

THE CHRISTIAN MESSAGE

Summary of the Meeting of Continental Delegates in Cairo on March 16 1930, on the subject of religions.

In the meeting of Continental delegates of the Jerusalem Meeting, held in the Y.M.C.A., Cairo, on March 16th, the papers on the relation of Christianity and the non-Christian systems came up for discussion.

The debate was opened by the German delegates who expressed frankly but candidly a feeling of uneasiness about the trend of the papers. They felt as if, generally speaking, the papers were drifting on the dangerous waters of syncretism and insufficiently worked out the essential difference and absolute uniqueness of Christianity. With deep earnestness they emphasised that, however great our appreciation of the religious values and forces in other religious values and forces in other religions may be, we simply may not and cannot move from the fundamental base and nerve of all real missionary activity, that God revealed Himself by His saving acts towards mankind in history and in an absolutely unique and unsurpassable way in Jesus Christ, who is the way to come to the Father, the Divine token of mercy and reconciliation. Jerusalem must have a clear and unambiguous message to the world on that point.

The delegates of other Continental countries formulated in a somewhat different manner the same feelings. There were amongst them some who avowed to have been troubled in reading the pamphlets and who desired to see stated, in a more unequivocal way than seemed to be done by the papers, the fact that Christianity is a religion sui generis in the most pregnant sense of the word. However, full confidence was expressed that in reality the authors of the pamphlets did not differ from the fundamental standpoint as formulated in the meeting and not less a deep felt appreciation of the arduous devotion of the authors to the task of detecting the religious and moral values, that possibly can be stated in non-Christian systems. Finally the meeting agreed on the following points, that may be worded in this way:

1. That the feelings and standpoint of the Continental delegates/

delegates in this most vital matter should be brought to the notice of the Committee of the International Missionary Council under the form of a communication.

2. That the uneasiness about the eventual syncretistic trend of the papers must not be brought to the forum in Jerusalem under the form of an accusation, but under the form of a question whether this way of tackling the problem will not unconsciously lead towards an undesirable and undesired syncretism.

3. That most probably the papers have not shed sufficient light on the essence of Christianity as such, by three reasons, (a) the authors have been asked to estimate the religious values of the different systems, (b) two points that had to be separately treated in order to get the maximum of clearness, i.e. the essential nature of Christianity and of the other religions, and the problem of contacts, have become too much mixed up. The missionary . . . sorely needs contacts, but he needs still more an absolute, joyful conviction about the Christian truth, (c) the authors as very zealous and devoted missionaries have stressed the point of contacts and similarities, just because they are so deeply founded in the Christian life and conviction.

4. That it is not only a Christian duty but a Christian privilege to detect with joy and thankfulness all that is sublime and Godlike in the non-Christian systems, yea that it must be our privilege to formulate this for the adherents of those systems better than they can do themselves. Yet the meeting has the conviction that the most sublime and heart-stirring elements, if they are to be ruled by Jesus Christ, have to be converted and regenerated in order to come to their complete fulfilment.

H. KRAEMER.

THE CHRISTIAN MESSAGE.

Statement by a group of Continental delegates from the Continent of Europe.

Meeting in Cairo March 16th & 17th. 1928.

[A number of Continental delegates to the Jerusalem conference feel constrained to put into words the conviction which we hope is common to all delegates, namely that all our mission work is based exclusively on the great acts of God for the redemption of mankind; and in particular the sending of His only begotten Son, His death on the Cross for the redemption of the world, His resurrection as the beginning of a new God-given life for redeemed humanity. We are the messengers of God to proclaim this redemption. The context of our message is the Father God whose children we become through our Saviour Jesus Christ, and the invitation to accept this salvation by faith. Therefore it is the main task of missions to work for the conversion of men, that is, their conscious break with their past life, the New Testament 'metanoia' required of all Christians.

In view of these facts, though fully acknowledging the spiritual values in the non-Christian religions, we are disquieted by the question whether the offer of salvation to non-Christians can be made by setting over against one another the spiritual values of the non-Christian and the Christian religions, the scheme followed by most of the papers presented to us.

Further, we do not believe that the central task of the Christian missions can be accomplished by a so-called 'Social Gospel', banding together all men of good-will across the boundary lines of different religions in a common warfare against the evils of the world, indispensable and urgent though this warfare is.

In view of the ominously rising tide of syncretism in the modern world and the fact that the missionary movement is inevitably bound up with modern civilisation with its blessings and its curses, we regard it as an urgent duty for Protestant missions of all lands to stand firm on the basis of the way of salvation set forth in the whole Bible. We feel constrained to put into words the conviction which we hope is common to all delegates, namely that all our mission work is based exclusively on the great acts of God for the redemption of mankind; and in particular the sending of His only begotten Son, His death on the Cross for the redemption of the world, His resurrection as the beginning of a new God-given life for redeemed humanity. We are the messengers of God to proclaim this redemption. The context of our message is the Father God whose children we become through our Saviour Jesus Christ, and the invitation to accept this salvation by faith. Therefore it is the main task of missions to work for the conversion of men, that is, their conscious break with their past life, the New Testament 'metanoia' required of all Christians.

In view of these facts, though fully acknowledging the spiritual values in the non-Christian religions, we are disquieted by the question whether the offer of salvation to non-Christians can be made by setting over against one another the spiritual values of the non-Christian and the Christian religions, the scheme followed by most of the papers presented to us.

Further, we do not believe that the central task of the Christian missions can be accomplished by a so-called 'Social Gospel', banding

THE CHRISTIAN MESSAGE.

Statement by a group of Continental delegates from the
Continent of Europe.

Meeting in Cairo March 16th & 17th. 1926.

A number of Continental delegates to the Jerusalem conference feel constrained to put into words the conviction which we hope is common to all delegates, namely that all our mission work is based exclusively on the great acts of God for the redemption of mankind; and in particular the sending of His only begotten Son, His death on the Cross for the redemption of the world, His resurrection as the beginning of a new God-given life for redeemed humanity. We are the messengers of God to proclaim this redemption. The context of our message is the Father God whose children we become through our Saviour Jesus Christ, and the invitation to accept this salvation by faith. Therefore it is the main task of missions to work for the conversion of men, that is, their conscious break with their past life, the New Testament 'metanoia' required of all Christians.

In view of these facts, though fully acknowledging the spiritual values in the non-Christian religions, we are disquieted by the question whether the offer of salvation to non-Christians can be made by setting over against one another the spiritual values of the non-Christian and the Christian religions, the scheme followed by most of the papers presented to us.

Further, we do not believe that the central task of the Christian missions can be accomplished by a so-called 'Social Gospel', banding together all men of good-will across the boundary lines of different religions in a common warfare against the evils of the world, indispensable and urgent though this warfare is.

In view of the ominously rising tide of syncretism in the modern world and the fact that the missionary movement is inevitably bound up with modern civilisation with its blessings and its curses, we regard it as an urgent duty for Protestant missions of all lands to stand firm on the basis of the way of salvation set forth in the whole Bible.

RECEIVED

June 20, 1927.

UN 2
To the Study Group on the "Christian Message":-

In accordance with the instructions of the last meeting, Mr. Fisher and I have attempted to prepare an outline based upon the discussion of the Group. Because of lack of time and ability we have not been able to phrase this outline as we desired. We hope that the outline to be prepared by the Group may be put into terms of the practical problems of today.

The outline as presented below is offered only as a basis for further discussion at the meeting in June 21st, 3 P.M. at 419 Fourth Avenue, New York City.

Yours faithfully,

A. H. Warshawski

INTERESTING on which the work of the American Groups dealing with the "Christian Message" is based.

1. Probably more time will be given to the Message at Jerusalem than to any other of the major subjects, perhaps the equivalent of eight half days.
2. The Program for the Jerusalem Meeting will be rather definitely determined toward the end of 1927, on the basis of reports and inquiries by groups and specialists in many countries.
3. It is not the function of the American Groups to consider the procedure and program for the Jerusalem Meeting but rather to study and discuss the subject on the basis of their own knowledge and experience and to offer contributions to a paper which the officers of the International Missionary Council will send out about January 1, 1928 to all persons who will attend the Jerusalem Meeting.

Suggested Outline of an American Statement.

I. A statement based on the New Testament and on confirmatory experience of ourselves and other Christians embodying "Convictions regarding Jesus Christ and The Christian Message". (See especially the statement prepared in Japan a number of years ago.)

II. A study and discussion of present day movements of Thought and Activity which affect the Vitality and Spread of Christian faith and life.

a. Thought:— (The following abstract terms have been used for brevity, but before sending out this paper for discussion these terms should be translated into the actual problems which are perplexing the younger generation).

- (1) Materialistic and mechanistic world-views.
- (2) Relativism and eclecticism in religion and morals.
- (3) Pantheistic tendencies
- (4) Aestheticism
- (5) Subjectivism versus objective reality of religion.

b. Activity:

- (1) Human relations in industry.
- (2) Standards of living. Distribution of wealth and product of labor.
- (3) Nationalism and Internationalism

Imperialism
Use of force
Isolation

(4) Racial Relations
Legislation - Segregation - Violence - Ideas (aptitudes)

(5) The Family
Divorce - Child Labor - Exploitation of Sex

III. The Propagation of the Christian Message

1. The right and duty of spreading the Christian Message.
 - a. What degrees of aggressiveness in propaganda are most Christ-like?
 - b. Is Christianity a missionary religion to a unique degree?
 - c. How do Christian missions differ from the propagation of communism?

P.S. After writing the above, we suggest that the following might be inserted on Page 1, Section II, after the first paragraph:-

Aims:

1. To ascertain and understand clearly what influences are strengthening or undermining the convictions of the members of the Churches to which the Mission Boards belong and are therefore affecting

- (a) the spiritual, financial and recruiting aspects of the Boards
- (b) the faith and the message of the missionaries on the field.

2. ~~Check the conditions in the mission fields~~ To ascertain and appraise the influences which the American people and government are exerting on the peoples in missionary fields and which are supporting or counteracting and nullifying the Christian message.

3. To take account of the social and intellectual factors in America which may make advisable modifications in the mode and emphases of the presentation of the Christian message.

How may the Christian message be most persuasively and convincingly presented to the non Christian peoples?

What are the untrue or inadequate views of God and men and the world which Christianity meets in the non Christian religions and with which the Christian message must deal?

How far is the apologetic and evangelistic problem of Christianity in non Christian lands becoming the same as in the home lands.

How far is the implication of Christianity in the life and conduct of so called Christian nations and in "Christian Civilization" inevitable, injurious, helpful, avoidable or remediable with reference to the Christian message to non Christian peoples?

Is there confusion in the missionary enterprise as to what is meant by Christianity, and consequently is there confusion in the message. What is the confusion- its character and its limits? How care for it? Does this confusion impair or enlarge the clarity and power of the message?

What are the ideas the conceptions and the conscious needs of the different peoples of the non Christian religions which offer the best contact and meeting place for Christianity.

What is it in Christianity which makes strongest appeal to the non Christian people? The Person of Christ? His character? His teaching? His death? The doctrine, sacraments, institutions, the morality or the mysticism of Christianity?

Is there evidence and if so what is it, of discontent on the part of adherents of non Christian religions or of changes in these religions. What changes are taking place in them and in their doctrine, in their relations to their sacred books and history and in relation to Christ and to Christianity? Are similar changes taking place among Christians?

What evidence is furnished by the contact of Christianity with the non

Christian religions in support of its claims to be the universal and final religion and its belief that Jesus Christ is the only Saviour of the world?

What does Christ do and what can He be to the individual that must be stated as part of the message of Christianity to the world?

Wherein does Christ differ and how far from the founders or prophets of the non-Christian religions?

What was the missionary gospel or message of the early Church?

How variously has the missionary message been conceived and presented? e.g., by Raymond Lull, William Carey, Alexander Duff, the Jesuits, the Moravians, etc.?

The ideals and dynamic of Christianity in relation to human needs and problems beyond the individual- social, political, economic, international- how far do these enter into the message of Christianity to the non-Christian peoples?

What place does the historic character of Christianity have in the missionary message? What is the place of the different elements of Christianity, its historic facts, its doctrines, its way of life, its institutions, its experience?

What mistakes or misunderstandings have been associated with our statement of Christianity to the non-Christian world? How can these be corrected or removed?

How far is the message of Christianity capable of statement by foreign missions alone? How far can it be left to them? And how far is it necessarily complicated by the political behavior of the Western nations. How far should the message be divorced from and how far connected with "Christian civilization"? How far should it be assimilated with or separated from the rest of the western impact?

What is the essence of the gospel and what are the universal and

necessary elements of Christianity without which there will be no true missionary message?

What are the various elements of good and evil in the non Christian religions and what should be our attitude toward them? What are the elements of good which are found in ^{even} fuller forms in Christianity? What are the elements of evil in them which are not to be found in Christianity?

How far are individuals to be won from the non Christian religions to Christ and how far are the religions themselves convertible or absorbable by Christianity?

How far ~~can~~ the Christian message be conveyed by words and how far ^{does} it require illustrative deeds of philanthropy and sacrifice?

How may the Christian message be most persuasively and convincingly presented to the non Christian peoples?

What are the untrue or inadequate views of God and man and the world which Christianity meets in the non Christian religions and with which the Christian message must deal?

How far is the apologetic and evangelistic problem of Christianity in non Christian lands becoming the same as in the home lands.

How far is the implication of Christianity in the life and conduct of so called Christian nations and in "Christian Civilization" inevitable, injurious, helpful, avoidable or remediable with reference to the Christian message to non Christian peoples?

Is there confusion in the missionary enterprise as to what is meant by Christianity, and consequently is there confusion in the message. What is the confusion- its character and its limits? How care for it? Does this confusion impair or enlarge the clarity and power of the message?

What are the ideas the conceptions and the conscious needs of the different peoples of the non Christian religions which offer the best contact and meeting place for Christianity.

What is it in Christianity which makes strongest appeal to the non Christian people? The Person of Christ? His character? His teaching? His death? The doctrine, sacraments, institutions, the morality or the mysticism of Christianity?

Is there evidence and if so what is it, of discontent on the part of adherents of non Christian religions or of changes in these religions. What changes are taking place in them and in their doctrine, in their relations to their sacred books and history and in relation to Christ and to Christianity? Are similar changes taking place among Christians?

What evidence is furnished by the contact of Christianity with the non

Christian religions in support of its claims to be the universal and final religion and its belief that Jesus Christ is the only Saviour of the world?

What does Christ do and what can He be to the individual that must be stated as part of the message of Christianity to the world?

Wherein does Christ differ and how far from the founders or prophets of the non-Christian religions?

What was the missionary gospel or message of the early Church?

How variously has the missionary message been conceived and presented? e.g., by Raymond Lull, William Carey, Alexander Duff, the Jesuits, the Moravians, etc.?

The ideals and dynamic of Christianity in relation to human needs and problems beyond the individual-social, political, economic, international-how far do these enter into the message of Christianity to the non-Christian peoples?

What place does the historic character of Christianity have in the missionary message? What is the place of the different elements of Christianity, its historic facts, its doctrines, its way of life, its institutions, its experiences?

What mistakes or misunderstandings have been associated with our statement of Christianity to the non-Christian world? How can these be corrected or removed?

How far is the message of Christianity capable of statement by foreign missions alone? How far can it be left to them? And how far is it necessarily complicated by the political behavior of the Western nations. How far should the message be divorced from and how far connected with "Christian civilization"? How far should it be assimilated with or separated from the rest of the Western impact?

What is the essence of the gospel and what are the universal and

necessary elements of Christianity without which there will be no true missionary message?

What are the various elements of good and evil in the non Christian religions and what should be our attitude toward them? What are the elements of good which are found in even fuller forms in Christianity? What are the elements of evil in them which are not to be found in Christianity?

How far are individuals to be won from the non Christian religions to Christ and how far are the religions themselves convertible or absorbable by Christianity?

How far can the Christian message be conveyed by words and how far/it ^{does} require illustrative deeds of philanthropy and sacrifice?

*The Christian Message in Relation to
non-Christian Systems.*

SUGGESTED ALTERNATIVES TO THE ACCOMPANYING QUESTIONS

- I. Are the non-Christian systems of faith and morals gaining or losing adherents? If gaining what are the reasons for this? If losing, why are their sometimes adherents becoming discontent with, or abandoning, their faiths? Give evidences as precise and data as complete as possible.
- II. In the face of non-Christian faiths or systems of thought, how far do our experience and convictions support the historic Christian claim that Christianity is the universal and final religion, with a supernatural origin and a divine message to all mankind?
- III. In your observation what difference does acceptance of Christ make in the life of the individual non-Christian?
- IV.a. Just what dynamic can Christianity bring to bear upon social problems and for creating a better social order? What evidences are there that this dynamic is actually operative today?
- IV.b. Are we creating new social problems through Christian propaganda in Asia? If so, how far does our failure to solve domestic social problems affect our capacity to solve the new problems created by Christianity in Asia?
- V. In what sense is Christianity an historical religion, i.e., just what is its distinctive character, and how far does this character grow out of such facts as the life, teaching, death and resurrection of Jesus Christ?
- VI.a. To what extent are the misapprehensions of Christianity on the part of those to whom it is ~~represented~~ due to the forms and phrasings in which the message is couched?
- b. Addition to question 6: How far to our own inadequate understanding of ~~the~~ Christianity we ~~present~~?
- VII. Of the elements in the Christian message, or in the realities of the faith that the message seeks to interpret and convey, which underlie, produce and maintain vital Christian experience?
- VIII. What attitude should be taken toward good features or elements in other religions? Just what are the good features or elements? Which of these, if any, does Christianity lack?
- IX. wherein do the non-Christian religions fail adequately to meet the spiritual and moral needs of their adherents? What evidence is there that any of these religions can so be made over as adequately to meet these needs of their followers?

133 West Ninth Street, Claremont.

October 5, 1927.

Rev Arthur H. Smith, D.D.

Claremont.

Dear Dr Smith:-

The letter from Dr Speer which you handed me has been carefully thought over. He asks you "in brief and summary form to put in words what you regard as the essential Christian message to the Chinese". He wishes you to "state the outlines of this message, also the real hindrance in the way of response and acceptance. He desires to know whether "the Christian message in your judgment" is "different for different peoples and religions and for different times and situations and, if so, how far and in what respects".

This seems to me to be a pretty large contract. You ask for my reaction to Dr Speer's questions. So here she goes.

The Religious Message for Today

1. The Religious Message is personal union with God, Father of infinite Love.
2. Oneness with God can be experienced and made known only through a life of loving unity with men. Hence this is part two of the Message.
3. This Message can be imparted (not taught) only through a personality who is working out in life this double unity, or directly through God.
4. To many men Jesus' life lived in unity with God and man is a distinct help in understanding and carrying out this Message. To share the story of his life with those who do not know it may be called part third of the Message.
5. Only those should be sent as religious messengers to other peoples who are practising this double unity.
6. Let them be sent only to take up definite tasks to which the people to whom they go have summoned them because of the need of the help of

foreigners of special training to perform these tasks, such as teachers, nurses, physicians, social workers, agriculturists and the like, not preachers except in cases where language acquirement and ability to serve as prophets lead the people to call them.

7. These messengers are not primarily to teach religion but to live it.

8. Let these messengers be carefully trained to find in the religion of the people to whom they go the basis of all faiths i.e. recognition of Father and Brother.

9. Without propaganda and with complete devotion to the interests of the people let these messengers melt into the social life of their environment so far as it is possible to do so, contribute their gifts, intellectual and spiritual, by daily friendly intercourse and seek all the light discoverable in the religion and culture of the people so as to understand its genius and render the largest service.

10. Leave the creation of the institutional embodiment of religion to the people who are to make use of it and avoid connection therewith except as desired by the people.

This Message of a Loving Father, of brotherly living and of a great helping Friend like Jesus should not be difficult to deliver or hard for people to receive.

As to the Message being different for different peoples, it may be said that essentially it is one and the same but as life is ever new the living of this Message will be wondrously varied and so much the more effective in getting into other lives.

.....

I do not wish to be understood as offering the above as my duly considered reaction to Dr Speer's questions. I would want to mull it over considerably, put it into different form and try it out in discussion. I send

it to you solely as possibly suggestive material to stimulate your own thought.

Yours very truly

Doremus Scudder.

THE CHRISTIAN MESSAGE

SUGGESTIONS FOR THE CONSIDERATION

of the

JERUSALEM MEETING OF THE

INTERNATIONAL MISSIONARY COUNCIL

March 24 - April 8, 1926.

(This statement was prepared by an informal group, composed of some of the North American members of the Council and of others invited by the officers of the Council. This group has had several meetings for the discussion of the subject, - "The Christian Life and Message in Relation to non-Christian Systems," and this paper summarizes these discussions, especially with reference to the Christian Message in Relation to Secularism. The paper has been drafted for the group by Professor William Adams Brown.The paper is offered by the group simply as a contribution to the discussions in the Jerusalem Meeting.)

The Conference which will meet at Jerusalem in March, 1928, differs from its predecessors in one important respect. Instead of being a Conference of the missionary agencies of churches in so-called Christian countries called to discuss their responsibility for the evangelization of non-Christian countries it is a Conference of the representatives of the Christian Churches in all countries for the purpose of considering their common responsibility for the evangelization of the world.

The reason for this change is to be found not only in the rise and rapid growth of indigenous Christian churches in non-Christian lands, which share with their sister churches of older lineage the missionary responsibility, but also in the rise of an aggressive secularism which challenges the Christian Church on the home field and brings the older churches face to face with a missionary responsibility of their own closely paralleling that of the churches on the so-called mission fields.

The presence of this new factor has been recognized by the Committee of Arrangements. In addition to the papers which deal with the relations between Christianity and each of the more important non-Christian religions (Hinduism, Buddhism, Confucianism, etc.), they have provided for a paper on Christianity and secular civilization. It is recognized that in the secular attitude toward life we face an enemy which is the foe not only of Christianity but of all religion and that in our efforts to oppose and overcome it we may find in the older religions allies, as well as rivals.

This new situation lays upon us new duties. While reaffirming those central and abiding elements in our Christian Gospel which appeal equally to men of every age - the love of God as revealed in Jesus Christ, the need and the sufficiency of his salvation, the present power of the Holy Spirit to transform and to renew - it is important for us to emphasize those aspects of our message which bear most directly upon the forces which challenge our work today. In our generation, as for every preceding generation, Christ is the center of the Gospel and our task as Christians is now, as it has always been, to make known to the world the riches of wisdom, of power, and of love that are available in him. But we are convinced that there is far more in Christ than his Church has yet discovered and that if we are to do justice to our responsibility as his ministers we must face the future in an attitude of expectancy and hope. It is not enough simply to hand down the results of the experiments which our fathers have made with Jesus Christ. We must ourselves be prepared to make new experiments, and this all along the line. The Christ we preach is not simply the Eastern Christ or the Western Christ, the Catholic Christ or the Protestant Christ, the Indian Christ, the Chinese Christ or the American Christ, but the world's Christ. And we shall not know what Christ means for the world until each company of his disciples brings its testimony of what he has meant, and means, to them that by comparison of their differing experiences they may gain a further vision of the permanent and abiding elements which are common to all.

For this reason we look forward with eager expectation to the Jerusalem Conference. Here for the first time the Christians of the world meet on equal terms to share experience and to formulate a program. The Conferences of Stockholm and of Lausanne brought together the churches of Europe, Great Britain, and the United States, together with representatives of the older churches of the Near East. Jerusalem alone approximates the ideal of an ecumenical Christian conference. From such a conference one may reasonably hope for a new vision of the Christian opportunity and a new statement of the Christian message.

This conviction has emboldened us, a Sub-Committee of the American delegation, to prepare the following statement. It is not, and it is not intended to be, a complete statement of the Christian message. That must be the work of the Conference itself. Its purpose is simply to call attention to some aspects of that message which, in the light of our own experience as American Christians, it seems to us important to emphasize at this time.

II

Any statement of the Christian message which is to carry conviction to the men of our generation must be relevant to the conditions we face today. It will be appropriate, therefore, for us to preface what we have to say about our understanding of the Christian message by a brief reference to the conditions which the American churches are facing.

The most distinctive and the most challenging of these conditions has already been referred to. It is the rise of a secularist philosophy which challenges all existing forms of religion, including Christianity, as antiquated and unmeaning. Secularism, as Professor Jones has shown in his paper, 41. is not merely an academic matter, of interest to scientists and philosophers. It has become a working philosophy of life for many earnest and sincere people. It is a type of thought and life which dispenses not only with the set of concepts which we associate with the term "God" but with the practices which grow naturally out of them and with the motives which they supply for the good life.

We use the word "God" in the widest sense, to include every form of superhuman reality which man worships and to which he believes himself to be related in such a way as to make a recognizable difference in his life, - God as an object of living faith in any one of the countless forms that religious faith assumes.

There can be no doubt that secularism in this sense is a fact with which we have to reckon; that it affects large numbers of people; that for some of them it serves as a substitute for religion in its conventional forms, that for others it furnishes a convenient excuse for dispensing with religion altogether.

Within the range of this general definition, we may distinguish at least five different kinds of secularists, each of whom needs to be treated in a different way:

1. In the first place, there are people who believe that modern science has proved to us that there is no existing reality which

corresponds to what religious people mean by God. They do not deny that there exists an ultimate reality whose nature we are progressively discovering through out study of the laws of nature, but they believe that the nature of this reality is inscrutable to us and that in any event it so differs from what religious people mean by God that to retain the name to describe it is not only intellectually illegitimate but immoral. Our first duty, therefore, they tell us, is to break with historic religion in all its forms.

2. In the second place, we find people who have been led to the secularist position by their reaction against some form of Christianity which seems to them not only intellectually untenable but religiously unsatisfying. For God, they would substitute man as the true object of loyalty and devotion. In contrast to theism, as they understand it, Humanism presents itself to them as not only a more tenable philosophy of life but also as an adequate working faith. They tell us that when they live by this faith they find that it supplies them with all the values of the older religion. Secularists of this type are more interested in people's lives than in their ideas. Some of them are preachers and pastors, as well as teachers, and still retain the word "church" to describe the organization to which they belong. But they no longer use the term "God" and substitute aspiration for worship. Humanist societies of this kind are found not only in the United States but in Latin America as well.

3. In the third place, there are people to whom secularism provides a convenient escape from the moral challenge of ethical religion. They are secularists neither for reason's sake, nor for conscience' sake, but because such an attitude helps them to avoid disagreeable responsibilities.

4. In the fourth place, we find a great mass of people who are secularists because it is the natural and easy thing for them to be. They are living in a secularist environment in which they have lost touch with conventional religion and they turn to other interests - art, science, business, adventure - because they see other people doing so and because they find satisfaction for their immediate needs in so doing.

Beside those familiar forms of secularism there is still a fifth form, in many respects the most dangerous and challenging of all, namely:

5. Secularism as a fighting philosophy, or, more accurately still, as a rival religion as it meets us in Soviet Russia and in the various Communist parties in the different countries of the world. It is most challenging just because it is a religion, and a moral religion at that, calling for sacrifice from its disciples and requiring a complete surrender of the will such as hitherto we have been accustomed to associate only with absolutist religion.

There are four points at which contemporary Bolshevism parallels early Christianity:

1. Its millennial hope, though in the case of Bolshevism the millennium is expected in this world rather than in another.
2. The enhanced value which it gives to the individual, especially the members of the down-trodden and oppressed classes.
3. Its sense of absolute conviction, growing out of a consciousness of union with that which is ultimate in the nature of things.
4. Its missionary spirit.

Secularism in this form, as an organized fighting philosophy, is not at the present time a powerful influence in the United States. In its place we see disturbing indications of the rise of a militant nationalism, which appeals to many of the same motives and uses many of the same methods. This new nationalist spirit exalts the nation as the ultimate authority, distrusts internationalism in all its forms, most of all when it claims to speak in the name of religion, carries over into times of peace the spirit of suspicion and fear engendered by the war, would limit free speech when it conflicts with what is supposed to be the interests of the nation, and, unless challenged and overcome, will succeed in making the United States a pagan country.

It is clear that each of these five types of secularism requires a different kind of treatment. Here only the barest suggestion can be made as to possible lines to follow:

1. In dealing with secularism of the purely intellectual and sceptical type, we may begin by pointing out that there is a marked tendency among scientific men toward the recognition of a spiritual quality in the universe which affords a sound intellectual basis for Christian faith in the existence and control of a personal God.

A contemporary psychologist (Professor Leube, in his book "The Belief in God and Immortality, Boston, 1916), has published a study which professes to show that believers in a personal God are found among scientists in the following order: (a) physicists (50%); (b) biologists (40%); (c) psychologists (20%).

The conclusion would seem to follow that the nearer you come to personally the less faith in God you find. Even granting that Professor Leube has correctly described the facts, an alternative explanation is suggested by the fact that the scientists named are grouped in the order of the age of their science. An alternative conclusion would be that the longer you live with any science the more you discover your need of God.

In the same study it is further maintained that the more distinguished the scientist, the less apt he is to believe in God. Even if the correctness of the statement were admitted, the fact might be accounted for by noting that the

analytical habit fostered by great specialization makes the religious attitude, which is primarily concerned with life as a whole, inherently more difficult (Cf. the example of Darwin). We are coming today to recognize that there is more than one way of knowing and that the method of analysis, which scientists ordinarily employ, has distinct limitations which need to be supplemented by other methods of procedure (Cf. Montague, W. P., "Ways of Knowing.").

One of the noteworthy features of the attitude of contemporary scientists is their recognition of the function of intuition as furnishing the hypotheses which it is the task of science to verify. Many of them are personally devout men who feel in their own lives the need of believing in a God with whom they stand in relations of personal fellowship, a God who can do for men what the God of religion has done. We may mention, as examples of this sympathetic attitude toward religion, recent writings by such men as Whitehead, Millikan, Eddington, Pupin, Thomson, and others.

In this connection the recent statement of Mr. Charles P. Steinmetz in "The Congregationalist" for February 2, 1928, is worth quoting:

"Some day people will learn that material things do not bring happiness and are of little use in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God and prayer and the spiritual forces which as yet have hardly

been scratched. When this day comes, the world will see more advancement in one generation than it has seen in the past four."

But while this is true of the leaders, it remains true that many of those who are teaching science in our universities are doing it in the spirit of pure naturalism. We greatly need courses on the philosophy of science, which shall bring to the attention of college students the limitations of materialistic philosophy and, if they do not teach a theistic faith, at least show that such a faith is intellectually respectable.

2. Secularists of the first type are for the most part academic people and are content to argue. Secularists of the second type are practical people and live out their faith. What shall be our attitude toward people of this kind?

We may find a point of contact in our common recognition of our duty to live by the faith we have. We grow in our knowledge of the truth by being loyal to the truth we already know. We should further acknowledge that the Christian position has often been stated in such a way as to call forth just protest and has been identified with a conception of the universe which modern science has shown to be untenable. There is urgent need of some such reconstruction of theology as Professor Jones has advocated in order to meet these legitimate criticisms.

A further point of contact with Humanists of this type is our common recognition of the religious significance which attaches to our relation to our fellowmen. In emphasizing the importance of brotherly love, and bidding us work for a just and peaceable society, Humanists are reaffirming truths taught by Isaiah and Amos and reasserted in still more uncompromising form by our Lord Jesus Christ. We confess with shame that in reminding men of their duty toward God, the Church has too often failed adequately to emphasize their corresponding duty toward their fellowmen.

But it is not enough to add love of man to love of God, we must go on to point out the inadequacy of any religion which leaves God out. We may admit that the philosophy of the supernatural, which has often been taught in the Christian church, leaves much to be desired; but this philosophy is itself an attempt to account for facts. The wide-spread interest in Christian science, faith healing spiritualism, and a host of similar cults, would seem to show that there is something in man which cannot be satisfied with a purely naturalistic view of universe, but craves and believes that it finds contact with unseen spiritual forces which give life value and meaning. For the Christian the convincing evidence of the existence of such an unseen spiritual reality is his experience of communion with God in prayer.

But it is not only in the inner experience of personal religion that God evidences his presence to the Christian. He is the God of history as well as of the individual and from time to time has revealed himself through chosen messengers through whom he has proclaimed his will in definite and recognizable ways. The great religions, Confucianism, Hinduism, Buddhism, Mohammedanism, owe their power in no small measure to such commanding personalities whom they recognize as mouthpieces of the deity. This is true even of those religions, like Buddhism, whose philosophy is nontheistic. Buddhism, like Bolshevism, began as an atheistic religion but before many generations it had become a religion of incarnation, and to this day the character of Sakya Muni makes an appeal which reaches across the ages.

This need for a definite and concrete revelation Christianity meets by pointing men to Jesus Christ. In Jesus, we have a leader whose teaching recognizes to the full the truth for which Humanism contends, yet who in every age has made upon his followers the impression of being more than man - even the divine Word who lightens every man that comes into the world. (Cf. Middleton Murry) In him we have a point of contact with men of other religions, the significance of which we are only beginning to appreciate. It is a noteworthy fact that at the very time when critical study of the life of Jesus has brought before us vividly the intellectual difficulties connected with the reconstruction of his life and teaching the influence of the person Jesus has never been more manifest. "The Christ of the Indian Road" is only one of many books which could be named (e.g., Middleton Murry, Simkovitch, Schweitzer, etc.,) which show that in our modern world, as well as in the simpler world of Palestine, Jesus still challenges the attention of mankind.

