

Pam
Religions-
Christian
life

2123

Needed:
**CHRISTIAN
WORLD
CITIZENS**

T. H. P. Sailer



Religions-
Christian life

Needed: CHRISTIAN
WORLD CITIZENS

A GROUP DISCUSSION COURSE

By
T. H. P. SAILER

Fifteen cents

MISSIONARY EDUCATION MOVEMENT
OF THE UNITED STATES AND CANADA
NEW YORK

Printed in the United States of America

CONTENTS

TO THE READER	5
SESSION I	
<i>Things at Loggerheads</i>	7
SESSION II	
<i>The Principal Causes of Our Troubles</i>	14
SESSION III	
<i>Is Christianity the Solution?</i>	21
SESSION IV	
<i>The Responsibility of the Church to Create World Citizens</i>	29
SESSION V	
<i>The Responsibility of the Individual to Become a World Citizen</i>	34
READING LIST	39

TO THE READER

The material in this pamphlet is intended to stimulate *reflection*—an attempt on your part to decide what you really think on these subjects and why; *reading*—to enlarge your knowledge of facts and of the arguments advanced pro and con; *conversation*—through which you will discover what other people think about these issues and why; *discussion*—a comparison of ideas in group session, with the aim of reaching more adequate conclusions than could be gained by individual reflection or ordinary conversation. If you reflect, read, converse and discuss in connection with each topic, you may hope to get out of the total process something really worth while.

It is suggested, therefore, that in preparation for each group session you should first go over the paragraphs of the text one by one and decide to what extent you agree or disagree with them and why. It will help if you write down your tentative conclusions. Next, read on the subject as widely as you can, noting whatever seems either to confirm or to invalidate your own conclusions. Finally, talk over your ideas with the most intelligent persons available. This will greatly help in clarifying your mind and may lead to some interesting discoveries as to public opinion.

Come to the session prepared to try out your ideas through discussion, having a genuine desire to profit from the information and conclusions contributed by other members of the group.

The questions and opinion-test statements at the ends of the sections, some of which may seem quite perverse,

are intended to arouse discussion and clarify thought. In using the opinion tests the leader should ask each person present to mark a statement with plus if it seems *on the whole* more true than false, with minus if it seems *on the whole* more false than true. Voluntary explanations by individuals as to why they marked statements as they did will form a natural basis for a general discussion, conducted by the group itself rather than by the leader. From such a discussion there should emerge more satisfactory statements, acceptable to at least a majority of the group. It is very important that the *implications* of these statements should be discussed and appreciated.

Session I

THINGS AT LOGGERHEADS

There is general agreement that the world is in a critical situation. A generation ago things were different. There seemed to be a steady trend towards democracy and progress. The most powerful nations were democratic in theory if not altogether in practice. The backward nations—Russia, Turkey, Persia, and China—were moving towards parliaments and reforms after long periods of misgovernment. There were signs and predictions of trouble, but also a prevailing hope that this might be avoided. Monsieur Coué taught people to say: "Every day in every way I am getting better and better," and many thought this true of the world as a whole.

Then came the World War, entered into with enthusiasm by Americans to make the world safe for democracy. The Allies won, dictated terms of peace, and set up the League of Nations to create a new era in international relations. There seemed to be real reason for optimism.

But as far as democracy was concerned a number of things went wrong. In Russia there arose a dictatorship of the proletariat; in Italy a dictatorship of fascism; in Turkey and Persia dictatorships of military leaders. One country after another went into a financial tailspin, and finally even the United States, the wealthy creditor nation of the world, crashed into a depression that affected all of Europe. Germany followed other nations into dictatorship.

The net result is that democracy is at a discount. It

rests on the votes of the majority and permits free expression of minority criticisms. With every shift of opinion its government changes hands. Therefore it is not so well adapted as dictatorships to emergencies when vigorous action must be taken without prolonged debate. A nation which is responsive to the will of a dictator can be steered like a high powered car. One in which people are encouraged to think for themselves and to say what they think is sometimes as hard to drive in any given direction as a flock of geese. People under dictatorships go to war much more wholeheartedly than democracies do. In the democratic countries minorities may question the justice of a war or may refuse to fight under any circumstances. Fascist nations do as they are told. In international dealings this sometimes gives them a great advantage.

Time was when democracy was generally considered the ideal form of government. Today its claims are freely disputed.

There are storm centers in Asia and Africa. Japan has undertaken in China the most colossal invasion since the days of Genghis Khan. She is attempting to bring under her control a nation of over four hundred million inhabitants. India had no such population in numbers nor homogeneity when it came under British rule but its subjugation required more than a century. Today, one hundred and eighty years after the battle of Plassey, there is great unrest. England is making concessions to self-government, but every move creates dissatisfaction in one quarter or another.

In Africa white minorities are exploiting the blacks in different parts of the continent. Some day the lid may blow off with dreadful results. The steam is gathering for an explosion.

