

COOPERATION AND THE WORLD MISSION

John R. Mott

280 M92

Mott \$1.00
Cooperation and the
World Mission
868214

280 M92

Keep Your Card in This Pocket

Books will be issued only on presentation of proper library cards.

Unless labeled otherwise, books may be retained for four weeks. Borrowers finding books marked, defaced or mutilated are expected to report same at library desk; otherwise the last borrower will be held responsible for all imperfections discovered.

The card holder is responsible for all books drawn on this card.

Penalty for over-due books 2c a day plus cost of notices.

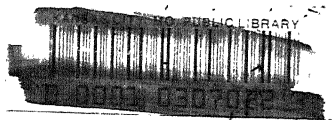
Lost cards and change of residence must be reported promptly.



Public Library
Kansas City, Mo.

Keep Your Card in This Pocket

BERKOWITZ ENVELOPE CO., K. C., MO.



NO
NO

NO

$$79 + 10 = 89$$

150E 39-4-3

100-2-5-6

100-2-5-6-7-8

COOPERATION
AND THE WORLD MISSION

JOHN R. MOTT

INTERNATIONAL MISSIONARY COUNCIL
NEW YORK

1935

Copyright, 1935

John R. Mott

RUMFORD PRESS
CONCORD, N. H.

Printed in U. S. A.

Baker 100

FE 22 '36

868214

FOREWORD

THIS book is based on first-hand study of Christian cooperation conducted while on successive journeys of service and investigation in Asia, Africa, Latin America, and the Pacific island world as well as in the lands of the older Churches in Europe, North America, and Australasia. It reflects also the discussions of international missionary conferences and the studies of commissions of the last three decades, and the light thrown upon the subject by recent correspondence with leading minds of different nationalities, races, communions, and schools of thought related to the world mission of Christianity. The aim has been to bring the treatment into brief compass. To this end the history or evolution of missionary cooperation, showing its remarkable progress and increasing momentum, has been omitted, since this is readily accessible in Volume VIII of the official report of the Edinburgh World Missionary Conference of 1910, in my own paper on international missionary cooperation presented at the Lake Mohonk meeting of the International Missionary Council in 1921, and in subsequent annual surveys in *The International Review of Missions*.

The original plan was to combine with this volume, and as a part of it, an authoritative record of as many missionary cooperative agencies and projects as practicable—their origin, history, constituent bodies, character, scope, direction, and support; but it was finally decided that the objects in view would be best

served by issuing such material in a separate volume for reference purposes. This has been ably accomplished by Charles H. Fahs and Helen E. Davis in a volume just printed entitled, *Conspectus of Cooperative Missionary Enterprises*.

It should be pointed out that, while I am profoundly interested in the subject of the organic union of the Churches, having been identified with the Conference on Faith and Order from the days of the fruitful initiative of Bishop C. H. Brent, it has not been my intention to deal with that vital matter in this treatment. It will be recognized, however, that sound policies of cooperation have done much to facilitate the drawing together of the Christian Churches. These two processes, that of church unity and that of cooperation on the part of Christian bodies, are not antagonistic to each other. The former, as a rule, involves long periods of research and negotiation; the latter may, without any compromise of vital principles, be achieved within a relatively short time.

I would acknowledge with deep gratitude my indebtedness to missionaries, to administrators of mission boards, and to leaders of the Churches throughout the world. It may be of interest to add that the present volume is the last book authorized and published under the auspices of the Institute of Social and Religious Research before the dissolution of that organization.

JOHN R. MOTT

New York, September, 1935

CONTENTS

	PAGE
I. Cooperation at a Parting of the Ways . . .	7
II. Secrets of Successful Cooperation	23
III. Why Cooperation Fails	45
IV. Wider and Closer Cooperation Indispensa- ble and Urgent	68
Appendix	77

I. COOPERATION AT A PARTING OF THE WAYS

THE present grave world situation confronting the Church should cause the leaders of the missionary forces unitedly to restate and replan their work, wherever necessary, so that with available resources the need and opportunity may be far more adequately met. Few seem to have a vivid and profound appreciation of the greatness of our task and of the resources of the powers that oppose us. We are at the beginning of a new era and we fail to recognize as we should the part that anti-religious forces are playing in shaping it. In all parts of the world we are facing common enemies. Never was there a more critical moment. The best men must be mobilized. The wisest strategy must be employed. The materialistic philosophy of the day, the violence of the destructive communistic activity, the powers of paganism and of faiths and systems contrary to the teachings of Christ, the reactionary attitude of so many governments with reference to religious liberty, the perilous subordination of religion to serve the political ends of the totalitarian conception of the state, and the necessity of recasting the prevailing industrial and commercial system so that it will not negative the principles of Christian love and brotherhood nor conduce to international war—all present a challenge to Christ's followers which has never been surpassed in gravity and urgency. In truth we are facing stupendous changes in the whole make-up of

the world, changes as revolutionary as any in the history of mankind.

The future, as far as we can forecast it, seems to be bringing us steadily toward a division of the whole world into two opposing camps—one which can be designated as Christian, though it may be very imperfectly so as yet, and the other definitely to be described as anti-Christian. This alignment became apparent to those gathered at the Jerusalem Meeting of the International Missionary Council in 1928, and it is becoming more and more evident as the years pass that this insight perceived truly. The call, therefore, that the time brings to us all with urgency is a call to stand on the side of Christ against the hostile forces that oppose His Kingdom and that seek to prevent its coming. It is surely required, accordingly, that what is central should have the central place in our plans, and that to its realization all should “with one accord”—as in the first age of Christianity—direct their efforts under the sole Leader.

With such changes taking place, well may we ask ourselves, Are we exerting our maximum influence in the extension and establishment of the Kingdom of God? Have we sufficient workers? Are they adequately qualified? Above all, are we united? Are we able to think, plan, pray, and act in terms of the wholeness and oneness of the task? If Protestant missions continue, as they have been for decades and still so largely are, a disunited complex of separate, individual bands or bodies of missionaries, and of scattered indigenous Churches, working with more

or less varying aims and methods, what hope have we of triumphant success? At such a time duplication of independent effort, or lack of concerted plan, is a criminal waste. Piecemeal application of the cooperative principle is not good enough. Something more radical and far-reaching is necessary to give substantial reality even to the many scattered pieces of helpful cooperation already existing. There is imperative need of a more masterly diagnosis of the situation, of a clear definition of the aims or ends to be realized, and of the program to be carried out.

The Christian forces must unite on a much more comprehensive scale, and this at an accelerated pace, for if we perpetuate the luxury and inefficiency of our divisions, we shall surely miss the day of our visitation and the realization of our largest possibilities. Is there any reason that can stand before the bar of experience, of sound and unselfish judgment, and of sensitive conscience why the Christian forces of to-day should not unite and concentrate as never before on the areas of population and of human relationships which have not been brought under the sway of Christ? Only as we thus transcend our denominational, party, national, and racial boundaries and barriers can we hope to fulfil the mandate of our Lord. Surely a way can be discovered by which, notwithstanding all the admittedly grave difficulties, our different Christian bodies can rise above their separatism and cooperate in a real world expansion of the Christian faith. The time is ripe for a great and striking emphasis upon the Kingdom of God as preached by Jesus Christ—an emphasis which shall

be truly relevant to present-day needs and conditions, which shall dominate all other considerations and incentives, and which shall become contagious and irresistible.

At such a time any failure to coordinate our scattered efforts and to present a united front cannot be in accord with the divine will. The great central motivating fact must be emphasized, as never before, that the governing consideration for undertaking this larger and more vital cooperation is not the present unprecedented crisis, or the still grave economic conditions, but the conviction that Christ wills such larger and closer cooperation for His Church in our day. Of this the convincing evidence is His high-priestly prayer. In praying that His followers across the ages "might be one," the very least He could have meant is that in our conception and practice with reference to the spread of His Kingdom and reign, we might be so at one in our thinking, our fellowship, our planning, our action, and our intercession, that the keenest critic could receive no other impression than that we are presenting a united front to the world-wide need and task of bringing all mankind into vital relation to Him. Thus cooperation must be insisted upon, not on grounds of expediency, but on grounds of unshakable conviction that this is good, and is God's will for His servants.

The clock has struck, the time has come when the leaders and supporters of the missionary societies or boards, the missions, and the Churches should enter wholeheartedly upon the third stage of cooperation. The first stage was the period preceding the World

Missionary Conference at Edinburgh in 1910—the period when experiments were initiated which were ultimately multiplied into a large and increasing number of detached pieces of cooperative effort scattered all over the world. The second stage embraced the years between the Edinburgh conference and the meeting of the International Missionary Council at Jerusalem in 1928—the period which had as its distinctive characteristic the creation and development in many parts of the world of national and international agencies, or councils, for the express purpose of inaugurating and fostering interdenominational, international, and interracial cooperation. Moreover, during this second period cooperative or union projects, largely local or regional in scope, though at times also national, continued to multiply at an almost geometrical rate. The third stage, upon which we entered at Jerusalem in 1928, is the one in which the Christian forces related to the missionary enterprise pool not only knowledge and experience but also plans *in the making*, personalities, funds, names, and, increasingly, administration. It is thus the period in which the implications of cooperation are taken, generally speaking, much more seriously than ever before.

We have reached the critical point, as the Reverend Walter J. Noble with deep insight has pointed out, at which cooperation either must go very much farther, and that soon, or has already gone too far. As he says, “If the years behind us were recognized as preparation for far more rapid progress, they have been well worth while. But if they are to be re-

garded as accomplishment, and not as a preparation and a stimulus for greater things, they have scarcely been worth while." Why delay longer in giving decisive effect to our deepest convictions on this whole subject? It is true that there are difficulties in the way, but these are our salvation. They insure beyond peradventure our counting the cost, and that process is always priceless. For, let it be emphasized, it is the mind of Christ that we count the cost with reference to paying it.

Among discerning leaders there is a decidedly growing sentiment in favor of the adoption by missionary societies, and by the missions and Churches specially concerned, of a policy of dealing cooperatively with specific areas. The present economic crisis has facilitated the adoption of such a policy. It has forced the societies to rethink their work, and now to begin to replan it, so that, with the resources available and such other means as can be secured, we shall do far better work than we are now doing. Societies are coming to see that they must get together to pool all experience, to plan their work as part of a whole, and to carry it on unitedly as contributing to a common end. At times this policy might involve an entire country; again, it might confine itself to a province or other large section or region of a country; and still again, it might be concentrated on a large city, or a city and the immediately surrounding territory. The aim is that the various bodies now serving a given area shall unite in plan and effort to minister to the best possible advantage to the entire area. The scope of the plan

might vary, from the uniting of all the agencies on one phase of the program (for example, the educational work, the medical work, or the rural work), to a union of all bodies to conduct practically the whole range of the program.