3. In dealing with men of the third class, people to whom secularism is simply a convenient way of escape from facing the moral challenge of ethical religion, we have an entirely different problem. Here it is not a question of comparing standards but of persuading people of their need of a standard at all. We have to shew that, far from the absence of a fixed standard rendering life monotonous or ineffective, it is the only way to make life interesting and purposeful. We adopt a rule net that we may be shut up to a single course of action but that we may choose intelligently between possible competing courses of action. When people tell us that they cannot accept our Christian standard, let us say to them "Very well, set up standards of your own, whatever they may be; choose whatever you regard as most precious and valuable and live by that. Till you have done this you have no right to criticise our religion, for you have no standard by which you can criticise anything at all. When you have faced life for yourself and chosen your principle of action, then we can talk to you about the reasons which lead us to believe in the type of religion we commend to you."

4. When we come to people of the fourth class, we face a problem which is in many respects, the most difficult of all. For here we are dealing with persons who are secularists neither from conviction nor from preference but simply because it is the natural and easy thing for them to be. They have grown up in a secularist environment and have unconsciously adopted the habits and standards of those by whom they have been surrounded.

There are two reasons which account for this state of affairs: one is the division of the Christian forces. We are wasting in our denominational rivalries energies which if they had been effectively utilized might have reached every part of the country with an effective Christian ministry. Instead of this we have too often concentrated our forces in the places which promise the most immediate success and left wide reaches of territory practically pagan.

But still greater reason is the ineffective character of the ministry we have rendered. Just because our churches are divided, and often competing, they fail to produce the impression of strength and unity that alone can make religion appeal to the imagination of young ardent spirits. Those who hear us speaking of sacrifice and consecration cannot understand how people who profess to be-

lieve what we say we believe can act as we do.

This contrast between our profession and our practice is the most serious obstacle to our missionary work. A secularized world contemplates a secularized church, and is confirmed in its habits by what it sees. Between those who call themselves religious and those who do not it sees little to choose and naturally follows the line of least resistance.

The disastrous effects of this situation are not confined to our own country. It has its reflex influence abroad. If Christianity after all these years has left America so largely unchristian, what reason have we for believing that it can do more for India or China?

Our first duty, then, as American Christians is to unify our Christian forces at home. The situation which faces us is too grave to be met by merely individual methods. Only the resolute will to mobilize all our resources will accomplish what is needed. As we have learned that there is no dividing line between home and foreign missions, but there is only one field, and that is the world, so in each country we must realize that there is no section of it which is completely Christianized and that it is our duty to win every part of our country to Jesus Christ.

But for this we must have a united Church; and here we face differences of conviction which present serious obstacles. Where such differences exist we must meet them with sympathy and patience, confident that if we live up to the light we have the way to complete unity will in due time be made plain.

For most of our divisions, however, no such excuse exists. They are due to personal reasons of selfishness, or inertia, and could be removed to-morrow if the will to remove them were there. It is with these removable differences that we must begin. The surest way to overcome our most serious divisions is to act at once on the points of which we are agreed.

But unity alone will not be enough. There must be a change in the quality of our life, as well as in the organization of our forces. We need the kind of revival of which Professor Jones had written - a laboratory experiment on a world-wide scale that will prove Christianity to be in fact the world-conquering religion we say it is. Such an experiment will make large demands upon the intelligence of the Church, as well as upon its consecration. If we are to make progress, we must divide our forces and attack each phase of our common problem with the methods that are appropriate to it. We must begin, as always, with the individual; but we must organize these individuals into groups which can most conveniently undertake the phase of the work for which they are most fitted. People differ in temperament and in gifts, and we must make room for their differing capacities in the service of our common Master. The Roman Catholic Church recognizes the fact of difference and through its orders provides opportunities for special service for men and women who desire to give themselves wholly to the service of the Church. Similar opportunities should be provided for our young people in ways that are consistent with the genius of Protestantism.

A beginning has already been made. In every country groups of Christian men and women are banding themselves together to study special phases of our contemporary life which present problems to the Christian conscience, problems like industry and race, and international relations. We need to carry these experiments further, to initiate new forms of Christian service which shall meet the needs which now find their satisfaction in art, or science, or business. Above all, we need to bring the results of these experiments to the attention of the Church as a whole by a process of systematic education, so that the entire level of Christian living may be raised and the larger laboratory experiment, for which Professor Jones has so eloquently pleaded may be made possible.

Above all, we must revive in our missionary work the spirit of adventure which was so signally exemplified in the older generation by David Livingstone and in our own day by a man like Wilfred Grenfell. It is not that such opportunities are lacking. On the contrary, they were never more numerous than today. But we have not yet organized and correlated them so as to appeal to the imagination of men on a larger scale. A generation ago we called upon Americans to win China for Christ. Today we must call Americans to win America for Christ that China may become Christian. Only as we do this can we hope that the cause of missions will make the same convincing appeal to the young men and women of our day that it made to the young people of the preceding generation.

5. The need of a united church, already referred to, becomes most acute when we consider the fifth, and last, form of secularism, the militant, non-theistic religion that we know as Bolshevism, with its parallel in a self-centered and domineering nationalism. To meet the challenge of these latest rivals we have to show that now, as in ages past, Christ can command a loyalty as complete as that which these narrower and more limited faiths are able to call forth from their adherents and that he can do this because the object which he presents for our allegiance is a worthier object. We have to show that the goal which Christ presents as the object of our endeavor is not confined to this life but takes in the life to come; that the fellowship into which he introduces us is a fellowship not confined to members of a single class but takes in all mankind; that the satisfaction from which we derive our motive power is not some blind necessity but the will of the personal Father, who had made his character known to us in Jesus Christ; in short, that the services he offers will do us all, and more, than the ideals we are asked to accept as substitutes.

Above all, we have to do this not in words alone but by the kind of life of which Dr. Jones has so eloquently written in his second paper. "There is nothing," Bernard Shaw once said, in "Man and Superman" that can master a passion but a stronger passion still."

III

In the light of the situation thus analyzed, we make the following suggestions as to points which need emphasis in our statement of the Christian message:

For us, as for all preceding generations of Christians, the Gospel centers in God's gift of himself in Jesus Christ. In Christ we see God, the infinite and eternal, entering humanity to share our sorrows and bear the burden of our sins. In him we find the fulfillment and completion of that after which in every age the heart of man has been aspiring: comfort in sorrow, forgiveness of sin, inspiration for service, assurance of immortality. In Christ, therefore, we see the ground for our hope in the possibility of international brotherhood, the unifying influence which is destined ultimately to unite nations and races, as well as the individuals within each.

In explaining to those with whom we would share this faith the grounds of our confidence, we think it important to stress the following points as needing especial emphasis today:

- (1) The inevitableness of Christianity as the answer to the permanent needs of man's nature as the study of psychology reveals them.
- (2) Its inclusiveness, as meeting the needs of all races and of all ages, as well as of the individuals in each.
- (3) Its vitality, as evidenced by its power constantly to adapt itself to new conditions and to generate both in individuals and in society, those recreative and transforming influences which are the spring of reformation and progress.
- (4) Its uncompromising character, as demanding the whole-hearted allegiance of whoever would enjoy its benefits and enlist in its service.

We are Christians because we find in Christianity the answer to two basic human needs: (a) that of a satisfying ideal, (b) that of a trustworthy authority. The ideal is that of the Kingdom of God, a society of brothers who live together in love and who show that love in mutual trust and helpfulness. The authority is the will of the Father, God, who is himself supreme love in Jesus Christ and who sets the standard which his children are to imitate.

This loving and serving God is the author of nature and functions through its laws. This gives Christianity its point of contact with physical science and enables us to appropriate whatever is true in its discoveries. Yet Jesus has shown us that much as we learn about God from physical nature, he can be completely known only through an act of personal consecration and surrender which transforms the common experiences of life into something original and wonderful.

In emphasizing the need of surrender to something above and beyond oneself as the normal method of entrance upon the Christian life, Jesus is not suggesting anything unnatural but interpreting the teaching of modern

psychology in one of its most important points. What is new in Christianity is not its emphasis upon the need of the subordination of all one's powers to a unifying ideal but the revelation of an ideal which has the power to unify. This ideal, which to the Christian is at the same time the most real of all realities, is the righteous and loving God who has revealed himself in Jesus Christ as Father and Saviour. To the men of our modern age, seeking relief from the doubts and uncertainties by which they are tormented, we would commend faith in the Father Jesus reveals as the unifying and transforming influence they need.

The power of such faith to transform and renew, evident in every phase of human experience is most striking in the case of those persistent evils which up to the present time have resisted all our efforts to banish or to subdue them - pain, and sin, and death. Christianity does not minimize the seriousness of these evils. On the contrary, it intensifies them in the highest degree; but it shows how, in the light of God's loving purpose, the worst of evils may be changed from defeat into discipline. The supreme example of this transfiguration is the Cross.

In the Cross we meet evil in each of its most baffling forms; as pain, as sin, and as death; and in each we find it transformed. Through the courage with which He suffered pain, Jesus opened the way to more abundant joy, both for himself and his followers. By the love which He showed for sinful men He conquered sin and gave the most compelling motive for repentance and amendment. Through the revelation of a new life following death, He robbed this worst enemy of its terrors and brought life and immortality to light. So the Cross - judged by conventional standards the most appalling tragedy in history - becomes to the disciple of Jesus the most striking revelation of God's love and power.

In some such way as this we may meet the attack of secularists of the intellectual type and show that Christianity is, in the truest and deepest sense, the most natural of all religions.

Christianity, having such a gospel, presents itself to men of all nations and races as having the message they need. The gospel in which we believe is an inclusive gospel. By this we mean that it is capable of meeting the needs of all kinds of men at all stages of their development. In the past men have often been tempted to identify Christianity with a particular type of thought and life and to look askance at anything that is different. From this provincialism the study of Christian history delivers us. History shows us that Greek Christianity differs from Roman Christianity, Roman Christianity from Protestantism, and each type of Protestantism, from the others. No one of these expresses the whole of Christianity. We ought to expect, therefore, that as new races are brought into contact with the Gospel new emphasis will be necessary and new developments will follow. The Christ we serve is the living Christ and he has more than one way of making himself known to man. This lesson, already learned at Stockholm and at Lausanne, we may expect Jerusalem still further to drive home.

We may illustrate this inclusiveness in connection with the central fact of the Christian religion, the Lord Jesus Christ. In him we find the synthesis of the two lines of approach which in various forms have been followed by religious men in all ages; the ethical and the mystical. Jesus is for the Christian the ideal man, the one who has given us in his own character

our clearest picture of what God would have us be. But he is at the same time God incarnate, the answer to man's longing for an immediate revelation which makes possible first-hand contact between God and man.

In this synthesis of the ethical and the mystical Christianity finds its point of contact with the other historic religions. With Confucianism and Mohammedanism it recognizes that God is the author of morality and presents a definite standard to which man must conform. With Hinduism and Buddhism it recognizes that God transcends all that is definite and concrete and that his true nature can be apprehended only through the mystical experience of love. How these points of contact are to be developed, in what ways of our Christian message can best be interpreted to men of other faiths, we leave to our fellow-Christians of other lands whose personal experience fits them better to deal with this phase of the subject than we. We gladly recognize, however, that in the witness of other religions to man's immemorial consciousness of the divine, we have a welcome reinforcement of our effort to meet the challenge of secularism in its humanistic form.

No less important than the inclusiveness of Christianity is its vitality. By this is meant its ability to bring into existence new forms of thought and life suited to the needs of the new age. From the first Christianity has been a religion of life, transforming character and renewing vitality. But in the past we have thought of this life-giving power too largely in connection with individual men and women. We need to remember that Christianity is also socially creative and that the Christ whom we own as Master came to establish the Kingdom of God on earth. In this day of social transformation, when new experiments are being tried in secular government, we must be able to show that the Church has something to contribute to the work of social reconstruction; that it has a message for State as well as for Church, for business as well as for the home, for the nations as well as for their peoples. No gospel that does not take in the whole of life is adequate to meet the needs of the world of today. We should keep our minds open, therefore, for whatever new application of the law of love may seem to be called for by the new conditions of the new age.

Here is the field of their experiments of which we have already spoken. There are wide areas of our social life that need to be permeated with the Spirit of Christ: the field of industry, for example; the relation between the different races; above all, the whole realm of international affairs. In all these fields fruitful experiments are being tried and new influences set in motion, but they need for their successful completion the new impulse which comes from faith in Christ and the support of the enlightened public opinion, which the Church can help to create.

What is true of our responsibility to society in general is particularly true of our responsibility as church men. We have seen the obstacles which our divided Christianity puts in the way of the home churches and we have learned at Lausanne and at Stockholm how great are the obstacles which stand in the way of the united church for which we long. In the new churches of the mission field the need of unity is even greater and the obstacles which are the result of a long tradition are appreciably less. No greater gift could come from the churches of the East to the churches of the West than some new experiment in Christian unity which would point the way which we of the West might follow.

Above all, we must remember that whatever outward changes and transformation the statement of the Gospel may undergo its inner spirit remains the same. Today, as when Jesus first spoke to his disciples on the Galilee shore,

13

his word comes to us "Follow me". But only those who hear and follow whole-heartedly will be counted as disciples. Whatever stands in the way - home, pleasure, earthly power - must be put aside. We have seen that one reason why our Gospel makes so slight appeal is that it has been so often couched in easy terms. We need to sound the heroic note, to ask and to expect whole-hearted consecration.

This need cannot be met by a single act of Surrender. From first to last the Christian life must be a life of discipline. We confess, with shame, that in our Protestant churches we have too often been content to throw upon the individual the full responsibility for his education in Christian living. We are beginning to realize that as the Church has a responsibility through bringing to our young people the need for personal consecration to the service of the Master, so she has the responsibility through continued education of pointing out the ways in which that consecration can be made effective and of generating the motives which which it can be kept complete.

To sum up: We believe (and we recede in the confidence that in this all the participating groups are agreed) that there is one quality and manner of life, one disposition, one spirit supremely desirable of all mankind - a quality which not only gives its fullest value to our life here but is our strongest ground for believing in its continuance.

This is the spirit which, renouncing pride, aspires to and worships the Highest, rejoices with and in the truth, and sacrificially subordinates itself to the common good as a spirit of respectful ministrant goodwill. This spirit must be the vital energy at the heart of the final organization of humanity.

We further believe that this spirit has its origin and prototype in God, - that is, in the Creative Power which lies behind and is other than the phenomena and processes, physical and moral, which we note within and around us. We believe that this Creative Power, God, possesses ethical quality and is in character and purpose holy, that is, infinitely righteous and loving.

We believe (despite the enormous difficulties attending the belief) that God is conscious of and cares for Man and for individual men, women and children; that He is willing to remain beside and with the spirit of man to empower it for good; and that in human endeavor to arrive at the highest quality of life, the best results are secured when attainments in that quality of life are attributed to the operation of the Divine presence and forgiving grace within the human spirit.

We believe no less (and this in face of the still greater difficulties in the way of the belief) that God is conscious of, and that he has a purpose for, society as a whole; that he is present in every honest effort for social betterment; and that he will grant even here and now to those who enter upon such effort in penitence and faith the assurance that the effort will not be in vain but that in his good time His Kingdom will come and his will be done in earth as in heaven.

Finally, we believe and are sure that uniquo aid is given both to the belief that God cares for man and to the appropriation of His power, by JESUS of Nazareth, His words, deeds, person, career and realized spiritual presence.

AND THEREFORE, while disavowing any desire to think or speak disrespectfully of moral and religious attainment effected without conscious knowledge of JESUS, desires earnestly to share with their brethren everywhere their knowledge of HIM and His Spirit, which they believe to be GOD'S unspeakable gift.

It is in this spirit that we would come to Jerusalem, penitent for the sins of the past that have made our service so ineffective, thankful for the new revelation that is coming to us from every side of man's need of God and of His present power, confident that his power is able to do for us all and more than our hearts desire, and, above all, resolute to follow wherever he shall lead. The time has passed when the Church can be content to point to the miracles of yesterday. If we are to win men to faith in supernatural religion, they must see God at work in our midst today. Greatest of all the gifts that could come from the Jerusalem Conference would be a re-birth of faith.

Secular Civilization

1(a) What is the meaning of secular civilization?

It is a philosophy of life which has self interest as its supreme law in contrast with living Christianity which acknowledges God in all things and seeks first to do His will.

It is no new thing. ~~It is as old as~~ ~~man~~. Christ referred to it as "Mammon". Paul called it "this word". John and James refer to it as "the world".

1(b) What is its range?

Every area of human life throughout the whole world - all human activities - Commerce, production, manufacture, transport, Education, Recreation & finance.

2a What are its achievements?

Human progress in things material, and the social welfare of mankind through discoveries, inventions, national and international organizations which have resulted in greater conveniences and comforts, an increase in knowledge and good government and a higher standard of living in things material.

2b. What are its values?

(1) It is an object lesson to the church showing what may be accomplished by united effort & concentration of purpose.

(2) Its value to mission enterprise corresponds with that of the Passover of Paul's day which meant: stable government, good roads etc. thus facilitating the work of proclaiming the gospel. It has prepared the way of the Lord.

2 (a) It. what does its inadequacy consist

- (1) It can never satisfy the deep longings of the human spirit.
"He that drinketh of this water shall thirst again"
- (2) It cannot grapple with the problem of human sin...
- (3) It ignores ~~and~~ holds out no hope for the future life - "The word passeth away and the lust thereof"

3 (b) What are its dangers?

- (1) The lure of ~~its~~ wealth, knowledge and power, and all that these involve - leisure, luxury and other self gratifications constitute the great temptation of life (to sacrifice the principle of making God's will supreme) in order that we may obtain its material

Advantages — "All these things will I give thee if thou wilt fall down and worship me" —

The ultimate result of this is the selfish neglect of others.

4 How should Christianity confront its challenge?

1 Each Christian and the corporate body of Christians known as "the Church" must be governed absolutely by the Supreme Law which Christ followed "I came not to do mine own will, but the will of Him that sent me"

The Church needs purifying from the influence "of those who sold doves and sheep & the money changers." He should pray that Christ should again purge His Church.

(2) The Religious Education of Children in all lands should be emphasized in the direction of encouraging children to put God first: that in all things Christ may have pre-eminence in their lives.

(3) The ~~uniting~~ uniting of our forces for a great Co-operative movement. Instead of waiting for an organic re-union of Christendom we should more heartily Co-operate in such movements as that of the International Missionary Council - Possibly the word "Christian" might be substituted for "Missionary" as the only force of secular civilization is world wide in its influence.

(4) "The outflow of new spiritual forces"

or to use ^a somewhat antiquated word, a
"revival" such as from time to
time ^{has} marked the history of the
Church.

We should unite to definitely
pray for this work for it and
expect it. ~~to come~~

C. Donald Keenan

No 181.

28 March 1928.

(Preliminary Draft, not to be Reprinted)

CHRISTIANITY AND HINDUISM

BY

P. CHENCHIAH, ADVOCATE

(Reprint from

'The National Christian Council Review,' March, 1928.)



MYSORE:

PRINTED AT THE WESLEYAN MISSION PRESS,

1928.



CHRISTIANITY AND HINDUISM

BRADLY speaking, it may be stated that the cumulative results of the Christian propaganda in India in all its aspects are two-fold: the tangible one, the creation of the Indian Church; and the intangible one, the influence of Christ on Hinduism. In this article an endeavour is made to determine the nature, direction and significance of the influence of Christianity on Hinduism and of its probable reaction on the growth of the Indian Church on the one hand, and on the missionary methods on the other. The term 'missionary' is used not in the narrow sense of foreign religious agencies, but as comprehending the sum total of the propagative tendencies and agencies of Christianity in India, whether institutional or spiritual; foreign or indigenous. Before entering on the enquiry, it is necessary to advert to two considerations of a preliminary nature, which are not always kept in mind in discussing this question.

1. The problem of the Indian Church and the problem of influencing Hinduism are not two separate problems, but are two aspects of the same problem. Our influence on Hinduism is directly dependent upon our apprehension and realisation of Christ. As we understand Him so we present Him to others, and as we are drawn to Him so we draw others to Him. The primary quest of the Indian Church is the realisation of Christ. Out of this comes the strength to present and the power to attract others to Christ. Any attempt to separate the Church from its mission is fraught with disaster. The Church can realise itself only in and through its efforts to propagate the message of Christ. The Indian Church cannot regard itself as having attained perfection, nor regard the Hindu world as merely its field of activity. True missionary effort is the condition *sine qua non* of understanding and appropriating the riches that are in Christ.

2. The second consideration is that, while we seek to influence Hinduism, Hinduism is influencing us. It is not possible, and even if possible not desirable, to prevent this mutual influence. Any living fusion of Hinduism and Christianity can only

take place by promoting and strengthening the avenues and channels of mutual influence. The desire to understand and appropriate the vital energies of Hinduism is not born merely of shrewd statesmanship which would study the enemy before engaging in a battle. In the case of the Indian Christian the impulse is deeper. In pressing towards the heart of Hindu heritage he is forging near the heart of Christ Himself. A recovery of the Hindu heritage may give back to the Church that wealth of emotion, that depth of sincerity, which are essential to higher Christian life. Re-living all that is purest in Hinduism may be the very condition of that understanding of Christ which is to be India's contribution to the spiritual experience of Christendom. It might set the Indian Christian on the new venture of rediscovering some hidden aspect of our Lord's life of great value to the world. Paul gave to the Roman world the Jesus he knew. The Roman world so purged the Pauline vision that he saw in Jesus the Christ eternal. St. John passed on to the Greeks the Jesus of his memory. Greece gave back to John the conception of Logos incarnated in Jesus. May it not be that the Indian Church's desire to flow into Hinduism is the call of the deep unto the deep, for after all Hinduism as India's heritage and heredity is the very background from which she is called upon to see Jesus, and, thus seeing, uncover a new aspect of His inexhaustible life. If the Church is richer for the Pauline and Johannine conceptions of the Lord, why should we not look forward for further enrichment from the Indian view that is to be? Viewed in this light Hinduism is not the pagan world to be conquered, but a pilgrimage to be gone through, for the Lord sits in the heart of Hinduism, beckoning the Church to Him even as He stands in the Church calling the Hindu to His feet. What we call Hinduism and Christianity are but essential stages in the venture of humanity to reach forward towards Christ. The policy of the Missions in the past, to seek to influence Hinduism without being influenced by it, is one which will make the Church poorer in the long run.

The Three Factors

In the light of the above principles, let us enquire what has been the influence of Christ and the Church on the Hindus. In doing so we have to avoid an error born of indiscreet, though commendable, zeal of attributing every progressive thought and movement in

India to the credit of Christianity. It should be remembered that the religious situation in India is not the result of the operation of Christianity alone, but also of two other forces, viz. (1) Western culture, and (2) the direct dealings of God with the soul of India. Of the stimulating influence of Western culture there is abundant evidence around us. It is no longer possible, either in the East or in the West, to confound Western culture with Christianity. The Western culture, with its political and revolutionary impetus, its scientific achievement and its indomitable energy, is covering the East as the waters of the sea cover the land. The heaven has penetrated the innermost recesses of the Indian mind. The zeal for reform, the desire for liberty, the ideal of equality are the gifts of Western culture rather than of Christianity. Nor should we forget that there is much in Indian life which is neither traceable to its past nor visibly connected with either Christianity or Western culture. Deep within the inaccessible retreats of Hinduism is the welling up of a new inspiration, having no tangible connection either with the past or the present. Now and then, without preparation or warning, the religious forces of Hinduism throw into light men of Christian heart, features and love who had no contact with the historic Jesus or the visible Church. They are silent reminders of the fact that God is working in His own way in religions. To these two forces we may add the third one, the missionary zeal of Islam, which is as much alive in North India as Christianity. The Hindu community at the present moment is more seriously concerned with the aggression of Islam than with the missionary zeal of Christianity. The violent tumults, the manifestation of communal passions, the *sangatham* and the *tabigh*, all attest to the earnestness of this conflict. In measuring, therefore, the influence of Christ on Hinduism we must take care to eliminate, in the interests of truth and accuracy, the influence of the forces above enumerated. Keeping these considerations in view, we may say that the influence of Christianity has been extraordinarily great.

Influence of Christianity on Hinduism

The aggressive preaching of the Christian workers, and, more than this, the silent testimony of our Lord's presence and the social and philanthropic work of redemption which His disciples have undertaken, has arrested the attention of the Hindu and has filled

him with strange disquietude, mysterious longings and new ambitions. In one word, it has filled him with a divine discontent of his own religion. This discontent, not strong enough to impel him to Christ nor insignificant enough to be neglected, has been the primary source of religious reform and readjustment. While Western culture has created social unrest and political ferment, Christianity has spread a contagion of soul fever which has disturbed the deep-seated lethargy and indifference. Discontent is less marked and less candidly owned in the religious field than in the social field, but nevertheless there it is in the background of all effort, whether of aggression or self-defence. In the creation of this atmosphere the less articulate forces of Christianity had a great part to play. While Christian preaching and conversions invariably and inevitably produced a spirit of antagonism, Christian life and philanthropy have been leavening the life of India and setting up currents of regeneration and reform.

Secondly, the vague and general discontent has materialised itself in a desire for definite reform, the trend and direction of which is shaped by the memories of Islam and the immediate contact with the practical forces of Christian life. The feeling that all is not well with Hinduism has led the finer minds to probe the matter further and diagnose the nature of the disease, and, on the basis of the diagnosis, to institute practical action. Strangely enough, this discontent, partly created by Christianity, did not direct the national mind to Jesus as a possible solution. It set the leaders on a pilgrimage to the past in search of the promised land, and they announced its discovery either in the Vedic or in the Upanishadic era, or in the revival of pure Advaitism. The basic recognition that Hinduism of the present day is very much overgrown and that its life and soul can be made to function only by a severe reduction of its mass—by a process of selection and rejection—is the rationale of all neo-Hindu movements. Traditional Hinduism, oppressed with a mass of bewildering creeds, conflicting philosophies and massive rituals, is recast and remodelled in the light of comprehensive principles or practical disciplines of life. A simplification of Hinduism is felt as the only possible escape if the tragedy of the outgrowing body smothering the life spark within should be averted. From the time of Ram Mohan Roy such reforms have been taking place, and the influence of Christianity on them is clearly traceable.

Thirdly, a deeper strata of influence is found in the various ways in which Hinduism is reacting to Christianity. That Christianity is a factor which Hinduism has to recognise and adapt itself to is manifest from the way in which Hinduism is endeavouring to set its own household in order. This interplay of influences between Hinduism and Christianity forms a profoundly interesting chapter in the growth of religious life in India. A careful study of the polemical attitude of Hinduism to Christianity, which generally serves as a mask to the real movements of the soul, casts many illuminating flashes on the mind and workings of Hinduism. Of such movements within Hinduism, reference may be made to three of the more important.

1. When the missionary led an attack on Hinduism and commended the Christian Gospel, on the ground that Hinduism is of darkness, from which its children are to be rescued into the light of Christianity, the instinctive reply of Hinduism was to adopt an attitude of defence and retaliate in almost the same way in which it was attacked. The exigencies of this struggle, fatal to any sympathetic understanding of Jesus and His message, led to a pose, in which the self-sufficiency of Hinduism on moral grounds, and the necessity of loyalty to it on patriotic grounds, was proclaimed more with a view to impress the enemy than to convince its own followers. This mood and temper is represented by the Varna-shramadharna movement, which not only maintains the inerrancy and primacy of Hinduism as it ought to be, but also as it is, with all its excrescences and extravagances. Caste system, with its innumerable ramifications, temple worship in its degraded condition are not only defended, but offered to the Christian as a panacea of the evils of his own community. These are conservative obscurantists who, as spokesmen of Hinduism, pontifically announce to the world that all is well with Hinduism. They correspond to the fundamentalists in the Christian community, who defend not only Christ but also the cosmogony of Moses, as equally essential for salvation.

2. A middle movement, chiefly associated with those workers who are engaged in reform within and debate with distractors outside, takes the shape of answering the challenge of Christianity by throwing into relief the basic conceptions, beliefs and redemptive agencies of Hinduism as against Christianity. The Gita is opposed to the Bible, the doctrine of *karma* to the doctrine of forgiveness,

Krishna to Jesus, with a view to demonstrate the intrinsic superiority of the characteristic doctrines of Hinduism over that of Christianity. The deeper implications of this attitude are that, under the impact of Christianity, Hinduism is becoming more and more self-conscious and is realising its own ideal of religious values. Thus is emerging a Hinduism which places itself alongside of Christianity as a competitor for the allegiance of the world.

3. In clear contrast to this movement, there is another of greater value to the student of religious tendencies in India. The challenge of Christianity is met in another way by Hinduism. The new attitude is taken that Hinduism contains within itself all the unique features claimed for Christianity by its followers. Originally this line of conduct was adopted to retain within the Hindu fold those who threatened to transfer their allegiance to Christianity, by showing that there is no necessity for such a change, as Hinduism contains all that is attractive and appealing in Christianity. Do the Christians glory in the revealed Word of God? So do the Hindus, for have they not the revealed Vedas, corresponding to the revelation of the Bible? Do Christians believe in a personal God? So do the Hindus, for do not the Upanishads proclaim a personal God? If Christians preach that a Saviour is characteristic of Christianity, the words of Sri Krishna, claiming himself as the saviour of mankind, are quoted in reply. Thus, instead of producing a Hinduism which stands as against Christianity, these reformers throw into relief features of Hinduism which resemble those of Christianity. In other words, they are building a Christian Hinduism which meets the challenge of Christianity by throwing back its own echo from within. As an illustration of this tendency, we may refer to a recent book on Sivasidhantha, written with a view to demonstrate that this system practically constitutes a type of Christianity within Hinduism.

4. So far we have referred to the influence of Christianity which has the effect of inducing the religious leaders of Hinduism to re-constitute Hinduism either after the pattern of Christianity or earlier Hinduism. It might be asked whether there are any signs that Hinduism feels that there is in Christ and Christianity anything which it can borrow for its own use. Are Christian ideals making themselves felt among the Hindus? Does Hinduism feel that Christ has something new to give which it ought to receive for the welfare of its own soul? The difficulty in answering this question

lies in the fact that religions do not borrow, as neighbours and governments do, openly and publicly. Very often the articulate expression and the actual conduct take divergent and opposite directions. While protesting that they do not borrow, they do. We have, therefore, to look beneath the surface of things to detect any movements of the Indian soul towards a recognition of new elements in Christianity. It is, therefore, no wonder that formal and official exponents of Hinduism plainly deny any such influence of Christianity. They maintain that Christ has nothing to give in principles or practice which the Hindu sages have not discovered. Their admiration of Christ is due, we are told, to the fact that He exemplifies the highest teachings of Hinduism. Notwithstanding these statements, we may discern not only the recognition, but the absorption, of the new elements in Christ.

(a) The Sermon on the Mount is recognised as embodying teaching worthy of acceptance and following by the Hindu. In all sincerity, Hinduism can claim a moral affinity to the teachings of Christianity in this respect. Whereas in the West 'the Sermon' is admired and not followed, in India the pacific ideal and the spirit of renunciation have been more largely practised. Nevertheless, the Sermon on the Mount is uniquely Christ's and is being accepted as such. Mahatma Gandhi, who more than anybody else has drawn the attention of India to the beauty of the Sermon on the Mount, holds that its basic principle is a cardinal feature of Hinduism also. All the same, the doctrine of *ahimsa* itself has come into prominence in modern times mainly through the attraction which the Sermon on the Mount has for the Indian mind.

(b) The service of mankind is more and more engrossing the attention of the younger generation. There is the compassion of Buddha, the *ahimsa* of the Hindu, and the love of Jesus. Yet the love of Christ to mankind, incessantly and persistently seeking the lost, consoling the afflicted, setting up the downtrodden, has a potency and appeal all its own. There are unmistakable signs that the heart of India, which has tasted the love of Buddha and the love of Hinduism, appreciates and acknowledges with joy and gratefulness the love of Jesus as the new world power making for the salvation of mankind. As a diamond merchant values a new gem because of his special training, so the Hindu values this new quality in Jesus on account of his special spiritual training. As a connoisseur in

love and spiritual powers, he detects the supreme value of the love of Jesus.

(c) The Cross, the stumbling block as much to the Hindu as to the Roman and the Greek, is gaining a new meaning and significance. The agony of the political struggle and the martyrdom of its patriotic children has revealed the Cross anew to the Hindu as a symbol of purity. Hinduism has for a long time been a religion of sunlight, excluding shadows from its beatific vision of life. There are types of Hindu thought which have exploited the darkness of life and sought to determine its place in existence. But sorrow, i.e. the suffering in the moral sphere, has been a baffling problem in Indian religious speculation. It is the Nazarene alone that neither leaves it out of account nor bids us placidly to submit to it. He makes sorrow and suffering not a problem but a solution, the very mechanism of redemption. In the hour of its trial India is being drawn to the Cross even as to the bosom of the Almighty.