Another damaged reputation is that of capitalism. Ownership of the tools of production, and an abundance of people dependent on wages for a livelihood, have made possible increasing concentration of wealth in the hands of the privileged. Competition with profit as a motive has handed out tremendous prizes to those whose energy, tough conscience, and luck enabled them to take advantage of the situation. Others with equal qualifications as to skill and unscrupulousness went under because the breaks were against them. On the whole, however, capitalism has been admired because it so promoted the exploitation of natural resources. Its successes have been so great that its drawbacks have been overlooked. Moreover, those who profited by it have obtained greater influence than those who lost. This obviously tended to strengthen its hold.

The weakness of capitalism is that it cannot distribute wealth as well as it can produce it. A small minority enjoy large incomes while the majority have altogether inadequate amounts for wholesome living. Harold G. Moulton says that 71 per cent of the families of the United States had in 1929 incomes of less than \$2,500 per annum; about 60 per cent had incomes under \$2,000; and over 40 per cent had incomes under \$1,500 (*Income and Economic Progress*, p. 37). A research committee appointed by President Hoover in its report (*Recent Social Trends in the United States*. Vol. I, pp. 231-232) says: "In spite of the deliberate attempt to promote the wider diffusion of ownership, there is little evidence that any radical change in the distribution of wealth has taken place in this country during the past several decades."

Such a state of affairs could continue indefinitely only if the franchise were restricted on the basis of income received. It stands to reason that with universal suffrage

the disinherited majority will ultimately refuse to cast their votes for the maintenance of the *status quo*.

There is the same unequal distribution of privilege among nations as within them. Some states either contain or control great natural resources which they jealously guard for their own benefit. Other states, lacking in resources but growing in military power, demand a share. The private property of nations is being challenged as well as that of individuals.

The argument is no longer between those who would retain capitalism as it is and those who would modify it, but between those who would modify it and those who would abolish it altogether. Some sort of a new deal is what the majority want. The capitalistic system is attacked on both economic and moral grounds. Criticisms which would have been considered very bad form a generation ago are now freely uttered among even the intelligentsia and well-to-do. The sense of economic insecurity lies as a great shadow over the masses of mankind. People perceive that mere political equality does not under our present system create anything like economic equality, and they turn to any measures that promise relief.

Till recently a democratic form of government and a capitalistic order of society were supposed to be the twin pillars of prosperity. Nations that had not built up these two essential supports for their political and economic life were regarded with pity. Now each pillar is showing signs of structural weakness. There is much disagreement as to just what ought to be done, but few are satisfied with things as they are. The term "standpatter" has become more than ever a term of reproach.

In the intellectual world there is no Sabbath calm. A striking characteristic of the times is the enormous volume

of research that has taken place in the last few decades, aided by greatly improved instruments and methods. As a result men have a manifold greater body of facts than ever before to harmonize into consistent systems of thought. But there remains much to be done. In a number of fields there are schools bitterly opposed to each other. A psychologist has been wittily described as a person who disagrees with other psychologists. Some of these differences have very practical significance. Cooperation is difficult because assumptions of different groups are so diverse. Some pin their faith on science as a panacea for all ills. Others hold that science is only a tool for the achievement of ends, capable of immense harm in the hands of the evilly disposed or callous.

Education has been called the supreme agency of social evolution. But today in many countries education is being used to promote a narrow nationalism making youth more ready to fight for their country, right or wrong. Moreover, great masses all over the world who have learned to read and write are still socially illiterate, crassly ignorant of the most important social problems.

Religion, too, is having some hard sledding. Forty years ago in America there was no such divergence as at present in the ideas of professing Christians. There were unbelievers in plenty, but the pulpits preached pretty much the same doctrine. So-called higher criticism was just beginning to penetrate. The social gospel was not yet widespread. The "oldtime religion" was good enough even for many intellectuals.

Today the wings of religious opinion have moved much farther apart. Those in one wing base their theology on proof texts, often quoted quite uncritically. By the other wing the Bible is regarded not as a book of oracles but an

assembly of records of religious development, composite in authorship and differing greatly in value. One extreme emphasizes theology and regards the social gospel with suspicion. The other is humanistic and has small respect for the older theology. Hymns that were sung in nearly all churches forty years ago have now dropped out of use in many quarters. Great numbers of church members have abandoned certain religious beliefs and practices of their fathers, and a considerable proportion of them have found nothing positive to take their place. With the increase of comforts, luxuries, and general distractions there has been a wide extension of a pleasure philosophy of life. Christians in general are more easygoing than formerly—an alarming symptom at a time when the world is in such travail.

With all this there are at least grains of comfort. In many ways standards are higher now than ever before. Encouraging reports come in from hopeful projects undertaken with increased earnestness.

Some would be willing to affirm that the world has never before been in such a critical situation. Be that as it may, two things are clear: (1) that our practical concern is with the present state of affairs and not with the past; and (2) that the present situation calls for a great increase in the quantity and quality of Christian world citizenship.

