THE INFLUENCE OF FOREIGN MISSIONS
ON
THE MODERN ECUMENICAL MOVEMENT

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FOREWORD

For the form of the statement of this subject I am indebted to a conversation, on my first arrival in Edinburgh, with Dr. Hugh Watt, now Principal of New College. To him I wish to express thanks.

Professor Manson and Professor Tindal have been my supervisors. They accepted the outline of the thesis and offered valued suggestions which have been most helpful in study and in writing. I desire to express to them my deep appreciation.

In the library, Mr. Primrose the librarian, and Miss Leslie the assistant librarian, showed never failing courtesy in putting books and magazines at my disposal.

Edinburgh itself, particularly New College and the Assembly Hall - the centres of noted events in the missionary and ecumenical movements - were inspiring places for the study. Conference reports, books and magazine articles contain many references to important things said and done in those historic surroundings, in connection with the future of these movements.
INTRODUCTION

Thoughts about the life of Christians in New Testament times can never be far from the mind of anyone who goes through the records of the modern period of missionary endeavour. In the reports of the first world missionary conference at Edinburgh in 1910, the two periods were definitely related. The Commission on "The Christian Message in Relation to non-Christian Religions" noted striking similarity between conditions then and conditions now and stated that

"the men who wrote New Testament literature were engaged in the same work as those (foreign missionaries and indigenous leaders) whose correspondence we have studied in the making of our report; the same ideals shone before them and similar practical conditions were around them as they thought and laboured."

The members of the conference were confronted with a challenging world situation for Christianity, but at the same time they were given fresh insight into the world missionary nature of the New Testament and were called to real missionary-ecumenical endeavour to meet the world's need of the Gospel. Because it is generally recognized that the modern ecumenical movement got its first impulse from that conference, it seems not unreasonable to suppose that discoveries at those meetings of the significance for the Church as a whole of its foreign missionary work, together with examples of cooperative work accomplished in missions, and the inspiration of world missionary conferences since "Edinburgh 1910", have had a formative and deep influence on this movement.

This thesis endeavours to show that the ecumenical movement arose and is growing up in response to the call of the Church's world missionary task. In other words, through foreign missions the Church is becoming ecumenical; that is, a fellowship in Christ which transcends all nationalities and races in the inhabited earth.¹ Foreign missions were initiated through the conviction and courage of ecumenically minded individuals, and carried on largely by independent societies that had grown up to support the missionary pioneers. The Churches of which these were members were cold or lukewarm towards missions at first. Gradually, however, the work and influence of the missionaries in bringing the world missionary nature of the Gospel to the attention of the Church brought a broadening of vision and a deepening of faith in Him whose Gospel is clearly for the whole world.

The thesis makes no specific reference to the ecumenical history of the Church through past centuries, between New Testament times and the period of modern missionary-ecumenical endeavour. At times, the stream of its movement seemed to have disappeared, but it only went into underground channels, while warfare and struggles took place around, but chiefly within the Church itself. At times it burst forth here and there with encouraging evidence of life and power. Dr. Alexander Duff once said:

"The /

¹ "the inhabited earth", as used in Luke 2:1 - OIKOUMENE (ge implied but not expressed) - the housed or inhabited earth.

"The Christian need scarcely be reminded that at no period had the light and life of Christianity become wholly extinct. In the history of the Church, days of glorious sunshine are seen to alternate with nights of gloomiest darkness. Even in the longest and darkest night - that of the Middle Ages - we find many a lamp twinkling athwart the gloom. At length the Reformation burst upon the world with something of the effulgence of Primitive Christianity."  

The period with which the thesis deals has been described as "the pioneering period" of the modern ecumenical movement. Pioneering periods of any movement are marked by the outstanding parts played by the pioneers, and the movements take their form from the contributions made by these people. For the sake of clarity and also brevity, this thesis presents the missionary and ecumenical movements largely in terms of the lives and works of those who have been its pioneers. It proceeds from William Carey and the foreign missionary pioneers, through the period of the student missionary uprising; then to the influences of Soderblom and Brent and the times of Aggrey, Cheng and Azariah.

In the thesis the word "ecumenical" is seen to have come into modern usage during the following periods of recent Church history; first, at the New York Missionary Conference of 1900, meeting after more than one hundred years of world wide missionary experience; second, just before and just after the first world war - in 1911 when students of the Western Churches met at Constantinople in conferences with fellow Christian students of the Eastern Orthodox Churches, and later when Archbishop Soderblom proposed an "Ecumenical Conference" for 1920; lastly, when /.