Thus it will be seen that absorption of Christian influences without taking in Christ Himself is proceeding apace. I have heard it said by many an eminent Hindu that he accepts Christianity minus Christ.

5. The assessment of the influence of Christianity would be incomplete without reference to eminent religious leaders, like Keshub Chander Sen and Muzzumdar, who have paid their personal homage to Jesus. They feel attracted to Him as their *Guru*. This acceptance does not carry with it the acknowledgement of the supremacy of Christ, as in the case of Christians. Nevertheless, rare as such cases are, they foreshadow the personal appeal of Jesus to the Indian mind.

The Failure of Christian Methods

Great as has been the visible and the invisible influence of Christianity on Hinduism, as shown above, it falls short of its own ultimate demands. An appreciation of the life and teachings of Jesus and a partial adoption and incorporation of the ethics of Christianity are all welcome factors in the situation. But they do not measure up to the demands of Jesus on His disciples. The ultimate justification of a missionary religion is its capacity to offer to men something unique, new and helpful, not possessed by them till then. Taking the most liberal and catholic view of Christianity,

we cannot remove from it the absolute and unquestioning surrender of the human heart to Jesus which it demands. It can justify such absolute claims only on the ground that it can confer in return a power and a peace beyond the gift of the world and its religions. It is indeed unreasonable to ask a Hindu to renounce his ancestral faith and confess allegiance to Christ, if Christ has no gift beyond the power of Hinduism. That which is common between religions tends to establish a fraternal feeling between them, and by the very same token that which is unique is the only justification for adding a new religion to the world. Have we impressed the Hindu with the unique claims of Christ? Have we made good the claim that Christ alone can save?

The crucial failure of Christian propaganda lies here. We have not demonstrated to the Hindu the uniqueness of Christianity. The outstanding religious leaders of modern India, Ram Mohan Roy, Keshub Chander Sen, Ram Krishna Paramahansa, Swamy Vivekananda, Dayanand Sarasvathi and Mahatma Gandhi, have all, notwithstanding their appreciation of Christ, made it clear beyond all doubt that they do not regard Him as their exclusive saviour, or as having a message not found in Hinduism. The Hindu does not regard Jesus as the Christian does, i.e. as the name above all names, and as the sole means of human salvation. Even where he concedes that Jesus is *a* way, life and light, he denies that He is *the* life and light. Why? Why does the Hindu stop short of recognising the supremacy of Christ?

With a view to get at the correct data, I instituted an investigation, partly through a questionnaire and partly through conversations among friends who have devoted some attention to the comparative study of religions from a practical and devotional standpoint, and who may be trusted to speak with candour and without reserve. I have put them some searching questions on this aspect of their attitude to Christ. I shall discuss the answers given by them, only remarking that they represent the situation as it presents itself to the educated Hindu.

1. All of them feel that a universal religion such as Christianity claims to be can never make good such claim so long as it has at its centre a historic person like Jesus, having strongly pronounced national and racial limitations. To them the loyalty to Jesus in some way militates against the universality of Christianity.

The historic basis of Christianity, its primary recommendation to the critics in the West, is a stumbling block to thinking minds in the East. One expression of this feeling is to be found in the ingrained conviction of higher Hinduism and Buddhism, that personality is not an ultimate factor in the universe, but that it is a temporary nexus of forces; whereas behind all Theism is the conviction that personality is the highest and the ultimate factor, and that impersonal forces are only secondary emanations from it. The claims of personality and power as ultimate metaphysical realities have to be fought over again in modern India. The result of this conviction, however, is the growing belief that the teachings of Jesus have greater validity than Jesus Himself as revealing the root principles of spiritual life. The law is above the law-giver. The same view is stated in another way. A historic fact is a temporal manifestation of an eternal idea. Behind the person of Jesus is the immutable eternal idea of which He is a manifestation. When we press on the attention of the Hindu Jesus of Nazareth, he is always looking through and behind Him for the idea of which He is the embodiment. A third variation of the same idea is in the feeling that what is universal cannot be a fact but the spirit. This belief presents itself in higher Christian thinking in the relation of Jesus to the second Person in the Trinity. The Hindu wants to be in touch with the Logos which became Jesus—with the Holy Spirit which is the immanent Christ—rather than with Jesus of Nazareth. The former seems to possess a universality lacking in the latter. Great as is the force of this notion in the Hindu mind, we should not overvalue its importance. There is, perhaps, no other country in the world where belief in the most abstract philosophy exists side by side with the worship of a personal and a local god. The religious history of India is the history of personal devotion to finite gods. The most uncompromising Advaitin has been the most zealous follower of historic deities. If the Hindu mind can reconcile personal devotion with an impersonal philosophy, faith in Jesus need not present an insurmountable obstacle.

2. The Hindu honestly feels that there is nothing unique in Jesus. The beauty of Jesus, the majesty of His character, the winsomeness of His personality are not denied. But it is denied that Jesus has powers beyond the resources of Hinduism. It is a

fact that deserves the serious consideration of the Church, that so far it has failed to impress the Hindu with the differentia of Christianity. The Hindu sees in Jesus nothing more than a great *Rishi*, a religious founder—perhaps as great as Buddha, but no greater. This failure on the part of Christianity is due to the fact that the Church itself does not realise the uniqueness of Christ, in spite of its loud assertions to the contrary. What use do we make of Jesus beyond regarding Him as a model to be followed, and an ideal to be realised? Were Christ no more than Buddha, would the Church feel the difference? When we are not in a position to state *to ourselves* where the *uniqueness* of Christ lies, we cannot in all reason hope to impress others with a sense of the supremacy of Christ. Nor do we exemplify in life and conduct anything unique which arrests the attention of the Hindu. Have we good men? So have they. Have we servants of humanity who renounced their all? So had they in the past. How, then, can we demonstrate the uniqueness of Christ when we do not evolve some *new type of character, some spiritual power* not paralleled in Hinduism? It is like the competition of the magicians of Pharaoh and Moses. For every wonder that we produce they can match another. It is only when we outstrip them in the wonder race that we can hope to press home the supremacy of Christianity. It may be that the postulate of ultimate unity of truth so readily believed by the Hindu develops a spiritual short-sightedness which incapacitates him from seeing differences in religion. Nevertheless, the Church has to share the blame for the failure to a large extent.

3. There is no feature of Christianity that provokes such determined hostility as the claim of the Christian for Jesus, that He is *the Way, the Truth and the Life*. This adverse reaction is due partly to the negative implications read into the claim that since Christianity is the light, Hinduism is the darkness; since Christianity leads, Hinduism can only lead astray. Such an inference, driven home by orthodox methods of warfare, naturally provokes hostile demonstrations. The claim does not commend itself to the Hindu on its own merit also. Truth to the Jew and the Western Christian is the opposite of error, the way in the wilderness, the light in the midst of darkness. Truth excludes error. But to the Hindu, truth includes, comprehends. With him it is axiomatic that all contradictions can be only partial. Truth cannot be regarded as a pathway or a road accessible only

to a few. It is rather like light and air, a universal enfoldment of life, available to all, wherever situated. If Christianity is true, says the Christian, Hinduism should be false. If you want to follow Christ you cannot follow Buddha as well. The Hindu argues the other way about. If Christ is the truth, it follows to the Hindu way of thinking that He pervades Hinduism and Christianity alike. If He is the centre, He must be reachable from every point in the circumference. To the Semitic, truth is ethical, dividing the right from the wrong, good from the bad. To the Hindu, truth is the support uniting the divisions on the surface. Have we tried to exhibit Christ as the basis of spiritual life, as the bread of life, necessary and available to all? The facile maxim, that all religions lead to the same end as all rivers flow into the sea, so often heard uttered with provoking self-complacency as an incontrovertible answer to the plea of values in religious life, may have had its origin in the days of religious disputations and sectarian warfare, when to an impartial mind all the warring creeds appeared to have the same amount of truth and the same admixture of error. Nevertheless, the maxim represents a conviction borne deep on the Indian mind that religion is not a way or a creed, but an atmosphere that pervades and enfolds the diverse elements of existence. Is the Hindu wrong who holds that a universal religion must be elemental in its nature, like the *panchaboothas*, fire, earth, air, etc.—all-embracing and pervasive? Is it not the truer Christian doctrine that Christ is the light and the life of the spiritual world?

4. Another objection constantly met with is that Christianity is not metaphysical enough for the Hindu. This criticism does not deny the supremacy of ethics in religious life. Nor does it arise from any under-valuation of sin in human nature. Devotional Hinduism as contrasted with philosophic Hinduism takes full cognizance of the sinfulness of sin and of its tendency to clog the approaches to God. The Hindu mind in the religious field is metaphysical, not in the sense that it desires to soar into the realms of speculation, leaving behind it the stern realities of life, but in the sense that all things physical are grounded and find their explanation in the metaphysical—that is, in the mystery beyond the physical. To this extent its views accord with the higher Christian doctrine. Do we not hold that the remedy for human

sin is not to be found in the strengthening of the human will, in the change of the environment, or in the education of man? Do we not hold that reform, however deep and sincere, cannot offer any hope of radical cure for human infirmities? Is it not the core of the Christian doctrine that in the last analysis what we call sin affects not only human society but involves the being of God, and that the redemption of man can only be achieved by something which strikes at the very root of creation? And yet have we made it clear to the Hindu that Christ has a cosmic significance, that He is not merely a Teacher greater than all the teachers of the world, but a Being having His existence in the mystery beyond creation, and whose advent into the creation is preparatory for the creation of a new world and a new humanity? There is a metaphysical side to the life of Christ which we have not revealed to the Hindu.

5. Another practical difficulty experienced by the Hindu relates to the practice of religion. To the Hindu, religion is not only a theory but a practice, not only a science but also an art, the art of living and dying. Hence *sadhana*, the pathway of realisation, is, according to Hindu notions, essential for all practical religion. *Sadhana* should be submitted to severe practical tests, to scientific, rigorous, searching examination, for it is the bridge that is to take us over and must be able to stand the weight of the human souls. The Hindu therefore demands, when the Christian presents the Christian message, that the *sadhana* should be revealed as well. To the Hindu, Christianity appears to be so many conclusions without the process or the steps by which they are arrived at. The Church herein fails, not only the Hindu but also its own children. Religious life in Christ is governed by laws, ruled by principles which have to be studied and investigated and utilised much in the same way as science studies natural phenomenon. The real trouble is that we require not only Christ *the Way*, but also *the way* to Christ. We need not only religious ends, but also religious means. To invite others to Christ without giving them, so to speak, the way to find Christ is to make the message of Christ of little effect. The Christian preaching beseeches the Hindu to abide in Christ and to surrender his life to Him, and just when he is convinced of the truth of Christianity and wants to know how and where he could find Christ, he is treated to assurances and maxims and *manthras* that do not work. Is not the criticism just that the Christian message is not presented in terms of realisation?

So far we have dealt with difficulties of the educated Hindu. The difficulties of the ordinary Hindu arise, to a large extent, from the fact that Jesus is a religious teacher belonging to a different nationality, dealing with ideas and ideals unfamiliar and unintelligible to him, offering a salvation he never longed for, giving no response to the redemption he needs so much. In an ethnic religious foreign gods can hardly hope to make an easy entrance. The Hindu gods are born in India, have grown and matured and have gathered associations before the very eyes of the Indian. Legends and stories coming down from the sacred past have made them all, in a peculiar sense, his own gods. To people so conditioned Christ and the Christian message present extraordinary difficulties—in fact, Christ and His message rarely get a chance of touching their heart. The Hindu looks at the Christian Church and there finds people worshipping in a manner which offers no secrecy, no possibility of meeting his Lord in silence. His own prayers are sung in mellifluous words that stir the heart to its depths, whereas the Christian prayers seem to be prosaic monologues. Secrecy is to him the protection of the higher religious truth, but he finds the Christian throwing his gold into the gutters. He is accustomed to admire the *sadhu* who renounces, but he finds the preachers of Christianity do not renounce in the way in which his great teachers have done. The Christian doctrine is hidden behind two layers of alien thought, one the European, and the other Jewish. He values humility, quietude and peace, but the Christian life is so full of bustle and activity. Little wonder, then, that he passes by Christ, hardly conscious of His power. The only thing that could pierce the armour of custom and tradition is the high pressure of life. The fire-waters of Western culture have the power to pierce the protective barricades of Hindu life and pursue the Hindu even into the sanctity of his home life. Hence it conquers. If Christianity had manifested itself with half the power of Western culture it would have made a deeper impression. The Western culture pursues, enfolds, submerges and conquers. As against this we not only require the *effigy* of Christ imbedded in Christian tradition, but the *living* Christ, with power to heal, to console and to fill with peace.

The objections above enumerated arise out of the deep-seated traits of the Indian religious outlook. From the time of the Upanishads, rightly or wrongly, the religious mind of India has

taken a decisive departure in the search and apprehension of religious truth which has now become, with the growth of time, its characteristic methods of religious search. In the Vedic days Aryans worshipped gods who were objective realities ; beings in a world of beings. The trend of development in Semitic and Western religions has been in the direction of seeking God outside one's self. But the seers of the Upanishads followed a different trail. They approached God not through external nature, but in the psychic sphere, i.e. in the realm of mind and spirit. This method of approach has nothing to do with the question of identity of man and God. It merely marks the discovery that alongside the world of nature there is the world of the spirit, and that the religious enquiry and search is more successfully conducted in that world. The consequence of this peculiar method of religious search is that the conceptions of rebirth, of the indwelling of the spirit of God in man, become as much the current language of Indian religion as of St. John's Gospel. The Indian responds more quickly to St. John's presentation of Christ, because the Apostle speaks in terms and experiences intelligible to the Hindu. The exclusive pursuit of religious research in the realm of spirit had the effect of opposing fact and spirit, inclining the Indian mind to the latter rather than the former. The opposition to historic Jesus is merely the negative aspect of a longing for the Christ of experience, for a personality not localised in time and space. The objection that Jesus as a person could not be the exclusive vehicle of truth is but another aspect of the urge for a spirit which pervades whole humanity and, therefore, available to men of all positions and situations. All the objections enumerated above radiate from the central desire of the Hindu to approach God in the realm of spirit.

The Impending Crisis in Hinduism

It is not merely the characteristic Hindu method of approach, but the inner needs of Hinduism as well, that emphasise the need for the approach to Christ *as a spirit*. There is a growing realisation among religious men in Hinduism that their faith is approaching a tremendous crisis. It is very difficult to convey in a few words the nature of this crisis. We may put it in two aspects.

Hinduism is becoming conscious of the fact, which is clear to every student of history, that the days of ethnic faiths are numbered.

Indeed, of the ethnic faiths in the world, Hinduism is the sole survivor. The modern forces are becoming too much for the ethnic faiths. The escape lies only in two directions:

1. In detaching the soul as it were from the body, the basic principles from the structural mass. Buddhism was able to spread throughout Asia just because it had become a credal faith. Islam and Buddhism are credal faiths, and they are alive. Judaism and Hinduism are not, and they are threatened with extinction. Swami Vivekananda, who foresaw the crisis, endeavoured to extricate the soul of Hinduism from the enormous body which was slowly smothering it. Hinduism was primarily devised as an answer to the passionate longing of the Indian to escape from the cycle of birth and rebirth—that is, from *samsara*. A Saviour is one who saves the Indian from the *samsara*. The failure of Christianity to appeal to the Hindu is due, to a very large extent, to the fact that Christianity as it is preached does not respond to this need. There is growing evidence that this dread of *samsara* is ceasing to operate on the Indian mind. Can Hinduism survive after the great longing for which it is an answer has ceased to exist? Either Hinduism must adjust itself by revolutionary changes to the new longings of the human spirit, or it must cease to exist.

2. The crisis is being forced in another way. Religions, like men, grow old, and an ethnic faith not only ages but, along with age, has to carry the ever-increasing burden of tradition and mythology. It can keep itself equal to this Herculean task only if it can discover the secret of perpetual youth by tapping the perennial source of life energy. The passionate clinging to customs and traditions and the obvious incapacity to make rapid decisions and quick executions, the unwillingness to adventure, the reluctance to be up and doing, all arise from the gradual decay of the vital energies. The story of social reform in India is the tragedy of depleted strength. Look at the way Japan, Turkey, China are facing their problems. They have life and India has not—that is obvious. Hinduism is beyond revival by tonics and medicines. What it requires is *prana*, and more *prana*.

Hinduism, like every other religion, is a search after truth, light and power. Has it seen the Lord it set out on a pilgrimage to see? Is there no longing, no urge, which still remains unsatisfied? If there is, what is it? No Hindu has attempted to discuss Hinduism

from this standpoint. While it is undoubtedly true that Hinduism has been the inspiration and consolation of its followers, it is equally true that its life history is not yet finished. From my own study of the *Yoga*, the most vital and purest current in Hinduism, the conclusion is forced on me that Hinduism has pressed into its service all the resources of power available in creation. But the secret of perpetual life is not in creation, for all creation is subjected to growth and decay. Hence the dream of Hinduism of a life which is not subject to the limitations of human existence, its age-long effort to escape from *samsara*, is only possible when it can bring into the creation an energy from beyond, an energy which can lift mankind above itself. It is the claim of Christianity that in Jesus such an energy has entered into creation. Thus presented Christianity has still a message to the thoughtful Hindu. But the very fact that so far this eternal power has eluded his grasp brings back the old tantalising problem with renewed power. Thus it will be seen that, from whatever aspect the question may be looked at, Hinduism is moving towards a crisis. And the crisis points out to the need of recovering new life and spirit.

The Christ We Preach and the Christ They Want

This, then, is the net result. There is a deep diversity between the Jesus we proclaim and the Christ India needs. We preach Jesus of Nazareth, born thousands of years ago; India needs the living and the present Lord. We offer to India the Jesus of history, the founder of Christianity, as the way to salvation; India wants a universal Spirit, who is present everywhere and whom she could appropriate wherever she is for her salvation. We present Jesus as an exemplar, ideal and model—that is, as a tonic to the soul; India wants Him as the perpetual life-giver, renewer of her youth. Jesus of our Gospel is the Redeemer of mankind from sin; Jesus of India's longing is one who can take her out of *samsara*. We welcome Hindus into our churches and conferences, offering them the prospect of committees and conferences. India desires not a church, but a renewed race. We present in our preaching the rudiments of Christianity; the Hindu longs after higher Christianity.

The Message of the Holy Spirit

Can we present Christianity in such a way that it can meet with India's spiritual demands without ceasing to be itself? I believe we can, and we should. I am convinced that in the Holy Spirit we have a message that will appeal to India, because :

1. The Holy Spirit is the universal Jesus. Jesus was limited to time and space, and His teaching adapted to the age in which, and the people among whom, He lived. But He as the Holy Spirit transcends historic limitations and becomes Paramapurusha and Antharyamin, the universal dweller in the human heart, whom men could invoke, to whatever religion they might belong. Jesus as the Holy Spirit meets India's special needs and demands.

2. The Holy Spirit is the energy beyond creation, which in Christ has flowed into the world. The world's greatest power for good is life, but life is under the bondage of growth and decay. The Holy Spirit is the energy through and by which Jesus is going to re-create a new heaven and a new earth. India wants to escape from *samsara*—that is, from the cycle of births and deaths. It has sought to achieve this object by involution or regression into pre-creational stage. She has tried to walk backward into the very origin of things, unthreading painfully the web of creation. Jesus offers an escape from *samsara* by leading humanity into the Kingdom of God, which is the transformed world without its fundamental limitations. He regenerates humanity and changes men into sons of God, with no sin in them, but with eternal *prana* to draft upon. It is to this task of re-creating the world that Jesus invites all men as co-workers with Him.

The Needed Change in Outlook

In the light of the above remarks, it will be seen that the cardinal defects of Christian propaganda so far have been :

1. That we attacked the body of Hinduism without replenishing its spirit. We have offered new lamps for old, God for God, religion for religion, temple for temple. The result is, apprehending that the destruction of the body may also mean the loss of life, the Hindu has shut his heart to the message of the Christ.

2. We have preached Jesus after the flesh, Jesus the man, and not Christ the all-enfolding Spirit. The change that is therefore required in the presentation of the Gospel and in the missionary

methods lies in the direction of exploiting the means of communicating Christianity *as life and power, and not as an institution*. In place of baptisms, admissions to churches, segregation and transplantation of the converts, we have to emphasise *the formation and growth of the Lord in the human heart, the indwelling of Jesus in the human soul*. Instead of trying to reform the Hindu by a change of the environment, we have to try to reform him by a transmission of the Spirit. In short, instead of our endeavouring to lead him to the Christ we have not yet discovered completely, we ought to have entrusted him to the Holy Spirit, who alone can lead him to Jesus.

The future of Christianity will ultimately depend upon the discovery by the Indian Church of the tremendous importance of the Holy Spirit and of its capacity to communicate that spirit to the Hindu. What the Hindu needs is not the doctrine of the Holy Spirit, but the very gift of it; not vague appeals to surrender and faith, but a definite *sadhana*, practicable and practised.

The Two Great Competitors

The Kingdom of God is the message of Christ—Christ the Creator, the Holy Spirit, the means of creation. The two great competitors for the regeneration of the world, for the realisation of the Kingdom of God, are the modern science and the Christian Church. To the Church our Lord gave the commission directly and endowed it with power. The Church has been negligent of its trust. It admonishes, disciplines, loves, and consoles all right. But the great dream of a new world and a new humanity has passed away from it; at any rate, has ceased to be its all-engrossing task. But modern science is endeavouring to take the Kingdom of God by force. When the negative aspects of the march of science are overlooked and its positive goal correctly appreciated, it will be found that science is endeavouring, as much as the Church, to re-create both nature and man. To the impartial observer science is leaving the Church behind, and that is the tragedy of the modern Church. The reason for this calamity is to be found in the methods the Church and the sciences employ respectively. The Church appeals to spiritual magic and to *mantras*, to vague things called faith and surrender. Science, on the other hand, when it suspects a new force in life discovers it and then studies its laws of being,

till it can control it; and, having controlled it, harnesses it for the practical needs of mankind and makes it available to all. It is in this spirit that the Church ought to approach the question of the Holy Spirit. It is when the Indian Church faces the problem in this mood and temper that the Holy Spirit will reveal itself to us.

It might be asked that if the apprehension of Christianity by the Indian is going to be exclusively in the realm of the spirit, what place is there for the Jesus of history? If we are to preach the Gospel of the Holy Spirit, what is to happen to the Gospel of Jesus? An answer to this question will lead to a study of Hinduism in a different aspect. I think there is a great place for the Jesus of history in the religious experience of the Christian. All creation is the conjunction of the image and spirit, body and soul. In the creation of the Kingdom of God, also, the Spirit must model itself after the pattern of Christ. Jesus as the prototype, as the very mould of new humanity, is indispensable for its creation. Even apart from these considerations, is it not the true Christian doctrine that it is the Spirit which leads us to Jesus?

CHRISTIANITY AND HINDUISM

Chairman - Mr. Chenchiah
Secretary - Mr. Reid

The Group consisted of about thirty the first day; with several new members the second day.

DR. MACNICOL'S PAPER

This group considers that Dr. Macnicol's paper, considering its necessary brevity, presents on the whole an admirable comparison of the outstanding spiritual values of Hinduism, and those Christian ideas which correspond to them.

Some are of opinion that it would have been well if there had been another paper dealing with those aspects of Hinduism referred to by Dr. Macnicol in the opening paragraph of the section "The Hindu Situation", and that separate treatment should have been given to the place in Hinduism of the home, with the religious duties which centre in it, together with the contribution which woman, by her loyalty to these and by her patient service and sacrifice, makes towards the spiritual life of the community.

SPIRITUAL VALUES OF HINDUISM

A brief summary of these were submitted the second day by a smaller group; but the group as a whole considered itself incompetent to form a judgment on the subject. It was felt that the more profitable way of approach was to deal with the presentation of the Christian message. Keeping the main ideas of Hinduism in view; and considering also the difficulties in regard to the presentation and acceptance of the Christian message.

In the course of the discussion it was urged by Mr. K. T. Paul and Mr. Karanakar that there could be no question of superiority or inferiority as between Christianity and Hinduism. They contested Dr. Macnicol's statement as to the moral impotence of Hinduism. Gentleness, patience, ability to suffer and to sacrifice were mentioned by these as indication of spiritual power.

Mr. K. T. Paul said Karma and Dharmina covered each other all over India. Christianity was Christ. When India gets the Spirit of Christ she will evolve into a higher order. Recognition of Christ implies a preparation for it. Using the analogy of John the Baptist he admitted that he that is least among the followers of Christ is greater than the Hindu.

Mr. Chenchiah - stressed the point that many Hindus feel that there is nothing in Christianity, that they cannot find in their own system. Others of them, while accepting Christ's teaching, are not prepared to regard Him as a unique incarnation of God.

Mr./

Mr. Chatterji - held that we should not try to destroy Hinduism but infuse into it new life through Christ.

Dr. Rudolph Otto - discussed the question as to whether Christ could be considered the prolongation of a line begun in Hinduism. Schleiermacher had said coming to Christ is never a prolongation but always a break. The gulf is probably in the idea of the holy. There were admitted similarities between Hindu bhakti and Christian faith and something in the Bhagavad Geeta which resembled justification by faith. He held however there was a gulf between the two. The Hindu ideas lack the Christian teaching as to men being away from God in an ethical sense. He instanced Ramabai as showing that when Christ finds a Hindu it means a complete break in his religious experience.

Miss Tilak - in reply to this gave two outstanding examples of men who had been led to Christ along the way of bhakti. In it she herself saw something very like the Christian idea of goodness resulting from devotion and self-surrender to a personal God.

Mr. Chenchiah - said to some Christ is a fulfilment: to others He meant a break.

THE CHRISTIAN LIFE AND MESSAGE

Dr. Stanley Jones contesting the idea that there was no question of superiority in Christianity said the Love and the peace we have in Christ, and the idea of the Kingdom of God is superior to anything else. Similarly the Cross of Christ stands alone. In the new birth there is a breaking of the chains and a new life. In Christ there is not only uniqueness; He is also universal.

Christ is more than the crown of Hinduism. He fulfils the desire rather than the concept. The realisation of God and the freedom He gives is more than is meant by maksha. The best approach to the Hindu is through immediate Christian experience, using his desire for freedom from the world. Stress the certainty of God which came out of Pentecost.

Mr. Narasinhham - said he approached Hindus as men with this Gospel message "The Son of Man is come to seek and save the lost". We must speak of the reality of sin and create the sense of need of a Saviour.

Mr. K. T. Paul - said all do not apprehend Christ in the same way. And asked that India be left to interpret him in her own way.

Mr. Chenchiah - said there was nothing axiomatic in regard to Christianity as between the East and the West, except, Christ. A small group of Indian Christians were claiming freedom to interpret Him for themselves untrammelled by any consideration whatsoever.

Mr. Kuruville - said that there is indefiniteness in Hinduism as to the ultimate reality, the nature of God and sin. We must convince/

convince the Hindu that we have the truth regarding these by showing the fruits expected in one claiming definite knowledge; being prepared to suffer with those who are suffering and to sacrifice all for the moral certainty we claim.

Dr. Richter - pointed out that there are different presentations of Jesus in different parts of the New Testament, relating Him to those for whom these were first written; so, grateful for the fact that the teaching of Jesus is attracting India we should try to relate him to the longing of the Hindu heart.

Mr. Chenchiah - said we must show Christ has a power which no other can give, presenting the message by a living example. We must preach what he called higher Christianity, telling among other things of the Holy Spirit and his power.

Mr. Kuruvilla - stressed the need of our having a spiritual experience higher than the highest we find in India; and be able to impart a fulness of Spirit to others.

OBSTACLES IN THE WAY OF THE GOSPEL

Dr. Garfield Williams - said the desire of the Hindus for an esoteric faith was one of the main obstacles. He instanced also the necessarily institutional character of the Christian Church.

Mr. Chatterji - stressed the second point as a difficulty adding that India must express Christ in an Indian way.

Miss Tilak - emphasised the difficulty on the cultural side. Some Christians feel more at home among Hindus than in the Church. We must think the thoughts of the Hindus in order to explain Christ to them. Indian Christians must cherish their Indian heritage.

Another difficulty was they were not genuinely Christian, having failed to fully assimilate the message which had come in western thought forms. "We must accept Christ as a personal Saviour otherwise we cannot pass Him on".

There is a special opportunity for Indian Christian women with the Hindu women whose hearts were still untainted by the growing secularism.

A Chinese lady member of the group - said we often failed because our presentation of the message was too proud; by despising idol-worship we prejudice the hearers.

Principal Mackenzie - said the most serious difficulty to the winning of the Hindus, especially the cultured classes, was the condition of the Christian Society. Many members of the Church have only superficial knowledge of Christ, and little to impart. The reason was the Church had been recruited very largely from the unteachables. There are some outstanding characters among them, but others are a hindrance to our work among the non-Christians.

He suggested the "asram" as one method of dealing with this problem, comparing its possible functions to those of the monasteries in the middle ages.

Mr. Karanakar - said unless the outcastes come with spiritual motives the Church should not admit them.

Dr. Fridtjof-Møller - presented the other side of the picture showing that in some parts of South India caste Hindus were being drawn to Christ because of the change he had made in their out-caste neighbours.

Dr. Stanley Jones - said comparison of the Church among the out-castes should be with their own background. There something infinitely better has been created. There are germs of life in the Church.

He stressed the political difficulty, and said until India has attained the position of an equal with the other nations of the world Hindus were not likely to come into the Christian Church, lest it weaken their case for swaraj.

Miss Macdougall - said Hindu girls in her college were attracted to Christianity through influence of their Christian fellow-students: but were as unable to change their religion as their nationality or sex. Happily things were slowly changing.

Papers for Discussion by the Group meeting in the Gramatan Hotel, New York, January 20 - 21, in preparation for the Jerusalem Meeting of the International Missionary Council.

I. OUR CHRISTIAN TASK IN A MATERIALISTIC WORLD, by Rufus M. Jones.

Nothing short of a convincing laboratory experiment of the transforming and creative power of Christianity can fully meet the condition of the world today, either at home or abroad. There is no use in selecting a few experts in talk to stand behind pulpits at home, or to go out with the title of missionary in foreign fields to expound in fine words a theoretical gospel of revelation, or of salvation, or of ideal societies, if most of the rest of us who are called Christians live by secular standards and practice a utilitarian creed with a thin veneer of church piety laid over it to sooth our consciences. Christianity cannot conquer the present world with any line of mere talk. Whenever there is a collapse of civilization through an excessive application of the method of strike or lock-out, or through a drop down to the barbaric level of trench warfare and high explosives and poison gas, someone always reminds us that Christianity has not failed, - it only has not yet been tried!

I insist that it has been tried and that it has gloriously worked. The only trouble is that the area of the experiment is too narrow, too limited. Too few have seen that a Christian is "a new creature", a person living in and by a new life-energy, and taking Christ's way of life seriously and sincerely. The rest have comfortably assumed that it was a religion of talk, a right formulation in words, a happy adjustment to hard facts of the world, of economy and of business, and a far-flung hope that in some way all may be well in the conditions that will exist after death. They have assumed that the Galilean road was not built for daily travel: still less was the way of the Cross to be actually walked by the rank and file of those who compose the churches. In other words the conviction has not filtered down into the heart of the common man who makes up the Church that Christianity is a religion of life, something we do, a daily walk, the practice of strenuous ideals, the building of a kingdom of God here among men, an experiment of faith, a conquest of the world. The new missionary and just as truly the new "gospeller" at home must become the leader of that kind of experiment. He must not only talk about living dangerously, he must actually live dangerously as missionaries did in the days of the apostles, and in the days when the seed of Christ was first planted in most of the foreign fields. We must for one thing, as interpreters of Christ, be forever done with gunboat Christianity and with aeroplane-bombing Christianity, and with poison-gas Christianity. We must either stop talking about Christ's ideals of life, or go on talking about them in both word and deed in the full-clutch of hard facts that may spell death to us as He did and they did in whose train we want to follow. There is no other way to build a Christ-like world, - no other way except to be Christlike. We must meet this secular world, - its prosperity, its smugness, its hardboiled philosophy, its utilitarian aims - with a settled conviction that we are going all the way through with Christ and with a burning passion to be like Him in life and spirit - to be His men both to live and to die. Something like that must be our colors, and they must be nailed to our mast-head for closer battle.