DISCUSSION

To what extent do you agree, or disagree, with the statements of the text as to democracy, capitalism, present intellectual and religious beliefs? Read any material you can find on these subjects. Discover what your friends think about them and why. Come to the group session to report your conclusions and discoveries.

OPINION TEST

1. Under modern conditions democracy has ceased to be the most effective form of government.
2. A fatal weakness of capitalism is its inability to distribute fairly the good things of life.
3. The main hope of the future is in applied science.
4. All who profess Christianity should cease theological disputes and unite on a few essentials.

Session II

THE PRINCIPAL CAUSES OF OUR TROUBLES

There are three great causes of friction in the world today: class antagonism, race prejudice, and nationalism.

Class antagonism is due to the fact that while the theory of human equality has been admitted in theory by granting the suffrage to all adults, it has been denied in practice by the maintenance of conditions which heavily handicap the wage earner.

The Declaration of Independence held it to be "self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty, and the pursuit of happiness." The French Declaration of the Rights of Man, drafted thirteen years later, states: "Men are born and always continue free and equal in respect of the rights . . . These rights are liberty, property, security, and resistance to oppression."

These documents were aimed at the removal of political privilege. The American colonists protested against being governed by a parliament in which they had no representatives. The French Third Estate undertook to level down the privileges of the nobility to those enjoyed by the ordinary citizen. It was hoped that if political inequality were removed the interests of all would take care of themselves. Since that time the franchise has been gradually extended. In many countries the majority of both men and women has been given the vote. Men of very humble antecedents

have risen to the highest positions of rule. Lincoln, Macdonald, Hitler, Mussolini and Stalin were sons of poor farmers, cobblers or blacksmiths. It is recognized that persons of noble birth are often political liabilities rather than assets, and that any government which restricts its ruling class to them is handicapping itself severely.

While, however, political equality has been largely attained, economic equality by contrast seems hopelessly remote. The fact that it was assumed in proclaiming the ideal for mankind makes its non-realization the greater disappointment. A competitive system was approved which it was held would reward every man according to his ability and effort. Under it some have started at the very bottom of the economic ladder and climbed all the way to the top, but they have been a very small percentage. Today the conviction has become widespread that money making is too much of a lottery with too few prizes in the draw. The son of a government official does not inherit his father's office. He has to stand for election like any other citizen. He may, however, inherit his father's wealth and what is popularly known as "pull." The doors of economic privilege swing open for him more easily than for others. His funds enable him to gain a fortune by lucky speculation. He has many opportunities denied to outsiders for making large sums with little effort. Meanwhile many sons of poor men with equal or superior ability are considered fortunate if they secure steady employment for less than the desirable minimum wage.

The wealthy cling to their privileges. They orate against agitation which they declare increases class hatred, while at the same time they steadfastly oppose efforts to change conditions that are perpetuating class antagonism.

The second great cause of trouble is race prejudice. The

white race has achieved a dominant position in the world today. Some writers claim that this is due to innate superiority but the evidence offered is not very convincing. Certain social inheritances and conditions of environment have been in its favor. It has taken over the fruits of Jewish religion, Greek philosophy and Roman law. It has had the benefit of a stimulating climate and in recent centuries has had sufficient freedom to permit surprising discoveries. Applied science has furnished the white race with tools and weapons which enabled it to enslave the blacks and override the brown and yellow men.

But when any racial group wrongs another, both groups are harmed. The aggressor is made more brutal and callous; the oppressed group is broken in spirit or goaded by resentment. The ruling race, in order to justify its control, invents reasons derogatory to those it exploits. The exploited in turn are willing to believe anything that is discreditable to their oppressors.

Human relations are none too happy today without race prejudice which is infecting social sores that otherwise might heal.

The third cause of friction is nationalism. It began to appear some centuries back but it has gained greatly in breadth and intensity in recent years. It has a number of contributory causes. (a) Democracy has given citizens a sense of proprietorship in their states which they did not have under autocratic rulers. The royal standard has been replaced by the national flag—the Bourbon lilies by the tricolor. (b) Increasing collectivism, rendered both possible and necessary by the massing of populations, has made men more dependent on state planning and action. (c) Modern capitalism, which has been fostered by government regulations, whether of encouragement or restraint,

professes to identify its prosperity with that of the nation. It demands tariffs in the interest of the full dinner pail. It desires government assistance in obtaining access to raw materials. And when its wide ranging activities conflict with other nations it appeals to the spirit of patriotism. (d) Education, which might make large contributions to international goodwill, has often been used instead to excite narrow nationalism. (e) Back of all these things is the lack of a well-developed international law. Within nations we have courts to settle disputes, with the physical power of the government on which they can call to enforce their decisions. Contestants are not permitted to fight out their differences but must submit to legal arbitration and abide by its sentence. The system is not ideal, but it does help to maintain order.

Between nations there is no equivalent of this legal order. There is a World Court and a League of Nations, but governments may refuse to submit their cases to the former or to be controlled by the latter. The League of Nations can record votes, but it cannot enforce its decisions. It shrinks from applying sanctions even where injustice is most patent. The Pact of Paris has only led nations to wage war without declaring it.