The stage that is now being reached in cooperation is also one in which we begin to see the younger Churches taking their separate roads and loosening the ties that bind them to the older Churches that have been fostering them. We must now keep in view the necessity that these young Churches be preserved from isolation and from the dangers that isolation brings. We must, therefore, strengthen the bonds of friendship and intercourse between them, and between them and the older Churches. This must be done not denominationally, but as between provinces of the one Church of Christ. Both the older Churches and the new will profit by this fellowship and the super-nationality of the Church will be manifested.

Happily, cooperation is being increasingly thought of and defined, not in terms of two or three denominational units combining in program and action so much as in terms of all the Christian forces in a given field uniting to serve the entire field. Surely, in every field, large or small, there is great wisdom in coordinating our separate planning to discover where we are and whither we are tending. This will throw valuable light on the wisest plans for enlarged service or retrenchment, for reorganization and, above all, for the use of combined resources. The preliminary stages in preparation for such a concerted program

are: (1) survey; (2) application of standards of measurement which have been generally agreed upon; (3) definite plans based on these facts and standards. These processes will prepare the way for necessary reorganization and realignment of the available forces, as well as for the joint administration of the whole work. National Christian councils and the International Missionary Council should be prepared to place themselves at the service of Churches, missions, and boards to further such policies. Above all discerning and forward-looking leaders of Christian agencies at work in given areas should take prophetic initiative.

A group of British societies have recently undertaken important steps in the series of consultations they have had with reference to a united approach to their work in Bengal and a united plan for its prosecution and administration. Another promising illustration is afforded by the negotiations now in progress between the American boards which are serving the Philippines and the Churches and missions of that country looking toward a joint program and administration. Similar approaches and negotiations are in progress, or in prospect, with reference to other fields large and small. Godfrey E. Phillips of the London Missionary Society has voiced a conviction which, God grant, may prove to have been prophetic: "The next ten years would be well spent if at the end of them the non-Roman missions had a clearly outlined joint program for their enterprise in each of the major fields of their operation." The question may well be raised whether, in the period immediately

before us, mission boards of Europe and North America should not unite in sending out to the fields which they are serving groups of their most statesmanlike representatives to take counsel with the trusted leaders of the Churches and missions with this commanding objective in view.

What is true of whole countries, or of provinces in a given country, is likewise true of all large cities. Because of denominational interests and the inadequately correlated programs of the missions and the Churches, we have failed to minister in any satisfactory, united way to the needs of these metropolitan centers, or of the surrounding country. Such an approach to Shanghai has been seriously proposed. W. W. Lockwood, one of the best informed workers in that city, has expressed clearly with reference to Shanghai what might be urged on behalf of scores of other major cities of Asia, Africa, and Latin America:

"It would seem," he says, "that some organization representing the organized Churches of a city like Shanghai is essential if the Church's program is to be adequately developed. Here, at the present time, perhaps thirty or thirty-five Churches are working independently, knowing little and apparently caring little for the other Churches or for the church movement as a whole. The only union organization is a pastors' union which meets regularly for spiritual fellowship and arranges once each year for union evangelistic services. There is no laymen's organization for the city and no cooperation or exchange of experience among church workers. Such an organization is needed, not to start union projects, perhaps, but to make more effective the work that is being done in each center to represent the Churches as a whole and to unite in tasks which require that the Church as a whole should be represented. One of the great needs to-day is to demonstrate in a few cities in China the possi-

bilities of local cooperation between Church and Church, between mission and mission, between Church and mission, and between local and national organizations. In my opinion this is one of the necessary next steps in cooperation. It is a difficult task, but urgent and necessary."

Very special attention needs to be given to the question of the proper financing of cooperative or union undertakings. Here and there are individual projects in which the financial plan has been carefully worked out and administered through a period of years with gratifying results, but as the number of such pieces of work has multiplied, the matter of support has been handled in a very uneven and unsatisfactory way. It would be difficult to mention even six missionary boards which give evidence of having thought through the whole subject thoroughly as a matter of principle, and which have adopted a settled policy. As a result there is much confusion in thought and practice. Boards are troubled by repeated, detached appeals for financial grants toward all sorts of cooperative enterprises that are of concern to the related missions and Churches, not to mention those which concern the home base.

What is needed in the case of nearly every missionary society is some such action as the following: (1) Let the society, under the guidance of a suitable sub-committee, study the whole subject of the proper financing of cooperative ventures in which the society is or should be unmistakably involved or concerned; and let the society come to a clear conclusion as to which of these things that have a claim on it can best, if not only, be conducted cooperatively. (2) List all

such agencies and projects and their budgets and decide as to the proper sum or share to give to each; for example, educational, medical, rural, or literature projects, national Christian councils, the International Missionary Council, and other cooperative agencies and projects. (3) Have the total cooperative budget presented, expounded, discussed, and acted upon at the meeting of the body which has the authority to decide such matters. This budget should include all the separate items, with the essential facts about each tabulated in project form. (4) Then have this cooperative budget included as a major section in the full budget of the organization. (5) Let the budget be restudied and revised from year to year. In the meantime have the authoritative body, or committee, related to each agency or project submit its requirements in advance in ample time to insure proper consideration and action.

Suppose, as a result of such a procedure, the society is confronted with claims which aggregate considerably more than had been contemplated. If the work, so far as it passes muster, is found by impartial, thorough study to be of really important and apparently indispensable character—and, let it be repeated, work which can most advantageously, perhaps only, be done in cooperation—is it not best to take cognizance of it and, with the greatest conscientiousness, to face it? The world mission is not static. Well might we be alarmed if it did not, as the years unfold, give unmistakable evidence of growth, take on larger dimensions, and assume new forms. In a world in the midst of stupendous and almost

unbelievable changes, and at a time when in every department of the world's work the economic and educational cooperative movements are advancing by leaps and bounds, what could be more serious than to assume that the world-wide mission of Christ had become set or rigid? It is a reassuring fact that, as a result of such attitudes and procedures as are here emphasized, even in periods of depression and economic distress it has been found possible both to strengthen and to expand the missionary enterprise.

To insure giving largest effect to the entire cooperative program and process throughout the world, attention should be directed toward strengthening the various national Christian councils and the body which gives them united expression, the International Missionary Council. There are at present nearly thirty of these national, interdenominational bodies. One-half of these are in the countries of Europe, North America, Australasia, and South Africa which send missionaries, and these represent and unite the foreign mission boards of their respective countries. The other half are in the lands of Asia, Africa, Latin America, and the island world which receive missionaries, and these represent and draw together the missions and Churches of their respective fields. Besides these, others are in formation, notably in East and West Africa. When it is remembered that as recently as 1910 there were only two of these national bodies in existence, it will be recognized what a remarkable evolution there has been in the cooperative life of the missionary enterprise. The fact that these national councils are now bound to-

gether in a world-wide fellowship accentuates the importance of the development.

What is the design and significance of this extensive and comprehensive organization of the forces of the world-wide mission of the Christian faith? Why these many national fellowships and the International Missionary Council, the result of so much corporate thought, prayer, and sacrificial effort? Were these striking developments in cooperation and unity designed to be simply ends in themselves, or merely symbols of a wonderful and truly Christ-implemented idea? Rather have they not one and all been called into being by the Ever-Living and Ever-Creative God Himself for high ends and great unselfish achievements? Expressed quite simply, is not their providential mission that of fostering united fellowship, united thinking, united planning, united intercession, and united action? Has there ever been a time when these vital and sacred functions were as much needed throughout Christendom and the non-Christian world as they are to-day? Granted this, what can be more important than to strengthen their personnel and leadership, to integrate them more closely with the Churches and the auxiliary agencies of the Churches, and to give them adequate facilities and resources that they may fulfil their great trust?

Cooperation at its best is a spiritual process and achievement. Important as are organization, technique, financial resource, human strategy, and statescraft, these must all be transcended and subordinated to the spiritual motivation, and be made the vehicle of the Spirit of God. The supreme hope of all perma-

nent and satisfactory cooperation must be sought and found in Christ, the Source of spiritual vitality and creative energy. In other words, we must recapture the superhuman atmosphere of New Testament days in which Christian missions were born and in which only can they be carried forward in triumphant unity. The path to the realization of the greater things which are in store for the world mission, as a united and conquering movement, is beset, as we shall see in this study, with difficulties many and grave.

We do well to remind ourselves that Christ was familiar with divisions, maladjustments, and lack of unity among His followers and apostles. His solution was strikingly original and unique. On that last great night He took them to an upper room for the most significant act, the Last Supper. He there not only shared with them the deepest truth underlying human relationships, but also enforced it by the unforgettable lesson He taught when He washed the disciples' feet; and He added the penetrating word which lets us forever into the secret of the most happy, the most deeply satisfying, and the most fruitful cooperation, namely, the spirit and the practice of mutual, unselfish service—"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." Again, some days later, after the Resurrection, when He gave the world-wide mandate, He directed them to another upper room, enjoining them to tarry there until they were endued with the power infinitely greater than human—the power of the Holy Ghost. In this time of unhurried

fellowship in thought and prayer the Spirit brought them into one accord (which is in reality true cooperation and unity), and they went forth with irresistible might on their world-wide mission.

Great is the need in the years that lie just ahead of multiplying the number of apostles of reconciliation, that is, men and women with a passion and sense of mission to weave together in effective united action the still all-too-divided Christian forces related to the world-wide missionary enterprise. This mission involves the highest order of constructive Christian churchmanship. It also calls for the ability to clear up recognized objections, misunderstandings, difficulties, and doubts. Those who believe with ever-deepening conviction in cooperation are either right or wrong. If they are right, then in the pathway of patient, sympathetic, prayerful consultation the truth will increasingly prevail. Those who devote themselves to this high mission must have a reverential regard for the past, coupled with unclouded vision and wise foresight that pierce the coming day. Firm must be their belief in the Living and Ever-Creative God, and, therefore, the God who is able and eager to do new things. They must have the ability to recognize the wholeness and the oneness of the Christian task. They must have large tolerance, possessing the spirit of counsel; open-mindedness toward people with other backgrounds, relationships, and convictions; capacity to understand, sympathize with, and love those from whom they may differ; recognition of the variety of Christian experiences and of the comprehensiveness of the Kingdom of God;

readiness to seek in common the larger truth in which the individual lights are completed and unified; belief in the divine leadership of those whose opinions and experiences seem to differ from one's own. Such apostles need to possess great faith, for they will be called upon to exercise great acts of trust. Above all, theirs must be the consuming passion for the realization of the known desire of the Lord Jesus Christ, that His true followers all may be one.

II. SECRETS OF SUCCESSFUL COOPERATION

DURING the history of modern missions the movement in the direction of closer cooperation and unity on the part of the missionary forces has been increasing in volume and in momentum. A study of the large and varied experiences in such united effort across the world, as well as across the years, throws much light on the secrets underlying the most fruitful and satisfactory cooperation. With concrete experiences in mind we would direct attention to the attitudes, methods, processes, and other factors explaining why certain cooperative agencies and undertakings have been most successful.