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1. Duff, "Missions the Chief End of the Christian Church", p.17
when the word came into common usage in the World Council of Churches, in process of formation.

The factual material used in the thesis is taken almost entirely from Reformed Church sources, but it recognizes that the main stream of Christian influence flowing through the world in this troubled period is not fed alone by the many tributaries of Reformation communions, or by any particular race or language, but by all who name the name of Jesus Christ and acknowledge Him as God and Saviour.
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CHAPTER ONE

THE CHRISTIAN WORLD IN 1910, DANGER AND OPPORTUNITY

During the ten days June 14-23, 1910, there took place in Edinburgh a conference on world missions which the Archbishop of Canterbury in his address at the opening session described as "an assembly without parallel in this or any land."¹ Such words may cause amazement but the subsequent history of missionary endeavour amply witnesses to the prophetic nature of this utterance of Dr. Randall Davidson. Although there have been many failures to rise to the full height of its aspirations and to maintain its clear vision of the realities of the world situation, yet to the statesmanship and idealism of this conference much is owed for the success that has crowned subsequent work.

The conference brought together people from almost all parts of the world. Foreign missionaries were present who had gone out from many Churches in Europe, from the British Commonwealth, and from the United States of America, men and women who had become known and honoured in many countries. Present also were Church leaders representing missionary societies and Churches in the home countries. The conference included too, a strong representation of influential lay forces, both men and women, together with missionary executives. In all there were 1355 delegates.

¹ "Scotsman" June 15th, 1910.
"Though almost all parts of the world were represented, the delegates were almost entirely Occidental people. Less than a score were members of the 'Younger Churches' and these came, as Dr. John R. Mott wrote a quarter of a century later, 'not as representing the Younger Churches but as part of the delegations representing certain missionary societies'.

"Edinburgh was an ideal place for a World Missionary Conference." Dr. Mott continued, "its natural beauty, its historic missionary tradition, all combined to furnish external conditions and a spiritual atmosphere favourable to the great purpose which brought the company together."

Edinburgh's powerful missionary tradition was at least 11½ years old. It was the city where the incident, well known in missionary circles, took place in 1796 when Dr. John Erskine, rising in the General Assembly to defend foreign missionary interest and work, said to the Moderator, "Moderator, rax me the Bible." That was an/

1. The International Review of Missions, 1938, p.298.
2. Ibid.

x In a book "Narrative of the Revival of Religion at Kilsyth, Cambuslang, and Other Places, in 1742." by Rev. Jas. Robe, A.M. re-published 1840, with introductory essay by Rev. Robt. Buchanan, minister of Tron Church, Glasgow, there is a footnote on page 201 which says:

"The memory of John Erskine is truly savoury. Methinks I still see his venerable figure, and hear his earnest affectionate address. When in the General Assembly the cause of foreign missions was opposed on the ground that Paul did not preach to the rude people of Malta, Dr. Erskine said 'Rax me the Bible' and read the account of that visit and said 'Paul prayed, and surely it would be in the name of Jesus, and he would tell them why he did so......'etc. I was present at this interesting scene. Ed."

The statement to which Dr. Erskine took exception may be found in "The Account of the Proceedings and debate in the General Assembly. Edinburgh, Friday, 27th May 1796." printed July 4th 1796. In the speech by Rev. George Hamilton, minister of Gladsmuir, he said: (page 22)

"Nay, even when Paul, on his voyage from Judea to Rome as a state prisoner, was driven by shipwreck upon the Coast of Melita, we do not find him unfolding the doctrines of the Gospel to its barbarian natives whom yet he praises for the virtues of kindness and hospitality: How then shall our modern missionaries, unaided by the gift of tongues, or any miraculous power, presume to teach barbarous nations, when Paul himself, with every possible requisite, seems to have declined the office......"
an incident quite in keeping with the spirit of the speaker, and it followed several decades of growing missionary concern among Scottish Christians with deep convictions about the missionary message of the Bible. It was as a spark from an anvil on which red hot missionary purposes were being hammered into usable tools for Christian work in the widening world sphere. In that year (1796) "the first purely missionary society was formed", wrote W.H. Temple Gairdner.