It seems obvious that some central court of appeal is greatly needed. Some hold that a league of nations of a different type from the existing league is essential, one with teeth, having at its command a great international police force that could crush the resistance of any single nation which disputed its decisions. However desirable this might be, such an organization does not seem likely to be set up. It would be under suspicion of undue control by special interests, those desiring to maintain the *status quo*, opposed to further injustice and aggression, but un-

willing to submit all the injustice and aggression of the past to arbitration. Nations would not disarm themselves and place their interests at the disposal of an international tribunal for fear of being discriminated against by some hostile combination. They demand to be their own umpires on matters they consider absolutely vital. In cases which seem perfectly clear and flagrant, like that of Japanese aggression in China, aggressors might be restrained if international action were resolutely applied. Such action might lead, however, to the presentation of claims by nations less favored with natural resources for the surrender of territory to meet their needs.

The great evil of nationalism is that it places a limit to human loyalty. In primitive society all non-members of the tribe were enemies. Later all non-Greeks were barbarians; all non-Jews were Gentiles. It is a fine thing to sacrifice for the good of the group; it is an evil thing to be indifferent to the welfare of others. By common consent, selfishness in an individual is unlovely; in a nation it is justified by calling it patriotism. Nationalism stimulates self-interest which is often far from enlightened. Nations erect tariff barriers which profit only a few of their citizens at the expense of the many and which may cause great distress to other nations. We in the United States would find it intolerable if there were custom-houses at every border between states as is the case in Europe. Because men can be so easily excited to fight for so-called national interests or honor, the world today is an armed camp. Enormous sums are spent on armament and whole populations practice measures to be taken in case of air attacks. Nationalism leads the less favored peoples to look with envious eyes on the superior resources of other nations, while the governments of the latter refuse to share on the

ground that they are responsible only to their own citizens. With the popular temper as it is, governments would be driven out of power if they showed the spirit of international brotherhood.

Back of all these antagonisms of class, race, and nationality is the fear of insecurity. Homicide in self-defense is considered justifiable. Classes rally against demonstrations that seem hostile to their class interests. Strong races that have good cause to fear reprisals from other races disarm them and hold them down. Nations which have more than their share make vast appropriations for national defense. Clearly under such circumstances something needs to be done.

DISCUSSION

What are the causes of class antagonisms? To what extent are they justified?

Should the son of a wealthy man who turns socialist be called a traitor to his class?

Should the son of a worker who becomes wealthy and conservative in economic views be called a traitor to his class?

How do you explain race prejudice? Is it born in people, or are its causes mainly physical, political, economic or social?

Should racial intermarriage be strongly discouraged? If so, on what grounds—biological, social, cultural or any other?

What is the difference between worthy patriotism and unworthy nationalism?

What practical methods can you suggest for securing justice for the unprivileged classes of society without the use of violence?

OPINION TEST

1. The best way to remove class antagonism is to forget it.
2. The fundamental cause of race prejudice is the just fear of racial intermarriage.
3. Resolved: That the benefits of nationalism are greater than its drawbacks.

Session III

IS CHRISTIANITY THE SOLUTION?

Democracy as a form of government would seem to have had a pretty fair trial. It has not made the world safe. Capitalism as a system has also been the desire of the nations, but is now being severely criticized. If something else is needed, why not try Christianity?

The reason democracy has proved ineffective is because it has been too much a mere form of government and has had back of it too little of the spirit of brotherhood. Christianity professes to supply this spirit. It ought to make democracy workable. The reason capitalism has aroused such resentment is that it has enabled a few to profit at the expense of the many. It has greatly multiplied production but failed to distribute products according to need. Here again Christianity would seem to furnish just the solution needed. It calls men to serve each other, not to be ministered unto but to minister.

The world needs something that will enable men to rise above the differences of class, race, and nationality, treating all others with justice and goodwill. Christianity commands men to love God with heart, soul, strength, and mind, and their neighbors as themselves. The first of these two commandments involves loving what God loves, the whole world, to save which he sent his only begotten Son. The second commandment makes for brotherhood and service. God is the Father of every race, nation, country, and tongue. He calls all men into fellowship with Christ, with each according to his gifts serving the others.

In Christ there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bondman nor free-man. We seem to have found the solution.

As a matter of fact, Christianity ought to work this way, but sometimes it does not. It has eliminated class antagonisms only to a limited extent. In general it is the religion of the white race and of the middle and well-to-do classes. The workers as a whole fight shy of the churches; when they do not they are likely to form church groups on their own economic level. In large cities churches are more or less socially stratified. The same is true of races. In many white churches the proposal to admit Negro members would cause a panic. It is thought best that white and black should worship separately. Between Christians of different nationalities there has been some very delightful fraternity, the more gratifying because it was hardly to be expected. Churches in different countries are largely organized on national lines, and where this is not the case, ecclesiastical and national loyalty sometimes conflict. In the World War Protestant fought against Protestant, Roman Catholics against Roman Catholics, and Orthodox against Orthodox. In theory Christianity is exactly what the world needs; in practice it is not so good. The trouble seems to be that just any sort of Christianity will not do. We need a special kind of Christianity, a brand of extra quality. In other words, we need Christian world citizens.