The initiative and leadership of one person who believes heart and soul in the particular cooperative project, and who works for it in season and out of season, constitute the adequate explanation of many notably successful pieces of cooperation. Here and there is an outstanding personality who has become the leader and symbol of the undertaking. We think at once of Dr. C. Y. Cheng, whose vision and untiring zeal rallied the Christian forces of China for the Five-Year Movement; of Miss Eleanor McDougall, whose quiet guidance has accomplished such a wonderful work in the Union Women's Christian College of Madras; of the late Mr. W. Henry Grant and his model union project at the Canton Christian College; of Dr. J. Leighton Stuart, who in his leadership in the development of Yenching University has shown such

a genius for synthesis and for harmonizing and unifying the diverse.

Again, it has been a band of kindred spirits with strong, unshakable conviction as to the absolute necessity for united action, who have devoted themselves with abandon to its realization. Consider, for example, the men who did so much to establish the Union Christian University at Chengtu in West China, such as the Reverend Joseph Beach, Dr. Henry T. Hodgkin, and Dr. E. W. Wallace on the field, and backers at the home base like the Honorable N. W. Rowell and Sir Joseph Flavelle in Canada, Dr. J. F. Goucher, Mr. Mornay Williams, and Dr. Frank Mason North of the United States, and Sir Michael Sadler and Mr. H. T. Silcock of England. There is no finer illustration of highly successful international and interdenominational cooperation across a period of years. Another splendid illustration is the marked achievement of the Committee on Cooperation in Latin America during the last two decades as a result of the services rendered by Dr. Robert E. Speer and Dr. Samuel G. Inman. The examples of such men accentuate the importance of exercising the greatest care in the selection of leaders for cooperative ventures. In each case we should ask, Is the man really efficient for the particular job in mind? He must not be placed there because of seniority, or because he represents the society that is putting the most money into the undertaking, but rather because his character and ability will give and retain confidence. It is supremely important at the beginning of a cooperative movement, especially in

the precedent-setting stage, to place in charge thoroughly competent men and women.

—Another secret of the most fruitful cooperation is thoroughgoing preparation. If there is to be a large result, there must be a large cause. Back of the pieces of cooperation which have through the years maintained a record of consistent progress, and have commanded the confidence of discerning workers, have been well directed processes of original study or research, of consultation by representative groups, of foresighted planning, of unhurried spiritual retreats, and of prepared intercession. No pains have been spared to get at the actual facts. The managing committee and the members of the staff have maintained a reputation of submitting no plan or proposal on which their preparatory work has not been absolutely first-class.

The Archbishop of York has expressed his judgment that the explanation of the great influence of the C.O.P.E.C. Conference in England, and of the Jerusalem Meeting of the International Missionary Council, was the thoroughness of the previous preparation. The cooperative agreement recently reached by the British and American Bible societies may be traced to the same cause. Moreover, in the case of the Kingdom of God Movement in Japan, the best part of two years was spent in preparation. During this time a quiet educational effort was carried on among the Christian forces of the entire country. Goals were set and explained. A technique for the Movement was worked out. Expectations were awakened. Prayers were enlisted throughout Japan

and in other parts of the world. It is doubtful whether in modern times there has been another piece of cooperative work where so much time and effort were expended in preparation.

The relevancy of the program and activity to the meeting of deeply felt needs explains why some cooperative undertakings are much more satisfactory than others. They deal with areas and problems in which all the members of the group have serious interest, or a vital stake. The evident aim is not to build up an organization but to render real service. It is not something imposed, as it were, from outside; it has grown up naturally and unrestrained out of a real need. Something generally and greatly desired has been undertaken together, rather than saying, "Come, now, let us have unity." Thus those concerned have believed in the needed cooperation so much that they have striven for it at all costs. This has been the history of the union schools for the children of missionaries. It explains the success of the language schools, and of institutions like the Henry Martyn School of Islamics. It accounts for the provision made for religious worship among foreigners in Oriental and Latin American ports. The success attending the united campaign on behalf of women's colleges in the Orient was due to the same cause. The Christlike ministry on behalf of lepers all over the world is another illustration of comprehensive and fruitful cooperation directed to the meeting of a tragic need. In days like the present when every penny has to be counted, it is necessary to show that cooperation is achieving something of high

value in relation to actual needs of which people are conscious.

The pressure of serious problems and baffling difficulties and a right attitude toward them serve to stimulate strong united action. Enterprises are not made stronger by traveling along level, easy roads. It requires obstacles and mountain climbing to call out their strength. Great human needs and grave situations liberate latent energies, and, above all, lead Christians of different affiliations to see how necessary they are to each other, to sink minor differences, to discover essential unity, and to present a united front. They also tend to draw men to God, to deepen their acquaintance with Him, and this invariably tends to draw them closer to one another. But the existence of overwhelming difficulties and testings and the awareness of impossible demands are not enough to lead to effective cooperation; in addition there must be a right attitude toward these difficulties and demands. What is that attitude? That these difficulties and demands are to be met and overcome. This turns them from stumbling-blocks to stepping-stones, leading up into the higher reaches of significant concerted effort.

The fearful trials and sacrifices of the Boxer War advanced by many years the drawing together of the Christian forces of North China. The menace to religious liberty in Congo in recent years has brought about a wonderful spiritual solidarity among the various missions and has promoted greatly the effectiveness of the Conseil Protestant du Congo. The significant tasks with which the World Missionary

Conference at Edinburgh confronted the world mission accelerated the cooperative movement in every field. The present period of unparalleled world-wide depression has multiplied the number of serious measures in the realm of cooperation, both in the mission field and in the countries which are furthering missionary action. Man's extremity has ever been God's opportunity, but He seems to have made this opportunity the occasion for teaching and enforcing some of His deepest lessons regarding the relation which His children are intended to sustain to one another.

It requires opportunities and undertakings that are vast, exacting, and worth while to justify and demand something much more than divided and unrelated efforts to bring about the needed concert of effort. Tasks that are unmistakably of paramount importance and that can best, if not only, be accomplished in cooperation facilitate greatly the drawing together of the Christians in united fellowship and action. The vivid recognition of the great need of Christian literature for use among Moslems throughout the Mohammedan world led to a comprehensive and statesmanlike interdenominational and international plan and organization to meet the requirement. The critical situation confronting the chain of Christian colleges in the Near East influenced the united program and campaign which yielded \$14,000,000.

When Christian leaders become possessed with visions of the range and depths of human need, and of the infinite value of Christ's program to meet it, the

spiritual obligation of combined action becomes evident and compelling. In these days it requires measures of large dimensions to appeal to the imagination, to command the attention of men and women, young and old, and, let it be reiterated, to draw the believing Christians into triumphant unity of purpose.

In those pieces of Christian cooperation which are achieving the most notable results the work is so conducted as to transcend denominational, national, and racial barriers and distinctions. The project is interdenominational, not undenominational. Therein lies all the difference in the world. Still the cooperating agency acquires a personality or individuality of its own. The union project seeks to realize a distinct, concrete purpose. It is autonomous and yet individually responsible to all the cooperating bodies. The unity is a means and not an end. Among members there is on the part of none of them any sense of superiority or inferiority. In the conduct of the enterprise there is full recognition of the varieties of Christian experience and also of the comprehensiveness of the Kingdom of God. There is frank admission that no one member of the group possesses all the truth, but that each has some special contribution which should be appreciated by all. There is honest conviction that truth is truly catholic and that its many-sided beauty can be revealed to the world only in the fellowship of many individuals, denominations, and races. All the members of the staff are regarded as equals regardless of race or denomination. The loyalty to Christ is so real and the unity of spirit is so great as to transcend all differences.

A quite different kind of union effort is that afforded by Achimota College at Accra on the Gold Coast of Africa under the inspiring leadership of Alec Fraser. It is not interdenominational but undenominational cooperation. It is a good illustration of how people of different races and communions can work together. The following comments by a discerning observer of this work let us into the real spirit of the place:

"On the staff of over fifty men and women there are Evangelicals, Roman Catholics, Anglo-Catholics, Presbyterians, Wesleyans, Quakers, clergy, laymen. Some are Africans, some Europeans, some Indians, some from the West Indies and other parts of the world. . . . Watching the way in which the various denominations and races in this college gradually feel their way toward a proper and full expression in their worship of the same Lord is a help in visualizing the great, wide, united Church which is eventually to be, and the ways in which many of the obstacles to reunion can be overcome.

"On Sundays the Roman Catholics are sent into Accra, eight miles away, on lorries for mass. Twice a month a communion service is held in College after the manner of the Evangelical Anglicans and once a month or, if there be five Sundays, twice a month after the Anglo-Catholic manner. Once a month a Methodist-Presbyterian service is held. All Christians may attend any of these services in the College. Most attend their own type only. The Society of Friends have a special meeting of their own once a month.

"The complete unity in the work has to be seen to be believed. I attribute it, first, to the fact that all our African members of staff have the same status thereon as Europeans. They are present at all staff meetings, have a vote for the staff representatives on the College Council, and influence all discussions. They have not been bred in the denominational acerbities of Europe and are anxious for unity and cooperation. That pro-

found grip of the necessity for love and unity is understood by Africans as it is not seen by us. We see the difficulties in the way, and the distance from unity is so great as to make it seem unreal and small in perspective. To the African, unity bulks large and the difficulties seem comparatively small."

Another fine example of the same kind is that of the Omi Brotherhood in Japan, founded in 1905 by William Merrell Vories. It includes workers of different denominations and races. All have equal status, and all salaries and policies are decided by the Brotherhood in Japan.

Right of way is given to the central purpose and governing spiritual objective. The aims, objectives, and guiding principles determine the real character of the cooperation. These must be thought out unitedly in advance, and clearly stated. In intimate conference and intercession they must be accepted, and then be trusted and followed with conviction and conscientious care. To a clear sense of direction and of mission growing out of unswerving loyalty to a common end, to wise guiding principles, to God-inspired objectives, and to our Divine Lord may be traced the marked success of cooperation, often in the face of the most baffling difficulties and opposition. Steady progress is assured through the undiscourageable will to cooperate.

Well planned and efficient means are indispensable, and are employed in all cases where cooperation is steadfastly maintained year in and year out and carried from strength to strength. First among these is a carefully worked out constitution, or articles of agreement. This should embody the principles

and procedures based on the most satisfactory experience in Christian cooperation. Next is a thoroughly representative and able committee, or administrative body. Its members are persons genuinely interested in the project, and believers in drawing together the Christian forces. They should, wherever possible, have had experience in the particular line of work to be undertaken. Each stands ready to do his full part, and to work in team. This directing body holds stated, unhurried meetings, and in connection with each meeting there is adequate preparation and vigilant follow-up work. To insure attendance at all policy-making meetings the expenses of members are paid, if this is necessary.