The next important thing - though a long distant next - will be our message. The petty aspects, the futile controversies, the outworn survivals, must fall into the background or into the discard altogether, and we must focus on the everlasting substance, the eternal verities by which men live. We shall, I hope, keep our denominational families, for we can live our lives best and do our work most effectively in the church-groups where our natural gifts and aptitudes are met and expanded, but we shall not, if we are wise, make these denominations so-called compartments, divisive fences, rival armies of the Lord, little aristocratic arks of salvations by which God's "peculiar people" have their eternal safety guaranteed. When we come to the eternal verities by which the deepest life of man is fed, they are few in number, and they are simple, vital truths, truths that find the individual at whatever level of culture he may have attained. One of the darkest notes of our time is the seeming futility of a material system. One of the severest burdens men bear today is "the heavy and the weary weight of all this unintelligible world". Life interpreted in purely secular terms looks meaningless and devoid of purpose. On just this point the gospel strikes its clearest note. It brings a vision of relief. It declares that a universe which has a Person like Christ in it cannot be through and through a clanking matter. A love stronger than death triumphed in Him. Gentleness, tenderness, forgiveness, sacrifice, peace beyond understanding, and joy in the face of pain, defeat and death were controlling forces of His life. They are traits of the spirit, not masses of matter in motion. Here as nowhere else another world has broken in on this material system. Some one has come who could not possibly be a product of a universe of atoms and physical energies. I do not care for the moment whether we call Him a "mutation" or a "miracle", it is enough for me that someone came into the course of history and revealed in a personal life spiritual realities of a most extraordinary type. Eternity broke into time, infinite qualities got revealed within the bounds and limits of personality, unimaginable grace found an organ of expression in Him. He was a radiant and at the same time an illuminating person who made God mean more than He had ever meant before, and who exhibited a new quality of life altogether. The easiest way to "explain" Him, the most obvious way to interpret Him is to think of Him as a revealing place for the eternal nature of things. When the electrical energies of the sun sweep through a balanced magnetic needle and swing it unerringly toward the pole star, we have more than a local event: we discover something absolute and universal about the nature of things. At a tiny point in space and time we know how the whole universe works in one aspect of its forces. So, too, in Christ we know something unique about the universe, something we could not know without Him. We know that at the Heart of the mighty frame of things there is Love and Peace, Tenderness and Forgiveness like that! The deepest word is not matter, it is Grace. The movement of life is not toward futility and frustration, it is toward a new creation and the making of man in the image of Christ.

As Christ shows here in our world the eternal nature and character of God, so, too, and in as unique a way, He shows the divine possibilities of man. We are confronted all the time with the blunder and sin, the chaos and confusion of human life. We are only too familiar with man the failure. Every newspaper in its headlines shouts at us with a megaphone that miserable thing that man can become, and everywhere we can see the black splotches of his spilled ink. Sometimes we can hardly stand the world as it files by us in its mad rush for stupid and sordid ends. Once more we need a vision of relief. And Christ brings it to us. We see in Him what life can become when it is interpenetrated with inspiration, consecration, enthusiasm and love. He reveals man as truly and completely as He reveals God. The aged Simeon was right when, as he held the little Child in his arms, he said: "In Him the thoughts of many hearts shall

be revealed." He unveils our spiritual capacities to us as no one else does. He sounds us to our depths. He finds us at deeper levels than anybody else does. He revives and renews our self-respect. He awakens our faith in ourselves and our hope for a future that was unsuspected until we met Him. He discovers a possible self hidden within us, like a new name written on a white stone, and He stimulates the conviction in us that the possible self can become the real one. "The making of man" is the very task to which He has put His hand. He comes to "fulfill," to complete, to realize the divine creative work. Other religions are not so much "false" as they are inadequate and hampered by their limits. They lack dynamic and motive power, even where they do not fail in vision and in a goal of life. Christ is infinitely rich both in sweep of goal and in the release of power for attaining it.

The old phrases have lost their magic. Words that once were vital have gone "dead" from over-use or from cheapened use. The ground has been burnt over with the blaze of excessive emotion and sentimentalism. In zeal for ideas that were once both precious and effective there has been lack of growth and freshness in the truth. But Christ as guide, revealer, and saviour, still goes on before us as of old. Research has not dimmed Him. Historical criticism has not reduced Him. Debate and discussion have not weakened His power or His attraction. We need to learn how to present Him freshly and vividly to a somewhat jaded and disillusioned world. Poise and peace, serenity and power are to be found in Him today as formerly was the case when those who were weary and heavy-laden, broken and distraught, were made every whit whole through faith and confidence in Him.

It is the fashion at present to underestimate the work and value of organized Christianity. Every institution which reveals defects is cried down today and belittled, even when not subjected to a "revolt:" and there is no question that the Church has its quota of "defects." But once more we need a vision of relief and clarification of perspective. With all its benighted antiquities, its stock of shop-worn and second-hand goods, and its large proportion of timorous members and leaders, the Church nevertheless is the most august and spiritually effective body of persons on this planet. It has been in every century of its history, including the present one, an extraordinarily creative and transforming force. It has in every age changed water to wine, removed mountains and made the fir tree and the balsam tree grow where once thorns and briars had flourished. There are more saints in the world today than in any other century. There are more happy, fragrant Christian homes than ever before. There are more persons, too, who live and work inspired by the consciousness of the real presence of Christ in their lives. In short, the continued Life of Christ lived in and through men and women is a more impressive fact today than at any other time since Pentecost. The communion and procession of the Spirit are not words in a creed: they are demonstrated in every land and in almost every township of Christendom. If there is anything certain in this world it is that Christ is raised from the dead and is living now in myriads of triumphant and radiant lives.

There has always been a tendency, a side-current, in Christian circles to postpone the Kingdom of God to some distant crisis. Sometimes it is the crisis of death. Sometimes it is the crisis of "a second coming" of Christ. Here again we need a vision of relief. Death, no doubt, will be an event of first importance to each one of us and it will have its own revelation to make to us. "Second comings" have been expected in every century since Christ but they have

not so far occurred as expected. It is wiser meantime to focus attention upon one point which Christ made perfectly clear and which is capable of laboratory demonstration. He declared that the Kingdom of God was something that could be realized in men, - "It is in you," He said. Whatever else it may be, and it can assuredly have many meanings and many fulfilments, it is a new spirit, a grace like Christ's, a sway of God within us, a second-mile adventure, an unlimited faith in love, and a practice of love all the way through to the uttermost. It is a kingdom that "comes on earth" as fast and as far as God's will is done here as it is done in heaven. It is not a dream or a mirage. It is a fact already in some lives, - in more perhaps than we suppose or have counted. It would come still faster and more impressively if we would take it seriously as an achievement to be ventured and realized rather than something to be postponed to some far-off divine event. It is an inherent part of that divine and startling faith which made Christ such a unique leader of men and such an amazing builder of new worlds.

Some one once asked Lincoln how long a man's legs ought to be. "They ought to be long enough," the great president replied, "to reach the ground." Our Christian religion, if it is to conquer the secular world, if it is once again to "overcome the world," must be high enough to reach up to God and come into living contact with Him, and at the same time it must have its feet on the ground. It must be at the practical task of building the city of God down here where we live.

Papers for Discussion by the Group meeting in the Gramatan Hotel, New York,
January 20 - 21, in preparation for the Jerusalem Meeting
of the International Missionary Council.

II. STATEMENT PREPARED BY DR. G. A. JOHNSTON ROSS

1. The Christian group believes (and rejoices in the confidence that in this all the participating groups are agreed) that there is one quality and manner of life, one disposition, one spirit supremely desirable for all mankind.

This is the spirit which, renouncing pride, aspires to and worships the Highest, rejoices with and in the truth, and sacrificially subordinates itself to the common good as a spirit of respectful ministrant goodwill. This spirit must be the vital energy at the heart of the final organization of humanity.

2. The Christian group believes that this spirit has its origin and prototype in GOD, - that is, in the Creative Power which lies behind and is other than the phenomena and processes, physical and moral, which we note within and around us. The group believes that this Creative Power, God, possesses ethical quality and is in character and purpose holy, that is, infinitely righteous and loving.

3. The group further believes (despite the enormous difficulties attending the belief) that God is conscious of and cares for Man and for individual men, women and children; that He is willing to remain beside and within the spirit of man to empower it for good; and that in human endeavor to arrive at the highest quality of life, the best results are secured when attainments in that quality of life are attributed to the operation of the Divine presence and forgiving grace within the human spirit.

4. The Christian group believes and is sure that unique aid is given both to the belief that God cares for men and to the appropriation of His power, by JESUS of Nazareth, His words, deeds, person, career and realized spiritual presence.

5. AND THEREFORE the Christian group, while disavowing any desire to think or speak disrespectfully of moral and religious attainment effected without conscious knowledge of JESUS, desires earnestly to share with their brethren everywhere their knowledge of Him and His Spirit, which they believe to be GOD'S unspeakable gift.

The Christian Life and Message in Relation
to Non-Christian systems

By Johannes Brandtzaeg, M.A., B.D.

As "Norsk Missionsraad" (the Norwegian Missionary Council) has requested me to prepare a paper on the above matter, I think I had better say a few words as to what induces me, and perhaps in some ways entitles me to express my opinion about such vital things.

For some thirty years I have been acting as the Home Secretary of the Norwegian Lutheran China Mission Association. I have been three times visiting China, the first time 1891-92 intending to be a missionary, which for several reasons did not materialize as it was intended. Since then I twice went to inspect our mission fields in Central China, last time 1926-27.

In 1910 I was an enthusiastic attendant at the Edinburgh conference, sometimes moved to tears by what I heard and saw. And I likewise felt it to be a great privilege to partake in the meeting of the International Missionary Council in Oxford 1923. To have been present at those gatherings of missionaries and missionary leaders makes me sincerely thankful whenever I think of it. But I am bound to confess that of late there have crept into my mind some doubts as to the lasting benefits - not of the gatherings themselves, but of the immense work of preparation in thinking and writing which those conferences seemed to necessitate. Without going into the details of the matter I sometimes ask myself whether there is not at the present time in the missionary world a tendency to overrate the value of so much writing and printing. It would be a very regrettable thing if our human thinking and the great volumes resulting thereof should in any way outshine the glory of the divine message entrusted to us - and thus make us the less efficient as ambassadors for Christ.

At the outset I would emphasize the fact that "the New Testament message is individual. Christ calls the individual to follow Him. The Shepherd calls His sheep by name". Of course the ultimate end is "the kingdom" and the intermediate stage is the church (the congregation). But the start rests with the individual. In an age when a "Social Gospel" and an "Institutional Church" is proclaimed as a prominent world-saving message, it certainly is not a superfluity to repeat a statement which in itself ought to be regarded as a matter of course.

To create an atmosphere in which the future believer may find a congenial and healthy environment where he can thrive and grow is undoubtedly a very useful and in all respects a lawful goal to strive at. But if a missionary succeeds in so doing, he must needs start with an individual - that individual being/

being himself. And if this atmosphere is to last, to be anything more than an ephemeral show, the essence of that atmosphere must be implanted in the soul of an individual, and - if possible - in more individuals. Only thus shall the effects of those strivings come to any lasting and beneficial result.

It goes without saying that I don't mean to contend that at a certain time in a certain place only one person can be converted. On Whitsunday 3000 were won - apparently in the course of a couple of hours. But even then they were converted one by one. And thus the new and wholesome atmosphere was the inevitable and lasting result.

God created one man. That was the start. God called Abraham - one man the starting point for making a God's people. God's first concern is with the individual. The Devil does likewise in the interest of his realm. The proper procedure is not outside his calculations.

The soul! The soul! The whole world for a soul!

What then are we to administer to the needy soul?

The unanimous answer of the Bible is: life, new life, eternal life, as against the wages of sin which is death. It might also be termed salvation: salvation is life, and life is salvation. Nothing short of this is worth our while if our work is to be labelled missionary work. If a missionary doesn't definitely and prayerfully seek to accomplish this end, he had better abandon the name of a glorious calling and seek elsewhere for something to achieve.

And now we are nearing the crucial point: if life is what we are divinely commissioned to administer to the erring souls in non-Christian lands, what then are the means whereby we can hope to succeed in such a superhuman task?

Surely we ought to start with the humble confession: who is sufficient for these things? But after that what?

We need to know the soil into which we are to implant the seed of life. Essentially there is no disagreement about such a statement. At least there ought to be none. But when it comes to details, the split appears, and often very decidedly so.

To know the soil - what does that mean? It means that we have attained to a satisfactory knowledge of the factors that have determined and even now are determining the making up of the social/

social, political and religious structure of the people we intend to evangelize. That knowledge - if it might be deemed satisfactory - must needs contain not only information, such as you can gain it from books and the like, but also an intelligent and sympathetic insight. The last item obviously can't be had without an intimate intercourse with the people. And even so it comes only gradually and very likely never will be perfect. There always is something you feel you have not grasped or seen into as you wish you could have been able to.

If this be the case, it follows that the missionary shall have to start his work before his knowledge of the soil is what it ought to be, - or what the missionary himself wishes it to be. The information he has got from books and from other sources will prove a very valuable help in his efforts to get to the core of the matter. A help and a stimulus. Who would be bold enough to deny that? There is no gainsaying that such an information - if properly applied - is an immensely time-saving and energy-saving equipment. And without doubt it also will serve as a safeguarding against misconceptions and fatal blunders. But the real insight into the matter comes from intelligent and sympathetic observations on the spot. The preparation of the missionary for his future work therefore cannot have as its goal to make him perfect in the knowledge of the soil. It only can and ought to give him a workable starting point - as good a starting point as he can get in the course of a reasonable time set apart for his preparation.

But even if this is conceded, there is one more thing to be emphasized: as to the knowledge of the soil we must learn to distinguish between essentials and non-essentials. And this distinction undoubtedly is of immense consequence, happy or dire as the case may be. One might be fully justified in contending that in many instances the non-essentials have so taken the lead that they have overshadowed the essentials. And the results have been correspondingly lamentable, to a degree one doesn't wish to put into words.

What then are the essentials - the essentials in knowing the soil?

In the first instance we might answer that the essentials are those qualities or tendencies which are common to the peoples of the earth wherever their abode may be or whatever their outward conditions or their cultural and religious standpoint. Surely none will deny that there are human qualities and tendencies which have nothing to do with national or racial differences - which are neither European nor Asiatic, neither Eastern nor Western. But simply human, good or bad.

The one outstanding fact as to this part of the essentials - the bad qualities and tendencies - is that their rightful name is sin, sinful nature, inbred sin. And that from this sinful nature emanates all the evils of mankind. Yea - that sin pervades even that/

that part of our being and working which otherwise we might term good in the ordinary common sense of that word. I need not further enlarge upon this matter since it is too well known.

But here the split comes in, a split fraught with fatal consequences. The missionary who is a consistent evolutionist - how can he look at sin or speak of sin in the biblical sense of that significant word? I think I am amply justified in saying that only by being inconsistent can he think of sin as SIN - and speak and act from such an assumption.

I cannot here stop to argue about the evolutionary theory, although I am fully convinced that the evolutionary hypothesis has seen the best of its day, and although when I say as much I am so doing from some knowledge of the matter. But I am thoroughly persuaded that the evolutionistic missionary - if he is consistent in his thinking - is destitute of one of the chief elements of the essentials in knowing the soil.

If there be no sin in the strict sense of that word, then where is the guilt? Does not this difference as to the proper meaning of sin pervade the whole system? Does it not determine what kind of an answer we give when the question is: what remedy are we to recommend as a means to do away with the evils of non-Christendom? The evolutionary minded man naturally will turn to some side issues in his strivings to help non-Christian men to rise to a higher level. He will think in terms of going forward. We on the other side will think in terms of salvation.

I shrink from going further into details as to what non-Christendom intrinsically contains and really is and only shall cite from an article in The International Review of Missions January 1928 by Kenneth Scott Latourette. Says he: "To-day there is even more danger (than in the first centuries of the Christian era) that in the conscious effort of missionaries and especially of native Christians to free Christianity from its occidental trappings, to make it the fulfilment and crown of the spiritual and moral development of a particular race, so to present it that it will not offend sensitive and sometimes exaggerated national consciousness and pride, the Gospel will be even more denatured (than it was in the first centuries)." Another sentence from the same author runs thus: "To-day many alluring attempts at syncretism present themselves to those who would follow Jesus and at the same time be loyal to the best of their nation's past."

As for me I make bold to think that such are the tendencies of the time that it is eminently urgent that we should get a clear and consistent view of the difference between non-Christendom and Christianity, a difference running through the whole structure of non-Christendom on the one hand and that of Christianity on the other. I certainly am in no way inclined to deny that there are no rays of light to be found in the non-Christian religions. And that we are justified in using them as/
as/

as a connecting link between our message and the people to whom we are trying to give the light of salvation. But most emphatically this doesn't mean "that the natural is the stepping-stone to revealed religion."

The transition from a non-Christian religion to living Christianity is performed by way of a break, or else there is no such transition.

In addition to this I would challenge an utterance by A. K. Weischafer in the above named number of I.R.M. which runs thus: "In no essential sense are these (the non-Christian) religions a unity so that they can be described as essentially one". If that be the case, how could we as missionaries and missionary societies work on the assumption that essentially one and the same message is to be used as a means to over-rule all those religions and get living Christianity established in their place? For in fact - this is what we are doing. Is it not so?

But on the other hand I fully agree with the same author when he says: "It is desirable that we know more about the non-Christian religions so that we understand more sympathetically the point of view of those whom we seek to reach, and so that we can formulate our message more effectively. But more important than this is to be certain in our own souls that we really have a message".

To go further into details as to the question of essentials and non-essentials in non-Christian religions is not incumbent in view of my purpose in preparing this paper. And so I leave it at this point.

"More important than this is to be certain in our own souls that we really have a message". Yes indeed!

A message! A clarion call for the message! As the same author says: "This brings us to the real crux of the matter", - and: "It will be necessary that we Christians become ourselves clearer and more positive as to what is essential in being a Christian, both in the things we think and in the things we do".

Obviously the same may be said about the message as is previously said about the soil, namely that we must distinguish between essentials and non-essentials. Or in other words - Between the message itself and the secondary and auxiliary means by which we try to make our message felt and received by those to whom we are going as ambassadors for Christ.

Let us then remember - and have it as an overflowing stream of living waters in our own hearts - that we are ambassadors for Christ.

Of/

Of course it is not primarily Christianity as a new and better religious system with which we are concerned. It is the living person, Christ Himself, and His saving power as the sole and only redeemer given to sinful mankind. We claim for Him not only superiority, but sovereignty. Superiority may mean something like the topmost in a graded scale, where the difference is not a difference as to inherent qualities and in the essence of the being, but a difference concerning the quantitative degree of perfection. Sovereignty means - inter alia - that none is like Him. Let all our thoughts and efforts be focussed in Him: This is the first essential.

And then - the ambassador must himself be "the epistle of Christ". And that without gainsaying means that the missionary must be a truly converted person. The missionary must be the one from whose "belly shall flow rivers of living waters". This is not a superfluous remark. There is no way of denying that there are on the mission field would-be missionaries into whose belly living waters have never flowed, - be he or she ever so good, and religious-minded, and conscientious, and intellectually gifted and instructed, and morally sound.

Would that it could be broadcast into all missionary circles in home lands and mission lands that no person ought to be accepted as a missionary until it is ascertained that he or she is a truly converted man or woman. It is of course far from me to pretend that we are exempt from the possibility of erring when we try to get to a certainty as to whether a person is a truly converted Christian. But there is a wide difference between having no fixed principle in a matter so vital in all its consequences, and on the other hand to be liable to mistakes in applying the principle. I know of a country where no sending missionary agency would ever dream of accepting a person as a missionary without having ascertained as far as possible whether he or she fulfills the condition spoken of here.

But after that - what then? What more of the essentials ought to be placed before our mind and our conscience?

What are we striving at? What is our chief concern in presenting the message? I have said it once and I repeat it: we are on the mission field in order to be the God-sent instruments by which God Himself shall give new life unto salvation to sin-ridden, perishing souls. Nothing short of this can effectually meet the needs we are sent to alleviate. Nothing short of this can satisfy our Master who Himself went into the wilderness to seek and save the one lost sheep.

But if this implanting of life is what we are primarily sent for, what then is the instrument by which we can hope to achieve such a tremendous result?

"Omne vivum ex vivo" - life from life - that is a law of nature and of the Spirit we never can hope to escape from. Neither do we wish it. And I likewise feel convinced that we are not prepared to challenge our Master's saying that "the seed is the word of God".

Consequently the indispensable weapon in this warfare is the Bible - the word of God. Secondary and auxiliary means we might of course freely use as common sense and the special endowment of each worker may point to, provided only that we use them according to the ways of the Holy Spirit, and never apart from the inspired word of God. I trust that these sayings may not be taken as superfluities. Proofs are not lacking that some people need to be urgently reminded that spiritual results can only be hoped for in relation to how much we believe in the word of God as the soul-saving instrument. And use it accordingly.

But here again we come to the essentials. The essentials of the Bible are not primarily the Christian morals or ethics, but Christ crucified. The vicarious atonement is the corner-stone. From this fountain flow all the blessed results pertaining to salvation, both of the individual soul and of the community. Let us in season and out of season proclaim a crucified Redeemer - **THE LAMB OF GOD WHICH TAKETH AWAY THE SIN OF THE WORLD**. Thus only we are fulfilling our holy commission.

I know rather intimately a missionary lady working in China. Together with the rest of her fellow missionaries she had to evacuate the mission field in Central China. Since then she has been working as an itinerant evangelist in several places of North China and Manchuria. She has been very conspicuously used by God to bring the soul saving message to the hearts of heathen and of professing Christians as well. The last I heard of her was that she was called to conduct evangelistic meetings in the theological seminary of a Methodist mission in Peking because of the obvious results which had followed her proclaiming the Gospel-message in other places of a similar nature. By personal observation I know that the same happy results have been the fruit of her evangelistic work on the field of her own society.

What then was the preparation for the missionary work this lady had enjoyed before she went to China? She had passed the examinations of a normal school. After that she went to England to get some more working knowledge of the English language, and there she participated in evangelistic work. As she is an intelligent lady she of course has read and assimilated a good deal of literature dealing with missionary matters, and especially what pertains to China. After many years standing in China she of course knows quite well the main "Chinese Characteristics". But her chief endowment is her knowledge of the Bible - and I might add: the Spirit of Christ. Her way of working is to use the words of the Bible, standing steadfastly on the central doctrines of the holy Book. The atonement, the vicarious sin-offering of Christ, the only begotten Son of

of God - Himself truly God as He was truly the Son of Man - this is what she proclaims and tries to press home on the consciences of those that listen to her message. And she speaks of their sins and their perishing souls. She never tries to make light of their transgressions and their dark outlook for eternity. And many are they that believe and get saved. She never permits anything to lead her away from essentials, although she knows very well to use auxiliary means such as she finds fit for the occasion.

I have seen the same way of working and the same result in many of her co-workers, if not to the same degree.

I have taken a lesson from what I thus have seen and heard. And from this lesson combined with long standing beliefs and convictions I beg leave to call out to my fellow workers in the glorious work of our Master and sovereign King; Beware of side issues: Take care of the essentials!

R. W. H. H.

NOTES on the meeting of a group to consider the Papers on the Christian Message presented to the Jerusalem Meeting of the International Missionary Council.

Present: The Bishop of Manchester (in the chair), Canon Streeter, Prof. H. R. Mackintosh, Principal Seltie, Canon Quick, the Rev. L. W. Grensted, Rev. E. W. Thompson, Mr. R. H. Tawney, Rev. G. E. Phillips, Rev. F. A. Dockin, Rev. J. O. Dobson, Rev. W. Paton, (Secretary), Dr. Maclagan, Dr. Farquhar, Rev. W. Cash and Rev. Sydney Cave.

Apologies were presented on behalf of the Dean of Canterbury, Canon Raven, Rev. C. F. Angus, Prof. W. P. Paterson, Dr. Edwyn Bevan, and Mr. John McMurray.

Mr. Paton opened the meeting by explaining briefly the reasons for the inclusion of this subject in the Jerusalem programme, and invited the meeting to address itself to two tasks, (a) the modification or correction of the Papers submitted - (b) the formulation of a constructive statement on the Christian faith and the case for evangelism in relation to non-Christian systems of thought and life.

The discussions ranged over the whole of the subjects raised by the printed Papers, and the following abstract deals first with general considerations advanced in regard to the whole question; second, with comments made in relation to the different religions; and third, with the lines of thought which the group suggest should be prominent should it be decided at Jerusalem to include in the volume resulting from the Conference, along with the papers on the non-Christian religions, one or two papers stating constructively the Christian position.

I. GENERAL REMARKS.

The criticism was made that the Papers might be regarded as solely academic, and as dealing with the religions as seen by the educated classes only. It is to be remembered that/

I. GENERAL REMARKS (contd).

philosophy had gone to dangerous lengths, and that in relation to Eastern thought it must be shown that, as in the fourth Gospel, Christianity contains a philosophy of life, and may be regarded as the key to truth. It can however never be a static revelation, or a mere rationalisation of the world, but rather a dynamic force changing the world.

Some attention was given to the outlook on missionary work in the Home Church. It was felt that fundamentally the apologetic for missions is an apologetic for Christianity, and that hesitations about missionary work are really hesitations regarding the validity and finality of the Christian Message. Reference was made several times to the influence exerted by the writings of such men as Prof. Julian Huxley. There is a widespread longing for religious reality, and a longing to see Christianity interpreted in ethical power, an interpretation of the Christian faith in personal experience.

One of the crucial points is the new emphasis on co-operation or permeation as contrasted with evangelism. There is much is vague opposition to what is called 'proselytism'. Many will more readily undertake some kind of social or practical service, partly because of a fear of religious superiority or intolerance, but more because of a general uncertainty about belief.

It was suggested that part of the trouble lies in the prevalent view that different religions or philosophies are merely different rationalisations of a common experience, which is, at the mystical level, identical, and that of these rival rationalisations it does not really matter much which you choose. Against this it might be said that the Christian outlook on life depends on the possession of something "good", something distinctive, of the nature of revelation, and which is the source of the experience of the religious man. It was emphasised that the present age is one, in a measure, of unbelief; that modern literature is a literature largely of unbelief; that Christian ethics are not less criticised than Christian philosophy. It was emphasised also that the sense of need is more prevalent now than it was twenty years ago, and that there is a growing dissatisfaction with the substitutes offered for religion.

It was thought that the line of presentation should be not that all religions are going on the same road, and Christianity/

I. GENERAL REMARKS (contd).

philosophy had gone to dangerous lengths, and that in relation to Eastern thought it must be shown that, as in the fourth Gospel, Christianity contains a philosophy of life, and may be regarded as the key to truth. It can however never be a static revelation, or a mere rationalisation of the world, but rather a dynamic force changing the world.

Some attention was given to the outlook on missionary work in the Home Church. It was felt that fundamentally the apologetic for missions is an apologetic for Christianity, and that hesitations about missionary work are really hesitations regarding the validity and finality of the Christian Message. Reference was made several times to the influence exerted by the writings of such men as Prof. Julian Huxley. There is a widespread longing for religious reality, and a longing to see Christianity interpreted in ethical power, an interpretation of the Christian faith in personal experience.

One of the crucial points is the new emphasis on co-operation or permeation as contrasted with evangelism. There is much is vague opposition to what is called 'proselytism'. Many will more readily undertake some kind of social or practical service, partly because of a fear of religious superiority or intolerance, but more because of a general uncertainty about belief.

It was suggested that part of the trouble lies in the prevalent view that different religions or philosophies are merely different rationalisations of a common experience, which is, at the mystical level, identical, and that of these rival rationalisations it does not really matter much which you choose. Against this it might be said that the Christian outlook on life depends on the possession of something "good", something distinctive, of the nature of revelation, and which is the source of the experience of the religious man. It was emphasised that the present age is one, in a measure, of unbelief; that modern literature is a literature largely of unbelief; that Christian ethics are not less criticised than Christian philosophy. It was emphasised also that the sense of need is more prevalent now than it was twenty years ago, and that there is a growing dissatisfaction with the substitutes offered for religion.

It was thought that the line of presentation should be not that all religions are going on the same road, and Christianity/

I. GENERAL REMARKS (contd)

Christianity has got further than the rest; rather that Christianity has had something different given to it, namely, the facts of Incarnation, the Atonement, etc. It may appear more generous to say "we have arrived farther than the Hindu along the road by which he is travelling", but it is not really more generous or more easy to commend than the view that Christianity conveys the revelation which God Himself has given, so that it is no merit of ours that the revelation reached us. What is essential is the revelation by God of Himself, and nothing else matters but this. The modern fear of being aggressive or superior may be met if men can be led to feel that there is no question of superiority in the Christian, but of a revelation given by God which has laid hold of the believer; one can testify to what has claimed one's own allegiance.

It is to be remembered that the Christian view can only truly be seen after Christ has been accepted; it is not an abstract philosophy but a view of the world depending on an act of faith and worship.

It was pointed out also that it is well to base the case for Christianity not on one consideration but on several simultaneously, e.g.,

- (a) Christianity has something unique to offer men in regard to the great problems, pain, guilt, and unrest.
- (b) There is the appearance in history of the historical fact of Jesus.
- (c) There is the claim that the nature of ultimate reality, the nature of the one God, is revealed in the historical Christ.
- (d) There is the dynamic transforming power of Christianity seen in experience.
- (e) There is the mystical experience of life in Christ.

All these lines of exposition converge.

II. SECULAR CIVILISATION.

Much time was given to this subject as it was felt the group was best able to offer comments upon it, and that in view of the universal vogue of the secular attitude of mind among educated men throughout the world too much attention could not be given to it.

Reference should be made to the letter from Mr. John McMurray given in an appendix.

It was felt that more should be made of Science than was done by Mr. Rufus Jones, and that of other elements in the secular view of life containing positive values and engrossing men's lives are commerce and industry, patriotism, socialism or communism, and that something should be said of these.

In regard to Science the following statements represent the view of the group.

- (a) The scientific movement has stimulated a desire for truth, and a more scrupulous sense of intellectual honesty; this should be welcomed by the Church, and great harm has been done by the attitude of the Church in the past.
- (b) Science however is necessarily abstract in its methods, especially physical science. It is important to remember that Science itself has many fields, and many methods. There is no one scientific method of universal application in every department of study. The methods proper to the study of living persons may be different from those proper to physics or chemistry. These will not supply a satisfactory explanation of human life as stated for instance in history, psychology or economics.
- (c) An exclusive scientific education leaves those subjected to it in a very narrow world, and often also with a very narrow appreciation of the kinds of reasoning proper to the different kinds of study.
- (d) Science in fact has flourished in Christendom, and it has even been claimed that it is a child of Christianity. (cf. the views of Mr. McMurray in his letter and in his essay in 'Adventure'. This was thought somewhat disputable by the group). Anyhow, Christianity is committed to a scientific attitude towards its own bases, by its concern for the historical facts on which it rests.

(e)/

II. SECULAR CIVILISATION (Contd).

- (e) Scientific students are not merely scientific; they live as human beings in a world of friendship; they should be led to enquire what is involved in this, e.g. in the trust of one person in another. Reference was also made to the wonderful community of spirit existing among men of science as a whole in the world.
- (f) Christianity offers itself as a gift of God and essentially creative. The doctrine of forgiveness is not in any way opposed to Science but lies outside the causal series which Science investigates, and there have been times when the influence of the scientific thought has tended to rule out the possibility of forgiveness.

In regard to the sections on Art in Dr. Jones' paper it was felt -

- (a) the fact that beauty is undoubtedly of real value involves us in a concern to avoid repelling men by what is artistically unworthy; and the recent æsthetic movement makes this concern one of practical urgency. In this connection it is important to take care that the architecture etc., of churches on the mission field should preserve the distinctive beauty of the various countries.
- (b) the æsthetic method is sometimes applied too universally. It is not qualified to be an absolute guide to life. (cf. page 15 of Rufus Jones). Yet it must be recognised that the æsthetic movement is concerned with a real good, that is, a real manifestation of God.

On the question of Patriotism as a positive value the group felt -

- (a) Devotion to a nation has called forth many of the noblest qualities in human nature. It must be recognised that the Nationalist movements of the East have exactly the same justification, and are just as capable and in need of Christianising as the rise of nations and of national feeling in Europe and America.
- (b)/

II. SECULAR CIVILISATION (contd).

- (b) Like every other terrestrial object of allegiance or loyalty the nation is unfitted to be ultimate or absolute. Patriotism becomes harmful just in so far as it fails to recognise a loyalty higher than its own. It is essential to make it clear that Christianity is not bound up with the maintenance of any national order.
- (c) The order or scale of valuation is vitally important; to advocate the evangelisation of the world as a means of securing the British Empire or any other political structure is disastrous.

On Communism as an element in the modern secular world outlook the group makes the following remarks.

- (a) Communism is partly a reaction from the failure of Christianity to include the social problem within its sphere of moral direction.
- (b) It professes to offer men after a brief period of acute conflict a society in which they can live as friends and not as enemies, that is, to do what in this sphere it is the function of the Church to do, hence it is religious in quality, and like other religions expresses itself in dogma.
- (c) It denies the existence of those parts of human nature which find satisfaction in religion, and believes that the human aspirations can be satisfied only by the reconstruction of the material conditions of human life. It has to some minds the appeal which religion has to others. It has a crusading quality making the same demands for sacrifice on its devotees. The only satisfactory answer to its challenge is through the Church's performance of its own social function(as set out later in these notes).

On Secular Civilisation in general the following remarks are made.