The expression, "world citizen," may suggest to some an easy-going cosmopolitanism or an exclusive interest in what is remote. One of Dickens' immortal characters is Mrs. Jellyby, a lady wholly absorbed in educating the natives on the left bank of the Niger, while her own household went to rack and ruin. The chapter in *Bleak House* in which she appears has the title, "Telescopic Philan-

thropy." A world citizen is not one who ignores his own surroundings, but one who sees all things in perspective. Certainly we should confer little benefit on the inhabitants of Africa or Asia by bringing them a type of Christianity that is oblivious of the evils of class, race, and nationalism at home. A Christian should be a world citizen because his God is a world God. He seeks to share the love of God for all men at home and abroad.

A root cause of all the evils that have been mentioned in these pages is intellectual and spiritual nearsightedness. People respond to what they see clearly and ignore what is outside their range of vision. Classes, races, and nations appreciate their own needs because they feel their constant pressure, but are comparatively blind to the needs of other classes, races, and nations which they are not compelled to face. It is difficult to forget one's own discomforts and easy to forget the discomforts of others. From this results callousness, hardness of heart, the sin which Christ rebuked in the Pharisee (Mark 3: 5). The thing that impressed Paul in the character of Christ was perspective of vision, freedom from selfishness or prejudice. He tells the Philippians to look not only to their own needs, but also to the needs of others—to have the mind in them which was in Christ Jesus (Philippians 2: 4-5).

The classes, races, and nations which are neglected, being keenly conscious of their own handicaps, cannot understand why what is so clear to them is not equally clear to the more privileged groups. Inability to put one's self into another's place seems to the outsider like sheer and deliberate hypocrisy. Men judge themselves on the basis of all the extenuating circumstances which are so evident to them, and judge others without taking similar circumstances into account.

Japan is at present perhaps the most extreme example of a nation so nearsighted as to be unable to recognize anything which is to her own discredit or against her own self-interest. The Japanese seem altogether devoid of imagination, but all people are devoid of it to a certain extent.

Consider the following parable. There was once a very wealthy man who had a very large family. Some of his children as they grew up lived near the old homestead. Others migrated to foreign parts where they reared families of their own. The father lived to a great age, so that when he died there were grandchildren and great-grandchildren in several continents who had never seen each other and who had ceased to correspond. He left his estate to be divided equally among his descendants and appointed those living at home as executors of his will.

When the will was read it created great dissatisfaction. The executors made objections. They said (1) that the estate, though large, provided no more than was desirable for their own welfare—they could use every bit of it to advantage; (2) that it was too much to expect of human nature that they should be willing to share equally with distant persons whom they had never seen; (3) that it was hard to visualize distant needs or to take an interest in the distribution of funds where the results could not be seen; (4) that the old gentleman should have provided for these distant descendants during his lifetime if he was really so much interested in them, instead of leaving the responsibility to his successors.

The point of the parable is this. God is the Father of all mankind. He so loved the world that he sent his Son that whoever believed might have everlasting life. His children have been scattered widely over the earth, but he still desires that all men shall be saved and come into the

knowledge of the truth. He has created as executors of his will those who profess faith in Jesus Christ his Son. Jesus said that not those who call him, Lord, Lord, would enter the kingdom of heaven, but those who did the will of his Father in heaven. In many sayings he emphasizes doing the will of God as essential.

Christians make much the same objections as the executors of the parable. (1) They say there is so much to be done at home and that they have no more than they need. This seems to them very convincing, but if they were denied a share in an estate simply because the other beneficiaries thought they did not need the money, they would institute legal proceedings to defend their rights. A testator has a right to distribute funds any way he chooses; executors have no right to apportion differently. Besides the objection is invalid on other grounds. Our needs are great, but those of the non-Christian lands are much greater. We have one Protestant communicant to every four of our population; in China there is only one to one thousand. The social, economic and religious problems of the non-Christian world are more difficult than ours, and the resources for dealing with them much less. The situation is as though executors with incomes of five thousand dollars a year should refuse to share with other legatees who have only five hundred dollars a year.

(2) They say that it is too much to expect of human nature that persons should be willing to share with others living at a distance whom they have never seen. So it is. This is where Christianity comes in. Its purpose is to help people to rise above ordinary human nature and do things that would not be expected of the average person. The great missionaries—Paul, Boniface, Carey, Livingstone—had their attention called to distant needs. They gave the

matter earnest thought and study until the appeal gripped them. Then they responded. They were exceptional persons, but what they did was no more than would be expected of faithful executors of God's will. Although not all can imitate their careers, all who claim interest in God's great gifts are under obligation to cooperate in making this gift available for all for whom it is intended.