Related to the organization, in the case of every highly successful enterprise in cooperation, are one or more able, trained full-time executive officers, directors, or secretaries. Even where voluntary service is afforded at its best, such full-time paid workers are indispensable. They do not take the place of volunteer workers; on the contrary, their chief and most distinctive function is to augment the volume and efficiency of the voluntary forces. Under the direction of the executive staff is an efficiently functioning office with the most modern equipment and facilities. Wise use is also made of the printed page. A system of reports of all committees and staff members, showing with fulness and accuracy the record of progress, and likewise the shortcomings and disappointing aspects, of the cooperative enterprise, is in operation. At least annually the administrative committee, the staff members, and others responsibly related to the

undertaking hold a spiritual retreat for the purpose of maintaining a vivid and commanding sense of direction, of divine mission, and of divine companionship. Only so is adequate motivation insured.

From time to time those responsible for the direction of the cooperative undertaking test its efficiency by applying to its conduct the following guiding principles and governing considerations, every one of which is deemed indispensable:

In determining the sphere of cooperation due regard is paid to the objects to be achieved, namely, (1) to meet real and recognized need; (2) to obviate regrettable waste; and (3) to accomplish important results which cannot be secured as well, if at all, by the cooperating agencies working separately.

At the very beginning of the undertaking the various bodies joining in the cooperative arrangement enter into an understanding as to the objectives, scope, direction, assignment of responsibilities, support, and all else vital to the success of the undertaking, and this understanding is set forth with clarity in writing.

Satisfactory cooperation is officially representative of the bodies entering into the undertaking.

The cooperative agency possesses only such power as the cooperating bodies confer upon it.

The machinery is simplified to the lowest terms consistent with achieving the major objectives of the undertaking.

There is an effective correlation of the various bodies to avoid overlapping and confusion, and to

insure that their combined experience, wisdom, and dynamic purpose are brought to bear upon common problems.

Everything is done openly and in consultation.

There is a sincere determination to understand the viewpoints and the distinctive characteristics of the different units.

The members of each group welcome with open-mindedness and generosity the maximum contribution of the other cooperating groups.

Wherever cooperation is undertaken it is carried through so thoroughly and helpfully that it affords confidence and stimulates to ever wider union of effort.

The leaders are on their guard lest in their own lives there be manifested or tolerated those things which tend to destroy cooperation or to make impossible true Christian unity; for example, ignorance and prejudice, hazy thinking and vague statements, selfish ambition and jealousy, suspicion and lack of frankness, political-mindedness or finesse, and disloyalty.

The principle of rendering the maximum of Christ-like service is given absolute right of way.

First and last in point of importance is the recognition of the Lordship of Jesus Christ and the conviction that He Himself wills cooperation and unity.

No large venture of cooperation can proceed to high success without adequate financial resources, but it is believed that these will be forthcoming if the other conditions here emphasized are met.

The atmosphere of unselfishness affords the climate in which vital Christian cooperation ever thrives.

The dominating note is not what we can get but what we can give. It is he who loses his life for Christ's sake and the Gospel's who shall find it. It is this abounding willingness to decrease that the great cause may increase that makes joint action triumphant. In this spirit each worker is ready to see his own favorite ideas and plans delayed, or set aside, unless perchance the whole group under the influence of the Spirit come to recognize their value. Dr. Johannes Warneck of Germany takes us to the very root of the cooperation of most highly multiplying power when he points out, "For cooperation we need sincere humility and the will to self-renunciation." Cooperation rightly understood is love, and love never offends or hinders; but much which passes for cooperation may not be love, but suspicion creating a deadlock.

One of the finest illustrations of the spirit of unselfish action, both as a cause and a result of cooperation, is that given by Bishop S. Baudert of Germany.

"In 1925," he writes, "when the German missionaries received permission to reenter the Tanganyika Territory, the question had to be decided whether the Moravians were willing to occupy again the mission field at the north end of Lake Nyasa. The heavy blows our Moravian work had received by the war and the inflation seemed to render this impossible. So, after having conferred with our British and American brethren, there was nothing else to be done but to give the statement, 'We are not in the position to take up the work again in this field.' We had to ask the Scots not only to continue their charge over our congregations, but to take them over for good. This resolution was a very hard one for us to take, for previous to the war the Nyasa mission field was the most hopeful of all Moravian mis-

sion fields; moreover, it was the favorite child of our German congregations.

"At the very moment when the decision had to be made the German missionary societies of the German Evangelical Missionary Council came to our support. They declared, 'We are willing to help you take up the work again. We pledge ourselves to give for the next five years one per cent. of our receipts in Germany, in order to enable you to take up service out there again.' According to their offer they acted. Not all societies which belong to the Evangelical Missionary Council were able to give one per cent., but we had the experience that one society which in 1925 was in great distress, and which was struggling for its existence, after recovering a little, wrote of its own accord: 'Now we also want to give our contribution for the Nyasa mission. We don't want to be missing in the circle of those who for this cause are cooperating.' The help we received from the various societies was fully unselfish. None of the societies which supported us had any advantage by so doing. Thus we have a piece of cooperation which in mission history may be considered one of a rather unique character."

Few things have contributed more to the fostering of the real spirit of cooperation than the development of intimate Christian fellowship, especially among the leaders of the various constituent bodies. Cooperative efforts depend to a great degree on the personal relationships of those united. This is particularly noticeable among those of different races. Cooperation begins where love begins and ends where love ends. In such genuine cooperation, combined with the conduct of the regular activity or technical work, is a warm spirit of fellowship and of devotion to Christ. Such intimate fellowship is in no sense a bargain but an adventure of faith. Each unselfishly contributes to the utmost of his ability, without

reference to what others are doing. A splendid example is that afforded by St. Stephen's College at Delhi, India. In the early days of C. F. Andrews, and later of Principal Rudra, down to to-day under Principal Mukerji, this college has shown how in such an atmosphere the differences between Anglo-Catholic and Baptist, as well as racial differences, can be overcome.

Mingled with unselfish action and sharing is sincere union in waiting on God in intercession. Without doubt it is this happy relationship in daily life together, and this fellowship in prayer, which underlies the great helpfulness of cooperation among the workers of different communions, races, and nationalities in the Madras Women's Christian College. This also explains the power and great spiritual influence of the Christian Unity Association of the clergy of various religious bodies and races in Johannesburg, South Africa. The same can be said of the wonderful fellowship under the leadership of Bishop Gwynne in Cairo. Dr. D. E. Hoste, the head of the China Inland Mission, in commenting on the helpfulness of the China Continuation Committee in its early days, thus expresses his appreciation of this fellowship:

"I wish to say that I much valued and benefited by the contact and fellowship with Chinese and foreigners of other organizations afforded by the China Continuation Committee. Many a time, my heart was warmed, my sympathies enlarged, my appreciation of others deepened, and my mind invigorated by the intercourse thus afforded, and by thought which, if not exactly new, was expressed and applied in ways different from those to which I was accustomed. I still cherish those experiences of true enrichment and mourn because of the causes which have de-

prived me of them. Names such as those of the chairman and the secretaries at that time, both Chinese and foreigners, as well as not a few others, still move me."

Dr. Hoste has also shared an earlier experience which suggestively enforces a much needed lesson with reference to maintaining most helpful relations between workers of widely differing races and backgrounds.

"I may refer," he says, "to my fellowship with the late Pastor Hsi during my first period of service in China, from 1885 to 1896, which was, in large measure, fruitful and satisfactory to both of us and to the work in which we cooperated. As time went on, this latter extended into four provinces. The reasons for this, on my side, were somewhat as follows. My limitations due to being a foreigner and also to inexperience in the earlier years were, on the whole, perceived and acted upon by me. Advice or opinion was seldom given by me unless asked for; nor did I mind if they were disregarded. That is, the relationship was based upon the measure of its moral and spiritual influence, not upon an official standing. This was all the more reasonable, seeing that Mr. Hsi was my senior by over twenty years, and had initiated the work of which he was the executive head, which work was financially self-supporting. As time went on, my acceptance and influence with him grew, I, on my part, being more and more able to profit and learn from him regarding the Chinese point of view and method of action, both in evangelism and church affairs. The need of much prayer and living close to God, in order to be in a state rightly to appraise what he said and did, and also to know what to say and do myself, as occasion arose, became increasingly impressed upon me. This relationship with Mr. Hsi carried with it a measure of relationship with his workers and with the Churches gathered through his ministry also calling for adaptation of mind and method, not easy to a Westerner, but essential to the kind of cooperation needed. As already indicated, instead of attempting to bring the Chinese

into my racial environment and to that extent denationalizing them, the aim was rather to denationalize oneself, with a view to a closer and more intelligent cooperation along purely Chinese lines."

Pastor F. W. Steinthal, who has left such a profoundly spiritual impression upon the students and other groups in India and in Denmark, has let us into the secret in the following testimony:

"My richest and most fruitful experience of cooperation I consider without hesitation that connected with the Calcutta Young Men's Christian Association. Among the members of the staff I remember Americans and Canadians, English and Scotch, Danes and Indians, belonging to various communities, Anglican and Presbyterian, Methodist and Baptist, Lutheran and Congregational, the Brethren and the Christians; but I never remember a single quarrel on national or denominational lines, and the spiritual fellowship, sustained by the short prayer meeting with which the day always began, was a daily inspiration, strong enough to counteract the inevitable personal frictions and differences of views and methods as the work developed and the staff more than doubled. This personal contact and good fellowship kept the various departments of the work in due balance and was a great help to win and preserve the sympathy and good will of the various Christian communities in the city. How was this unity and successful cooperation made possible? Above all by common loyalty to the common task, by seeking first the Kingdom of God and what was right in His sight; wherever this failed and selfish, national, or racial ends and preferences came first, the bond of fellowship was weakened, the mutual confidence gave way, and failure proved the disruption."

K. C. Chacko, an outstanding Indian Christian leader, member of the staff of the Union Christian College at Alwaye in Travancore, India, writes out of a full and rich experience in the following statement

regarding the attitudes and processes underlying the Christian fellowship of the staff of that institution and of the Christian Settlement:

"The main factors which have contributed to whatever measure of fruitfulness has attended these pieces of cooperation may be summarized under two main headings:

"The centrality of the missionary purpose. Cooperation became possible in these two institutions and continues to be a growing reality because of the emphasis upon the common opportunity and supreme responsibility of the Travancore Churches for the evangelization of India.

"Emphasis on realizing the full value of Christian fellowship. The nucleus of the staff both in the College and the Settlement is a body of Christians who trust each other's honest resolve to be open to Christ in all things. The members of these fellowships seek to realize the distinctive values of Christian fellowship along the following lines: Helping one another to desire wholeheartedly Christ's presence among them, whenever they meet to exercise the privilege of corporate thought and prayer, and to value His presence above everything else and to value all things only in so far as they are compatible with His continued presence and control. Welcoming and sharing one another's suggestions, however small, and waiting together upon the Lord until a common mind is reached regarding the direction of God's will in all important matters. Building upon God's faithfulness that He will give sufficient resources in answer to united prayer in Christ's name for the carrying out of His revealed will. Helping one another to keep to God's friendship and God's will as the only aim and standard in all aspects of their individual and corporate life—without allowing any unconfessed or unconquered sin to block their openness to Christ and to one another (especially in their united deliberations) or to hinder their growth in love one to another. Faithfulness on the part of all the members in their daily waiting for the Holy Spirit's power to make them Christ's united witnesses, and united perseverance in intercession and in the listening to God's voice regarding every

other way of expressing the Saviour's love to those who stand to them in the relation of 'neighbors' each new day, so that they also may share in the joy of Christian fellowship."