(a)/

II. SECULAR CIVILISATION. (contd)

- (a) Very much of life is made up of relations between men which arise from the economic system; there are secular views of life which tacitly suggest how men should live in those relations. Christianity must give guidance if it is effectively to claim attention from those who are immersed in the economic struggle. But this does not mean that Christianity should have any social programme of its own; but it should stimulate conscience to greater activity in this field, and indicate the permanent principles that have to be applied (see bwlo). It should also supply the dynamic for the application of these principles.
- (b) The secular views in one way or another trust to material production and distribution. On one side is the view that social welfare is to be sought through increase of production by technical development, improved management and the like; on the other side is the view that reconstruction of society is the chief condition of attaining social welfare.
- (c) The aim of the social movement in all its forms is to create an order in which men may live at peace with themselves and with one another. Communism is just the most dogmatic form of this.
- (d) The Gospel includes a doctrine of Man as well as a doctrine of God, and this condemns as contrary to the will of God much that is accepted as either normal, or, at least, as permissible, in the economic world. The church has not in recent centuries proclaimed this aspect of the Gospel with sufficient emphasis, but has in recent years been recovering the ancient and truer balance of its doctrine.
- (e) This doctrine of man contains principles which may summarily be explained in such phrases as these: the sacredness of Personality, the fact of fellow-menship, the duty of service, the power of self-sacrifice. But supremely it insists that the highest values of human life are those spiritual goods which can be possessed by all - knowledge, beauty, courage, loyalty, love, joy, peace, and that care for these must be given priority as against/

II. SECULAR CIVILISATION. (contd).

(e) contd.

against the material goods which cannot in the same sense be possessed by all together. Thus Christianity challenges the scale of values commonly accepted by secular civilisation, and the social order which expresses that scale of values.

- (f) The various departments of the secular world have real and even exacting ethical standards; certainly this is true of the "business world". But as a rule the outlook is confined, and often it would be regarded as quixotic to consider the effects of proposed action on a wider area of human society. Christianity protests against every limitation of the sphere of recognised moral obligation.

In regard to this subject, the only remaining point to be made is that it was felt that some reference should be made to psychological theories, particularly of the behaviourist school, which are inimical to Christianity.

III. I S L A M.

(On the non-Christian religions the group did not feel that most of its members were competent to correct the papers, and the points stated are those which in their opinion seem worthy of special emphasis in presentation and apologetic).

- (a) The strong Islamic doctrine of Transcendence has its counterpart in Christianity, but for lack of any doctrine of Immanence it tends to be involved in ultimate agnosticism. The Sufi movement has brought in again the idea of Immanence. Islam reminds us of an element which has played a great part in historical Christianity, and is not always sufficiently emphasised today - the majesty of God; but this must be interpreted as a moral majesty, which finds its highest expression in love and service.
- (b) A great source of its strength is the teaching of direct contact with God in prayer. To meet the Agnosticism of/

III. I S L A M. (contd)

- (b) contd.
of its theology Islam has to recourse to mysticism and contemplative ecstasy.
- (c) Islam is an effective brotherhood - often more effective than the Christian Church; but there are racial affinities to help Islam here. Moreover, the brotherhood is strictly limited, and recognises no obligations to those who are without; and it fails to promote social service for the benefit of those within it.
- (d) The Koran says much about forgiveness; but it comes to this, that if you are a Moslem you can have forgiveness for the asking. The thought of forgiveness is non-ethical. Here the Christian doctrine of the Atonement supplies a deep need, though one that is seldom realised.
- (e) It is also true that Islam is the most intolerant of religions, and is still prepared to resort to force against others, and specially against those who leave Islam. But the record of the Church is not free from censure in this respect! And personal friendship between Moslems and others is becoming more frequent and more intimate. In face of this it is specially important that Christians should be loyal to their own spiritual principles.
- (f) It is to be noted that the Turkish Government has abolished many things hitherto parts of Islam - polygamy, child-marriage, the veil, etc. Christians need not hesitate to censure what Moslems themselves discard.
- (g) An important practical point is the emphasis laid by Moslems on religious education. They are content with superficial results in the first generation, but by their teaching of the Koran in the schools they train a third generation of keen Moslems.

IV. HINDUISM & BUDDHISM.

A paper submitted by Dr. Bevan, in absence, is given as an appendix. It was unanimously felt by the group as being of/

IV. HINDUISM & BUDDHISM (contd)

of exceptionally high value, and carried in its major positions the assent of all present. In addition the following points were made.

- (a) Hinduism and Buddhism both make little of events in time and of the time processes. Christianity, with its background of the Hebrew prophetic movement is committed to the belief of the significance of history. This is rooted in the conception of God as Righteous Will, and of man as Will with a duty to render.
- (b) Hinduism and Greek philosophy are closer akin to each other than either is to Christianity in this respect.
- (c) Hinduism sits much more lightly to material things than Western culture has usually done. This has been developed into a doctrine of Maya, which is not in itself spiritual, but at the same time this attitude makes it possible for Hindus to entertain a spiritual interpretation of the world more readily than the Western nations have done, and therefore we may hope for an enrichment of Christianity as a result of their Christian experience.
- (d) The present Indian concern about politics is in effect a repudiation of the Hindu outlook, for it plainly implies the importance of the historic.
- (e) Congruously with its emphasis on Will and the vital importance of ethical action, Christianity teaches a communal salvation by incorporation into the Body of Christ: Hindu salvation is individual - a delivery from the "Wheel".
- (f) In general the contrast is between history as a meaningless circle, and as the fulfilment of a continuous Purpose from Creation to the realised Kingdom of God.

V. BUDDHISM.

- (a) Originally Buddhism denied the existence of the supreme God and the permanence of the individuality of man. Mahayana Buddhism regarded Buddha himself as the supreme God, but the denial of the permanence of human personality remained.
- (b) The great strength of Buddhism is the great attractiveness of the founder.
- (c) Buddhist ethics are more akin to the Stoic than Christian ethics, though with more real affinities with Christianity than Stoicism had. From the first acts of kindly benevolence have been commended, and the Mahayana definitely urges service as part of the way of escape from transmigration.
- (d) The sense of sin as a 'breach of law', which is discharged when a penalty has been paid. There is no sense of a broken relationship of a personal kind, nor therefore of forgiveness as the restoration to a relationship thus broken.

VI. CONSTRUCTIVE SUGGESTIONS FOR THE STATEMENT OF THE CHRISTIAN MESSAGE IN THE WORLD TODAY.

First of all some general points made in the discussion.

- (a) We must distinguish between two senses of the word "Christianity". - 1. What God gave and gives to men in Jesus Christ, and 2. What men have appropriated and applied from time to time of that gift. Accordingly we must insist that Europe and America are not in any full sense Christian. We are ambassadors on behalf of Christ not on behalf of European or American "Christianity", and we have still to bring His message home to our own countries as well as to the so-called non-Christian lands.
- (b)/

VI. CONSTRUCTIVE SUGGESTIONS FOR THE
STATEMENT OF THE CHRISTIAN MESSAGE
IN THE WORLD TODAY.

(contd).

(b) contd.

We preach or plead not because we are better or our ideas are finer, but because we are convinced that in Christ God has revealed and given Himself to men.

"A world religion must be Divine revelation not human invention".

If we take the historical Jesus as a fact the fuller implications of this may be understood later - it is not necessary to insist that everybody shall understand everything in it at once.

Christianity is both a gift and a task, the Fatherhood of God interpreted by the Christ.

The power of the Gospel to reproduce itself age after age, continually returning to the historical phenomenon of the person of Christ, is one of the elements of uniqueness in it.

No a priori statement can be made convincing to the mind of anyone who refuses the act of faith.

The insistence of Christianity on history is alone truly compatible with a genuinely universal doctrine, for it is only in personality that reality is revealed. In pointing to Jesus as the personality supremely significant of God the Christian insistence on history makes for profound religion. The momentous acts of Christianity are not isolated facts or points of time, but are acts fraught with the whole value of the personality of Christ. (cf. S. John and the Doctrine of the Word.

Immortality is an important part of the Christian Gospel. Immortality in the Pagan world tends to be conceived as a feeble copy of this life, feeble and even putrescent. The Christian idea of immortality depends upon faith in God and contains the expectation of a perfected society sustained in Him.

It/

VI. CONSTRUCTIVE SUGGESTIONS FOR THE
STATEMENT OF THE CHRISTIAN MESSAGE
IN THE WORLD TODAY.

(contd)

It is important to emphasise the objectivity of Truth. It is common in India to hold that "for you this Truth, but for me that".

There is added here a statement, drawn up by the chairman, of a suggested line of presentation of the constructive Christian message.

'Into a world full of the sense of the futility of 'life, and intellectually sophisticated, there came the 'Gospel - fresh in its apprehension, simple in the terms 'of its statement - and bringing power and vitality to 'those who accepted it.

'Those who proclaimed the Gospel found its heart in 'the sense that in Jesus Christ God had disclosed Himself; 'that God as known in Jesus Christ is the very centre of 'the Gospel.

'If the Revelation came in the form of a doctrine it 'would only exist so far as it was understood; but it came 'in a Person, whose life is recorded in the Gospels and His 'impact upon His disciples in the Epistles; this stands, 'to be progressively understood as the ages pass.

'Other religions in seeking adaptation to times and 'countries other than those of their origin, have had to 'leave their historic founders and basal documents, and 'have recourse to Myth. Christianity finds its capacity 'for adaptation by closer return to the historic Christ. 'And it is a mere fact of experience that He is found to 'meet the needs of all people in all times who accept Him 'as their Lord.

'The disclosure of God in Christ is of Holy Love - 'perfect in righteousness, yet forgiving, at a cost which 'only the Passion and Cross can set forth, those who, for- 'giving those who have injured them, turn to Him in penitence. 'This/

VI. CONSTRUCTIVE SUGGESTIONS FOR THE
STATEMENT OF THE CHRISTIAN MESSAGE
IN THE WORLD TODAY.

(contd).

'This union of forgiveness with righteousness is the
'supreme glory and power of the Gospel.

It is the constant experience of the Church - that
'is of Christ's disciples - that the power of the Gospel
'is verified; it is this fact which prevents doubts
'about the detailed result of New Testament criticism
'from undermining the convictions of living faith.

The Gospel at once brings a gift and summons to a
'task; and for both the name is the Kingdom of God -
'an eternal order, open to us that we may enter it, but
'for the full realisation of which in the world of exper-
'ience we are called to work.

The deepest trouble of the world - at home and abroad -
'is a sub-Christian conception of God (or of the ultimate
'Reality however names;) from this a pathological condition
'results; the supreme need is for faith in God as He is
'disclosed in Christ. We have laid too exclusive an
'emphasis on the aspect of conscious ethical action. The
'Gospel originally delivered from the demons in which the
'Graeco-Roman world believed; and it does so still. Here
'Science may often prepare the way for the higher view of
'God.

Christianity is not a Western Religion, nor is it
'effectively accepted by anything like the whole, or perhaps
'the majority, of the Western world. It is inherently a
'world-religion, with at present a larger proportion of
'adherents in the Western world than elsewhere.

The fruit of faith is Fellowship with God, and in Him
'with one another. Fellowship with God is in its own
'nature eternal, and this therefore carries with it the
'promise of victory over Death; and this victory is not
'the survival of a shadow self, nor is it absorption; it
'is Resurrection - a rising of the whole Personality into a
'higher state and a richer life.

Fellowship with a God who is known as Love must issue
'in the fellowship with one another of all those who share
'that fellowship with God. Christians draw near to God
As/

VI. CONSTRUCTIVE SUGGESTIONS FOR THE
STATEMENT OF THE CHRISTIAN MESSAGE
IN THE WORLD TODAY.

(contd).

'as children to their Father; but each must come as
'brother or sister to the others. Forgiveness is
'promised to those who forgive; it is the love of God
'which gives us the power to forgive, and also forgives
'us as we forgive. It is not possible to be a good
'Christian all alone. The Church is necessary to the
'full Christian life; and salvation is found by incor-
'poration into the Body of Christ. This power to forgive
'is one illustration of that Power to overcome sin and
'self which is known to Christians as the Holy Spirit;
'the Gospel brings not only truth but power. This is
'a fundamental experience of Christians.

But while there is needed this conquest of self,
'it is yet true that this self conquest is the way to
'true self-realisation, till we all come to the measure
'of the stature of the fulness of Christ. Our true
'nature is what God intends it to be; our true self
'realisation is only possible in fellowship with God.

The view was expressed by the Secretary, Mr. Cash
and others, that the collaboration of this group of
theologians and philosophers with the missionary movement
might in some way continue. Various suggestions were made,
e.g. that this group should meet perhaps once a year to
consider matters laid before it by the International
Missionary Council; that small groups might be formed in
centres such as Oxford, Cambridge, Manchester, Edinburgh,
London, and that to such groups, e.g. to a group in Oxford,
a missionary society might refer a group of missionaries who
desired help on some matter relating to the presentation of
the Christian Message; (cf. It was Canon Gairdner's famous
appeal at Edinburgh for a re-statement of the doctrine of
the Trinity to the Islamic world). A general desire was
expressed on the part of the group to help in whatever way
might be possible.

The very warm thanks of the I.M.C. was expressed
to the members of the group for their generous co-operation.

C

MEMORANDUM for the conference of the International Missionary Council, to be held in Jerusalem 1928, presented by the Swedish Missionary Council.

II.

What are the distinctive values of the revelation of God in Christ in contrast with other systems of thought and life?

Mission work can be considered from two points of view: (a) as the conquest of the world by Christianity, (b) as a service rendered to the non-Christian nations. Both points of view are justified but each of them, if isolated, is fraught with dangers. If it is considered only as a conquest, the consequence will often be that the missionaries come to the non-Christian nations as "masters of their faith" rather than as "helpers of their joy". If service alone is emphasized there is a danger of its becoming a general service which forgets that the aim is to win them for Christianity, for Christ. Only if both are united they will give the right view of mission work.

The idea of conquest has too often been emphasized alone, but that of service is particularly important, in order to give to the missionaries courage which comes from a good conscience. Missions must answer the question: what right have we in urging our special views on other nations with a different past? Missionaries can work with a good conscience only if they can prove that they come to the non-Christian nations to bring them a gift which they lack, rather than to force upon them a new doctrine.

It is therefore necessary to examine the question: Have we a gift which justifies a missionary activity that might otherwise seem obtrusive, and which can be exempted from the suspicion of being chiefly inspired by the desire of conquest and spiritual imperialism, if it can prove that it has really such a gift to bring? What then constitutes the value of Christianity as compared with the others?

[It is useless to attempt a comparison on individual points and for various reason, (a) the different religions are often incommensurable. What seems to be a corresponding idea may hold such different place and significance that an effort to compare them leads to violation. (b) Comparison often induces to injustice since one is often tempted to compare one's own ideal with the reality of the other religion. (c) In comparing one is generally tempted to overlook the subjectivity of the valuation, e.g. when it is stated that Christianity excels Buddhism by its activity. But/

But what is it that proves activity to be superior? This is at the most our valuation. But if we were to carry on missions only in order to promote activity in the world, we might justly be blamed for trying to urge our own views on others. (d) Comparison on individual points easily leads to a consideration of Jhristison from the point of view of quantity, to a valuation on the basis of relativity; (it has "more" of a certain idea than other religions, it stands "higher", is "better" than these).

Attention must rather be concentrated on the point of view of quality, on the central religious value of Christianity and then with nothing else to present than the new relation to God through Christ. The gift which missions have to bring to the non-Christian nations is Christ Himself, or, using the phraseology of Saint Paul, the missionary, "Jesus Christ and Him crucified"; the Cross, which proclaims the love of God - not to the righteous, but to sinners - and which is the love of God; God, who does not claim our sacrifices but sacrifices Himself and thereby regenerates us to live in Him.

If missions seek to conquer the world for Him who came, not to be ministered unto but to minister and to sacrifice Himself, conquest and service are fused into one.]

Religion is a necessary aspect of life and has valid claim to an independent and autonomous existence as a part of spiritual life. It is no less entitled to consideration than the idea of truth is to thinking, the idea of right to ethics, and the idea of beauty to esthetics, each of which are essential to the life of the human spirit. There are sceptics who would deny the existence of each of these ideas, but close analysis of these reasonings reveals their inconstence. The same is true about those sceptics who would deny the claims of religion. The most characteristic feature of religion is its capacity of lifting human life above the world of sensation, limitation and time, into the sphere of eternity. An attempt has been made to classify all religion under the idea of God, but, as is proved by original Buddhism, there are atheistic religions. No objection can be raised by psychology against the idea of holiness as the standard by which to classify religions, but this idea suffers from a lack of definiteness, and is itself conditioned by the idea of eternity. The latter, on the contrary, is unassailable as a standard by which to judge religions. It is impossible to conceive of a religion without any relation to eternity. It is hardly necessary to point out that eternity must not be considered as a prolongation of time in the past or in the future, but as something that supersedes and breaks through time. Religiousness reveals itself in the consciousness - theoretical and practical - of the fact that the reality which is accessible to sensation is not the whole of reality, but that there exists an eternal world to which all experience should be brought into relation.

relation.

Religion is not an appendix, it is entitled to a position as an autonomous part of life. This is a principle which has not always been respected in the science of religion. This has been the case especially when an attempt has been made to establish a certain parallelism between the development of religion and the development of the general view of the world. It is willingly admitted that intellectual development and ethical development by no means run parallel, but it is often thought that the development of religion can be understood only in connection with intellectual development, somewhat like this. When thinking is chaotic and incoherent religion is animistic or fetishistic, and dominated by the idea of taboo and other equally dim imaginations. When thinking has reached such a stage of maturity that it grasps not only individual objects or moments of time but groups of things and series of moments, though yet in a limited way, religion proceeds to the stage of polytheism, and finally, when thinking becomes universal and grasps existence as a unit, religion reaches its highest stage, that of monotheism. But is it certain that a monotheist who considers God only as the originator of existence, and as not entertaining any personal relation to the individual stands higher from the religious point of view than the polytheist who lives in intimate fellowship with his gods?

The idea of eternity is the only standard by which religions can be judged. It is not in itself a substitute of religion, but it can render invaluable service as guide; it is, so to say, a compass by which we can find our way in the endless variety of religions. If then we let ourselves be guided by the idea of eternity in our examinations of the history of religion in various countries and ages, we shall find, not, as is often thought, a continuous development of religion from its lowest to its highest forms, from primitive religion to the perfect ethical monotheism; on the contrary we shall find that the idea of eternity everywhere appears in certain more or less constant forms which we shall consider under four heads.

{(1). Wherever we meet religion it presents its claim of revealing the eternal. There are religions which lack much of that which we usually consider as indispensable to religion, even any idea of God. But there is no religion which does not attempt to reveal eternity in the world of time. On this point there is no difference between the varieties of religiousness. Whether that which is revealed is called the Eternal God, or, with a neutral phrase, the eternal, the infinite, the ineffable; whether the revelation of the eternal is thought as coming from outside or through/

through inner experience only. true religion is never an abstraction, it is always concrete, and the eternal presents itself as the result of concrete experience. It is never satisfied with a general idea that behind the world of sensation there is something eternal, but it wants to find this eternal itself impalpable phenomena and experience. In the history of religion we therefore find fetishes, idols, incarnations, etc., embodying the eternal, and even mysticism which despises any outward palpable form of the eternal wishes to have concrete inner experiences. This is where religious mysticism differs from philosophical mysticism. Religion is essentially a revelation of the eternal, experience of the eternal. If there is no thought of meeting and experiencing the eternal or the Eternal, there can be no question of religion.

{(2) As the second characteristic feature of all religion we might mention reverence, anxiety, judgment in view of eternity. The experience of the eternal always brings with it seriousness and solemnity.} The well-known psychologist W. James is right in saying that one of the essential characteristics of religion is that it creates a spiritual condition of seriousness. "There must be something of solemnity, of reverence and fervour in the spiritual condition which we call religion". "Divinity means such an original reality to which the individual feels that he must approach with solemnity and deep reverence". The history of religion brings the most eloquent and touching testimonies to this fact.

Even the primitive mind has a definite feeling of the solemnity of the experience of the eternal. This is proved by the anxiety which expresses itself, e.g. in the idea of taboo. The eternal is not to be trifled with. It is dangerous to approach it too closely. That which in one way or another has the mark of eternity, or is more or less closely related to it, possesses a secret power which may destroy the one who approaches it rashly.

The feeling which at this stage expresses itself in such manner appears at a higher stage as anxiety, feeling of responsibility and judgment in view of eternity. The well known scene, described in the sixth chapter of Isaiah is an instance in point. The prophet sees the glory of the Lord in the temple, the veil that hides the eternal world is lifted for a moment. What immediately occurs to him is his own unworthiness and uncleanness, his sin and iniquity. "Woe is me for I am undone, because I am a man of unclean lips and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts". Like a flash the light of eternity strikes the existence that is unrelated to eternity and judges it.

It is in the nature of things that the experience of eternity should produce such reaction. Through this experience a new reality enters the consciousness and the old standards, taken only from the things of this world have lost their validity, and a new responsibility, not only towards the persons and things of the present world, nor only towards coming generations, but towards eternity, has been created and affects every aspect of life. Thus comes knowledge of sin and unworthiness.

Possibly the objection may be raised that this view is more characteristic of the prophetic type of piety with its ethical earnestness than of mysticism. True it is that consciousness of sin and anxiety in view of eternity are less prominent in mysticism. But what is it that makes the mystic look down with contempt on the outer world? Simply the fact that eternity has become so precious to him as to make the outer world seem worthless. In this case certainly there is reason to speak of the judgment of the eternal on the things of time. Here indeed the experience of the eternal has led to a reevaluation of all values. It is therefore an element in the essence of all religion.

[3] The third characteristic feature of all religion is manifested in the step which with logical consequence results from the conditions described above, and the tension between them. The glory of the Lord reveals the unworthiness of man, the holiness of the Lord judges the sin of man, the wrath of God - the eternal seen as a consuming fire - this and nothing else seems to be the result of the two aspects of religion which we have hitherto considered. "No man can see the Eternal and live".

Religion seeks to overcome the tension which it has created. It would build a bridge between the Holy One and the sinner, and it would create something that shall cover the unworthiness of man, it will point out ways and means for covering sin. This is the group of phenomena in the history of religion which is described as purification, atonement and sacrifices. Even though such outward means of atonement are less prominent in certain kinds of religion, especially in those of a mystical trend, the fact remains that we are here confronted with something that is essential in all religion.]

Even in mysticism the road to fellowship with the eternal goes through purification. The history of religion shows that atonement can be sought along two lines opposite each other. In one case, purification starts with man. To the ordinary uninitiated man the eternal is destructive. The question therefore is by what rites and purifications it is possible to get into such relation to the eternal that danger is eliminated. In the other case atonement and purification issue from the divine itself.

This/

This idea recurs in all the stages of religious development. Already in certain forms of tabooism something of this kind appears. Primitive man feels without any reflection that it is safe to approach and utilise the secret power of the taboo, only if one possesses a power akin to it, viz., if one is oneself more or less taboo, and if in the rites that have to be performed the initiative belongs to that which bears the mark of the eternal.

In a similar way it is recognized in the passage already quoted from the sixth chapter of Isaiah, that purification must issue from God. When, through the revelation of the glory of the Lord, the prophet has realised his own unworthiness and uncleanness the text continues: "Then flew one of the seraphims unto me, having a live coal in his hand which he had taken with the tongs from off the altar and he laid it upon my mouth, and said, Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged". From off the altar the coal was taken which was to purge the lips, but the atonement must come from the Lord. No self-earned substitute can cover human unworthiness, but only purification by the Lord, - this expresses clearly one of the deepest thoughts in religion.

{(4)} This leads us on to the fourth characteristic feature of all religion: it claims to establish real life-fellowship, life-unity between the eternal and man, to infuse in man divine life. It is not sufficient that these two, the divine and the human, stand in juxtaposition as two parties fundamentally different although reconciled to each other. The eternal and man must not be contrasts. They must not be impenetrable to each other. All true religion aims at permeating the whole of human life with the divine. God living in the soul, the soul united with God. This is the goal of religion. From this point of view we shall consider the development from the primitive idea that man can attain unity with the divine by eating deity itself up to the most sublime mysticism in which there is no longer any contrast between man and the eternal - infinite - ineffable - divine; in which nothing less is considered satisfactory than full identity between God and man. In primitive totemistic sacraments in which the totem-animal after being worshipped is eaten, the aztec custom of slaying and devouring the gods, in the orgies which accompany the devouring of the goat dedicated to Dionysios, in holy dances and ecstasies, in the mysticisms of the East and the West, with its different degrees of submersion, its physical and spiritual exercises etc., - in each case there is a kindred, religious motive, the need and longing for complete unity with godhead. While this striving for life-fellowship and unity has reached its climax in mysticism, it is a feature common to all genuine religions. In such forms of religion where this/

this element is balanced by those three points mentioned above, man is conscious of the distance that separates the divine and the human, and yet the goal is in each case unification with the divine. Where there is contrast between the two there is no real religion.

----oo0000oo----

Having shortly indicated what is essential in all religion we should now examine what, in Christianity, is distinct from all other religions. In doing so we must now to the four points already indicated as common to all religions add one or more points, describing the characteristics of Christianity. It would not be correct to describe the relation between different religions by saying that there are certain things that they have in common and others not. On the contrary, Christianity distinguishes itself from all other religions on each of these points. We shall then find that Fr. Schleiermacher is right in his renowned definition of Christianity, saying that "Christianity distinguishes itself from other faiths by relating everything to the redemption wrought by Jesus of Nazareth"⁶. If we wish to indicate what is essential in Christianity, entirely distinguishing it from any other religion, we cannot point to one or more dogmas but only to the personality which is the centre of Christianity and stamps it with its own character from beginning to end.

This central significance of Christ is most clearly seen when considered from the four points of view which we have already discovered to be essential in all religion.

(1) Our first question then is: where does Christianity find the revelation of the eternal; where does the Christian in this world experience the breaking through of eternity? There can be no other answer than in Jesus Christ. In Him Christians have always seen the brightness of God's glory and the express image of His person". (Heb.1:3). In the person of Jesus Christians find, as nowhere else, the Eternal revealed in this world. This does not imply that Jesus alone as an isolated fact is the only revelation of God. On the contrary the Christian sees the footsteps of God in every part of existence, but of these other things it is true what W. Herrmann says of Nature, "He who is already godly sees God in Nature, but no one becomes godly by seeing Nature". It is Christ who opens our eyes to the eternal world. It is therefore no exaggeration to say that without Him we have no God. We might perhaps without Him have an imagination of God, or even a well defined idea of divinity, but religion is not identical with an imagination of God or an idea of divinity. Religion requires, as stated/

⁶ Fr. Schleiermacher: Der christliche Glaube, 2 Aufl., 11.

stated above a palpable revelation of the eternal, a concrete experience of God, and this is what Christianity finds in Jesus Christ. In other things where a Christian sees something of the revelation of God he only discovers God's footprints; in Christ he discovers the expression of God's person and of his heart. When a Christian believes in the love of God, it is not because he has by reasoning arrived at a conclusion that God can be conceived of only in this way, but because he has seen His love embodied in actual facts, in Jesus Christ. What God is, what God wills is understood only by looking at Jesus. It is because Christ holds such a central position as the concrete revelation of God that Christianity has its name from Him. Where Christ does not hold this position in the manifestation of eternity the name of Christianity is not justified.

(2) Our second question is: where does Christianity find the reverence, the anxiety, the judgment in view of eternity? Again the answer is: in Jesus Christ. In Him the eternal and the divine breaks through in full power. Therefore Christians have in all ages in His presence made an experience, similar to that which Isaiah made in the temple. When confronted with the majesty and glory, purity and power of Jesus no one can escape judging himself and his life. The Samaritan woman after a few moments conversation with him says, "Come, see a man which told me all things that ever I did. Is not this the Christ?", and the centurion in Capernaum says, "I am not worthy that thou shouldst come under my roof"; and one of His disciples, Simon Peter, falling down at Jesus' knees, exclaims, "Depart from me, for I am a sinful man, Oh Lord". In each of these cases there is an instinctive, impulsive feeling of one's own unworthiness and sinfulness, produced by the impression of standing before the holy and sublime. Such instances can be quoted from any period of the history of Christianity.

Saint Paul offers another instance of the revaluation of all values in the presence of Christ. He had applied the strictest of ethical standards available at his time, and he was irreprovable as judged by them. This was his glory. Then came his experience at Damascus, and this entirely changed his system of values. "What things were gain to me, those I counted loss for Christ". (Phil. 3:7) This revaluation of all values is typical of the experience of the eternal which any Christian makes in the presence of Christ. Saint Paul's standpoint before Damascus was undoubtedly one of that noble description which may be called ethical idealism, but this was shattered by his meeting with Christ. Christianity is something totally different from ethical idealism. To know Christ is to know oneself as a poor sinner.

(3) Where does Christianity find the solution of the terrible conflict between the Eternal and human unworthiness, between the Holy/

Holy One and the sinner? Once more, in Jesus Christ. It is characteristic of Christianity that man in Christ Jesus meets not only his judgment but also his restoration; not only the uncovering of sin but also the covering of it. Christianity is in its essence atonement, forgiveness of sin. The initiative is altogether on God's side. "All things are of God, who hath reconciled us to Himself by Jesus Christ, for God was in Christ, reconciling the world under himself". (2 Cor.5:18,19). "Jesus Christ is the propitiation for our sins, and not for ours only, but also for the sins of the whole world". (1 John 2:2). This is inseparable from the Christian faith. If this is taken away nothing remains that deserves the name of Christianity. Whatever theory may be tried to explain atonement, the fact remains that Christianity finds the solution of the tension between the Holy One and the sinner in Christ alone. He makes it possible for God and man to meet.

(4) And finally, where does Christianity find life-fellowship and unity between God and man? In Christ. The ultimate question in any religion is, how can man get beyond the stage where his own ego is the centre of life? As long as one counts only with the relations limited by time and sensation there is no possibility of successful conquest of this ego-centricity. But the ego-centric spirit is above all things the irreligious spirit. When the eternal has dawned upon man and thrown into the conflict new values, when the anxiety in view of eternity has disturbed the traditional equilibrium of his ego-centricity, when the judgment in view of eternity has revealed the unworthiness of this centre, and thereby rendered it useless as a value-centre, this process can reach no conclusion except when a new centre, taken from the sphere of eternity, replaces it and takes possession of life. This is what the mystic aims at when by asceticism, ecstasies and exercises he seeks to mortify his ego. He desires to get out of the limitations of this world in order to be unified with the eternal, the infinite, but this is what the Christian possesses in Jesus Christ. By his relation to Jesus Christ his own ego has lost its character of being the centre, without being destroyed, according to that profound word in Matt. "He that losoth his life for my sake shall find it". This is an idea characteristic of all Christianity, which can be expressed thus, Christ, the life of the Christian. From this point of view a Christian is a person in whom the ego is no more the centre of life, but who is conscious of being moved and mastered by Christ and His spirit. Egoism which puts ego as the centre of existence and usurps the place which belongs to the Lord, is from the standpoint of Christianity the essence of sin. It is conquered only when ego is not only pushed aside from its central place, and in consequence from its claim to its mastery of life, but also loses its own right of existence. "Know ye not that we are!

not your own?" (1 Cor.6:19). It is replaced by another power that takes possession of life. "The love of Christ constraineth us.... He died for all that they which live should not henceforth live unto themselves but unto Him, which died for them and rose again.... therefore if any man be in Christ he is a new creature" (2 Cor.5:14 s.) It is therefore characteristic not of Saint Paul alone but of all Christians to say, "I live, yet not I but Christ liveth in me" (gal.2:20).

In looking over the endless variety of the forms of Christianity in time past and present, and asking, is there anything that is constant in this diversity, we could express the answer in a word from the New Testament: "Jesus Christ, the same yesterday, today and forever". (Heb.13:8). He is the constant element in Christianity, the essence, that which characterizes all. Jesus Christ is the revelation of the Eternal in the world, the judgment of the world in view of eternity, the reconciliation and the divine spirit in the world.

---oOo---

It is the invariable and united testimony of Christians in all ages that he who has seen Christ has seen the Father. He who has seen how Christ dealt with different persons has seen an illustration of God's own method of dealing with man. What then is it that characterises this image of God as revealed in Christianity. In Christianity the revolutionizing discovery is made that the eternal and divine in existence is love - live sacrificing itself. This idea is concentrated in the word taken from the New Testament, "God is love". This idea is so familiar to us that we hardly realise how revolutionising it is, how thoroughly it changes ordinary thinking and feeling. It is human to think of God's love as given to the righteous, to those who prove themselves not unworthy of His love. This is preached by Judaism, and other religions, but that God is love in that sense that He seeks the sinner and will receive even the unworthy into His fellowship, that Christ as the revealer of divine love is the "friend of publicans and sinners" - this is in reality a paradox, foolishness, according to the judgment of man, a reversal of ordinary feeling.

What the love of God is can be seen most clearly in the cross of Christ. Apart from this, the word "God is love" may be interpreted in an eudaimonistic sense as if it meant, God is not too strict, He condones what may be lacking. But the cross of Christ reveals this love in a concrete way and as a judging love. This love alone goes to the depth of human will, bound in selfishness. It/

It therefore leads to an ethical change of profound character. It creates a new ethical ideal. A Christian cannot be satisfied with anything less than a life in full harmony with his experience of the eternal. "Be ye therefore perfect even as your Father which is in heaven is perfect". God's love which does not count merit but gives itself to all because this is its own essence and character this is a new ideal, the new ethical standard.