The Christian spirit, as distinguished from that of mere human nature, is concerned, not merely with receiving God's gift, but with sharing it.

(3) They say that it is difficult to visualize distant needs or take the same interest in the distribution of funds when their practical results cannot be observed. The difficulty, however, does not constitute a valid excuse. Executors sometimes have to go to great effort in fulfilling their trust. They have to conduct the most painstaking investigations to discover whether legatees still survive, and to trace descendants who may be entitled to their share. The question is not whether these persons appeal to the imagination of the executors, or whether the use that they make of the money can be trusted. It is a mere matter of legal obligation to see that they actually receive what the testator has awarded them.

If a member of your own family were in distress on the other side of the world, the fact that he was so far away would not stifle your sympathy. You would make the most of the long-distance methods of communication now available and furnish aid to him. It may be more pleasant to discharge obligations at short range, but this does not nullify all other obligations. Long-range facilities have come into existence largely to enable people to meet their distant responsibilities. When people are starving in China and agencies have been set up in this country for transmit-

ting relief, a claim is thereby constituted upon us who are Christians.

It is highly desirable that we should learn about the conditions and needs of those whom we cannot know personally, and that we should follow with interest their future welfare, but our duty as executors of God's will does not depend on these things.

(4) They say in effect what a minister said to William Carey when he offered to go as a foreign missionary to India: "Sit down, young man! When God wishes to convert the heathen, he will do so without your aid or mine." Yet the man who uttered these words owed his own conversion, not to any special act of God, but to human effort. His British ancestors became Christians because missionaries were sent to their islands from Rome. Rome in turn became Christian because missionaries from Palestine carried the gospel there. We have no record in the history of mankind of Christianity being spontaneously generated. Always it has been taken by human effort and usually at great sacrifice. Theoretically God might have provided for non-Christian nations by direct revelation to them. As a matter of fact he seems to have acted just as the old father in the parable did, trusting the execution of his will to those who have accepted his Son and claim salvation through him.

DISCUSSION

Of the professing Christians you know, what proportion would you estimate are actively opposing class antagonism, what proportion are practically indifferent to it, and what proportion are supporting it?

Make the same estimates regarding race prejudice and nationalism.

Discuss the four objections made by the executors in the parable. To what extent, if at all, are they valid? Which of the objections are hindering Christians most today in fulfillment of their obligations?

OPINION TEST

1. What the world most needs is the cultivation of the spiritual life.

2. The Christianity of the majority of church members today is salt without savor.

3. The unfavorable judgments of outsiders against Christianity are on the whole justified.

4. Only a limited number of Christians can be expected to act as executors of God's will.

Session IV

THE RESPONSIBILITY OF THE CHURCH TO CREATE WORLD CITIZENS

Christianity is what the world needs, but not just any sort of Christianity. We have several kinds of quite different quality. One kind of Christianity emphasizes the benefits to be obtained from religion. It desires protection and help from God the Creator and Ruler of the world. Some think that this help can be had in return for formal observances, such as church attendance and participation in the sacraments. This is the idea of religion which the Hebrew prophets rebuked, declaring that God desired righteousness rather than sacrifice.

Other Christians understand that more than formal observance is required, but are satisfied with orthodox belief and a life of conventional respectability. There is a widespread feeling that this represents what in colleges is known as a "passing grade." At funeral services it seems often to be taken for granted that those who have fulfilled these requirements have attained what the prayerbook calls "everlasting felicity."

There are many church members with a higher standard than this, for whom personal religion is a matter of deep concern. They are earnest and faithful in their devotions, public and private, genuinely loyal to their local church and the denomination for which it stands, but are not interested in world problems or needs. They contribute generously to anything which increases the attractiveness

of their own church edifice or worship services, but respond with no enthusiasm to appeals for outside causes.

We must recognize that representative government is inefficient because legislators consider that their primary allegiance is to the constituencies who elect them rather than to the nation as a whole. Logrolling is therefore a virtue. National problems are debated in a sectional spirit. In like manner, delegates to the League of Nations have been hamstrung because the majority of the governments which send them expect them to work for national rather than world interests. This is natural as long as patriotism is regarded as exclusive loyalty to one country. The state has only to look after its own internal affairs and the welfare of its own citizens. It exceeds its province when it attempts to influence the affairs of any other state except for its own advantage. It is considered to be a positive duty of a statesman to score all the points he can for his own nation at the expense of other nations.

Christianity has no such restrictions. On the contrary, it professes to worship the Creator of all mankind. Its great commission, so-called, is a command to teach all nations. It looks forward to the time when all shall know God and obey him. It is breaking no rules and committing no trespass when it crosses the boundaries of class, race, and nationality. Its outstanding saints have been men and women with an essentially missionary spirit.

If world citizenship is the type of Christianity which is so urgently needed at the present time, and if this type represents the ideal which the Bible holds up for all men, how does it happen that so few professing Christians have attained to it?