Occasions of spiritual awakening have often furnished the conditions which make possible and foster cooperation and unity. Christian missions abound in illustrations. In the pathway of the memorable meetings of Dwight L. Moody many a union Christian institution and cooperative missionary movement was launched. Witness, for example, the beginning of the Student Volunteer Movement for Foreign Missions, and the sending forth of the famous Cambridge Band. The Sialkot Convention for the deepening of the spiritual life exerted a profound influence for united fellowship and action on the part of the Christian missions and Churches. The visits of Dr. E. Stanley Jones, whether in India, China, North America, or Europe, have invariably made for the drawing together of those concerned for the world mission. The same can be said for the evangelistic campaigns conducted by Sherwood Eddy. One of his meetings was the occasion for the beginning of the consultations leading to the second or recent stage in the movement for the union of the Churches in South India. It will be recalled that the first stage was the successful union of the Churches related to the missions of the Reformed Church, the American Congregational Church, the United Free Church of Scotland, and the London Missionary Society. In a recent letter Dr. Toyohiko Kagawa of Japan states: "In the cooperative movements with which I have had experience those I have thought have succeeded

have been the year of evangelism after the Jerusalem conference, and the Kingdom of God Movement." He gives the reasons as follows: "(1) Every one made mutual concessions and worked together for Japan's evangelization. (2) There was a central committee which held meetings once a week and did not change in personnel. (3) Those who went out traveling to rural districts worked gladly in the spirit of service."

Bishop J. Y. Neide of Japan thus reports a similar experience: "From first to last I have had an evangelistic experience in Osaka of close upon forty years, during which period the Churches of all denominations united in work together; nor have there in all that time been any difficulties." The Reverend A. Stanley Beaty, telling of the united evangelistic campaign in Colombo, Ceylon, in 1933, makes this significant comment: "It was proved in the campaign that people who hold the most divergent views on such matters as the sacraments can at any rate proclaim together the great basal truths of Christianity. What at one time seemed impossible was achieved through the working of God's Spirit." The ripe experience of the Right Reverend James H. Linton, Bishop of Persia, one of the most difficult fields in the world, is also confirmatory: "We have no difficulty in cooperating on this field. We have inter-mission committees, inter-Church conferences in which the whole of Persia is represented, also a Bible school, and college Christian unions. I think one secret of the success of all these is that we have complete trust in one another, and all are out to direct all our activities

toward evangelism in some form or other. In a very real sense it is true that we are 'all one in Christ Jesus.'"

In reality genuine Christian cooperation is a manifestation of the sovereign work of the Spirit of God. The spirit of foreign missions is this unifying Spirit. Those who have ever done most to advance the cause of unity and cooperation are those who have freed their minds of prejudice (that is, judgments formed beforehand), and left themselves open to the guidance of the Holy Spirit, or what the Right Reverend E. J. Palmer, formerly Bishop of Bombay, so well characterizes as "the Spirit of Counsel." They depend not on human wisdom and devices but on the living God. The great influence exerted by the Edinburgh and Jerusalem conferences and also by the other and much less widely known meetings of the International Missionary Council came, not so much from the decisions and resolutions arrived at, important and significant as these were, but from the unmistakable, enlarging, vitalizing, unifying work of the Spirit. Referring once more to the union movement in South India, the Bishop of Bombay has stated in one of his articles on the subject that again and again, when the Joint Committee seemed to have come to an *impasse*, the power of the Holy Spirit was felt to be among them compelling them to go forward. Alexander M. Allan of Colombia takes us to the heart of the matter in thus voicing his conviction:

"Cooperation is an organic quality, not an abstract relation. Cooperation like faith worketh by love. It is not nearly so much the problems which wreck cooperation as the distorted

seeing of them by people who have lost perspective through neglect of unhurried, silent meditation, of prayer, and of attentiveness unto God. Union with Christ is not only the quickest way toward the solution of the Church's problems; it is the only way."

III. WHY COOPERATION FAILS

IN RECENT years there have been an ever-multiplying number of cooperative undertakings. While many of these have succeeded, not a few have failed; and some have been only comparatively successful. What are some of the most obvious reasons for these unsatisfactory experiences?

At the very outset should be mentioned denominational exclusiveness, prejudice, or pride. Generally speaking, denominationalism is stronger than most of us admit, or even recognize in ourselves. In some fields there has been a recrudescence of extreme denominationalism, although this manifestation is by no means general. Some of the most liberal-minded missionaries, when they get to the field, become very sectarian. Denominational "necessity" becomes determinative, not the statesmanship of the Kingdom of God. In certain fields, for example South Africa, the nationals carry the denominationalism of the white man much further than does the white man himself, greatly increasing the number of sects. Some are unwilling to make any kind of sacrifice in order to effect a greater accomplishment. Thus lower loyalties come into conflict with higher purposes and requirements. To the extent that fear, or selfishness, is permitted to mar efforts for cooperation, the cooperating parties fall short of their Christian profession and ideal. In serving the whole Christian cause we are in truth being most loyal to our own communion. It must be borne in mind that exclu-

siveness, prejudice and pride are not the only causes of denominationalism. There are also basic and vital reasons and factors to take into consideration. Churches and missions enter into cooperation, not to sink differences, but to pool their most distinctive and vital merits for the benefit of the larger whole.

Questions of faith and order, or of doctrine and polity, or of creedal and ecclesiastical differences often hinder the freest and finest development of fruitful cooperation. We think at once of the fundamentalist and modernist controversies, or of the Anglo-Catholic versus the evangelical disputes, or of the sacramentarian and non-sacramentarian differences of view and conviction. This explains why certain Churches, missions, and missionary societies have withdrawn from or failed to enter national Christian councils and other cooperative movements. The effort has been to unite on a doctrinal basis, rather than on the basis of a common loyalty to Christ and participation in a common service. In connection with a certain interdenominational project in China one important denomination holds aloof because the Apostles' Creed is in its judgment not sufficient as a basis, another because of a desire to have no creed at all, although neither would deny the deity of our Lord.

The outlook of some groups of Christians on questions of theology, or of the social significance of the Gospel, leads them to adopt an attitude of suspicion toward those who differ from them. The chief executive of one of the leading boards of Canada writes: "We have not yet discovered any harness by which the fundamentalist and modernist can be

yoked together. Instead of plowing they fight it out in the furrows." It is deplorable when sincere Christian men refuse to work together in perfectly normal and legitimate activities. The following resolution on "Missionary Cooperation in View of Doctrinal Differences," adopted unanimously by the International Missionary Council at its meeting in Oxford, England, in 1923, has proved, wherever trusted and tried, to be a sound and satisfactory basis for cooperative effort:

"The International Missionary Council has given attention to the anxiety which is felt in many quarters about the possibility of missionary cooperation in face of doctrinal differences, and thinks it opportune to review the cooperation which has actually been undertaken under its auspices or those of the national and other councils which it correlates and other similar cooperative action, and to set out afresh the principles which have emerged from these experiences.

"The International Missionary Council has never sought nor is it its function to work out a body of doctrinal opinions of its own. The only doctrinal opinions in the Council are those which the various members bring with them into it from the Churches and missionary boards to which they belong. It is no part of the duty of the Council to discuss the merits of those opinions, still less to determine doctrinal questions.

"But it has never been found in practice that in consequence of this the Council is left with nothing but an uncertain mass of conflicting opinions. The Council is conscious of a great measure of agreement which centers in a common obligation and a common loyalty. We are conscious of a common obligation to proclaim the Gospel of Christ in all the world, and this sense of obligation is made rich and deep because of our knowledge of the havoc wrought by sin and of the efficacy of the salvation offered by Christ. We are bound together further by a common loyalty to Jesus Himself, and this loyalty is deep and fruitful because we

rejoice to share the confessions of St. Peter, 'Thou art the Christ, the Son of the Living God,' and of St. Thomas, 'My Lord and my God.' The secret of our cooperation is the presence with us of Jesus Christ, Human Friend and Divine Helper. From this common obligation and this common loyalty flow many other points of agreement, and our differences in doctrine, great though in some instances they are, have not hindered us from profitable cooperation in counsel. When we have gathered together, we have experienced a growing unity among ourselves, in which we recognize the influence of the Holy Spirit. At these meetings we have come to a common mind on many matters and have been able to frame recommendations and statements. These have never had the character of command or direction, and it has always rested with the churches or missions to give them authority, if they would, by adopting them or carrying them into action.

"Cooperation in work is more likely to be embarrassed by doctrinal differences than cooperation in counsel. Yet there is a wide range of matters, such as negotiations with governments, the securing of religious liberty, the combating of the evils arising from the sale of narcotic drugs, collection and survey of facts, investigation of educational method, etc., which are not affected by doctrinal differences. A still more imposing list might be drawn up of types of work in which impediments from doctrinal differences might have been anticipated, but experience in many lands has shown that most valuable cooperation is possible between many Churches and missions. Such are the translation of the Holy Scriptures, the production and dissemination of Christian literature, the conduct of schools and colleges and medical institutions, and provision for the training of missionaries. Every piece of cooperation in work which this council or, as we believe, any council connected with it encourages or guides is confined to those Churches or missions which freely and willingly take part in it. It would be entirely out of harmony with the spirit of this movement to press for such cooperation in work as would be felt to compromise doctrinal principles or to strain consciences."

Race feeling or prejudice constitutes a very real obstacle to cooperation. At the same time the very existence of this peril presents one of the strongest challenges to such united action, because this difficulty exists on virtually every mission field. From the very nature of the case the missionary movement is a great interracial movement. Failure to secure the interest, adhesion, and loyalty of the nationals is a denial of the dominating Christian objective. There are still fields where the missionaries exhibit an attitude of master and servant toward their brethren of other color. The missionary must lay aside his pride of race or position. He may be called upon to suffer real privation; he may feel at times that he is not wanted, and that the people whom he is serving do not comprehend what is really good for them. He will remember Jesus who "came unto His own and His own received Him not." In Japan there have been three distinct stages in the development of cooperation between missions and Churches: first, what is tantamount to dictatorship; second, affiliation; and, third, partnership. It is the last stage which makes possible the highest order of cooperation.

Conflicting national or party points of view, standards, and practices often embarrass cooperation. Differences of national tradition, outlook, and psychology stand in the way of its smooth working. Such disagreements at times cut deeper than denominational differences. A recent effort to unite eight theological seminaries in the Far East failed because of their almost complete absence of standardization. No two of them spoke the same language with ref-

erence to governing principles and methods. The same degree given by the various institutions meant something different in each case.