The Christian ideal of love has often been superficially interpreted as if it were identical with usual altruism. This is for a great part the reason why Nietzsche attacked the Christian ideal of love. He looked at it too much in the light of the weak and sentimental altruism and utilitarianism of his time. He overlooked the heroic aspect of Christianity, and the fact that this love is not bought by good works, done by men - such love is rejected by Jesus - but a power, springing from the depth of the heart, and giving itself freely because it is too strong to be hemmed in. Therefore the love of enemies is the climax of Christian love. A Christian does not love because the others are lovable in themselves, but because God is love, and the Christian is saturated with His love.

This is the ideal, but what about reality? Where is a human life found so penetrated and mastered by this love? The answer is: None is good save one, even God. Relatively there is much good in the world, but judged by the standard of divine love, human love is found wanting. There is a chasm between our ideal and our realisation of it.

This is what Christianity calls the guilt of man. This is another expression which has often been superficially interpreted. How often it is being said that modern man cannot understand what Christianity says about guilt. He refuses to feel corrupt and unprofitable. He claims that he has comparatively good conscience. Evidently the idea of guilt is here taken in a superficial sense. It is the honour of Christianity that it dares to carry the thought of guilt to its final conclusion. It takes the ethical claim so seriously as to acknowledge the ideal itself as immediately binding. When we do not come up to what we have seen to be right there is guilt. The lack of a feeling of guilt is therefore either a sign of lacking ethical seriousness, or a low and shrivelled-up ideal which does not deserve its name.

When Christianity speaks of guilt, it must be emphasized that this does not mean only a lagging behind and not reaching the goal for want of the necessary strength to run the remaining distance, but it refers to the quality of will. What Christianity demands is a love resembling that of God by its desire to give for nothing, to/

to sacrifice itself even to the extent of not seeking any praise for its sacrifice. There is here no question of a certain quantity to be delivered, the trouble lies in the vitiated will which is selfishly bound. If only one's eyes are open to this fact it is possible to grasp the full seriousness and depth of guilt.

The reality of guilt points to the necessity of forgiveness and reconciliation. Forgiveness is often thought of us a letting-off of guilt, and still more often as a letting-off of punishment. Sometimes this crude idea is attacked, and it is thought that this attack hits Christianity, and it is said there should be no thought of forgiveness. How much more manly and courageous to take the consequences of one's deeds.

In one point this conception is right, it has understood the central position of forgiveness in Christianity. It has understood that if Christianity is hit on this point, it has received its deathblow. Now, however, the Christian idea of forgiveness is infinitely deeper than the one attacked from this side. What is meant by saying, "I take the consequences of my deed and ask for no forgiveness?" There are two possibilities, either the person saying so means I am unimpeachable, there is nothing in me that is subject to criticism, my life is on the height of the ideal. Or else he thinks, there are faults in me, but I take the responsibility for them, I am not trying to escape the consequences but will make restoration for whatever injury may have been caused. But even this conception is too shallow. Just one simple question, What does such a person think of human fellowship and its conditions? If the saying, "I take the consequences" is analysed it must mean, if I have defrauded someone I pay him back what he has lost, and can pass him by with lifted head. I ask for no forgiveness and I need none. But what about the broken fellowship? It is the great contribution of Christianity on the social side to have taught humanity the deeper meaning of the effects of any action. It is not sufficient to restore what has been taken. The broken tie of fellowship must be restored, which can be done in one way only, viz., by giving and receiving forgiveness.

On this point it is then proved that the attitude of Christianity is inseparable from its absolute ethical ideal. It is not surprising that Christianity on this point is unable to accept any compromise. It is a source of power in the struggle of Christianity against ethically subverting views that it has an exacting ideal.

Giving and receiving forgiveness is the secret of human fellowship, but the foundation of this is fellowship with God.
In/

In his relation to God man is always the needy one and the one who receives. God is the one who gives. Therefore Christianity is the realization of reconciliation and has for its centre the cross of Christ. "God was in Christ, reconciling the world unto Himself.

- -----oOo-----

THE CHRISTIAN LIFE AND MESSAGE IN RELATION TO NON-CHRISTIAN SYSTEMS.

"The strength of Christianity", it has been well said, "consists in its being primarily not a view, but a life, a spiritual, religious life, requiring, implying, definite doctrine concerning God and man, and their relations to each other, but never exhausted by these doctrines in their collectivity, inexhaustible though those in their turn are by their union with the life of the spirit, their origin and end." The mission of the Christian Church in the world stands or falls with the reality and power of that life in its members and with the force of the conviction that the revelation of God in Christ is unique and central and provides a real and satisfying answer to the problem of the meaning and purpose of life and a complete response to the deepest needs of men everywhere.

In order to fulfill the Christian mission there is a recurring need for

- a) a sympathetic understanding of the illumination, support and comfort which the followers of other religions derive from their faith, and
- b) a continually renewed and deepening appreciation of the brighter Light and fuller splendor which shines in the Person of Jesus Christ and of the richer and more abundant life which He has brought into the world.

An adequate answer to these questions would have to include the results of all the study that has been devoted to the non-Christian religions and of all the experience and thought of Christendom through the centuries. It is obvious that any contribution which the Jerusalem meeting can make to this total body of thought and experience can be but relatively small. It may however provide a stimulus to the thinking of individuals and groups in the present generation in regard to these central themes, and thereby deepen that living appreciation of the value and wonder of Christ which must always be the mainspring and inspiration of the missionary spirit, and which constitutes the most compelling call to missionary service.

The attempt will be made to obtain from competent writers four statements setting forth some of the vital elements in Buddhism, Confucianism, Hinduism and

Islam respectively, and the ways in which the Christian revelation deepens, enriches and supplements the insights and experiences gained through these religions. These statements will be printed and issued to members of the Council prior to the meeting and also made available for groups engaged in the study of the subject.

It is hoped that such groups may be formed as soon as possible in the different countries to undertake the study on the lines suggested.

It is proposed that a large part of the time of the meeting at Jerusalem should be given to a review of these statements referred to with a view to helping to make them more adequate as an expression both of the vital elements in the non-Christian religions, and of the richness and depth of the Christian conception of life. It is hoped that this interchange of thought may result in fresh insight which will make it possible to prepare some revised and expanded statement that will guide and stimulate thought and furnish a basis for further study.

THE CHRISTIAN LIFE AND MESSAGE
IN RELATION TO NON-CHRISTIAN SYSTEMS.

THE mission of the Christian Church in the world stands or falls with the conviction that the revelation of God in Christ is something unique, possessing supreme value and providing a real and satisfying answer to the problems of the meaning and purpose of life and a complete response to the needs of men everywhere. The question of the message with which the Church has been entrusted and of the contribution which it may bring to the lives of those who have not yet heard or heeded it, touches the heart of the missionary movement. Any uncertainty regarding the transcendent value of what Christ is and has done and has brought to men cuts the nerve of missionary endeavour. To meet the perplexities on this subject which are found to-day both in western Christendom and in the rising Churches abroad, especially among the younger generation, a fresh enquiry and statement regarding the distinctive character of the Christian message in relation to non-Christian systems is urgently needed.

To/

To afford the help that is wanted such an enquiry must not remain within the region of merely intellectual argument and definition. It must penetrate into the deeper regions of the things by which men live. "The strength of Christianity", it has been well said, "consists in its being primarily not a view, but a life, a spiritual, religious life, requiring, implying, definite doctrine concerning God and man, and their relations to each other, but never exhausted by those doctrines in their collectivity, inexhaustible though these in their turn are by their union with the life of the spirit, their origin and end." It is in regard to the vital forces of religion that a clearer and deeper understanding is needed.

It is proposed that a united effort should be made to gain fresh light on two main questions.

1) In countries where the minds of men have been moulded by other faiths than Christianity, what are the sources from which chiefly they draw strength and comfort? What are the chief insights which they have gained into the meaning and purpose of life? What are the principal obstacles in their minds which stand in the way of their acceptance/

acceptance of the Christian message?

1) In what ways does the Christian revelation deepen, enrich and supplement the insights given by other faiths? What contribution has it to make which they do not have? What are the distinctive values of the revelation of God in Christ in contrast with other systems of thought and life?

An adequate answer to these questions would have to include the results of all the study that has been devoted to the non-Christian religions and of all the experience and thought of Christendom through the centuries. It is obvious that the Jerusalem meeting can make but a small addition to this rich store of experience and knowledge. But fresh enquiry may provide a stimulus to the thinking of individuals and groups in present generation, and thereby deepen that living sense of the wealth of the Christian inheritance which must always be the mainspring and inspiration of missionary endeavour, and which constitutes the most compelling call to missionary service.

Arrangements/

Arrangements will be made ~~to~~ ~~for~~ for the preparation of four statements setting forth the relation of Christianity to Buddhism, Confucianism, Hinduism and Islam respectively in the light of the questions suggested above.

It is hoped that such groups may be formed as soon as possible in the different countries to undertake study on the lines proposed.

When the statements referred to are ready, they will be printed and issued to members of the Council prior to the meeting, and will also be available for groups engaged in the study of the subject.

It is proposed that a large part of the time of the meeting at Jerusalem should be given to a review of the statements, in the hope that as a result of the interchange of thought and experience they may be subsequently issued in a revised and expanded form, as an aid to a better understanding of the vital elements in the non-Christian religions and of the depth and richness of the Christian conception of life, and as a guide and stimulus to further thought and study.

CHRISTIANITY AND SECULAR CIVILIZATION

What To Do About It.

by William Adams Brown.

Professor Jones' paper covers so wide a field and touches on so many important matters that it is not easy to comment on it effectively. The purpose of the notes that follow is not to furnish the supplement which is needed but to suggest the lines which such a supplement follow:-

Let me begin by pointing out the need of a somewhat more detailed analysis of what is meant by "secularism". Secularism, as Professor Jones defines it, is not merely a type of thought but a type of life. It is a type of life which dispenses not only with the set of concepts which we associate with the term "God" but with the practices which grow naturally out of them and with the motives which they supply for the good life.

I use the word "God" in the widest sense, to include every form of superhuman reality which man worships and to which he believes himself to be related in such a way as to make a recognizable difference in his life; in other words, what Professor Leuba means when he speaks of "the God of the religious" -- God as an object of living faith in any one of the countless forms that religious faith assumes.

There can be no doubt that secularism in this sense is a fact with which we have to reckon; that it affects large numbers of people; that for some of them it serves as a substitute for religion in its conventional forms; that for others it furnishes a convenient excuse for dispensing with religion altogether.

Within the range of this general definition we must distinguish at least five different types of secularists, each of which requires a different kind of treatment:

(1) In the first place, there are people who believe that modern science has made the older conception of God intellectually impossible. We may take Professor Leuba as an example of this type. He contends that science has proved to us that there is no existing reality which corresponds to what religious people call "God" and that, therefore, those who still profess to believe in God, after they perceive this, are immoral. Our first duty, he tells us, is to break with historic religion in all its forms. When we have done this we may hope that science will furnish us with some substitute which will prove not only intellectually but morally more satisfying.

(2) In the second place, we find people who have been led to the secularist position by their reaction against some form of Christianity which seems to them not only intellectually impossible but religiously unsatisfying. By contrast, secularism presents itself to them as not only a more satisfying philosophy of life but also as an adequate working faith. They tell us that when they live it out they find in it all the values of the older religion. We may take a man like Slaton as an example of this type of secularist. Unlike Leuba, he is more interested in people's lives than in their ideas. He is preacher and pastor, as well as teacher, and calls the organization of which he is head a "church". I am told that there are a number of such secularist churches which offer themselves as a substitute for the older forms of organized religion.

(3) In the third place, we have people to whom secularism is a convenient escape from facing the moral challenge of ethical religion. They are secularists in their philosophy of life not simply because they think they must be but because such an attitude helps them to avoid disagreeable responsibilities.

(4) In the fourth place, we find a great mass of people who are secularists because it is the natural and easy thing for them to be. They are living in a secularist environment in which they have lost touch with conventional religion and they turn to other interests - art, science, business, adventure - because they see other people doing it and because they find satisfaction for their own immediate needs in so doing.

These are the forms of secularism with which we in these United States are most familiar; but to make out catalogue complete we must remember that there is still a fifth form; and this in many respects the most dangerous and challenging of all, namely:

(5) Secularism as a fighting philosophy, or, more accurately still, as a rival religion as it meets us in Soviet Russia and in the various Communist parties in the different countries of the world. It is most dangerous just because it is a religion and a missionary religion at that, calling forth sacrifice from its disciples and requiring a complete surrender of the will such as hitherto we have been accustomed to associate only with absolutist religion. A variant form is militant nationalism such as meets us in Fascist Italy.

There are four points at which contemporary Bolshevism parallels early Christianity:

- (1) Its millennial hope (though in the case of Bolshevism the millennium is expected in this world rather than in another.
- (2) The enhanced value which it gives to the individual, especially the members of the down-trodden and oppressed classes.
- (3) Its sense of absolute conviction, growing out of a consciousness of union with that which is ultimate in the nature of things.
- (4) Its missionary spirit.

It is clear that each of these five types of secularism requires a different kind of treatment. Here only the barest suggestion can be made as to possible lines to follow:

(1) In dealing with secularism of the purely intellectual and sceptical type, we may begin by pointing out that there is a marked tendency among scientific men toward the recognition of a spiritual quality in the universe.

Professor Leuba, in his well-known study of the attitude of scientific men toward belief in the personality of God, has called attention to the fact that believers in God are found among scientists in the following order:-(1) physicists, (2) biologists, (3) sociologists, (4) psychologists, the assumption that the nearer you come to personality the less faith in God you find. An alternative explanation would be to suggest that the longer you live with any science, the more you discover your need of God.

Professor Leuba also maintains that the more distinguished a scientist is the less apt he is to believe in God. Even if this fact were admitted, which is far from the case, it might be accounted for by saying that the analytical habit fostered by great specialization makes the religious attitude, which is primarily concerned with life as a whole, inherently more difficult. (Cf. the example of Darwin). We are coming to recognize today that there is more than one way of knowing, and that science, which follows the method of analysis, has distinct limitations which need to be supplemented by intuition. (Cf. Montague ("Ways of Knowing").

One of the interesting features of the attitude of the scientists of whom I have been speaking toward religion is their large recognition of the function of intuition. Many of them personally devout men who feel in their own lives the need of believing in a God who can do for men what "the God of religion" has done. I may instance as examples of what I have in mind recent writings by Whitehead, Millikan, Eddington, Pupin, Thomson and others.

But while this is true of the leaders, it remains true that many of those who are teaching science in our universities are doing it in the spirit of Professor Leuba. We greatly need courses such as that given by Professor Northrup, at Yale, on the philosophy of science, which brings to the attention of college students the limitations of materialistic philosophy and, if they do not teach a theistic faith, at least show that such a faith is intellectually respectable.

In this connection we need to remember that the word "God", as it has been used in historic religion, has a very wide range of connotation and that Leuba can only make his point by identifying the term with one particular meaning, which is much narrower than the whole.

(2) Secularists of the first type are for the most part academic and are content to argue. Secularists of the second type are practical people and live out their faith. What shall we do with people of this kind?

We should begin, I believe, by heartily welcoming their attitude as right in principle. The way to learn what is true is to live by the truth you have. We should further be ready to acknowledge the Christianity has often been stated in such a way as to call forth just protest. There is need of some such reconstruction of theology as Professor Jones has suggested in order to meet these legitimate criticisms. It is unfortunately true that while such reconstruction has taken place in certain quarters and is accepted by many leaders of the missionary movement, many of the recruits to missions have been brought up under a type of theology which is certain to involve them in difficulty when they meet thoughtful critics on the foreign field.

But reconstruction of theology alone is not enough. Having done this, we should go on to point out the inadequacy of a religion without God by showing what faith in God adds to the best experience which secularism can furnish. This inadequacy consists in its failure to make place for the group of facts which have led men in all generations to find a religious meaning in the individual and the exceptional. We may admit that the philosophy of the supernatural which has been taught in the Christian church leaves much to be desired. But this philosophy is itself an attempt to account for facts. The widespread interest in Christian Science, faith healing, and a host of similar cults would seem to show that the facts which have led to the belief still continue. In particular, the experience of communion with God in prayer furnishes a convenient point of departure. We have here a body of experience which would seem to show that faith in God in the

sense in which religion, and particularly Christianity, has understood faith, supplies motives and releases energies which cannot be duplicated in any other way.

Another point of weakness in secularist religion is its failure to do justice to man's need of symbols. This need has been brought vividly before us by the recent revival of Catholic religion. Every great social movement that has moved large bodies of men has felt the need of such symbols, which gain their power just because they point to something beyond and above themselves. Here Christianity, in the person of Christ, presents us with an asset of incalculable human significance, a significance the full measure of which we are only recently beginning to understand. In this connection attention should be called to a number of recent books which witness to the perennial influence of Jesus over the spirits of men. "The Christ of the Indian Road" is only one of many which could be named (e.g., Middleton Murray, Simkhovitch, Schweitzer, Papini, Barton, etc.) which show that in our modern world, as well as in the simpler world of Palestine, Jesus still shows himself the leader we need. Characteristic of these books is that they think of Jesus not only as a human figure, presenting an exalted ethical ideal, but also as a revelation from God, one through whom we gain new insight into his character and purpose.

(3) In dealing with men of the third class, we have an entirely different problem. Here it is not a question of comparing standards but of persuading people of their need of a standard at all. We have to show that far from the absence of a fixed standard making life monotonous or ineffective, shutting one up to a single course of action, it is the only way to make life interesting and effective. If these secularists tell us they cannot accept our Christian standards let us say to them "Very well, set us standards of your own, whatever they may be; but by whatever it is that you regard as precious and valuable, live by that. Till you have done this you have no right to criticise religion. When you have begun to do this, then we can talk to you about the reasons which lead us to believe in the type of religion we commend to you."

(4) When it comes to people of the fourth class, we face a problem with which as individuals we are unable to cope. We are dealing here not so much with intellectual convictions which can be met by argument as with habits which have been formed gradually as a result of living in a secularist environment. The only way we can meet these conditions is to create a new environment from which new influences of a different kind can be brought to bear.

But for this we need a united church. It is just because of our churches being divided and often competing, that they fail to produce the impression of strength and unity which will lay hold of the imagination. There are great reaches in our country that are practically pagan, not because we have not enough men to enter them for Jesus Christ but because the men we have are inadequately distributed. We need a new philosophy of home missions which shall mobilize all the resources of the Church for a united program.

But unity alone will not do what we want. One of the great difficulties in the way is the fact that we have in the Christian church so many people who are Christian only in name. We need to provide in Protestantism something which corresponds with the orders in Roman Catholicism, some form of life service which will make the same kind of demand for sacrifice that the old foreign missions made. We must be able to show that we have something in Christianity which can meet the needs which now find their satisfaction in art or in science, or in adventure, in ways which are equally appealing and even more effective. We need to create forms of religion in which the artistic sense can find its completest satisfaction, to develop lines of research which tax the intelligence of men to the utmost, above all, to revive in our missionary work the spirit of adventure which was so signally exemplified in the older generation by David Livingston and in our own day by a man like Wilfred Grenfell. There is much that is now going on in contemporary Christianity which is fitted to make such an appeal but it is not organized or correlated in a way to appeal to the imagination of men on a large scale.

(5) The need of a united church, already referred to, becomes most acute when we consider the fifth and last form of secularism: the militant, non-theistic religion that we know as Bolshevism. To meet the challenge of this rival faith we have to show that now, as in the ages past, Christianity can command a loyalty as complete as that which Soviet Russia is able to call forth from its convinced adherents and that it can do this because the object which it presents for our allegiance is a worthier object. We have to show that the goal which Christianity presents as the object of our endeavor is not confined to this life but takes in the life to come; that the fellowship into which it introduces us is a fellowship not confined to members of a single class but that takes in all mankind; that the sanction from which we derive our motive power is not some blind necessity but the will of the personal Father who has made his character known to us in Jesus Christ; in short, that it will do for us all, and more than the ideals which we are asked to accept as substitutes.

Above all, we have to do this not in words alone but by the kind of lives of which Dr. Jones has so eloquently written in his second paper. For this life we need again a reviving of that vivid God consciousness which Professor Ross describes by the term "grace". "There is nothing" Bernard Shaw once said, in "Man and Superman" "that can master a passion but a stronger passion still". When we are dealing with passionate secularism, only a passionate Christianity can prevail.

In the course of the foregoing study we have already developed the motives which account for and justify our missionary endeavor. We go to Jerusalem not as members of a Christian nation to convert other nations which are not Christian but as Christians within a nation largely non-Christian who face within their own borders the competition of a rival religion as powerful, as dangerous, as insidious, as any of the great historic religions. We meet our fellow-Christians in these other countries, therefore, on terms of equality, as fellow-workers engaged in a common task. More than this, as those who find in the other religions which secularism attacks, as it attacks Christianity, witnesses of man's need of God and allies in our quest of perfection. Gladly recognizing the good they contain, we bring to them the best that our religion has brought to us that they may test it for themselves. We ask them to judge us not by what we have yet made of our Christianity but by that better and more perfect religion to which in the providence of God we believe our Master is leading us.

THE CHRISTIAN LIFE AND MESSAGE IN RELATION
TO NON-CHRISTIAN SYSTEMS.

Memoranda of New York Study Group.

The New York Study-group met at 419 Fourth Avenue, on June 21, 1927.

PRESENT: Dr. Robert E. Speer (Chairman), Professor Oscar Buck, Miss Margaret Burton, Dr. W. I. Chamberlain, Mr. Galen M. Fisher, Dr. F. H. Knubel, Dr. F. M. North, and the Secretaries, Miss Strong, Mr. L. B. Moss, Mr. M. T. Stauffer, and Mr. A. L. Warnshuis.

The meeting was opened with prayer led by Dr. Knubel.

The Committee (Mr. Fisher and Mr. Warnshuis) appointed at the previous meeting to prepare an outline for future study, based upon previous discussion, presented their report, of which the following is a summary:

The understandings of which the work of the North American Groups dealing with the "Christian Message" is based are as follows -

1. Papers are being prepared for the Jerusalem Meeting as follows -
On Hinduism by Dr. Nicol MacNicol; on Buddhism by Dr. A.K. Reischauer, and Dr. Kenneth Saunders; on Islam by Dr. H. Kraemer, Dr. M. T. Titus, and Canon W. H. T. Gairdner; on Chinese Religions by Dr. D. Willard Lyon and Dr. T. C. Chao. Efforts are being made to arrange for a paper on Present-Day Philosophy and Psychology, and this New York Group at an earlier meeting has suggested that another paper should be prepared on Animism.
2. Probably more time will be given to the Message at Jerusalem than to any other of the major subjects, perhaps the equivalent of eight half days.
3. The Program for the Jerusalem Meeting will be rather definitely determined toward the end of 1927, on the basis of reports and inquiries by groups and specialists in many countries.
4. It is not the function of the American Groups to consider the procedure and program for the Jerusalem Meeting but rather to study and discuss the subject on the basis of their own knowledge and experience and to offer contributions to a paper which the officers of the International Missionary Council will send out about January 1, 1928, to all persons who will attend the Jerusalem Meeting.

As outlined by the Committee, the American group should aim to prepare a memorandum covering the following three subjects:

1. A statement based on the New Testament and on confirmatory experience of ourselves and other Christians embodying "Convictions regarding Jesus Christ and the Christian Message". (See especially the statement prepared in Japan a number of years ago.)

II. A study and discussion of present-day movements of Thought and Activity which affect the Vitality and Spread of Christian Faith and Life.

Aims:

1. To ascertain and understand clearly what influences are strengthening or undermining the convictions of the members of the Churches to which the Mission Boards belong and are therefore affecting

- (a) the spiritual, financial and recruiting aspects of the Boards
- (b) the faith and the message of the missionaries on the field.

2. To ascertain and appraise the influences which the American people and government are exerting on the peoples in missionary fields and which are supporting or counteracting and nullifying the Christian message.

3. To take account of the social and intellectual factors in America which may make advisable modifications in the mode and emphases of the presentation of the Christian message.

a. Thought. - An effort should be made to state and to discuss the principles, difficulties arising out of the present-day thought-life, and bearing upon the acceptance and propagation of Christian truth. This should be a discussion of some of the actual problems that are perplexing the younger generation.

b. Activity. - Similarly, there should be a discussion of the questions that arise from such problems as the following:

- (1) Human relations in industry.
- (2) Standards of living, distribution of wealth and product of labor.
- (3) Nationalism and Internationalism
 - Imperialism
 - Use of force
 - Isolation.
- (4) Racial Relations
 - Legislation - Segregation - Violence.
- (5) The Family
 - Divorce - Child Labor - Exploitation of sex.

III. The Propagation of the Christian Message

- 1. The right and duty of spreading the Christian Message.
 - a. What degrees of aggressiveness in propaganda are most Christ-like?
 - b. Is Christianity a missionary religion to a unique degree?
 - c. How do Christian missions differ from the propagation of Communism, and other ideas?

In the discussion of this outline, it was urged that the memorandum should keep in view that the main subject is to be discussed "in relation to non-Christian systems." The dominating purpose of the Jerusalem Meeting is to consider the "mission and expansion of Christianity."

With reference to Section I, special attention should be given to the statement prepared in Japan about fifteen years ago, and also to some of the statements prepared in India. A paper prepared by Dr. Mackenzie after the previous meeting of the Group was presented, and it was agreed that careful attention should be given to it. It was also agreed that this statement should center around the person and work of Jesus Christ. It should be a warm, personal statement.

The Group agreed most heartily in asking Dr. Speer to draft this statement.

The names of a number of experienced missionaries, now in America on furlough, were noted, who might be consulted in the preparation especially of Section I, such as, Dr. Hume, Dr. Griswold, Dr. Wainwright, Dr. A.H. Smith, Dr. Bowen, Dr. Gowdy, Dr. Ganewell, Dr. J. L. Stewart, Dr. Aberly, Dr. Voskamp, Miss West, Dr. Willoughby.

With reference to Section II, a number of suggestions were made of the questions to be included, such as, -

- Lack of conviction regarding Christian truth.
- Absence of external authority.
- The Message is not known and experienced and lived by those called Christians.
- Doubt regarding the necessity of Christianity for other peoples.
- Deadness of the Church.
- Inadequate preparation of Christian ministers and leaders.
- Loss of sense of wonder for the intangible and unseen.

With reference to Section III, it was recognized that the Subdivision were admittedly incomplete and intended only to suggest something of what might be included in this discussion.

It was agreed to ask Mr. Fisher to prepare some notes on Section II, b.; and to ask Mr. Stauffer and Mr. Warnshuis to be responsible for getting two or more persons to prepare statements on II, a, and III. Dr. Buck will help on Section I.

It was agreed to meet again as early as possible in September for the discussion of these papers. The hope was expressed that the papers might be circulated in advance of that meeting.

A. L. Warnshuis, Secretary

419 Fourth Avenue

New York City

June 24, 1927.

F I N D I N G S

THE CHRISTIAN LIFE AND MESSAGE IN RELATION TO ISLAM

I. OUR APPROACH

The study of the Christian life and message in relation to Islam can be rightly approached only in a spirit of penitence, humility and understanding love:

In a spirit of penitence, as we remember the mistakes of the Christian Church in the past, its lack of love for Moslems, and its unbelief in the power of Christ to draw Moslems unto Himself.

In a spirit of humility because of failure in our own day adequately to present Christ to the world of Islam; because of our share in racial and national antipathies; and also because God has overruled even our mistakes, and where we have failed in our witness, has in divers manners throughout the ages, revealed Himself by His Spirit in the hearts of many who own allegiance to Islam.

In a spirit of understanding love for they are our very brothers and sisters. God is their Father, even if they know it not. If we claim that the Spirit of Jesus dwells in us, we are thereby under obligation to follow His example in giving ourselves for them in sacrificng love.

II. SPIRITUAL VALUES IN ISLAM

Our loyalty to Christ who is Incarnate Truth and Love leads us to recognize certain spiritual values in the Moslem's faith. It is of supreme importance for us, each in his own area, to recognize and to understand these spiritual values; to distinguish sharply between those of historic Islamic origin and those of late or recent acceptance; to respect them honestly; and to present Christ as the Living Lord of All, in Whom alone these spiritual values are fully realized, and through Whose Spirit they can become fully effective in human life and relationships in the world today and in the life to come.

Islam - continued

III. THE ISSUE BETWEEN ISLAM AND CHRISTIANITY

In contrast with these spiritual values in Islam there stand out deep and vital issues between Islam and Christianity. These issues are the justification of missions to Moslems. The profoundest issue is the fact that Islam from the beginning of its history denies the unique and exclusive claim of Christ. The very character of the Christian message, therefore, involving the love of God through His Incarnate Word, the death of Christ on the Cross, His atonement for sin and His resurrection, is in sharp contrast to the teaching of Islam.

IV. PRESENTATION OF THE CHRISTIAN MESSAGE

The Christian message can most effectively be presented to Moslems not only by the spoken and printed word but also through the sacrificial lives of Christians expressing the truth and power of the Holy Spirit in their personal and corporate life. One of the greatest problems in missionary work among Moslems is the missionary himself. What really matters is such a life of love, humility and faith toward God and toward each other as will prove an irresistible testimony for Christ our Lord. The deepest need in many Moslem lands is that the Christian churches, both old and new, should be set aglow by the Spirit of God with a real, self-sacrificing love for their Moslem neighbors.

V. THE IMPLICATIONS AND APPLICATION OF THE CHRISTIAN MESSAGE

In teaching and preaching a real and sympathetic knowledge of Islam both historical and such as is found today in any particular country is indispensable. Otherwise the message cannot be given in terms of thought and expression adapted to the hearers.

Special emphasis should be laid on those aspects of truth which Islam in some degree possesses, namely, the Unity, Majesty and Sovereignty of God, Reverence to God in Worship, His Revelation to Man; and even more on those aspects of truth in which Islam is deficient, namely, God's Love and Holiness, the Nature of Sin, Christ's Suffering in Redemption and His Resurrection from the Dead, and the Indwelling Spirit of God.

Islam - continued

V. The Implications and Application of the Christian Message - Continued.

A true and complete application of Christianity must aim at showing that the Lord Jesus Christ not only fully meets the deep aspirations of the soul of man, but also is all-sufficient for the needs of the individual in every human relationship, and of society in all its aspects, industrial, economic and social. Therefore the Christian message must find expression in all forms of Christian social service. It must stress the sacredness of personality, elevate the position of woman, emphasize the sanctity of marriage, and be dynamic for the uplift of family life.

VI. SPECIAL DIFFICULTIES

Among the special difficulties in presenting the Christian message to Moslems we emphasize the lack of faith and love in the Christian Church; the insufficient number of adequately trained Christian missionaries; the absence in the indigenous churches of a spirit which at any cost is willing, ready and able to provide a satisfying spiritual home for Moslem converts; the deeply rooted self-satisfaction of the Moslem, the close-knit social and economic as well as the religious ties of the Islamic system; the lack of religious liberty in certain Moslem countries; the dread law of apostacy; and the identification of Christianity in the mind of the Moslem with racial antipathies and with the political policies and practices of Western governments.

Over against these difficulties in the presentation of the Christian message must be set the increasing number of avowed and secret believers, the building up of a church from Moslems in certain areas, and the striking changes in attitude which have taken place in many Moslem countries with regard to the Christian life and message.

VII. THE URGENCY OF THE HOUR AND THE CALL TO ACTION

The time has come for the whole Christian Church to face its task in the world of Islam with a more resolute faith, a more understanding love, and a definite program of immediate advance. To kindle a new missionary passion in the Oriental churches, united, prevailing prayer and sacrificial life in the churches of the West are the most cogent necessity. The Western churches must provide an/

Islam - concluded

VII. The Urgency of the Hour and the call to Action -
Continued.

an increasing number of men and women whose hearts are aflame with love for these millions and who by special training hold the key to the Moslem mind and heart.

We must relate the Christian life and message to Islam not merely by words but by action until all social bondage is broken, all moral darkness dispelled, and the Moslem world is brought to see the "light of the knowledge of the glory of God in the face of Jesus Christ."

-----oOo-----

ISLAM YIELDING GRADUALLY TO THE
NEW SPIRIT IN EGYPT

two

One of the most significant events of the past years in Egyptian affairs has been the action of the Government in detaching from Al Azhar (the ancient Mohammedan Theological University) three of the professional schools. These are the College for Training Judges, the Dar el 'Uloum (a teacher training college for sheikhs) and the more scientific Teacher Training College. They have been placed completely under the Ministry of Education. But the action has been much more than a transfer of control from a medieval religious institution to a modern Government secular and scientific in spirit. The significant part of the action by the Cabinet is that graduates from the regular course at Al Azhar are not to be entitled to enter by certificate these three important professional colleges. For example, if an Azhari sheikh, whom we might describe as a Moslem B.D., wishes to enter the College for Judges, he cannot enter on the strength of his studies at Al Azhar but must enter a new Secondary School which the Ministry of Education is inaugurating, to prepare students for these professional colleges. What then is left in the choice of a career to the multitude of students in Al Azhar? There are at present 8,000. They may become Imams (leaders of public prayers) and Preachers in the mosques. There are not enough mosques for such a number. And after spending many years in the theological courses they feel they are too old to start afresh in the Government schools under a much more secular control. The courts must pass upon the Government's decision to make it final. But the Egyptian newspapers regard the issue as settled and with one or two exceptions the editors express satisfaction at this considerable transfer of power and influence from Al Azhar to the Ministry of Education.