The Edinburgh World Missionary Conference took place at a significant time in history. The twentieth century had little more than begun. People of the world, and especially Christian people, aspired to make the twentieth the century of centuries. Never before had so many new inventions with so many world-related possibilities been put into the hands of man; and the peoples of the world were at the beginning of the century rapidly becoming aware of their existence and uses. Many of these held dangers but there were encouraging features to outweigh the dangers. New ships carried missionaries to the fields more speedily than ever before. Progress in the fight against tropical diseases made life in many an area more safe for missionaries and the work of medical scientists was an inspiration to missionary volunteers. In 1897 Sir Ronald Ross, after long and complicated research in India discovered the relation between malaria and mosquitos. The advances in Biblical translation and the production of Christian literature and hymnody in many languages also put new

1. Gairdner, "Edinburgh 1910", p. 31
2. Ibid. p.78
new tools into missionary hands. By the beginning of the twentieth century the British and Foreign Bible Society had published the Scriptures in 76 European languages, 137 Asiatic languages, 88 African, 28 American and 49 Oceanic—in all 378.¹

To Christians the beginning of the new century brought unprecedented opportunity for spreading the gospel message. Bishop Bashford of North China, speaking at the conference of the Far East said "Not since the days of the Reformation, not indeed since Pentecost, has so great an opportunity confronted the Christian Church. ....... The Far East as a whole stands at the parting of the ways."²

But to the world of 1910, the first decade of the century had brought disturbing portents of the years that lay ahead. The century opened with war raging in the Far East. An Oriental power, Japan, had defeated an Occidental power, Russia; and the effects of that struggle were being felt by missionaries. Many people in the West talked about a "yellow peril".³ Temple Gairdner wrote in his conference report: "Just because Christianity is a mission that seeks to save the world, it is necessarily sensitive to occurrences of the world. Such an event is that which has lately taken place in the Far East, the event which, it might also be said, ushered in the twentieth century."⁴ Great opportunities were therefore opening but these appeared in the midst of great dangers.

1. Payne, "The Church Awakes" p.150
2. Gairdner, "Edinburgh 1910" p.78
3. Ibid. p.133
4. Ibid. p.9
The World Missionary Conference of Edinburgh 1910 met under the shadow of a world crisis for Christianity.

"The era ushered in by the world war of 1914-18, terrifying in its gigantic revolution and in its menace to civilization challenged Christians to rise above the historic differences which separated them and through united planning and action to make Christian ideals effective in life. The threat to Christianity brought by the forces of the new age engendered in some the conviction that if Christianity was to survive, the adherents of the faith, no matter of what communion, must labour together to meet the common danger."¹ wrote Professor Latourette of Yale, and sometime a missionary in China.

The Conference was, therefore, in the plan of God, convened at a strategic time for the future of the Missionary Enterprise and, by the same token, for the very life of the Christian Church. The "forces of the new age" had begun rapidly to awaken and to show a threatening attitude toward the Christian faith. But on the other hand there were forces clearly recognized at Edinburgh which gave promise of fresh stimulus to Christianity. It was a time of serious danger; but no one who listened, for example, to Cheng Ching-yi² of China, as well as others from mission lands - the products of Foreign Missionary work - could be unaware of the potentialities of other forces of even greater strength and significance.

CHRISTIANITY AND JAPANESE MILITANT NATIONALISM

As has been pointed out, the far eastern part of the world was an area particularly dangerous. War clouds had, a few years previously hung heavily in that sky. Military explosions had occurred and repercussions from these were being felt far and wide. The spark which had touched them off had come from Japan /

2. Gairdner "Edinburgh 1910" p.184 ff
Japan where Christianity till some years previously had been making phenomenal progress. By 1910, however, Christian groups in that country were feeling the effects of a nationalist uprising that was increasingly hostile to the Christian gospel.