A discerning and cooperative British missionary in the Orient has commented helpfully upon the practical difficulty experienced at times in bringing about concerted action between British and American mission work in the sphere of education. I venture to quote the following extracts from his personal letter:

"That international differences are a greater stumbling-block than interdenominationalism is a point to be noticed. The latter has, in my own experience, counted for practically nothing. As illustrations I will choose American and British, and, since my sphere is theological education, place their differences in the two categories 'educational' and 'theological':

Educational

AMERICAN

BRITISH

- | | |
|---|---|
| 1. Projects are the order of the day. Material is grouped around and to some extent conditioned by these. | A certain definite standard of knowledge has to be reached. Material is arranged chiefly with regard to its historical order. The student is expected to relate it to his needs himself, since he is here as a responsible person called to the work of the ministry. |
| 2. The Credit System. | In high disfavor with most non-American educators. |
| 3. Education is an experiment, the syllabus is fluid and is to be kept constantly changing. | It is taken for granted that we do know what theological education is, and that all we have to do is to get on with the job. |

4. The goal (however distant) tends to be after the pattern of the school of religions of an American university. The ideal is the theological hall where men are preparing simply and solely for ordination and the work of the Church.

Theological

AMERICAN

BRITISH

1. Extremes of radicalism and fundamentalism seem to have been greater. Attitudes which are destructively critical seem to have persisted longer than among British theologians.

2. Historic forms and beliefs, and a traditional church order have done most to shape our ideal of the Church. This is true of the Free as well as of the Established Churches.

3. Church order, ministry, sacraments, and creeds are also matters for experiment in a new age and a new country.

"In the foregoing I have probably been more frank than fair. My sole object was, however, to illustrate that there are national differences which cut deeper than denominational ones, and are harder to bridge. It also, however, has its positive side in indicating the need of American and British missions for each other, to redress the balance."

The missionaries from Anglo-Saxon North America and the nationals of Latin antecedents often find it

very difficult to understand each other. The association of the former with so-called "Yankee imperialism" is a great handicap. The Anglo-Saxon asks to see your program of activities, whereas the Latin asks to see your constitution. Moreover, in the relations between Anglo-Saxons and the Christians of the countries of the Continent of Europe there are marked differences both of national traditions and religious type. These must be frankly recognized, thoroughly considered in all their bearings, and sincere efforts made to achieve at least a practical working synthesis.

Widely varying economic standards, such as the scale of salaries and other expenditures, between missionaries from different lands, or between missionaries and nationals, prove to be a stumbling-block in developing cooperative arrangements. What often injures team work is the feeling on the part of members of the team that they represent, and, therefore, must stand for and emphasize, various society or sectional interests, and that they are not "playing the game" with those they represent unless they do. On the contrary, it should be borne in mind that no participating, or cooperating, missionary is there as a representative of his particular society.

Cooperation is injured and at times destroyed by lack of frankness, by political-mindedness, or by ulterior motives, for these result in lack of confidence, and confidence is the foundation of all genuine cooperation. How often have the desire for self-aggrandizement and the triumph of personal opinion entered in to explain the breakdown of cooperation. More-

over, the failure to consult all the cooperating members is invariably prejudicial to the best results. Again and again neglect on the part of the missionary to take the nationals into full confidence in making plans which, after all, chiefly concern them blocks cooperation. A little group doing all the planning and keeping the direction too exclusively in their own hands is not conducive to the development of satisfactory union undertakings. It is a great mistake also to provide no adequate opportunity for criticism and constructive suggestions. An important mission has held itself aloof from nearly all cooperative projects in its area because plans were framed and adopted before they were even consulted. In this matter of insuring vital union action on the part of the Christian forces, the maxim of Sir Henry Havelock should be observed, "Christian things should be done in a Christian way." Real discernment and wisdom characterize the following judgment expressed by Mr. J. B. Tayler of China:

"Unions are apt to fail when they result from a surface compromise and not from a real underlying fellowship. Such a compromise tends to rule out all that is not held in common, and so each member is reduced to something less than himself, instead of making his full contribution to the common fund. Or again unions fail when people come together with different motives or motives less than adequate for the spiritual purpose in view. The same thing is perhaps also true of the leadership within the union or group, that it must be adequate and competent to the end to be achieved. There needs to be a balance, which can be maintained only in an atmosphere of friendly mutual confidence, between the expression of the truth within one and the spirit which esteems others, if not better, at least as equal to oneself."

Cooperation is at times held back when mission boards, or the older Churches, are not ready to follow the lead of their own missionary representatives and of the younger Churches on the mission field. Cooperation in Mexico suffered a serious setback not many years ago because the boards in the United States had gone ahead without adequate consultation with the nationals. The chief executive of one of the most important union projects in China states that "one of the greatest problems in missionary cooperation is the retaining of control in Europe, or America, which makes it impossible for those actually dealing with the problem to progress as they should." He adds that "the missionaries can better be trusted than the people at home, who do not so well understand the situation and are not so nearly up to date." Often the mission mentality dominates the home base and there seems to be no remedy for this, for only the one set of interests are effectively represented, namely, those of the mission as contrasted with the native Church. This difficulty is not recognized as much as it should be. The Reverend F. W. S. O'Neill of Manchuria thus expresses the same idea: "However wise and good a home board in New York or Edinburgh or Belfast may be, it cannot know what should be done at the other end of the world as well as the men on the spot—unless these men are fools, and then why not sack them at once?" Boards should, and happily increasingly do, give instructions and liberty to their missionaries to launch out on cooperative lines.

Missionaries on the field are likely to experience the

maximum force of local difficulties in cooperation, whereas the board is supposed to concern itself more with the governing principles involved and is in possession of facts affording a wider basis for decision or recommendation. It is only just to add that in not a few cases the boards and committees in America and Europe have shown themselves to be prepared to go further in cooperation abroad than are the missionaries and nationals themselves. This, for example, has been true in recent negotiations between the boards in America, on the one hand, and, on the other hand, the Christian leaders in Japan and the Philippines.

The fear that is felt by some of the cooperating bodies that they may be submerged in the whole, and thus lose their identity and freedom, explains why they do not enter more whole-heartedly into cooperative arrangements. This loss of identity is, in fact, the problem in world politics of the present day, when many countries West and East have to such an extent thrown over parliamentary rule and established dictatorships. It is also the system exemplified so largely by the Church of Rome. Members of some of the smaller societies say that the larger societies take a lofty attitude and make them feel that they are not wanted or needed in their councils. Without doubt there is a tendency at times for the dominant and more aggressive group to absorb the others rather than to move jointly, and it may be more slowly, toward the harmonized or unified whole. There are instances, also, in which bodies making the largest investment have exercised disproportionate or unwise

influence. It is not surprising that there is unwillingness to surrender freedom for individual initiative in a common enterprise in which the group and not the individual necessarily determines policy and direction. An example of the danger which ensues when the more prominent boards neglect to carry with them the smaller societies in cooperative enterprises is provided by the experience of the League of Nations. Negligence of this kind on the part of the larger nations has repeatedly threatened the unity of the League. The fear of a super-board persists; that is, there is a shrinking from losing one's identity and liberty and from having to take a subordinate place in the combination. Many excellent missionaries and board secretaries feel utterly weary of being at the beck and call of such a superior body, and of its interference with their complete devotion to what they regard as their own work, a work which in their judgment is more important than what they conceive to be the vague benefits of joint effort. As a rule, though not always, this is caused by a misapprehension due largely to ignorance of properly functioning cooperation.

Cooperation lags and fails to realize its possibilities when some of the parties in the enterprise do not pull their full weight. Wherever there is delinquency in the fulfilment of responsibility, or a disposition to "pass the buck," the results must be disappointing. It is strange that some otherwise able leaders of sound judgment appear to think that, because the cooperative project, or union institution, with which they have identified themselves has its own board, or

committee, or officers, and because their organization is represented on it by one or two members, the union project, or institution, can in some way carry on without their taking a very deep or personal interest in its work. This, however, is not the case with those cooperative ventures which have been and are outstandingly successful. Cooperation means work and sacrificial devotion on the part of all who cooperate. Inactivity and reluctant, inadequate support will destroy all hope of higher success in cooperation.

Lack of conclusive thinking and unwillingness to face the whole situation go far to explain why cooperation does not command the more enthusiastic backing and hearty participation of leaders belonging to some of the constituent, cooperating bodies. Many fail to estimate relative values. Others lack the vision to interpret the signs of the times with reference to present-day challenges to the Christian forces to draw together in victorious unity. Many are absorbed with a fraction and do not take in the possibilities of the larger whole. Here and there are recognized leaders who are really uncertain as to whether the elements of devotion, of sacrifice, and of the feeling and bearing of responsibility can be maintained in cooperative work as well as in separate denominational and national action. Some fear the danger of bigness in cooperative work; that is, they fear that the bigger an institution grows, the more impersonal and soulless it becomes. It must be admitted that there are also those who seem to think that national preeminence, ecclesiastical correctness, and theological uniformity are more important than

Christian fellowship and mutual sacrificial service one of another. In these and other instances of feeble interest in cooperation, or of lack of deep conviction in favor of it, there is need of fostering clear, thorough, and conclusive thinking on the unmistakable advantages of cooperation—advantages spiritual, moral, apologetic, and intellectual, as well as material or economic. Mutual understanding would grow faster and deeper if we discussed our difficulties and our grounds for hesitation frankly, open-mindedly, and exhaustively rather than pretending that they are not there.

Personal unfitness, idiosyncrasies, and maladjustments stand in the front line among the hindrances to effective cooperation. In fact, one might rate the difficulties in the pathway of successful cooperation in this order: personal, national, denominational. The personal factor is decisive in any colleagueship, whether between colleagues of the same, or of different, Churches, or nations, or races. All too frequently the management of cooperative enterprises is committed to persons who are really lacking in cooperative spirit. Wherever there is narrowness, bitterness, self-will, ill will, or downright discourtesy, caused by a deterioration of spiritual life, by any sense of social superiority, or by suspicion of the sincerity of motives, cooperation becomes difficult, if not impossible. Often the difficulties are greatest in relation to those with whom we are most closely associated. It may be easy to keep on good terms with one's friend at the other end of China, or America. The test comes in the daily immediate contacts,

it may be in the same station, or home office, where personal, national, and other peculiarities become apparent and greatly affect lives.

Lack of continuity in the administration of the cooperative undertaking, or in the carrying out of its program, often explains relatively meager results. Some of the most promising ventures in the field of cooperation have, as a result of inadequate follow-up, failed right on the threshold of success. The number of disappointing pieces of cooperation due to this cause is legion. One explanation is that cooperating bodies make too frequent changes in their representatives on the directing committee. A principal of a leading college in the Orient thus calls attention to this difficulty:

"Some missions send different representatives every year and these cannot make any effective contribution. It is felt to be a privilege to come up to the meeting in the city at the expense of the college, and a privilege that should be handed around impartially. Also it is felt that this method makes more missionaries acquainted with the college. But the result is that the council does not really govern us."