The climax was reached when the Egyptian Parliament sanctioned the change by no uncertain vote.

No wonder that nearly eight thousand students of Al Azhar, encouraged by a majority of their own professors who see their prestige waning, went on strike the first week in February, 1926, organized street processions in some cases a thousand strong, and loudly protested against the Parliament's decision. Many of the students shouted "Down with Parliament!" And one editorial declared that the object of the agitation was to get rid of the Constitution as well as of Parliament. So the Police were instructed to prevent any further demonstrations; the ringleaders were searched out, arrested and tried. The Chancellor of the Azhar, to allay the tension all through the Capital and to prevent the situation getting out of hand, issued a communiqué the

important part of which read:

"The Azhar Administration has already announced its intention of stopping the rations of those students on strike and the Council now orders that the strikers' rations are to be withheld; that every student of the Primary, Secondary and Higher Sections of the Azhar who fails to return to his class between February 7 and 12 will be deprived of the annual examination, and that these decisions shall be announced to all students."

(It should be explained that the students receive their daily food from the endowment of Al Azhar.) This promptly ended the strike and the students have since remained at their classes.

"Kowkab el Shark," a Cairo daily, in an editorial said, "We thank circumstances which have made the Azharites believe that the best step to save them from the present position is for the Government to annex their Institutions to the Ministry of Education..... It appears to us that no proper reform can be introduced into the Theological Institutions unless they are placed definitely under that Ministry."

Islam has been for centuries a mighty force hindering the free proclamation of the Gospel of our Lord and punishing severely those who leave Islam for Christianity. The present attitude of the Government, advocating greater liberty of thought will most certainly mean larger openings for Christian thinking and teaching. We have reason to thank God and to refresh and strengthen our conviction that the Church and the Sunday School Movement will be the means of reaching and of winning to Christ many thousands of Moslem children and young people.

Stephen van R. Trowbridge

NOTES ON HINDUISM & BUDDHISM AS COMPARED WITH CHRISTIANITY

(Dr. Macnicol's Paper & Dr. Saunders' Paper)

by Edwyn Bevan

One confusion of thought seems to me often to obscure the situation - making the contrast between Indian religions and our religion a contrast between 'Oriental' religions and 'Western' types of religion. It is sometimes said that after all Christianity was by origin an 'Oriental' religion, and should be presented to Indians as such. I think to introduce the term 'Oriental' at all is unfortunate. The great division between religions is not between Oriental and Western, but between Hebraic religions and Graeco-Indian religions. The difference we are conscious of today in our own religion comes not from its being 'Western', but from its being built on the Hebrew foundation. As a matter of fact, the ancient West, before it accepted a Hebraic religion, was much closer in its religious disposition to India than to ourselves. In the two papers to which these notes refer there is little, or no reference to the older Hebrew foundation on which Christ built; but I doubt whether, apart from that, the real significance of Christ can be made plain. It stands as a strange truth that "Salvation is of the Jews".

There are, I think, three main notes of Hebrew religion which distinguish it from both Indian religions and from the older pagan West.

1. In the conception both of God and of man the emphasis is on Will, not on static being. God is essentially righteous Will; man becomes conformed to God, not in mystical elevation, but in conforming his active will to God's will. Hence the idea of creation - the whole universe brought into being by God's will. Again, on the side of man, since the emphasis is on will, there is a vivid recognition of desert, the association of suffering with sin, not simply as a law of consequence which you discover as a fact, but as something demanded by a law of justice. The warm feeling of this association in a particular case we describe as 'indignation', the feeling of what is deserving of pain, indignus. Hence anger according to the Hebrew view has a rightful place amongst human emotions, and God is represented as being 'angry'; that is, the concatenation of suffering with sin by a law of justice is something which truly exists "in God's eyes". Jesus is spoken of as being angry on certain occasions.

All this is in contrast to the Indian and old Greek view. To both (when the stage of primitive anthropomorphic polytheism is past) God tends to become static being. Aristotle, quite as definitely as any Indian, thought it absurd to suppose that God created the world by any act of will. It was absurd to think of the gods as moral; they were above morality. Man reached the life nearest to the gods in ecstatic contemplation. The old Greek philosophers were generally agreed that the idea of God being angry was absurd; it was one of the stumbling-blocks of Christian propaganda that it contained the idea of the wrath of God. See the treatise of Lactantius *De Ira Dei*. Similarly the wise men would never be angry. This is not specially 'Oriental'; that is also the West, the original West, before it passed under the dominance of a Hebraic religion.

of a Hebraic religion.

2. Any view of the world which emphasises will must emphasise time; because acts of will are done in time. Hence, we get in Hebraic religion a conception of the time process wholly different from the Greek-Indian view. With the Greeks and Indians the time-process is a vanity, leading nowhere, an eternal recurrence. For that reason it is really unwise to be interested in anything in the transient world; wisdom is detachment, to get off the wheel, to reach a state of timeless absorption. For the Old Hebrew, the time-process was the series of God's "mighty acts" - the key-word of the Old Testament. It began in the great work of creation; it went on through one judicial or redemptive act after the other. It was not a circular process; it was a process in one straight line, unrepeatable, from the one unique initial act of creation to the one unique consummation, the establishment of God's kingdom in victory over all evil. It is the end which gives its justification and significance to the process as a whole. Hebraic religion is essentially eschatological.

3. If the time-process in this way embodies a Purpose of God worked out in a succession of mighty acts, the Purpose was specially connected with a community which went through the time-process, a "people of God". The great consummation was a communal, not an individual bliss, a realisation of the ideal community that a man is saved. The Greek-Indian idea of salvation is purely individual. Each man is saved by getting off the wheel, himself individually, and attaining Nirvana. There is in Hinduism and the original Buddhism no idea of a communal heaven. For a community implies plurality, and plurality is one of the things which have to be transcended. Chesterton once put it: "The Christian idea of heaven is a state in which we shall all love one another; the Hindu idea of heaven is a state in which we shall be one another".

Now these three elements of the old Hebraic religion are, in a new particular presentation, the essential things in Christianity, and are the things which make Christianity a contrast to Indian religions, as they made it a contrast to the wisdom of the old pagan West. I think they correspond pretty well with the three points of contrast which Dr. Macnicol notes in his paper.

1. The God of Jesus is still the God of Moses and Isaiah and the Psalmist. Even in the Old Testament God had not been purely the God of wrath, but the God ready to welcome and forgive the sinner who returned. In Jesus God was revealed as going in quest of the sinner - not only as the Father who welcomes the prodigal, which parable does not perhaps go beyond the Old Testament conception - but as the Shepherd who seeks the lost sheep. Jesus discarded, it is true, certain things in the Old Testament, but he never discarded the Old Testament conception of God as Righteous Will, not even the conception of God as the Judge who casts into hell. But he emphasised the love which sought to bring men away from the scope of the wrath. When the significance of Christ was interpreted by the apostolic teachers, God's seeking of sinners was shown as meaning a new redemptive mighty act of God, the Cross. Yet the love of God did not mean that the conception of God's wrath had no truth in it. For if God's indignation means the real unworth, as God sees it, of the sinner, the unworth must be there to give any point to forgiveness. A view which denies

for religion of the modern nationalist movement of India. It is directly against all traditional ideals of detachment, of the world-process being a vanity, of merely individual salvation. Nationalism means an intense interest in changing the world; devotion to a community, the nation; a cause to which individuals consecrate themselves in services and self-sacrifice. It means a justification of anger, Indians usually consider it a blemish in moral character if a man is angry; but they thought it quite right to be angry about the wrongs of Indians in South Africa or in the Punjab. Thus, if nationalism is to have a religious accompaniment and background, the old traditional Indian religion will hardly serve; it calls for some religion with the characteristics of Hebraic religion.

3. One of the things most singularly lacking in Hinduism is the idea of a Church. Buddhism makes the idea of the community prominent in a way, yet it has not the importance of the Church in Christianity, since the ultimate aim is individual Nirvana, not a communal bliss. The significance of the Church is primary in considering the contact between Christianity and India. There seems to me some illusion in the idea that you can present India effectively with the figure of the historical Jesus apart from the faith of the Church. Dr. Saunders quotes Weinel as saying "the Jesus of history we know full well". This is true for those who stand on the faith of the Church about Jesus, but it is not true if you approach the problem of Jesus simply as a problem in history apart from the faith of the Church. We know Jesus only as the writings accepted by the Church present Him. The critics who approach the problem of Jesus apart from the faith of the Church usually begin by rejecting en bloc an important part of these writings, the Fourth Gospel, for the purposes of history. Many people think: That it doesn't matter; we still have the Synoptic Jesus quite clear and historical. But such people are ignorant of the present state of critical opinion. Those who reject the faith of the Church regarding the unique divinity of Jesus rule out great masses of the Synoptic material as unhistorical, just as much as they rule out the Fourth Gospel. A person with a dramatic imagination can no doubt construct a Jesus of some kind, utilising whatever material he may retain, but the trouble is that so many different Jesuses can be constructed in this way, according to the individual fancy - the Jesus of Schweitzer, or of Wellhausen or Loisy, or of Middleton Murry, or of Henri Barbuse, or of George Moore, or of how many other people, all different. In a recent number of the Hibbert Journal Dr. Jacks frankly admitted that the Unitarian view, which built on the historical Jesus, apart from the Catholic faith, had been badly shaken by recent criticism.

On the other hand, it is quite different if you begin with the fact close to you, the fact of the Church. A life of a certain particular quality has been lived in a society through the ages and is being lived here close to us today. If you once come to believe that this life is the highest life for men, you will naturally believe that the faith on which it is based is true. That faith is belief in a tremendous act of divine love and sacrifice, which demands the utmost love and self-sacrifice from men. If God did come in the sphere of human sin and pain in the person of a Man, then that Man must have been what the Gospels show, and we have in Jesus a descender of the Divine for love of men, an infinite self-humiliation and self-sacrifice. But if Jesus was not divine, it is hard to find any notable self-sacrifice in His life. It must then be very doubtful whether He incurred the Cross voluntarily. The predictions of His

passion, put into His mouth by the Synoptists, are among the things which those critics who suppose Him to have been a mere man most unhesitatingly rule out as inventions of the primitive community. It is the life of the Christian Church continuous till today which binds the figure of Jesus to historical reality and prevents it from being merely a beautiful imagination floating in the void. Thus I think that the final paragraph on page 30 of Dr. Saunder's paper quoted from the Japanese Christian, is just the truth. Christianity can only prevail in so far as it does show in practice a life of a special quality, a greater love and a more persistent spirit of service. Though that does not mean a discarding of 'doctrine', because the Christian love is based on a belief in great acts in which God first showed how He loved us; such a belief implies doctrine.

4. One great question of principle is: How far should we present to non-Christian peoples what in Christianity is like their own traditions; how far what is unlike? There is a tendency in some quarters to recommend Christianity to the Indians by making it as like Hinduism as possible. On the other hand, it is just the elements in Christianity which are unlike anything in Hinduism that Indians most need, as Tennyson said of his friend,

"He supplied my want the more
That his unlikeness fitted mine".

5. Another great question is connected with the new elements brought into the Christian tradition by peoples who enter the Church with previous traditions of their own. This may be an enrichment of the Church; in our Western Christianity there are elements which the Church took over and incorporated from Greek and Roman culture. But such assimilation can be safe only when accompanied by a very active instinct of rejection. The Gnostics tried to combine Christianity with pagan Hellenistic religion, very much as some people would like to combine Christianity with Hinduism. And the Church had a life-and-death battle to expel Gnosticism. It may often be difficult to say whether some things which have come into the Christian tradition from outside are an enrichment or an adulteration. I think this applies to one element in the Christian tradition which Indians are apt to hail as specially akin - Christian mysticism. It is akin; it came into Christianity from older Greek paganism, which, as we have seen, resembled Hinduism; it came from Neo-platonism by way of "Dionysius the Areopagite", and got established in the tradition of the medieval Church. Is it to be regarded as an enrichment? Or as an adulteration? It is sometimes said that a satisfactory commentary on St. John's Gospel could best be written by an Indian. No doubt an Indian Christian might write an admirable commentary, but I doubt whether his Indian tradition would not tend to mislead him, as much as it helped him. St. John's Gospel, like all the Christian scriptures, is Hebraic at the core.

6. It is very bitter saying for the Indians that "salvation is of the Jews". They are so sure that India has the primacy in things spiritual. They cling more passionately to such a belief because they feel humiliated by their political position. Spiritual pride is the great refuge from the inferiority complex. I think we can sympathise with this feeling as natural, and no doubt we ought to do everything possible to remove unnecessary obstacles

which hinder their entering the Christian society. But I am afraid for all peoples a genuine entrance into the Christian society means some painful sacrifice of pride, and we cannot make the narrow gate a wide one. Indians see plainly enough what a sacrifice of pride English men have to make if they are going to be genuinely Christian, adopting the attitude of humble service instead of standing on their superior power. But Indians also have to make a great sacrifice of pride, if they are going really to bow to the Hebrew Jesus as the supreme Lord. The Jews, one might have thought, at any rate, need not make such a sacrifice of pride, but they have to make perhaps the most painful of all. Salvation is of the Jews, but they have to acknowledge that Judaism all these centuries has failed to see the salvation.

The Christian Life and Message in Relation to BuddhismI. Attitude.

The Christian attitude towards Buddhism and Buddhists should rest upon a sympathetic and discriminating insight into what are the essentials of the Christian Life and Message on the one hand, and what are the actual facts about Buddhism and the lives of those who regard themselves as adherents of this way of life.

(1) Such an insight will find in original Buddhism certain great values, chief of which are the Buddha's emphasis on the reality of the moral law in human life, his sympathy for the woes of the world, and the spirit of self-sacrifice that led him to seek for his fellowmen a way of escape from life's sufferings and sorrows. It will, however, find serious divergence from the essentials of religion as revealed by our Lord Jesus Christ. It will above all else see that where the Buddha had little or nothing to say about God, Jesus Christ makes absolutely central the Personal Moral Lawgiver, the Heavenly Father, Whose will it is that all men be holy as He is holy, and who through his forgiving love has provided the way for all those who receive Christ Jesus to become His true children.

(2) This insight will find in the subsequent evolution of Buddhism certain developments which in a measure make good some of the serious deficiencies in the religion of the founder. These developments include a dim recognition of the reality of the Eternal God, a truer appreciation of the significance of human personality, and a recognition of the possibility of making this a better world. Yet these developments have nothing to compare with the basis in actual history which we have in the Person of Jesus Christ. Moreover, a spirit of indiscriminating tolerance has admitted many unworthy accretions which have obscured for the millions of adherents such elements of good as Buddhism may have possessed.

(3) In Modern Buddhism a sympathetic insight will discover, along with a most perplexing mixture of values inherited from the past, a reaching out for the new values inherent in our common world-culture, which to-day is permeating all Buddhist lands, an attempt on the part of educated leaders to reform and vitalize their religion, and a desire on the part of individuals for an enrichment of their lives along the lines made possible by modern science. But it will also be found that even in the minds of many leaders, spiritual values are exceedingly hazy, and that while there is a readiness more and more to accept the great certainties centering round Personality for which Christianity stands, there is no clearness of conviction about these certainties, and no

determination to reject those elements in present-day Buddhism which hinder the working-out of truth in the lives of men.

II. The Message.

The Christian message is not to be regarded as merely supplementary to what Buddhists already teach. The Christian receives his message from God in Christ Jesus, and he must be unequivocally clear and positive in the utterance of this message, both in word and in life. The very fact that Buddhism is, as a rule, so ready to compromise with everything that it meets, makes it all the more necessary for the Christian to state clearly the great essentials of his own faith. However tactful the Christian should be in presenting his message, there can be no tampering with the essentials of that message, nor can there be any "patchwork religion".

The Message to Buddhists must, therefore, be essentially the same as the message to all men. Nevertheless, in giving this message, there are some things that should be particularly emphasized.

(1) God the Father, God as personal, though infinitely transcending what we have in ourselves experienced as personal beings.

(2) God as Ethical Will, and our moral intuitions, guided by the Spirit of Christ, as giving our deepest insight into his Being. Buddhist scholars to-day have a great appreciation of the Kantian philosophy, which renders this approach peculiarly appropriate.

(3) The Supreme Personality of the historic Jesus Christ as the expression of God's forgiving Love and as the dynamic for man's attainment of a truly ethical personality. Many modern Buddhists claim that the achievement of ethical personality is their highest goal. Hence to this longing Jesus Christ can be effectively presented as the power through whom such a goal can be really attained.

(4) The forgiveness of Sins, not by means of ritual exercises, but through the free Grace of God in the sacrifice of the Cross.

(5) The permanent meaning and value of the human personality, recreated in the likeness of Jesus Christ. Millions of Buddhists/

Buddhists long for immortality and vaguely believe this to be possible, but the agonizing doubts arising from the insecure foundations of the past, and from the materialism of the present day, undermine this supreme hope of mankind. Only in the presence of Christ Jesus is there real assurance.

(6) The Kingdom of God on earth ruled by our loving Father. This involves respect for human personality, love for men, and a determined opposition to all forces that hinder their full salvation. Hence the demand for clean living in all human relationships, and chiefly in the primary relationship represented in the Christian home. At no point is the beauty of the Christian life more clearly revealed to the Buddhist than in a real Christian home; here, above all other places, the Christian's message and the Christian's life are one.

EXTRACTS FROM PAPERS NOT IN PRINT, THAT WERE
PREPARED FOR GROUP CONFERENCES PRELIMINARY TO THE
JERUSALEM MEETING

Group Meeting on the Christian Message, England.

Extract from letter received from John Macmurray, of Balliol College, Oxford.

".....The three pamphlets which have reached me are scholarly, broad-minded and enlightened documents. I am particularly impressed with Gairdner's on Islam. On these I have no criticisms in detail. Behind them lies a general change in policy - they all seek to indicate with sympathy and tolerance those elements in the religions they deal with which make contact with Christian doctrines, and go on to show in what directions Christianity must supplement and improve them. I take it that this is meant to indicate a missionary policy - no longer must we condemn the other religions as false; we must see in them imperfect lights, or gropings in the dark after the truth as it is in Christ.

This may be the right line of missionary policy in the present situation; it is certainly more sensible and more right-minded than the old one; it may be the only one that can be got across to the effective forces of the missionary enterprise. If that is so, it is perhaps as well that I should not trouble the Conference with my own doubts and hesitations. They are radical, and perhaps one-sided and cranky.

There is first a general danger in comparing Christianity with other religions and picking out for emphasis what they have in common. That is all right in a university class-room, or in merely historical study. As a basis of policy it seems to me to be gratuitously weak. The essential question is to discover what Christianity has to give to the world that no other religion can give - in any degree. The difference has to be one of Kind. Unless Christianity is essentially and radically different from other religions; unless there is some sense in which it is just right and they are just wrong; then there isn't much to be said for the missionary drive.

One of the profoundest remarks which I have come across about religion is in Collingwood's "Speculum Mentis". He says that religion reached its climax in Christ; and in doing so it ceased to be religion. Using religion in this sense - and it is the only sense in which it can be used when one studies comparative religion - he seems to me to be just right. Much that belongs to religion in this sense permeates what we call Christianity - both in doctrine, spiritual outlook and organization. And I have a conviction that that the points which the various world religions have in common with Christianity are in large measure the points which are not specifically Christian, but merely religious.

Again, these religions are going to be smashed anyhow - perhaps not quickly, but surely, and what is going to do it - indeed is already doing it - is modern science, modern commerce, and modern political organization.

These are the things that the East wants from us; and on the whole it does not want our Christianity. It will have them and they will destroy its religions, its customs, and its social organization. It doesn't seem to me to be really worth while to attempt to save from the wreck what seems to us good and valuable in the older non-Christian civilizations. Why all this archæologism? When the old systems of life have become a memory - as Rome and Greece have for us - then all that is of permanent value in them will be ripe and available for educational purposes. At the moment the good and the bad are so thoroughly intertwined, so unified in a common concrete way of life, that the destruction of the system must precede the rescue of its valuable elements.

But the destructive forces - science, democracy, even commerce - are inseparable from their Christian milieu. They demand a Christian society to make them possible; and there are embedded in them the radical elements of the Christian outlook. After all, it was Christianity which produced these great creative and destructive forces; and they are its evidence and its triumph. And the non-Christian world is crying out for them. Is not this the missionary opportunity? Unfortunately our own Christian organization either disregards or actually disowns these children of its own generative work. The non-Christian world knows this and exaggerates it. So we lose our most effective weapon. My hope is that in the long run science and democracy will Christianize the East. I cannot imagine either flourishing except with the support of the Spirit of Christ.

The religions are on the whole quiescent. They seek to make men at home and comfortable in his world. Only Christianity at its best refuses this attitude and aims at the deliberate progressive creation of the Kingdom of Heaven upon earth. All the implements of reconstruction are its own peculiar possession.....

EXTRACTS FROM PAPERS NOT IN PRINT, THAT WERE
PREPARED FOR GROUP CONFERENCES PRELIMINARY TO THE
JERUSALEM MEETING

Group Meeting on the Christian Message. England.

Extract from letter received from John Macmurray, of Balliol College, Oxford.

".....The three pamphlets which have reached me are scholarly, broad-minded and enlightened documents. I am particularly impressed with Gairdner's on Islam. On these I have no criticisms in detail. Behind them lies a general change in policy - they all seek to indicate with sympathy and tolerance those elements in the religions they deal with which make contact with Christian doctrines, and go on to show in what directions Christianity must supplement and improve them. I take it that this is meant to indicate a missionary policy - no longer must we condemn the other religions as false: we must see in them imperfect lights, or gropings in the dark after the truth as it is in Christ.

This may be the right line of missionary policy in the present situation; it is certainly more sensible and more right-minded than the old one; it may be the only one that can be got across to the effective forces of the missionary enterprise. If that is so, it is perhaps as well that I should not trouble the Conference with my own doubts and hesitations. They are radical, and perhaps one-sided and cranky.

There is first a general danger in comparing Christianity with other religions and picking out for emphasis what they have in common. That is all right in a university class-room, or in merely historical study. As a basis of policy it seems to me to be gratuitously weak. The essential question is to discover what Christianity has to give to the world that no other religion can give - in any degree. The difference has to be one of kind. Unless Christianity is essentially and radically different from other religions; unless there is some sense in which it is just right and they are just wrong; then there isn't much to be said for the missionary drive.

One of the profoundest remarks which I have come across about religion is in Collingwood's "Speculum Mentis". He says that religion reached its climax in Christ; and in doing so it ceased to be religion. Using religion in this sense - and it is the only sense in which it can be used when one studies comparative religion - he seems to me to be just right. Much that belongs to religion in this sense permeates what we call Christianity - both in doctrine, spiritual outlook and organization. And I have a conviction that that the points which the various world religions have in common with Christianity are in large measure the points which are not specifically Christian, but merely religious.

Again, these religions are going to be smashed anyhow - perhaps not quickly, but surely, and what is going to do it - indeed is already doing it - is modern science, modern commerce, and modern political organization.

These are the things that the East wants from us: and on the whole it does not want our Christianity. It will have them and they will destroy its religions, its customs, and its social organization. It doesn't seem to me to be really worth while to attempt to save from the wreck what seems to us good and valuable in the older non-Christian civilizations. Why all this archaeologism? When the old systems of life have become a memory - as Rome and Greece have for us - then all that is of permanent value in them will be ripe and available for educational purposes. At the moment the good and the bad are so thoroughly intertwined, so unified in a common concrete way of life, that the destruction of the system must precede the rescue of its valuable elements.

But the destructive forces - science, democracy, even commerce - are inseparable from their Christian milieu. They demand a Christian society to make them possible; and there are embedded in them the radical elements of the Christian outlook. After all, it was Christianity which produced these great creative and destructive forces; and they are its evidence and its triumph. And the non-Christian world is crying out for them. Is not this the missionary opportunity? Unfortunately our own Christian organization either disregards or actually disowns these children of its own regenerative work. The non-Christian world knows this and exaggerates it. So we lose our most effective weapon. My hope is that in the long run science and democracy will Christianize the East. I cannot imagine either flourishing except with the support of the Spirit of Christ.

The religions are on the whole quiescent. They seek to make men at home and comfortable in his world. Only Christianity at its best refuses this attitude and aims at the deliberate progressive creation of the Kingdom of Heaven upon earth. All the implements of reconstruction are its own peculiar possession.....

Palming Dept *R. E. Spear*

THE MESSAGE

At the World Conference on Faith and Order held at Lausanne in August 1927 a statement on The Christian Message received such full acceptance by the representatives of the Churches there assembled that we gladly make it our own, supplementing it with a brief further statement concerning certain points which have a special bearing on the missionary task.

"The message of the Church to the world is and must always remain the Gospel of Jesus Christ.

"The Gospel is the joyful message of redemption, both here and hereafter, the gift of God to sinful man in Jesus Christ.

"The world was prepared for the coming of Christ through the activities of God's Spirit in all humanity, but especially in His revelation as given in the Old Testament; and in the fullness of time the eternal Word of God became incarnate, and was made man, Jesus Christ, the Son of God and the Son of Man, full of grace and truth.

"Through His life and teaching, His call to repentance, His proclamation of the coming of the Kingdom of God and of judgment His suffering and death, His resurrection and exaltation to the right hand of the Father, and by the mission of the Holy Spirit, He has brought to us forgiveness of sins, and has revealed the fullness of the living God, and His boundless love toward us. By the appeal of that love, shown in its completeness on the Cross, He summons us to the new life of faith, self-sacrifice, and devotion to His service and the service of men.

"Jesus Christ, as the crucified and the living One, as Saviour and Lord, is also the centre of the world-wide Gospel of the Apostles and the Church. Because He Himself is the Gospel, the Gospel is the message of the Church to the world. It is more than a philosophical theory; more than a theological system; more than a programme for material betterment. The Gospel is rather the gift of a new world from God to this old world of sin and death; still more, it is the victory over sin and death, the revelation of eternal life in Him who has knit together the whole family in heaven and on earth in the communion of saints, united in the fellowship of service, or prayer, and of praise.

"The Gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who believe in Christ. It is the comfort of those who suffer; to those who are bound, it is the assurance of the glorious liberty of the sons of God. The Gospel brings peace and joy to the heart, and produces in men self-denial, readiness for brotherly service, and compassionate love. It offers the supreme goal for the aspirations of youth, strength to the toiler, rest to the weary, and the crown of life to the martyr.

"The Gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society at/

at present into the enjoyment of national well-being and international friendship and peace. It is also a gracious invitation to the non-Christian world, East and West, to enter into the joy of the living Lord.

"Sympathising with the anguish of our generation, with its longing for intellectual sincerity, social justice and spiritual inspiration, the Church in the eternal Gospel meets the needs and fulfils the God-given aspirations of the modern world. Consequently, as in the past so also in the present, the Gospel is the only way of salvation. Thus, through His Church, the living Christ still says to men 'Come unto me!...He that followeth me shall not walk in darkness, but shall have the light of life.'"

This message we are charged to proclaim. It is not our discovery or achievement; it rests on what we recognise as an act of God. The Gospel is first and foremost Good News. It announces a glorious Truth. It is either true, in the simple and universal sense of the word, or it is a delusion. Its very nature precludes the possibility that it may be the right belief for some, but not for others. Either it is true for all, or it is not true at all.

But we rejoice to think that, just because in Jesus Christ the light which lighteneth every man shone forth in its full splendour, we find rays of that same light where He is unknown or even is rejected. We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent His Son into the world, has nowhere left Himself without witness.

It is noteworthy however that other religions in seeking adaptation to times and countries other than those of their origin, have had to leave their historic founders and basal documents, and have recourse to Myth. Christianity finds its capacity for adaptation by closer return to the historic Christ. And it is a mere fact of experience that He is found to meet the needs of all people in all times who accept Him as their Lord.

Christianity is not a Western Religion, nor is it effectively accepted by anything like the whole, or perhaps the majority, of the Western world. It is inherently a world-religion with at present a larger proportion of adherents in the Western world than elsewhere.

Christianity seeks to make all material forces and all social movements subordinate to and expressive of the Spirit of Christ. Therefore those who proclaim such a message must give the chief evidence for it in their own personal lives and in society. And they are also bound to exert all their influence to bring it about that the international and interracial relationships which constitute the milieu of their efforts, are also subordinate to and expressive of His Spirit. It must be a serious obstacle to missionary effort if the non-Christian country feels that the relation of the so-called "Christian" countries to itself is morally unsound, or is alien from the principles of Christ

Our conviction that Christ is the absolute and final revelation/

revelation of God is based on men's experience of Him as at once unique and universal. This experience can be appreciated, not by reasoning about it from outside, by actual sharing of it. Our task is to lift up Christ that He may make His own appeal and so draw all men to Himself.

It is by "living Christ" alike as individuals and as citizens that we most effectively lift Him up before men. That is our task; the rest is in His hands.

Just because Christ is the self-disclosure of the Creator of the Universe all human aspirations are towards Him, and yet of no human tradition is He merely the prologation. He is the Desire of all Nations; but He is always more, and other, than they had desired before they learnt of Him.

I

Composed

Statement about "The Christian Message" by Dr. H.A. van Andel, missionary in Java, Netherlands East Indies, and agreed to by them, who signed.

I want to bring under your notice 12 points:

1. The message we have to bring is not ours but God's. Mission-work is God's work. God has a message to His world. We are only ambassadors, carrying that message.
2. Ambassadors are trusted with a written message from their king to another country. So are we. God gave His written message in Holy Scripture.
3. All of us are bound to that Word. There lies our unity as regards the message. The emphasis is not on what we think, but on what God says. "Speak, Lord, Thy servant hearkeneth".
4. In binding us to the Scripture, and in binding those to whom we go to ~~that~~ ^{the} Scripture, God makes them free from men. One bond linking all to ^{one} God; One Word, speaking to all the Word of God. This is one of the central thoughts of Protestantism. The freedom of the Christian and the freedom of the non-Christian coming to Christ is only safeguarded in that Word.
5. We are bringing the Word as a seed, from which new life must grow. The life in the seed is Christ. But we do not bring the Person of Christ, neither do we bring our experience of Christ; what we are bringing is the Word.

We cannot sow life, we sow seed. That is the outward form for putting life ~~in the~~ ^{into the} earth. So in the mission field we are sowing the Word in which Christ is the life.
6. From that Word the new life grows. According to soil and climate the same seed will give plants and trees of the same kind, although not quite the same. So the Christian life has many forms among many peoples of the earth, all from the same seed.

in outward appearance
7. The message coming from God is all about God. God the Creator and the Regenerator. God from Whom and ~~XXXX~~ and through Whom and to Whom all things are. The living and life-giving God.
8. Standing before that living God we confess our ^{own} death. Dead we are in sins. The Holy Scripture has not been given to us to teach us self-respect, on the contrary, it has been given to teach us self-abasement,

to teach us to know and confess our ~~OWN~~ death. We cannot build a holy temple on a foundation of sin.

9. God opposes life to our death. Life does not grow from death, it comes only by the deed of God. In the Holy Scripture we find God's miracle. The Saviour's name is "Wonderful". When everything human has come to nothing, has ended in death, ^{then} God gives life. The central miracle is the ~~OWN~~ birth of the living Christ in a dead world, His resurrection, His birth from the dead.

Individually the miracle is worked out in the birth of Christ in our heart, and His raising us from the dead in a spiritual sense. Christ saves humanity, regeneration saves man. It is a birth "from above". Through the Spirit of God Christ is born, Christ's Spirit regenerates man. No evolution from the side of man, but God gives life. ^{Life from} From above!

10. Christ's Spirit also brings this new life to light in man. According to John's profound saying: ^{the} life was the light of men. So in creation, also in regeneration, Without life no light. But life, that in itself is dark, awakes to clear consciousness in man.
11. We must be willing to ^{surrender} give all ^{to} in death. We must lose hold of ^{the old} life and deny ourselves. There is no amalgamation of the old and the new life. The new life is - as all life - an organism, an ⁱⁿ undivisible, not a composite whole.

As in a grafted tree, all the life-giving ^{sap} must go through the new, spiritual, holy grafting. Our virtues, which we had apart from Christ, our religious values, which have not Christ as their centre, every religion apart from Christ, everything that is not of Christ, we have to give it all over to death, that Christ alone may be our new life. He alone. He completely.

12. This new life in us is a prophecy and a ^{pledge} of the re-generation of humanity and of the world, when God shall be all in all.

'Into a world full of the sense of the futility of life, and intellectually sophisticated, there came the Gospel - fresh in its apprehension, simple in the terms of its statement - and bringing power and vitality to those who accepted it.

'Those who proclaimed the Gospel found its heart in the sense that in Jesus Christ God had disclosed Himself; that God as known in Jesus Christ is the very centre of the Gospel.

'If the Revelation came in the form of a doctrine it would only exist so far as it was understood; but it came in a Person, whose life is recorded in the Gospels and His impact upon His disciples in the Epistles; this stands, to be progressively understood as the ages pass.