Encouragement had been given to the militant nationalists of Japan since the war of 1894. The defeat of the Chinese armies and naval units gave Japanese forces a taste of military victory through the use of modern European armaments. Their military leaders, trained by German experts, were given a trial of their strength and strategy against the recognized might of China. China confidently expected that her gigantic strength and vast resources would soon crush the rising power and aggressiveness of Japan. Japanese pride would be humbled to the dust. But far otherwise proved the event. Chinese military strength was found quite unable to withstand the impetuous assaults of the warriors of Japan, led by strategists with superior training and with European techniques.¹

The immediate cause of Japan's war with China was in Korea. "Since the terminus of the Satsuma rebellion in 1877, which brought internal unity in Japan, Korea had, apart from the question of treaty revision with foreign powers, been the keynote of Japanese foreign politics."² Conditions in Korea, therefore, were carefully scrutinized in Japan. A settled government in that peninsula that would be neighbourly to Japan, was the desire of the more liberal of Japanese statesmen. But on the other hand there were those who favoured an aggressive policy. These feared both China and Russia. They believed their native

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1. Moule, "The Spirit of Japan", p.6
land would never be safe till Korea could be brought within the
defence system of the Japanese islands. During the first
decades of the twentieth century, those who had the aggressive
ambitions won out in the struggle between the two policies.

Dr. V.K. Wellington Koo, speaking as representative of China
at the 104th Session of the Council of the League of Nations,
(January 1939) when the motive of Japan's militarists was
becoming clearer to Western peoples, said:

"The aim of the present all-powerful military leaders in Japan
is nothing short of the conquest of China, subjugation of
Asia, and ultimately domination of the world. People of the
Occident, living in the twentieth century, may consider this
statement as fantastic and imaginary, but those who know the
fanaticism of the Japanese militarists, calling themselves
sons of God charged with divine mission to rule the world,
cannot fail to understand its full significance. The salient
truth is that the fundamental objective of Japan's national
policy has never departed from the so-called continental
policy of expansion first formulated by Emperor Meiji in the
second half of the 19th century and further elaborated by the
Tanaka Memorial a decade ago."  

Sir John Pratt, in an Historical Association pamphlet, says
that it was when the Great War broke out in 1914 that Japan
showed her true colours. In January 1915 the notorious
"Twenty-One Demands" were made on China. But the Twenty-One
Demands were already formed some years earlier by a secret
nationalist gang called the Black Dragon Society. The Black
Dragon Memorandum, embodying these demands, set out, wrote Sir
John:

"With engaging naivete the nature of the ambitions cherished
and the methods by which they expected to reach their goal."
The Memorial pointed out that the Great War furnished a heaven-
sent opportunity for Japan to carry out her "divine mission" in

1. League of Nations Minutes.
Asia. England and America would not only be unable to interfere, but would find themselves forestalled and eventually excluded altogether ...... Aggression was presented in the guise of lofty idealism. China had allowed her ancient civilization to fall into decay, and had weakly permitted the penetration of alien influences from Europe and America. Her government was corrupt, and the four hundred million Chinese could only hope to effect their regeneration under the protective mantle of Japan. Force must therefore be used "in order to make China rely voluntarily upon Japan."¹

Within the context of such a plan, the motives of militarist implications in political and religious disturbances became clearer. Among such incidents, the murder of the Queen of Korea in her apartment by a band of ruffians on October 8th 1895 had been an example. After the murder it was asserted that the murderers were Koreans disguised as Japanese; but there was no denial by the Japanese Government of the presence of Japanese officials at the murder. Professor Longford, writing for the Cambridge Modern History, said: "Japan, notwithstanding her honest intentions, was not herself wholly irresponsible."²

Many Protestant missionaries were keenly disappointed in the action of Japan in annexing Korea. This was particularly true of missionaries from the United States of America. Homer Hulbert, an American missionary, who afterward wrote a history of Korea, was outspoken in opposition to the annexation, and urged his own government to intervene.³ This opposition further inflamed /

1. China and Japan, Historical Association pamphlet No.129, pp.4-5
inflamed Japan's already strong suspicions of foreign missionaries and caused increasing opposition to Christianity.

About the time of the Edinburgh Conference, Japanese gendarmes in Korea began harsh treatment of Korean Christians. They were accused of plotting to murder the Japanese Governor General. Many were thrown into prison, including T.H. Yun who himself had been at Edinburgh as a representative of Korean missions.