Dr. C. Frimodt-Möller, in commenting on the administration of the important union hospital of which he is the head, emphasizes the same weakness:

"There is a lack of knowledge on the part of the governing body because of continual changes in its membership. Missions seem to find it difficult to realize that there is a necessity for continuity in the governing body, and that it is necessary to send their best men and women, and this notwithstanding the cost of travel and the fact that the best men are very busy."

The failure of the various missions and boards concerned to carry out, except in a very few instances,

the valuable recommendations of the report of the Burton Commission on Christian Education in China is a striking illustration of the loss resulting from want of continuity in the efforts to give effect to significant findings. These resolutions were generally accepted as sound by educators and administrators before the Commission had departed from China. Ten years were then allowed to elapse while portions of the report were shuttled forward and backward across the Pacific, but through it all there was wanting a continuous direction of the processes of study, report, and action. It is to be deplored that there has been a similar neglect of not a few other highly significant and valuable joint reports.

There is a subtle peril in regarding cooperation as an end in itself. Cooperation for its own sake is not good enough. It does not arouse any enduring enthusiasm. Cooperation which has no recognized immediate or remote objective is destined to fail; that is cooperation for the sake of cooperation rather than cooperation for the sake of getting something worth while done, and something which can best, if not only, be done cooperatively. In the establishing of some union institutions their wider relationships and possibilities have not been taken into account, particularly their contribution to the community, the nation, or the world. Other union enterprises seem more concerned with demonstrating unity than with performing much needed and highly important services together. There is some force in the criticism in certain quarters that during the last two decades there has been rather too much attention to "over-

head" organization and too little to the support of actual undertakings with which the organization was intended to deal. Bodies of Christian workers will often cooperate on a compromise basis, when what is needed is a heroic drive on what only a few courageous souls will venture. Cooperation is not the be-all and end-all. The Kingdom of God is the end, and cooperation is justified only in so far as it helps to that end.

There is too much talk. An eminent international mind maintains that one of the obstacles to peace is too many peace societies and movements. It is to be feared that there is a similar peril with reference to cooperation. Think of the great multiplication of interdenominational, international, and interracial conferences within the last few years, not to mention the countless institutes and consultations conducted by representative groups of specialists. These gatherings and groups have brought forth literally thousands (not hundreds) of findings, resolutions, and recommendations covering the whole range of missionary program, policy, and practice. If brought together, analyzed, and set forth they would constitute a marvelous conspectus of all that is involved in the world-wide establishment of the Kingdom of God. The danger, and it is very great, is that of knowing and not doing. The problem is to multiply on every hand the steps between knowing and doing, and, in particular, doing unitedly. And the intervening processes must be simplified.

There is one union higher educational institution in the Orient in which any important matter, before it can be settled, has to be passed upon first by the

faculty or staff, next by the trustees, next by six denominational missions, and finally by six mission boards in two Western lands—that is, by fourteen legislative bodies. Under these conditions it has been found impossible to make progress. Before a change could be made in the policy of a certain union hospital in the Far East the proposed change had to meet with the support of each of the contributing boards. This required two years, at the best, with the result that only one in ten of the proposals presented was actually decided upon and put into effect. Most of the proposals “died in transit.” While we profess belief in cooperation, “our machinery,” as a discerning board secretary well says, “is still largely denominational. We can talk cooperation, but we are geared up to act only denominationally.” Dr. Robert E. Speer sums up this need tersely and aptly:

“I believe we have been in great danger of mistaking conversation for cooperation. Conversation is talking together. But talking together about cooperation may not be cooperation at all. . . . At the same time I believe in the fullest measure of conference. It is in the highest degree important that men should lay their minds together and talk over their problems and judgments.”

Insufficient time given by really competent workers explains many of the shortcomings and failures. The time is past when these truly exacting cooperative enterprises can go forward simply as a result of consultation and agreement. Most persons on cooperative committees are overloaded, and do not have the time and strength to do the best constructive

work. Even after competent leaders are found, there is at times unwillingness to grant them the requisite time, scope, freedom, and authority for accomplishing work which is strictly first-class. One reason why the proposed Union Christian University for Tokyo, Japan, concerning which there has been so much discussion during the last two decades, has failed to materialize has been because of the lack, especially when the situation was most plastic, of one or two outstanding men to give themselves wholly to the task and to take concrete steps toward the realization of the plan. Cooperation is no cure for incompetence, either in workers or in work. Multiply zero by ten, or by one hundred, and you still have zero. Partial gifts may be increased by skilful combination, but flat, stodgy, self-satisfied incompetence is only fit for the discard. The non-recognition of this has ruined cooperative schemes in the past and is about to ruin more.

The lack of a well thought out, clearly understood, and generally accepted policy for financing the project, or enterprise, will in itself often account for unsatisfactory progress in cooperation. It should be borne in mind that cooperation does not always or necessarily result in a financial gain, if the work is to be strictly first-class. The advantages of cooperation at its best are such as to justify even increased financial outlay whenever absolutely needed. Adequate funds are necessary to all really effective cooperation. In every field a practical difficulty has been that of securing sustained and sufficient support for such union agencies. A sound policy of finance is

even more necessary for a union project than for an organization which rests on a personal constituency. At the best, a joint body has difficulties that are due to irregular payments, or differing methods of the many and various elements comprising the supporting constituency. It is hard to secure common action in a crisis. In times of financial stringency the union project is one step further removed from the individual denominational constituency itself, thus making it difficult to bring direct pressure to bear on the denomination. The tendency is to "get out from under" and to give the denominational claims the right of way. Thus such a cooperative piece of work as the Indian Literature Fund is one of the very first to suffer at a time of financial distress, in spite of its great importance to the whole missionary enterprise in India.

In this connection it is only fair to mention that in the recent depression when the British societies came together to share their experiences, it was found that in the crisis they had made fewer reductions in their grants to union work than in the grants to their own separate work. The idea is that in hard times "our own work" must be cared for first, as though the work done in true partnership is not quite as truly "our work." The whole subject is dealt with in a realistic way in the following statement by Dr. J. H. Maclean of South India:

"A great difficulty with all union schemes is that missions which enter into them find themselves pledged to annual contributions at a certain rate, as well as liable to occasional calls for special contributions for buildings, etc. In a time like the

present, when almost all missions have to reduce their expenditure, they find themselves in difficulty with regard to the cooperative institutions with which they are connected. If their contributions to these are to be maintained at the rate hitherto in force, their own special work suffers disproportionately. If the contributions to cooperative work are reduced proportionately the very existence of the institutions may be imperiled. Some are even tempted to withdraw altogether from cooperative effort in order that they may maintain as much as possible of their ordinary work.

"On the other hand, we find a tendency with some of our home authorities to lay such stress on the cooperative work as to imperil the maintenance of the ordinary work. Most of our work must be carried on by the missions separately, and when calls for larger contributions to joint institutions come to us, we on the field, while heartily wishing that the joint institution should get all it wants, are unwilling to adopt the suggestion sometimes made to us by those who have no vivid realization of our work, that the ordinary grants should be reduced in order that the joint institution may have what it requires. We feel that this is a wrong policy, and indeed it may prove to be almost suicidal in some cases. For example, if our school work is reduced we have less need of teachers, and, therefore, less need for training institutions whether cooperative or otherwise."

It is true that no essential work of the individual board should be sacrificed to the claims of cooperation. Fortunately it need not and should not be a case of "either-or." Rather, as a result of comprehensive thinking, of foresight, and of adequate sharing of the financial burden, it will, as a rule, be found practicable to do justice to both the distinctively individual and the cooperative claims.

On the human side the basic reason why cooperation—interdenominational, international, interracial—falls short or fails lies in the fact that the leaders of

the bodies which should cooperate do not count the cost, and, let it be reiterated, do not count it with reference to paying it. Next to making Christ known there is nothing that calls for the paying of a greater price than the wonderful undertaking of weaving together in intimate and triumphant cooperation and unity His followers of different names. What will this cost? At the outset and in the end it costs personalities dedicated irrevocably to this high and holy purpose. Cooperation also means hard work on the part of all concerned. It demands thoroughness in preparation. It involves no short cuts. It requires thinking—fresh thinking, penetrating thinking, honest thinking, courageous thinking, united thinking, and, above all, conclusive thinking, that is, thinking that leads to a conclusion. Foresight enters into the price that has to be paid, for “nine-tenths of wisdom is being wise in time.” It costs time, although with many this is the most expensive coin in which they can pay. All truly fruitful cooperation costs sacrifice, for one of the great laws of the Kingdom is “except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth” not little but “much fruit.” It will cost spirituality, reliance upon God, fellowship with God, prayer that is dialogue, not monologue, that is communion with God, for Christian cooperation is a superhuman undertaking.

Therefore, in this Godlike endeavor there can be no failure quite so fatal and tragic as the failure to take God into account. The question of spirituality lies at the root of cooperation as of all real Christian life and relationships. The supreme difficulty is the lack

of adequate motivation. If Christian workers could only get the vision of what their united effort would accomplish; if only they could see clearly the greater glory of Christ manifested in the real uniting of their forces; if they would but yield themselves to the full measure of the grace of the Lord Jesus Christ, and the energizing work of the Holy Spirit, then they would be lifted above the level of the lesser loyalties and enter into the triumphant unity for which Christ prayed.

IV. WIDER AND CLOSER COOPERATION INDISPENSABLE AND URGENT

HAVING considered the factors and forces underlying the most rewarding and fruitful experiences in united planning and endeavor in the work of the world mission, and having examined the causes explaining disappointing attempts to weave together in effective unity the all-too-divided missionary forces, let us now seek to summarize the reasons why far wider and more intimate cooperation is absolutely essential and of utmost urgency.

Cooperation on the part of Christian Churches and missions is indispensable to-day because of the recent startling development of divisive forces throughout the world. Every argument used yesterday in favor of united program and action by Christians of different names is greatly accentuated by present-day misunderstandings, suspicions, and strife. This is emphatically and tragically true whether we have in view the economic, the international, the interracial, or the religious relationships of mankind.

Experience has shown that scattered and unrelated efforts are relatively ineffective and futile in overcoming such perils to character, faith, and even life as current religious persecution, attacks on missionary freedom, the influence of the godless movement, the activities of the able propagandists of the materialistic and secularistic views of life, and the unchristian aspects of the prevalent economic system. Moreover, on the physical plane, the recurring dangers of

great famines and deadly epidemics imperatively demand cooperative action.

To come to successful grapple with certain emergent evils we must have a common strategy and wage common warfare. For example, never will the stranglehold of the traffic in opium and other narcotic drugs, liquor, forced labor, the war system, and corrupt aspects of the cinema be broken save by our presenting a united front of well thought out and ably led opposition.

The magnitude, complexity, and difficulty of the world missionary program are so great, and the available resources are relatively so meager, that it is an idle dream to assume that the overwhelming waiting task can be performed with divided ranks. Nothing will suffice but the statesmanlike cooperation of the Christians of all communions, achieved through sharing counsel, blending experiences, uniting in planning and action, and liberating and massing latent energies.

