.

“While the evidence thus indicates that missions have been more genuinely interested in the self-determination of the people than any other foreign or native group has been, it may be seriously questioned whether the extreme forms of self-determination, now advocated in various quarters, should be accepted with approval by missions or any responsible organization. Basically self-determination is only one element, however important, in the evolution of individual and social groups. Its advocacy to the exclusion of other elements essential to social progress is unfortunate and even dangerous. Nations, races and peoples need contacts with other peoples. In this day of travel and world exchanges hermit nations are outside the realm of

possibility. Occidental influences, economic and otherwise, are certain to continue entering the Orient and every part of the world. A self-determination that discourages the continuation of missionary service would mean the elimination of the most genuinely altruistic service and influence which the Occident has to offer or ever has offered."

The charge that missionaries have been party to the "Nordic" or Occidental conceits, writes Mr. Jones, seems to be largely the result of misunderstandings due to supersensitiveness. The misunderstandings, we are told, "have been deepened by the old method of working for a people instead of with them"—a habit, it is pointed out, that prevails even in the relations of different classes in home countries. It is useless to deny that there are differences in social conditions, attainments and heritage between the West and the East, but the missionaries are less open to the charge of superiority attitudes, says the writer, than any other class. "Their learning of the foreign languages, their sharing of the privileges and ideals, the extent of their self-sacrifice, all indicate that they have been nearer to the method of working with the people than any other group, either native or foreign." Missionaries undoubtedly have made mistakes. But—

"This is a condition which they share with all other members of the human family. In their behalf it may be said that the writer's five years' experience of rather vigorous criticism of their methods reveals an unusual willingness to accept recommendations of change. The errors have been largely due to the transfer of methods and ideals from the home country without adaptation to the new conditions in foreign lands. Such errors are the natural result of excessive loyalty to home ideas and a mistaken form of generosity to the foreign people. International relationships of all types have suffered from similar errors. Fortunately the folly of this procedure is being recognized. There is an increasing determination to know the heritage and achievements of foreign people. In this movement missionaries are taking a genuine part.

"Whatever their errors, missionaries have been the pioneers of international friendship. Long before this day, when it is the vogue to meet representatives of other peoples at Geneva, the missionaries have gone out among those people to learn their languages, to know their manner of life, to help them. What does it matter that the missionaries had a dogma and spoke much of it? Disregarding the value or the futility of the dogma, the fact is that the missionaries have gone to live among foreign people and have shared whatever they had with those people.

"Some idea of the extent of foreign missionary activities maintained by the Roman Catholic and Protestant churches of Europe and America is presented in the following summary:

"1. Missions maintain 54,000 European and American men and women of education and sound character in various continents of the earth;

"2. These missionaries minister directly or indirectly to more than 21,000,000 people;

"3. Mission schools enroll 4,250,000 children;

"4. Missions maintain 1,445 hospitals which cared for 461,000 in-patients in 1923 and provided dispensary treatment for several million patients.

"If it be admitted that medical missionaries have been helpful, then it must be admitted that every missionary shares the approval, in that each has necessarily taken to the foreign people his personal standards of health. If agricultural missionaries are good, then other missionaries in considerable measure deserve credit for their influence in behalf of soil cultivation. In a word, the incidental contributions of missionaries to foreign communities are sufficient to justify their devoted service."

IS THE CHURCH IDLE?

THE CHURCH IS ASLEEP ON THE JOB, if the published statement of a group of Episcopal churchmen that it is "as idle as a painted picture" is true. But it is admitted that the statement is deliberate hyperbole, intended to jolt the Episcopal Church out of a complacent attitude and to prepare it for a gigantic evangelistic campaign. However, several within the Episcopal fold question whether such an overstatement is good publicity, and one dissenting bishop denies that the Church is so far gone. The statement appears in an open letter recently sent out by the Episcopal National Commission on Evangelism to prepare the way for the Bishops' Crusade, which is planned to begin next year to breathe more life and vigor into the Episcopal Church and to increase its membership. The letter continues:

"While this may be an exaggeration, it contains sufficient truth to give us pause. As compared with New Testament times, the



CURING BODIES AS WELL AS SAVING SOULS

This is a regular morning scene at the clinic of the Mission Hospital, British Baptist Mission, at Bolobo, on the Kongo River, where the native sick are treated for the various ills that affect them.

Church to-day is incomparably rich in money, organization, influence, power, and yet it is failing to produce anything like Apostolic results. For example, our own communion, with 135 bishops, over 5,000 priests and more than 1,000,000 communicants, secured a net gain last year of only 25,000 members, which means that with all our resources it took fifty persons to add one communicant.

"Something is radically wrong with the Church. The trouble lies deep. It has little to do with material resources, organization or membership, but is rather with the spirit.

"For a long time we have allowed people to think of the Church as ministering chiefly to their own spiritual needs, and it will take both time and effort to change that attitude. They must learn that instead of merely sheep to be tended they are primarily soldiers enlisted for a desperate warfare. This applies to the whole body, laymen as well as clergy.

"The whole Church, not just a few individuals, must be awakened and aroused to its duty."

The remedy suggested for the situation as it affects the Episcopal Church, we read, is a gigantic evangelistic campaign, to be inaugurated next year, which it is planned to carry on throughout the country on the lines of a national political campaign. It will enlist the services of bishops, several thousand clergy and equally as many laymen. A tentative goal of 100,000 new members is suggested. Appended to the open letter is a letter from President Bishop John G. Murray, in which he says: "The foregoing message has my hearty approval. It warms my heart, and I am sure it will inspire the whole Church to pray for the performance of the great work it proposes and emphasizes." According to Dr. George Craig Stewart, rector of St. Luke's Church, Evanston,

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