The second explosion in the Far East which deeply affected the work of Foreign Missions was the victory of Japan over Russia. Even more than the defeat of China a few years previously, this event was of profound significance for Japan, and indeed for the whole Asiatic continent and the world of the early twentieth century. The war between Japan and Russia was not viewed by Far Eastern people as a struggle confined to East Asia alone. It was regarded as a struggle in which the whole of Asia and even Europe were directly or indirectly involved. The victory suggested to them that a military power able to defeat Russia in Asia need no longer fear the vaunted power of other European nations. Asiatic peoples who for a long time had felt the domination of white European and American power pressing heavily upon them, regarded this Japanese victory as a sign of the beginning of the end of white supremacy in Asia, and indeed of the world. Asiatic peoples had been shown to be militarily more than a match for the peoples of the West. And the military victory of Japan also raised in the minds of many Asiatics the question of the appropriateness of Christian culture to meet the needs of the Orient. The defeat of Russia - a so-called Christian /
Christian nation - suggested to some that her weakness might be caused by a weakness in Christianity. To these, foreign missionary work was just a form of political movement.¹

The power and prestige of Western nations were still high in the East at the time of the Edinburgh Conference, but strong undercurrents of antagonism to Western peoples and Western civilization were released and given momentum by the rising power of Japan. Christianity and the work of foreign missionaries lay right in the way of these undercurrents. Oriental nationalism and race consciousness began to feed into them like foaming tributaries producing not antagonism alone but open hostility. From the point of view of liberal statesmen in Japan the situation in East Asia was a challenge to give constructive leadership; to the militarist group bent on aggression it signified an opening into underground passages through which to move freely with anti-Occidental propaganda. The latter group lost no time nor opportunity in finding material with which to fan the flames of nationalism at home, and anti-Western, anti-Christian sentiment wherever possible.

In 1910, the very year of the Edinburgh World Missionary Conference, a "Socialist" plot was discovered in Tokyo to murder the Emperor. The use of the term "Socialist" at the time in Japan meant that the plot had Christian backing and Christian influence behind it. Kotoku, the leading conspirator against the Emperor was known, however, to be anti-Christian. He was engaged at the time in writing a book violently attacking Christianity /

Christianity - "The Annihilation of Christ". Yet this did not prevent officials in the Japanese Government from holding the Christian Church responsible for the presence of Socialists on the sacred soil of Japan.¹ "The very PRESENCE of missionaries in Japan constitutes an insult to our Emperor and to the customs and ethical practice in this country," a missionary quoted Japanese people as saying that year.²

Such an attitude on the part of Japanese towards foreigners and towards Christian missionaries in particular, was a decided change from what had been common previously. Up till a few years before the war with China, Western civilization and Christianity had made rapid progress in Japan. The decades of the 1870's and 1880's had been years of phenomenal advance. Dr. Otis Carey wrote: "The year 1873 was a turning point in the history of Japan."³ About that time the Government began to show a changed attitude. Many leaders of thought in the country began to speak and write in favour of Christianity. This did not mean that those who spoke in public or wrote for the reading public understood much about Christianity; they did, however, believe that Japan's progress in the world depended on her ability to imitate Occidental countries in everything cultural, as well as in Western industrial and military techniques. Having come to the conclusion that Western countries owed much to Christianity, some influential Japanese leaders /

1. Moule, "The Spirit of Japan", pp. 200-1
2. Ibid.
3. Ibid. p.168 (quoted).
leaders began to advocate a more open mind toward Christian teaching.

This period of open-mindedness on the part of influential leaders gave Christian missionaries an unusual opportunity. They redoubled their efforts in their work of evangelism and called loudly to the Churches in the West for additional help. Some additional missionaries came into the country, chiefly from the United States, but the response did not measure up to the opportunities. Enthusiasm, nevertheless, ran high. "Enthusiastic friends of missions, chiefly in America, were already dreaming that Japan would be Christianized before the close of the nineteenth century." ¹

Favourable evidence of gains made by Christianity in Japan at this time was the granting of religious liberty. On February 11th, 1889, the National Government, acting under the spur of foreign examples, had issued a written Constitution containing a guarantee of full religious liberty. Article XXVIII of the Constitution, stated that "Japanese subjects shall, within limits of law, not prejudicial to peace and order, and not antagonistic to their duties as subjects, enjoy freedom of religious belief." ² It was obvious that the Government had protected itself quite fully against any changes that might occur, and still exercised control on the basis of national policy, but the new article was regarded by Christians as of distinct advantage for Christian work. An important foundation stone for

¹. Warneck "History of Protestant Missions", p.312
Church building had been laid.

The hope of Japan's becoming fully transformed into a Christian nation in such a brief period of time, however, was soon to fade. A quite sudden drop in interest in Western civilization began to show itself during the closing years of the century. Certain elements in the country were becoming increasingly hostile towards the West. The editor and founder of the powerful Tokyo daily newspaper, the JIJI SHIMPO, had begun publishing editorials critical of Christianity, saying it would "destroy patriotism, filial duty, and loyalty to the Emperor; give rise to religious wars and become a means of foreign interference." Such public statements as these were signs of a changing attitude on the part of the reading public.