Cooperation at its best adds enormously to the power of appeal of the world-wide mission. This is the secret of attracting the attention, and then enlisting the help, of men and women of large affairs, of large capacities, and of large influence. They are not interested in fractions. They are accustomed to deal in large dimensions. It requires the combined programs of the Churches, as they face the vastness and wholeness of the missionary obligation, to make the desired impression. To interest the busiest, most absorbed, and most important laymen in these days, missions must be presented in fresh and comprehen-

sive terms. The vastness and true unity of the sublime undertaking will draw them, as the experience of the Laymen's Missionary Movement in pre-war days proved again and again. Here lies also one of the essential secrets of winning to the cause the oncoming generation. They need a challenge vast enough to appeal to the imagination, and exacting and heroic enough to call out their adventurous spirit and their latent energies. Moreover, to win their whole-hearted allegiance we must be able to show them that ours is a united task. They will not stand for divisive plans. Never have the indispensability and the power of united planning and action been burned into a generation as they have into multitudes of the youth of our day, as they have been obliged to face the startling divisive and disintegrating influences at work across the world.

Cooperation makes for higher efficiency and abler leadership of the missionary enterprise. It stands to reason that such should be the case. It is an expensive business for each Church, or for the Christian forces of each nation, to have to acquire independently a rare experience which through cooperation can be shared with all Churches and countries. There are at the best all too few creative minds. No one denomination, country, or race can furnish a sufficient number of men and women qualified intellectually and spiritually to supply the desired leadership in the various departments of Christian effort. There must, therefore, be much more interdenominational, international, and interracial interchange and collaboration. The smallest nations as

well as the largest, the youngest Churches as well as the oldest, the various cultures East and West must place at the disposal of the whole Christian movement their most experienced workers, their most penetrating minds, and their most prophetic voices. Sound policies of cooperation will release and make more widely available these outstanding personalities. Cooperation will also enable the various bodies to stimulate one another to good work through the sharing of knowledge, experience, and skills. It increases the intellectual resources of each cooperating agency, through combining the intellectual abilities and contributions of all.

It would be difficult to overstate the value of cooperation in enriching the missionary program and message by fostering intimate fellowship and collaboration of those of different religious heritage and experience. In fact, such united action seems to be essential to insure the giving of full-orbed expression to the message of the Church of Christ. Christ has not revealed Himself solely or fully through any one nation, race, or communion. No group has a monopoly of His unsearchable riches. He requires in this fateful hour the help of all who know Him to reveal adequately His excellencies and to communicate His power. Every religious body which bears the name of Christ and the Christians of every land and race should have the opportunity to express themselves, and thus to make their contribution. How shall this be accomplished save through the most intimate cooperation?

Well considered cooperative effort often results in

effecting economies and in releasing enlarged financial resources. As a result of the long continued world-wide depression, every Church in the West and in the East is to-day hampered through lack of sufficient available funds. The difficulty is not because there are insufficient financial resources in existence. Nor is the embarrassment due to the fact that, generally speaking, Christians are not disposed to devote their money to unselfish causes. One of the principal reasons—and it prevails more widely than is generally realized—is that those who could give much more are not convinced that prevailing missionary policies and plans represent the wisest, most economical, and most productive use of funds. They are allowing surplus capital to lie idle in the banks. They are not at all staggered by the magnitude of the sums required for the world-wide expansion of the Christian religion. They do not object to large expenditures, but they do object to waste due to unnecessary duplication of expenditure and of effort, or to ill conceived plans.

The experiences of the last few years in many parts of Asia, Africa, and Latin America have shown the work of the various national Christian councils and of the International Missionary Council to be, from the point of view of both Church and state, absolutely indispensable to insure most satisfactory relations between missions and governments. Again and again in different parts of the world members of governments have indicated their decided preference to deal with organizations which are qualified to represent the united Christian agencies rather than with

several separate bodies. When the World War broke upon the nations suddenly and without warning, the extensive German missions in India, for example, were threatened with grave disaster. The existence of the national and provincial councils of India and also of the International Missionary Council made it possible to deal promptly with the situation and to avert the danger. Moreover, in very recent days the desperate position of the German missions, resulting from the rulings of the German government on certain aspects of the exchange situation, demanded and happily received effective international, as well as interdenominational, organized assistance. The not distant future may well have still more critical times awaiting us and these should find us prepared through the development of intimate and practical means of fellowship and action.

\ Cooperation greatly facilitates entering doors of opportunity. To illustrate, when the modern literati or students of China began to pour out over the world—fourteen thousand of them going to Japan in one year, and at the same time nearly two thousand to the American universities and hundreds more to the student centers of Britain and the Continent—it was a great thing that there was a Christian, international, cooperative movement to befriend them, and to surround them with pronouncedly Christian influences. On the other hand, why is it that there are to-day virtually as many unoccupied fields in the world as were reported at the Edinburgh conference twenty-five years ago? Without doubt the most important reason, next to spiritual apathy

and lack of the pioneering spirit, is the fact that there has been no adequate, cooperative, international program and plan for the express purpose of seeing that such open doors are entered. What has been everybody's business has proved to have been nobody's business. It therefore is clear that, in order to carry through all-important common undertakings and forward movements, urgently desired on the part of discerning Christian leaders, a larger synthesis or union in the planning and effort of the Christians of different communions is essential.

Cooperation affords enlargement. Every genuinely united, unselfish enterprise leads into a land of larger dimensions. No undertaking is so calculated to widen one's horizon as that of the world-wide missionary task in its wholeness and oneness. United study, thought, and action necessarily make for greater comprehensiveness of view. The signs are multiplying here and there that cooperation is developing a real statesmanship in missions through the cultivation of breadth of outlook, and of a deeper understanding of questions in their larger bearings.

Genuine cooperation helps greatly to emphasize and illustrate the truly catholic and ecumenical nature of the Christian Church. The early Christians brought men into a fellowship which included all nations, races, and social groups. In fact, they looked upon themselves as in a sense a new nation, a people of God united in a bond before which all earthly distinctions fade. The prevailing ultra-nationalism is contrary to the teaching and spirit of Christ. The Church of Christ to-day should mani-

fest itself increasingly as a body consisting of all those of all nations united by the gift of a common faith, loyalty, and experience.

The testimony of the Church is being seriously impaired and its influence thwarted because the various bodies are not visibly and effectively united and do not thus bring their combined power to bear upon the obstinate social and national problems of our time. Moreover, in various non-Christian countries, not to mention those of Christendom, the multiplicity of denominations, the prevalence of denominational rivalries, and the lack of cooperative plans and action confuse the minds of the people and greatly weaken the witness of the Church and its power of appeal. Unless Christian principles can be successfully applied to relations among the Christians themselves in the days in which we are living, what hope is there that Christianity with divided ranks and without concerted plans can deal adequately with the grave issues of the present world situation?

Supreme among the values of cooperation is its power to help make possible the climactic and triumphant apologetic—that which Christ emphasized when He prayed that His followers might be one, not as an end in itself but that the world might believe. Herein lies our great, our most tragic neglect. If, in different parts of the world field, there are not multiplying and convincing evidences of men coming into an experience of reasonable and vital faith in the great Central Figure of the ages and the eternities, the Lord Jesus Christ, we may be absolutely certain that, among the causes, one of the most important is the

failure on the part of His professed followers to present a genuinely united front in the great work of world redemption. In the presence of a world which to-day is unbelieving to an extent and to a depth which should cause profound solicitude, what can be more important in its claims upon us than the demand to present through true cooperation and growing unity and solidarity the oneness for which Christ prayed?

APPENDIX

AT THE meeting of the Committee of the International Missionary Council, held at Canterbury, England, in 1922, the question of the proper financing of national Christian councils received careful consideration and a constructive policy was adopted. The principles and procedures there set forth and recommended are largely applicable to meet other union or cooperative undertakings and are reprinted as follows:

“1. Sources of Financial Support. It is suggested that the necessary financial support must come from one or more of the following sources:

- a. The Churches in the country in which the council is organized should contribute a fair proportion of these finances.
- b. The foreign missions in each of these fields or their home boards should also provide their proportion of these finances.
- c. The Committee considered the suggestion that a third source of income might be recognized in the contributions of individuals and special groups either in the countries themselves in which these Christian councils are organized, or in Western countries. While the Committee recognizes that emergencies may arise which may make it necessary to secure such individual gifts, it deprecates any dependence upon such income, as tending to lessen the responsibilities of the Churches and missions for making necessary provision for the support of these councils. If and when such appeals to individuals in the judgment of the national missionary organizations are necessary, all due care must be taken that the officers of the missionary societies, to which such individuals are naturally related, should be consulted

and should approve of the making of these appeals to the individuals in their constituency.

"2. Procedure. It is suggested that the councils present their budgets (a) to the church bodies in their own field, giving earnest consideration to the discovery of the most effective methods of appealing to them; and (b) to the missions in each field, in order that they may recommend to their respective boards the making of necessary grants.

"It is hoped that in forwarding such budgets the councils may at the same time be able to give some indication of what the proportionate contribution of each mission might well be. It may be necessary in some cases at least that these contributions from the missions should be taken from the grants which they now receive from their home societies, and this will be a reason for urging upon the national councils the utmost economy in framing their budgets.

"At the same time the budgets, together with information showing what the councils are submitting to the Churches and missions in the field, should be sent to the national missionary organizations in Western countries, both for their information and in order that they may take such action as they may deem desirable.

"In case of those missions or boards who may have allocated workers without charge to the service of a national council, due regard should be had to the relief thus afforded to the budget.

"The payment by the boards and missions of such contributions as they grant may be arranged either as a payment from the boards direct to the national councils in the field, or transmitted through the usual channel of the mission treasurer. Whatever method is adopted, it will be important to make clear that these contributions be charged to the account of expenditures on the field and not included in the expenses of home administration.

"3. Field Budgets. With reference to the preparation of the budget by each national Christian council, the following principles should be observed:

- a. The budget should be prepared not less than three years in

advance, in order to afford the time necessary to secure action by the missions and boards on the field and in the sending countries. The adoption of this method will also tend to secure the assurance well in advance of the continued support of the work of the councils.

- b. It is desirable that the councils aim to include in one budget all the expenditures for the activities of national missionary organizations in their respective fields, so that there may be only one appeal each year from each field to the Churches and missionary agencies. In preparing the budget it will be important to distinguish between (1) the expenses of the administration of the councils and such national interdenominational organizations as are affiliated to it, *e.g.*, the national educational, medical, or other associations, to which all the cooperating Churches and missions may be expected to contribute; and (2) other forms of cooperative work which may be undertaken by the councils on behalf of a number of missions and Churches, to which only those Churches and missions that participate in these lines of work will contribute.
- c. It is understood that the councils will not incur debts which may become an obligation upon the Christian Churches in their fields or upon other cooperating bodies, and that they will not assume financial obligations for expenditures for any given year beyond the amount available for the preceding year, except as the funds for such increase in expenditures may have been assured."

UNIVERSAL
LIBRARY



128 906

UNIVERSAL
LIBRARY