In the first place a world outlook demands knowledge and insight. The church has not educated its members

sufficiently in this respect. There are many congregations in which world needs are presented only in connection with the annual collections for home and foreign missions. If the people learn nothing on these subjects but what they hear from the pulpit they will not know much. Many pastors are ill-informed and not greatly interested. They conceive it to be their main duty to provide what will attract outsiders and satisfy the leading members, whose horizons may be very narrow. On the other hand some pastors are deeply concerned to stimulate interest in world affairs, but find that the subject is not a popular one. Moreover the Sunday morning service does not afford ideal conditions for education along this line. In most congregations there are missionary societies, some of which are very effective, but which usually reach only the women and not all of them.

The church school would seem to be a very hopeful field for promoting world citizenship and here indeed some excellent work has been done. The average school, however, uses the Uniform Lessons which presuppose the exclusive use of the Bible. In the hands of teachers with world vision, such lessons might be made a powerful influence. They would need to be supplemented, however, by specific information of contemporary conditions in this country and abroad.

Even the more progressive types of religious education evidently do not regard the promotion of world citizenship as a primary responsibility. They confine themselves too largely to the issues that cannot be evaded, to problems of individual belief and social contacts, neglecting the more distant needs which do not obtrude themselves.

The major responsibility of education is to enlarge outlooks. The uneducated person is essentially provincial.

Much of our schooling is utilitarian on the one hand or remote from life on the other. In the fine phrase of Harold Rugg, we need courses which shall acquaint our young people with the conditions and problems that confront them as citizens of the world. If a secular teacher can perceive this need, Christian educators should affirm it unanimously.

There are few churches which are doing all they might to create Christian world citizens. Truly the need is of such supreme importance that greater efforts should be made. Church members cannot be coerced, but all should be given a reasonable opportunity to gain the knowledge which is so essential for active sympathy and effective action.

DISCUSSION

In preparation for the group session, decide how you would explain the fact that so many professing Christians are indifferent to their obligations of world citizenship.

If you are interested in world affairs, how did you acquire your interest? If you are not, explain why not.

Inquire among your friends and find out why they are interested or uninterested.

Which of the following Christian agencies seem to you to be doing most to stimulate Christian world citizenship: pastors, missionary societies, young people's societies, Sunday schools, Christian literature?

What measures do you think might be taken to increase the effectiveness of these different agencies? What supplementary effort is most needed?

Has a local church a right deliberately to cultivate interest in world citizenship and to ask for contributions to foreign missions when it cannot pay all its bills for current expenses?

OPINION TEST

1. If we cultivate the roots of Christianity the fruits will take care of themselves.
2. The first duty of a professing Christian is to his or her local church.
3. Under existing circumstances we cannot expect more than a small proportion of church members to be Christian world citizens.
4. Modern religious education is lacking in world outlook.

Session V

THE RESPONSIBILITY OF THE INDIVIDUAL TO BECOME A WORLD CITIZEN

The church certainly should do more to promote world citizenship. Meanwhile its comparative neglect lays a responsibility on individual Christians. Let us imagine a desperate case. In a certain local congregation the pastor has only a parochial outlook. He and the pillars of the church are concerned to minister only to internal needs. Sermons aim to confirm orthodox belief and provide comfort for spiritual hypochondriacs. The women's missionary society is in the hands of older women whose programs appeal to none but the faithful few. The young people's society attempts a missionary program at very infrequent intervals, and fails to make it interesting. The Sunday school exercises are conventional. There is nothing whatever done to interest the men.

Does such a situation absolve the individual Christian from any effort to become a Christian world citizen? Should he continue to accept what is provided for him as he might put up with the monotonous meals of a boarding house which were lacking in balance and vitamins? Should he permit himself to remain uninterested because the regular church services are without inspiring quality?

It may be said in general that church members are too dependent on spoon-feeding. They are undernourished because they have not learned to feed themselves. In social and business affairs they are accustomed to take the initia-

tive. The prospect of a good time or of financial profit stimulates their energies. In spiritual matters they are passively receptive.

In order to become Christian world citizens people must make efforts to learn. One way is to read. There may be appropriate books in the local library. If not, librarians are frequently willing to procure books on request. Missionary boards have loan libraries. Books can usually be had for two weeks, with the privilege of renewal, the only charge being for postage both ways. Private libraries often contain books that may be borrowed. In many cases persons could invest more profitably in the purchase of good books than in other things for which they spend money. Magazines and pamphlets bearing on world issues are usually accessible. Newspapers supply certain important types of information.

Reading with a specific purpose is the most fruitful kind of reading. There is a satisfaction in getting posted on particular subjects. Christians should read to make themselves more useful to the kingdom of God instead of killing so much time with best-seller stories.

Discussion groups are usually very helpful, giving opportunity to sharpen one's mind on other minds. Insights are greatly promoted by talking over with others what has been read. When no such groups are available in the local church they can sometimes be found elsewhere in the community or not too far distant in other communities. It is worth making some sacrifice to attend summer conferences or winter institutes where courses related to world citizenship are given.