'Other religions in seeking adaptation to times and countries other than those of their origin, have had to leave their historic founders and basal documents, and have recourse to Myth. Christianity finds its capacity for adaptation by closer return to the historic Christ. And it is a mere fact of experience that He is found to meet the needs of all people in all times who accept Him as their Lord.

'The disclosure of God in Christ is of Holy Love - perfect in righteousness, yet forgiving, at a cost which only the Passion and Cross can set forth, those who, forgiving those who have injured them, turn to Him in penitence, and triumphing over all evil in the stupendous victory of the Resurrection. This union of forgiveness with righteousness of recognition of evil with victory over it, is the supreme glory and power of the Gospel.

'It is the constant experience of the Church - that is of Christ's disciple - that the power of the Gospel is verified; it is this fact which prevents doubts about the detailed results of New Testament criticism from undermining the convictions of living faith.

'The Gospel at once brings a gift and summons to a task; and for both the name is the Kingdom of God - and external order, open to us that we may enter it, but for the full realisation of which in the world of experience we are called to work.

'The deepest trouble of the world - at home and abroad - is a sub-Christian conception of God (or of the ultimate Reality however named;) from this a pathological condition results; the supreme need is for faith in God as He is disclosed in Christ. We have laid too exclusive an emphasis on the aspect of /

'conscious ethical action. The Gospel originally delivered from the
'demons in which the Graeco-Roman world believed; and it does so still.
'here Science may often prepare the way for the higher view of God.

Christianity is not a Western Religion, nor is it
'effectively accepted by anything like the whole, or perhaps the
'majority, of the Western world. It is inherently a world-religion,
'with at present a larger proportion of adherents in the Western
'world than elsewhere.

The fruit of faith is Fellowship with God, and in Him with
'one another. Fellowship with God is in its own nature eternal, and
'this therefore carries with it the promise of victory over Death; and
'this victory is not the survival of a shadowy self, nor is it absorption;
'it is Resurrection - a rising of the whole Personality into a higher
'estate and a richer life.

Fellowship with a God who is known as Love must issue in the
'fellowship with one another of all those who share that fellowship with
'God. Christians draw near to God as children to their Father; but
'each must come as brother or sister to the others. Forgiveness is
'promised to those who forgive; it is the love of God which gives us the
'power to forgive, and also forgives us as we forgive. It is not
'possible to be a good Christian all alone. The Church is necessary to
'the full Christian life; and salvation is found by incorporation into
'the Body of Christ. This power to forgive is one illustration of that
'Power to overcome sin and self which is known to Christians as the Holy
'Spirit; the Gospel brings not only truth but power. This is a
'fundamental experience of Christians.

But while there is needed this conquest of self, it is yet
'true that this conquest is the way to true self-realization, till we
'all come to the measure of the stature of the fulness of Christ. Our true
'nature is what God intends it to be; our true self-realization is only
'possible in fellowship with God.

This message we are charged to proclaim. It is not our
'discovery or achievement; it rests on what we recognise as an act of
'God. The Gospel is first and foremost Good News. It announces a
'glorious Truth. It is either true, in the simple and universal sense
'of the word, or it is a delusion. Its very nature precludes the
'possibility that it may be the right belief for some, but not for
'others. Either it is true for all, or it is not true at all.

But we rejoice to think that, just because in Jesus Christ
'the light which lighteneth every man shone forth in its full splendour,
'we find rays of that same light where He is unknown or even is
'rejected. We welcome every noble quality in non-Christian persons or
'systems as further proof that the Father, who sent His Son into the world,
'has nowhere left Himself without witness, and we hail with joy each
'demonstration of spiritual value in non-Christian systems as proof of
'the presence there also of that Spirit who leads into all truth.

We do not attempt to shew by reasoning that the values of Christian-
'ity are higher than those of other systems. In the last resort, judgements
' of value must be made for each man by himself and are not greatly liable
'to modification by argument. Our task is to lift up Christ, that He may
'draw all men to Himself. For all there is an act of faith to be made.
' "Come unto Me", He said, "and I will give you rest"; we cannot prove
' His power to fulfil the promise unless we accept the invitation.

Just because Christ is the self-disclosure of the Creator of the
'Universe all human aspirations are towards Him, and yet of no human
'tradition is He merely the prolongation. He is the Desire of all
'Nations; but He is always more than they had desired before they learnt
'of Him.

Because He reveals the Creator, and because the revelation came
'through the Word made Flesh, His Gospel points to the significance of
'history and claims application to every side of life. Christianity
'seeks to make all material forces and all social movements subordinate
'to and expressive of the Spirit of Christ. But those who proclaim
'such a message must give the chief evidence for it in their own lives.
'And they are also bound to exert all their influence to bring it
'about that the international and interracial relationships, which
'constitute the milieu of their efforts, are also subordinate to and
'expressive of His Spirit. It must be a serious obstacle to missionary
'effort if the non-Christian country feels that the relation of the
'Christian countries to itself is morally unsound, or is alien from the
'principles of Christ.

It is by "living Christ" alike as individuals and as citizens that
'we most effectively lift Him up before men. That is our task; the
'rest is in His hands.

Whole? Pain

MEMORANDUM ON THE JERUSALEM DISCUSSION OF THE CHRISTIAN MESSAGE IN RELATION TO NON-CHRISTIAN SYSTEMS OF THOUGHT AND LIFE.

I have been asked to put down on paper the general plan which has opened up in regard to the discussion of this immensely important subject at the Jerusalem Meeting of the International Missionary Council.

(1) The importance of the subject is two fold,- in the first place, the presentation of Christianity to the mind of the East, both the part of it which thinks in terms of the modern world and the more conservative part which lives in the ancient world, is a task of great difficulty. The difference between Christianity and Hinduism, to take one instance, extends to the most fundamental issues, particularly to the whole conception of God, to the meaning found in personality and to the sense in which any one personality manifested on the human plane can be held to be an adequate and satisfying revelation of the divine. The systems of life and thought which go by the names of Hinduism or Buddhism, while they may have lost their hold on many Western educated men(minds?), are still held by many, including sincere and thoughtful minds to be true in a sense in which Christianity is held to be untrue. When we ask how far adequate provision is made to enable indigenous pastors and teachers, or missionaries to cope adequately with the task of presenting the Christian message to the Eastern mind, one cannot but feel that the provision is inadequate.

In the second place, it is agreed on all hands that the continuance of the mission enterprise depends upon Christian conviction of the profoundest sort and that a variety of reasons, including a vague knowledge of the results of the comparative study of religion, have contributed to the weakening of that conviction. Men and women will only give either their money or themselves to the missionary enterprise on the basis of a conviction that the Christian revelation is of unique and universal worth. In so far as this conviction is diminished or weakened missions must suffer and advance is only possible as the fundamental spiritual conviction grows deep and strong.

(2)

How far is the Christian Church using its own resources in this task? I can speak with some knowledge of Great Britain, and I say without fear of contradiction that there are many men who take high rank among Christian thinkers and who believe in foreign Missions who have never lent their minds to the great issues which that missionary work involves. In short, we need for the adequate performance of the great task abroad and for the deepening, and indeed the rehabilitation of the missionary idea at home, the best Christian thinking available in our theological seminaries and among men who are giving themselves to the study of Christian religion.

(3) In these papers dealing with non-Christian faiths which have been prepared for the Jerusalem Meeting we have, I think, some really valuable material. The standard is high, the point of view is fresh. On the whole, the emphasis is placed on the experimental rather than on academic lines of comparison and in reading the papers I feel that two thoughts go home. The first is the crucial nature of the issues raised and the necessity of facing them with an apologetic which is not merely conventional and is much more profound than a good deal of modern Christian presentation can claim to be. The other is that out of these papers seems to rise up in the mind a rich, profound Christianity, doing, it seems to me, full justice to the truths cherished by conservative Christians and facing also without fear the needs of the modern world. The material we already have, and which will be revised and improved at and after Jerusalem, ought to be of great help to the Christian forces in the performance of their tasks.

(4) I hope that it may be possible to enlist in the carrying out of this campaign some of the best Christian minds of America, Great Britain and the Continent, as well as in the mission field. We have in England a group formed comprising a few prominent

theologians, philosophers, students of comparative religion and men with practical knowledge of the mission field. This group will meet for two days early in January and will give its best energies to the study and discussion of the papers prepared for Jerusalem and will try to offer its comments and views upon them for the benefit of the Jerusalem Meeting. I hope, however, that the group may be held together, or maintained as a series of smaller groups in some of our chief centers, and that we may continue to hold the attention and obtain the help of these men in the task of Christian evangelization and apologetic in the mission field. This can be done in various ways; it should work out through the theological seminaries; it should find expressions in books of different grades; it might find expression in visits to the field, exchange lectureships, etc., whereby definite help could be brought to those in India, China, etc., who are engaged in dealing with the great issues.

I venture to hope that in North America the same thing may be done.

(5) To sum up, the outline of work that I suggest is

(a) The discussion of the Jerusalem material by the strongest group that can be got together and the formation of views which can be presented for the help of those who meet together at the Jerusalem gathering.

(b) The continuance, whether in one or in several groups, of a concerted effort in North America to enlist the resources of thought and experience and scholarship which the Christian movement possesses on behalf of the task of Christian evangelization and apologetic throughout the world along the lines of the writing of books, the sharing of the results of discussion, the helping of theological students, missionaries on furlough, Orientals who visit the country, and possibly the sending to the mission field occasionally of some of our brightest scholars not merely to lecture to large audiences but to deal quietly and intently with those, whether Christians, or non-Christians, who are engaged in the honest search for light and want the help that can be given them by men of experience and learning.

PAPERS FOR THE JERUSALEM MEETING OF THE
INTERNATIONAL MISSIONARY COUNCIL

IT is believed that the papers which are being prepared for the next meeting of the International Missionary Council, to be held in Jerusalem, March 24 to April 8, 1928, will be of interest to a wider circle than the membership of the Council and it has been decided to make them available to all who desire to have them. The following is a preliminary list of papers in preparation, which may be purchased at the prices indicated. In most instances the writer in preparing the paper has had the collaboration of other specialists. Other titles may be added to this list later.

- I. The Christian Life and Message in Relation to Non-Christian Systems.
- ✕ 1. Christianity and Islâm. W. H. T. Gairdner. 25 cents or 1s.
 - ✕ 2. Christianity and Hinduism. Nicol Macnicol. 25 cents or 1s.
 - 3. Christianity and Confucianism. 25 cents or 1 s.
 - ✕ 4. Christianity and Northern Buddhism. A. K. Reischauer. 25 cents or 1 s.
 - ✕ 5. Christianity and Buddhism. Kenneth Saunders. 25 cents or 1 s.
 - ✕ 6. Christianity and Secular Civilization. Rufus M. Jones. 25 cents or 1 s.
- ✕ II. Religious Education. Double Issue. Luther A. Weigle and J. H. Oldham. 50 cents or 2 s.
- III. The Relation Between the Younger and Older Churches.
- IV. The Christian Mission in the Light of Race Conflict.
- 1. The Inter-racial Movement in the Southern States of America. John Hope. (Price not yet fixed.)
 - 2. The Race Problems of the Pacific. (Price not yet fixed.)
 - 3. The Race Problem in South Africa. J. Dexter Taylor. 25 cents or 1 s.
- V. The Christian Mission in the Light of Industrial Developments.
- ✕ 1. Christianity and Industrial Development in Africa and the East. William Paton. 25 cents or 1 s.
- VI. The Christian Mission in Relation to Rural Problems. K. L. Butterfield. (Price not yet fixed.)
- VII. The Future of International Missionary Coöperation. John R. Mott. (Price not yet fixed.)

For a subscription of two and a half dollars or ten shillings, or the equivalent amount in other currencies, all papers issued in preparation for the meeting will be sent to the subscriber. Subscriptions, with remittance, should be sent to the headquarters of any national missionary organization or to:

INTERNATIONAL MISSIONARY COUNCIL
New York City: 419 Fourth Avenue
London: 2 Eaton Gate, S. W. 1

x Issued -

THE CHRISTIAN MESSAGE

Salient features of the present world-situation.

~~But~~ Throughout the world there is a sense of insecurity and instability. Ancient religions are undergoing modification, and in some regions dissolution, as scientific and commercial development alter the current of men's thought. Institutions regarded with age-long veneration are discarded or called in question; well-established standards of moral conduct are brought under criticism; and countries called Christian feel the stress as truly as the peoples of Asia and Africa. On all sides doubt is expressed whether there is any absolute truth or goodness. A new relativism struggles to enthrone itself in human thought.

~~But~~ Along with this is found the existence of world-wide suffering and pain, which expresses itself partly in a despair of all higher values, partly in a tragically earnest quest of a new basis for life and thought, in the birthpangs of rising nationalism, in the ever keener consciousness of race and class oppression.

~~But~~ Everywhere also we find, now in noble forms and now in license or extravagance, a great yearning for the full and untrammelled expression of personality, for spiritual leadership and authority, for social justice, for human brotherhood, for international peace.

~~But~~ In this world, bewildered and groping for its way, Jesus Christ has drawn to Himself the attention and admiration of mankind as never before. He stands before men as plainly greater than Western civilisation, greater than the Christianity that the world has come to know. Many who have not hitherto been won to His Church yet find in Him their hero and their ideal.

Our Message

Our Message is Jesus Christ, the revelation of what God is and of what Man may be. In Him we come face to face with the Ultimate Reality of the universe; He makes known to us God as our Father, perfect and infinite in love and in righteousness; for in Him we find God incarnate, the final, yet ever unfolding, revelation of the God in whom we live and move and have our being.

We hold that through all that happens, in light and in darkness, God is working, ruling and over-ruling. Jesus Christ, in His life and more especially through His death, 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, turn to Him.

Amid widespread suffering, suffering and consolation sought in all hearts

points to the part of the world

for reality in religion

opens the background in which it is to be proclaimed

our message

Jesus Christ
Our Message

He is

human form

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

We reaffirm that God, as Jesus Christ has revealed Him, requires all His children, under all circumstances, at all times, and in all human relationships, to live in love and righteousness for His glory. By His Resurrection and the gift of the Holy Spirit He offers His own power to men that they may be fellow-workers with Him and urges them on to a life of adventure and self-sacrifice in preparation for the coming of His Kingdom in its fullness.

of Christ

The vision of God in Christ ^{brings a deeper} creates the sense of sin and guilt. We are not worthy of His love; we have by our own fault opposed His holy will. Yet that same vision which brings the sense of guilt brings also the assurance of pardon, if only we yield ourselves in faith to the Spirit of Christ so that His redeeming love may avail to reconcile us to God. We will not ourselves offer any formulation of the Christian Message, for we remember that as lately as in August 1927 the World Conference on Faith and Order met at Lausanne and that a statement on this subject was issued from that Conference after it had been received with full acceptance. We are glad to make this our own; though in view of our special concern and responsibility we feel bound to supplement and to strengthen them in certain ways.

to

further

"The message of the Church to the world is and must always remain the Gospel of Jesus Christ.

"The Gospel is the joyful message of redemption both here and hereafter, the gift of God to sinful man in Jesus Christ.

"The world was prepared for the coming of Christ through the activities of God's Spirit in all humanity, but especially in His revelation as given in the Old Testament; and in the fulness of time the eternal Word of God became incarnate and was made man, Jesus Christ, the Son of God and the Son of Man, full of grace and truth.

"Through His life and teaching, His call to repentance His proclamation of the coming of the Kingdom of God and of judgment His suffering and death, His resurrection and exaltation to the right hand of the Father, and by the mission of the Holy Spirit, He has brought to us forgiveness of sins, and has revealed the fulness of the living God, and His boundless love toward us. By the appeal of that love, shown in its completeness on the Cross, He summons us to the new life of faith, self-sacrifice, and devotion to His service and the service of men.

"Jesus Christ, as the crucified and the living One, as Saviour and Lord, is also the centre of the world-wide Gospel of the Apostles and the Church. Because He Himself is the Gospel, the Gospel is the message of the Church to the world. It.

It is more than a philosophical theory; more than a theological system; more than a programme for material betterment. The Gospel is rather the gift of a new world from God to this old world of sin and death; still more, it is the victory over sin and death, the revelation of eternal life in Him who has knit together the whole family in heaven and on earth in the communion of saints, united in the fellowship of service, of prayer, and of praise.

"The Gospel is the prophetic call to sinful man to turn to God, the joyful tidings of justification and of sanctification to those who believe in Christ. It is the comfort of those who suffer; to those who are bound, it is the assurance of the glorious liberty of the sons of God. The Gospel brings peace and joy to the heart. and produces in men self-denial, readiness for brotherly service, and compassionate love. It offers the supreme goal for the aspirations of youth, strength to the toiler, rest to the weary, and the crown of life to the martyr.

"The Gospel is the sure source of power for social regeneration. It proclaims the only way by which humanity can escape from those class and race hatreds which devastate society at present into the enjoyment of national well-being and international friendship and peace. It is also a gracious invitation to the non-Christian world, East and West, to enter into the joy of the living Lord.

"Sympathising with the anguish of our generation, with its longing for intellectual sincerity, social justice and spiritual inspiration, the Church in the eternal Gospel meets the needs and fulfils the God-given aspirations of the modern world. Consequently, as in the past so also in the present, the Gospel is the only way of salvation. Thus, through His Church, the living Christ still says to men 'Come unto me!... He that followeth me shall not walk in darkness, but shall have the light of life.'"

Two points in this statement seem to us to require supplement. It declares that the Gospel "proclaims the only way by which humanity can escape from class and race hatreds". We are deeply convinced that this is true; but we recognise that such a claim requires to be made good and that the record of Christendom up to date is not sufficient to sustain it.

Further while we join in the affirmation that "the Gospel is the only way of salvation", if by that is meant the full, free and complete salvation that is found in Christ, we admit that in other religions and in all the idealism which may inspire men to service there is found a power of partial deliverance from many of the evils which afflict the world, if only men are true to the best light that they have.

The Missionary Motive

If such is our Message, the motive for its delivery should be plain. ~~It~~ is the answer to the world's greatest need. It is not our discovery or achievement; it rests on what we recognise as an act of God. ~~The Gospel~~ is first and foremost Good News. It announces glorious Truth. Its very nature forbids us to say that it may be the right belief for some but not for others. Either it is true for all, or it is not true ~~for~~ all. X

at

But questions concerning the missionary motive have been widely raised, and such a change in the habits of men's thoughts as the last generation has witnessed must call for a re-examination of these questions.

Accordingly we would lay bare the motives that impel us to the missionary enterprise. ~~We have nothing to cover.~~ We recognize that the health of our movement and of our souls demands a self-criticism that is relentless and exacting.

In searching for the motives that impel us we find ourselves eliminating decisively and at once certain motives that may seem, in the minds of some, to have become mixed up with purer motives in the history of the movement. We repudiate any attempt on the part of trade or of Governments openly or covertly, to use the missionary cause for ulterior purposes. Our Gospel by its very nature and by its declaration of the sacredness of human personality stands against all exploitation of man by man, so that we cannot tolerate any desire, conscious or unconscious, to use this movement for purposes of fastening a bondage, economic, political or social on any people.

Going deeper, on our part we would repudiate any symptoms of a religious imperialism that would desire to impose beliefs and practises on others in order to manage their souls in their supposed interests. We obey a God who respects our wills and we desire to respect those of others.

former

Nor have we the desire to bind up our Gospel with fixed ecclesiastical traditions which derive their meaning from the experience of the western Church. Rather, we place at the disposal of the younger Churches of all lands our collective and historic experience. We believe that much of that heritage has come out of reality and will be worth sharing. But we ardently desire that the younger churches express the Gospel through their own genius and through forms suitable to their racial heritage. ~~We do not desire to lord it over the personal or collective faith of others.~~ the aim should be to

~~If these are not our motives then wherein lies the motive that compels us.~~ ^{Our true compulsion} ~~It~~ lies in the very nature of the God to whom we have given our hearts. Since He is love, His very nature/

and by, according to the last command

nature is to share. Christ is the expression in time of the eternal self-giving of the Father. Coming into fellowship with Christ we find in ourselves an over-mastering impulse to share Him with others. We are constrained by the love of Christ. He Himself said, "I am come that ye might have life and have it more abundantly", and our experience corroborates it. He has become life to us. We would share that life.

We are assured that Christ comes with an offer of life to men and to societies and to nations. We believe that in Him the shackles of moral evil and guilt are broken from human personality and that men are made free, and that such personal freedom lies at the basis of the freeing of society from cramping custom and blighting social practises and political bondage, so that in Christ men and societies and nations may stand up free and complete.

We find in Christ, and especially in His cross and resurrection, an inexhaustible source of power that makes us hope when there is no hope. We believe that through it men and societies and nations that have lost their moral nerve ~~to live~~ will be ~~galvanized~~ ^{quickened} into life.

We have a pattern in our minds as to what form that life should take. We believe in a Christ-like world. We know nothing better, we can be content with nothing less. We do not go to the nations, called non-Christian, because they are the worst of the world and they alone are in need - we go because they are a part of the world and share with us in the same human need - the need of redemption from ourselves and from sin, the need to have life complete and abundant and to be re-made after ~~the~~ ^{the} pattern of Christlikeness. We ~~desperately~~ desire a world in which Christ will not be crucified but where His Spirit shall reign.

We believe that men are made for Christ and cannot really live ~~apart~~ ^{apart} from Him. Our fathers were impressed with the horror ^{of men dying} of men dying without Christ - we share that horror, ~~but~~ ^{we} are impressed with ~~a deeper one~~ ^{the horror} of men living without Christ. ~~else~~ ^{else} ~~another~~ ^{another} ~~the~~ ^{the} ~~horror~~ ^{horror} ~~of~~ ^{of} ~~men~~ ^{men} ~~living~~ ^{living} without Christ.

Herein lies ^{the} ~~our~~ motive. It is simple: We cannot live without Christ and we cannot bear to think of men living without Him. We cannot be content to live in a world that is un-Christlike. We cannot be idle while the yearning of His heart for His brethren is unsatisfied. ~~Christ stands then as the Alpha and the Omega of our purpose.~~

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

Christ/

Handwritten signature

Heim

Revised - 6 -

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

The Spirit of our Endeavour.

Our approach to our task must be made in humility and penitence and love. In humility, because it is not our own message which we bring, but God's; and if in our delivery of it self-assertion finds any place we shall spoil that message and hinder its acceptance; in penitence because our fathers and we ourselves have been so blind to many of the implications of our faith; in love, because our message is the Gospel of the Love of God, and only by love in our own hearts for those to whom we speak can we make known its power or its true nature.

Especially do we confess the sluggishness of the older Churches to realise and discharge their responsibility to carry the Gospel to all the world; and all alike we confess our neglect to bring the ordering of men's lives into conformity with the Spirit of Christ. The Church has not firmly and effectively set its face against race-hatred, race-envy, race-contempt, or against social envy and contempt and class-bitterness, or against racial national and social pride, or against the lust for wealth and exploitation of the poor or weak. We believe that the Gospel "proclaims the only way by which humanity can escape from class and race hatred". But we are forced to recognise that such a claim requires to be made good and that the record of Christendom hitherto is not sufficient to sustain it. Nor has it sufficiently sought out the good and noble elements in the non-Christian beliefs, that ~~it~~ ^{we} might learn that deeper personal fellowship with adherents of those beliefs wherein ~~we~~ ^{we} may more powerfully draw ~~them~~ ^{us} to the living Christ. We know that, even apart from conscious knowledge of Him, when men are true to the best light they have, they are able to effect some real deliverance from many of the evils that afflict the world, and this should prompt us the more to help them to find the fulness of light and power in Christ.

But while we record these failures we are also bound to record with thankfulness the achievements of the Christian Church in this field. The difference between the Europe known to St. Paul and the Europe known to Dante, to Luther, to Wesley is plain for all to see. From every quarter of the globe comes testimony to the liberation effected by Christ for women. Since the vast changes made by the development of industrialism have come to be appreciated, every country has had its Christian social movements and the Universal Conference on Life and Work, held at Stockholm in 1925 revealed how widespread and influential these have now become. Truly our efforts have not been commensurate with the needs of the world or with the claims of Christ; but/

but in what has been accomplished and attempted we have already great encouragement for the days to come. In particular there is a growing sensitiveness of conscience with regard to war and the conditions that may lead up to it. For all these indications of the growing power of the Spirit of Christ among Christians we thank God. And we call on all Christian people to be ready for pioneering thought and action in the name of Christ. Too often the Church has adopted new truth, or new goals for enterprise only when the danger attached to them is over. There is a risk of rashness; but there is also possible an excessive caution by which because His Church hangs back, the glory of new truth or enterprise which rightly belongs to Christ is in men's thoughts denied to Him.

The Call to the World.

Filled with conviction that ~~in~~ Jesus Christ is indeed the Saviour of the World, and conscious of a desperate need in ourselves and in all the World for what He only can supply, we call upon our fellow-Christians and all our fellow-men to turn again to Him for pardon and for power.

(a) To all the Churches of Christ we call that they stand firmly upon the rock of Christian conviction and whole-heartedly accept its missionary obligations; that they go forward in full loyalty to Christ to discover and to express, in the freedom of the Holy Spirit, the treasures in His unsearchable riches which it is the privilege and duty of each to win for the Universal Church; that they strive to deliver the name of Christ and of Christianity from complicity in any evil or injustice.

Those who proclaim Christ's message must give evidence for it in their own lives and in the social institutions which they uphold. It is ~~only~~ by "living Christ" among men that we may most effectively lift Him up before them. The spirit that returns love for hate, and overcomes evil with good, must be evidently present in those who would be witnesses for Christ. They are also bound to exert all their influence to secure that the social, international and inter-racial relationships in the midst of which their work is done, are subordinate to and expressive of His Spirit. Especially must it be a serious obstacle to missionary effort if the non-Christian country feels that the relation of the so-called "Christian" countries ~~is~~ ^{is} itself is morally unsound or is alien from the principles of Christ, and the Church must be ready for labour and sacrifice to remove whatever is justly so condemned.

The task before us is beyond our powers. It can only be accomplished by the Holy Spirit, whose power we receive in its completeness/

completeness; only in the fellowship of Christ's disciples. We call all followers of Christ to take their full share as members of His Body, which is the Church; no discontent with its organisation or tradition or failings should be allowed to keep us outside its fold; the isolated Christian is impoverished in his spiritual life and impotent in his activities; our strength both inward and outward is in the living fellowship. But in these hurried and feverish days there is also more need than ever for the deepening of our spiritual life through periodical detachment from the world and its need in lonely communion with God. We desire also to call for a greater volume of intercessory prayer. The whole Church ~~throughout the world~~ should be earnest and instant in prayer, each part for every other, and all together for the hallowing of God's Name throughout the world.

Church's unity and for

Further, we call on Christians ~~throughout the world in all lands~~ who are trained in science, art, and philosophy to devote their talents to the working out of that Christian view of life and the world which we sorely need to secure us against instability, bewilderment and extravagance.

the best

Lastly, we urge that every possible step be taken to make real the fellowship of the Gospel. The Churches of Europe send ~~missions and~~ missions-of-help to the Churches of Africa and Asia. We believe that the time is come when all would gain if the younger Churches were invited to send missions-of-help to the Churches of Europe and America, ~~not to ask for assistance, not to advertise their own need or their own development, but to minister to their treasure to the spiritual life of those to whom they come.~~

that they may minister

(b) To non-Christians also we make our call. We rejoice to think that just because in Jesus Christ the light which lighteneth every man shone forth in its full splendour, we find rays of that same light where He is unknown or even is rejected. We welcome every noble quality in non-Christian persons or systems as further proof that the Father, who sent His Son into the world, has nowhere left Himself without witness.

Thus: merely to give illustration, and making no attempt to estimate the spiritual value of other religions to their adherents, we recognise as part of the one Truth that sense of the Majesty of God, and the consequent reverence in worship, which are conspicuous in Islam; the deep sympathy for the world's sorrow and unselfish search for the way of escape, which are at the heart of Buddhism; the desire for contact with ultimate Reality conceived as spiritual which is prominent in Hinduism; the belief in a moral order of the universe and consequent insistence on moral conduct which are inculcated by Confucianism; the disinterested pursuit of truth and of human welfare which are often found in those who stand for secular/

has been on our

secular civilisation but do not accept Christ as their Lord and Saviour.

~~These~~ Especially we make our call to the Jewish People, from whose Scriptures we have learnt, and "of whom is Christ as concerning the flesh", that with open heart they turn to that Lord in whom is fulfilled the hope of their nation, its prophetic message and its zeal for holiness. And we call upon our fellow Christians in all lands to show to Jews that lovingkindness that has too seldom been shown towards them.

as He stands before
us in the Dispensation

We call on the followers of non-Christian religions to join with us in the study of Jesus Christ, His place in the life of the world, and His power to satisfy the human heart; to hold fast to faith in the unseen and eternal in face of the growing materialism of the world; to co-operate with us against all the evils of secularism; to respect freedom of conscience so that men may confess Christ without separation from home and friends; and to discern that all the good of which men have conceived is fulfilled and secured in Christ.

Christianity is not a Western Religion, nor is it yet effectively accepted by the Western world as a whole. Christ belongs to the peoples of Africa and Asia as much as to the European or American. We call all men to equal fellowship in Him. But to come to Him is always self-surrender. We must not come in the pride of national heritage or religious tradition; he who would enter the Kingdom of God must become as a little child, though in that Kingdom are all the treasures of man's aspirations, consecrated and harmonised. Just because Christ is the self-disclosure of the One God, all human aspirations are towards Him, and yet of no human tradition is He merely the continuation. He is the desire of all Nations; but He is always more, and other than they had desired before they learnt of Him.

But we would insist that when the Gospel of the Love of God comes home with power to the human heart, it speaks to each man, not as Moslem or as Buddhist, or as an adherent of any system, but just as man. And while we rightly study other religions in order to approach men wisely, yet at the last we speak as men to men, inviting them to share with us the pardon and the life that we have found in Christ.

(c) To all who inherit the benefits of secular civilisation and contribute to its advancement we make our call. We claim for Christ the labours of scientists and artists. We recognise their service to His cause in dispersing the darkness of/

of ignorance, superstition and vulgarity. We appreciate also the noble elements that are found in nationalist movements and in patriotism; the loyalty, the self-devotion, the idealism, which love of country can inspire. But even these may lead to strife and bitterness and narrowness of outlook if they are not dedicated to Christ; in His universal Kingdom of Love all nations by right are provinces, and fulfil their own true destiny only in His service. ~~Because~~ ^{when} patriotism and ~~service~~ are not consecrated they are often debased into self-assertion, exploitation and the service of greed. Indeed, throughout all nations the great peril of our time arises from that immense development of man's power over the resources of nature which has been the great characteristic of our epoch. This power gives opportunity for wealth of interest, and, through facilities of communication, for freedom of intercourse such as has never been known. But it has outgrown our spiritual and moral control.

Science

Amid the clashes of industrial strife the Gospel summons men to work together as brothers in providing for the human family the economic basis of the good life. In the presence of social antipathies and exclusiveness the Gospel insists that we are members of one family, and that our Father desires for each a full and equal opportunity to attain to His own complete development, and to make his special contribution to the richness of the family life. Confronted by international relations that constantly flaunt Christ's law of love, there is laid on all who bear His name the solemn obligation to labour unceasingly for a new world order in which justice shall be secured for all peoples, and every occasion for war or threat of war be removed.

Such changes can only be brought about through an unreserved acceptance of Christ's way of love, and by the courageous and sacrificial living that it demands. Still ringing in our ears is the call "Be not conformed to this world, but be ye transformed by the renewing of your minds".

In our conference together we have seen more clearly the fullness and sufficiency of the Gospel and our own need of the salvation of Christ. The enlarging thoughts of the generations find the Gospel and the Saviour ever richer and greater than men had known.

This deepened assurance of the adequacy and universality of the Gospel, however, is not enough. More effective ways must be found for its proclamation, not to systems of opinion only, but to human beings, to men and women for whom Christ died. The most thorough and convincing intellectual statement/

statement of Christianity is necessary, but ^{and} statements cannot suffice. The Gospel must be expressed also in simplicity and love, and offered to men's hearts and minds by word and deed and life, by righteousness and loving-kindness, by justice, sympathy and compassion, by ministry to human needs and the deep want of the world.

laying

As together, Christians of all lands, we have surveyed the world and the needs of men, we are convinced of the urgent necessity for a great increase in the Christian forces in all countries, and for a still fuller measure of co-operation between the churches of all nations in more speedily ~~asserting~~ the claim of Christ upon all the unoccupied areas of the world ~~of~~ and of human life.

charged

We are persuaded that we and all Christian people must seek a more heroic practice of the Gospel. It cannot be that our present complacency and moderation are a faithful expression of the mind of Christ, and of the meaning of His cross and resurrection in the midst of the wrong and want and sin of our modern world. As we contemplate the work ^{with} which Christ has ~~laid upon~~ His Church, we who are met here on the Mount of Olives, in sight of Calvary, would take up for ourselves and summon those from whom we come, and to whom we return, to take up with us the Cross of Christ, and all that for which it stands, and to go forth into the world to live in the fellowship of His sufferings and by the power of His resurrection, *in hope and expectation of His glorious Kingdom.*