Conversation is often twice blessed, helping to clarify one's own ideas and to arouse interest in others. We should more often make world issues the topic of conversation.

It is one of the hopeful things about human nature that interests can be cultivated. Subjects which at first appear forbidding may become highly attractive if we will take the trouble to follow them up. A major part of the Christian's duty is to cultivate interest in the extension of the kingdom of God in the world.

If it is true that the world is in an especially critical condition today, owing to the growth of dictatorship and the weakening of the capitalistic system; if the most dangerous forces in the world are those of class antagonism, race prejudice, and nationalism; if Christianity, which in theory is the cure for these evils, is failing to remove them; if this is because most Christians are parochial in attitude rather than world citizens, failing to recognize the implications of their Christian profession; if the church which should be actively enlarging the outlook and sympathies of its members, gives first place to other things; *then* the responsibility rests the more heavily on individual Christians to take the initiative in making themselves citizens of the world. This means a persistent study of world conditions, not only religious but political, economic, social and educational, as they minister to the spiritual. It means the support of all agencies that seek to promote world welfare.

Churches tend to do what will attract attendance. Much effort is spent on church music because it is supposed to draw people to church. So long as Christian people indicate indifference toward world issues, churches are not likely to offer them much information on the subject. But if it seemed that world affairs were really a popular topic, churches might give it some of the effort now bestowed on music. They ultimately seek to provide what the public demands.

World citizenship is the opposite of isolationism. World

peace unfortunately may look two ways. There are some advocates of world peace whose main concern is to promote mutual understanding and helpfulness among nations, the sharing of ideas and resources. There are others who are satisfied with the peace of isolation, letting other nations solve their own internal difficulties as best they can, content to know nothing about them and do nothing for them, provided only that we can keep out of war. But war, like disease, is a terrible evil which demands prevention as well as cure. Peace, however, like health, is only a starting point. The main problem for each individual is what he is going to do with his health. The real value of peace is that it leaves the way open for positive measures without which it is sterile. Isolationist peace and world friendship are poles apart, one positive and the other negative. No Christian has fulfilled his world obligations when he merely opposes militarism. This is a step in the right direction, but only a step. World citizenship demands positive effort in promoting the kingdom of God all over the world.

DISCUSSION

In preparation for the group session sum up all the methods by which you have cultivated an interest in Christian world citizenship. Interview those who seem to you to represent the best types of Christian world citizens and discover how they cultivated their interests. Bring to the session the result of your investigation.

Find out what your friends mean by world peace, and why they take toward it the attitudes they do. Then decide what attitude you ought to take, and what you can do to make your attitude of practical value to the world.

What books and magazines on the subjects discussed in this pamphlet have you found most helpful?

OPINION TEST

1. Church members should not be blamed for lacking interest which their churches fail to stimulate.
2. The present world situation is too large and complex for persons of average intelligence to comprehend.
3. Local congregations must necessarily have conventional outlooks because they depend on voluntary support and must therefore conform to public taste.
4. The position of the isolationist is unchristian.

READING LIST

In these days Christians should seek to keep informed on world events, making use of the better newspapers and periodicals, both general and religious. Among the journals of special value for this purpose are *The International Review of Missions*, the *Survey Graphic*, *Current History*, *Foreign Affairs*, *The Missionary Review of the World*, *The Christian Century*, and *World Christianity*. Useful current information may be found in such reports and bulletins as the research reports, the *Headline Books* and the weekly bulletins of the *Foreign Policy Association*, and the *Information Service* of the *Federal Council of Churches*.

A few of the many books which might be recommended for reference use are :

Capitalism and Its Rivals. Kirby Page. New York, Association Press. (Out of print.)

Case for Democracy, The. O. Tead. New York, Association Press, 1938. \$1.25.

Christianity in the Eastern Conflicts. William Paton. New York, Friendship Press, 1937. Paper, 75 cents.

Creative Pioneers. G. S. Eddy and Kirby Page. New York, Association Press, 1938. \$1.50.

Creative Society. John Macmurray. New York, Association Press, 1936. \$1.50.

Church and Society, The. F. E. Johnson. New York, Abingdon Press, 1935. \$1.50.

- Economics and the Good Life.* F. E. Johnson. New York, Association Press, 1934. Cloth, \$1.75; paper, \$1.00.
- Force or Reason; Issues of the Twentieth Century.* Hans Kohn. Cambridge, Harvard University Press, 1937. \$1.50.
- Great Powers in World Politics.* Frank H. Simonds and Brooks Emeny. Rev. ed. New York, American Book Company, 1937. \$4.00. Maps.
- Missions Tomorrow.* Kenneth S. Latourette. New York, Harper & Brothers, 1936. \$2.00.
- Raw Materials in Peace and War.* Eugene Staley. New York, Council on Foreign Relations, Inc., 1937. \$3.00.
- World Peace and Christian Missions.* Harold E. Fey. New York, Friendship Press, 1937. Paper, 35 cents.