In 1897 a movement was set on foot by a group of university professors and others to revive the Shinto religion as a means of strengthening the national spirit. A magazine was established called the NIHON SHUGI (The Japanese Principle) in which articles began to appear that were directed against Western ideas in general and against Christianity in particular. A former president of the Tokyo Imperial University, Baron Kato Hiroyuki, lectured in 1907 before the Imperial Academy on "Christianity and the State". He declared his opposition to Christianity because of its claim to be a universal religion. He considered it dangerous to the State because it demanded that all should recognize and serve the one God whom it proclaimed /

proclaimed. It placed God above the national ruler, but a Japanese should never acknowledge any being higher than the Emperor. The universal gospel of Jesus Christ was, according to the interpretation of these nationalist leaders, seen as directly antagonistic to the intense national spirit arising in Japan. The Japanese were therefore increasingly taught to regard the Emperor as divine, and the Japanese nation to have a special world-wide mission. Ideas about universality picked up from a superficial hearing of Christian teaching also were distorted and made to serve nationalist ends.

From such minds as these and into many areas of fertile and receptive ground in Asia poured the seeds of ideas antagonistic to the established order. A new order based on Japanese militant nationalism was in the making. In Japan itself the minds of many people were as open to nationalist ideas as they seemed to have been a few years earlier to Christianity. Almost everywhere in East Asia too there were many eager to hear and believe, and even ready to pay in battle and bloodshed for a changed order. Missionaries in Japan and elsewhere in East Asia who during the past decades had been received by people in general as servants of religion, doers of good works, and, therefore, from the Government point of view harmless, were now being regarded more and more as representatives of Western nations and therefore potential and probable spies, to be carefully watched. The Christian religion was being regarded as a usable, if not definitely used, channel for the underground activities of Western nations at the expense of the rising power of Japan. Japanese nationalists and militarists became aggressive and took advantage of their prestige gained from/
from the defeat of Russia. Books poured out of Japan into China and other Far Eastern countries, "many of which attacked Christianity with utmost boldness."\(^1\)

These same interests began also to imitate what they imagined was the policy of Western nations with regard to religions. They saw in a revived form of Buddhism an opportunity, particularly in North Eastern China, to enhance their prestige and at the same time to attack Christianity. This revived Buddhism was sometimes openly hostile to Christianity. The method of working through reform movements in Oriental religious groups was also employed in the province of Fukien in preparation for political advance in that area from Formosa.

The same policy to revive religion to serve the cause of nationalism appeared also in China. Through the years following the rise of Japan as an Oriental power, the Chinese undertook to make Confucianism the national religion. "In 1907 by Government action Confucianism was made the State religion of China in a more formal way than ever before."\(^2\) Its principles were incorporated into the educational system in an organized manner. G. H. Bondfield, a missionary in China, corresponding with the Secretary of a Commission of the Edinburgh Conference stated that "without question, attempts will be made to reconstruct Chinese thought on the basis of Confucian teaching, with a little Western science and religion thrown in."\(^3\)

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2. Ibid.
3. Ibid. p.143
This tendency in China may be seen as a copy of the Japanese plan to revive Shintoism. Confucianism was to become the State religion of China as Shintoism was rapidly becoming the State religion of Japan, and in each case clearly defined and determined efforts were being made to rid the countries of Christian influences.

In India also the effects of the defeat of a white people by representatives of the Oriental races began to be felt.

"Nationalism in India" states the Edinburgh Conference Report, "has received a fresh impetus from the reports of Japanese progress and success. Hand in hand with this goes a strong anti-foreign prejudice which has grown perceptibly during the past five years. It is now the conviction of many that everything Oriental, including their faith, must be conserved at all hazards, and everything Occidental, including Christianity, must be withstood to the uttermost."

The effects of the new turmoil in East Asia was beginning also to cause repercussions in other areas; even in Africa through Moslem influence from India. Russia also felt the turmoil. Communism got its opportunity through the final breakdown of the established order following the defeat of the Tzar's armies and navy by General Nogi and Admiral Togo.

THE CALL FOR CHRISTIAN UNITY

Of all the dangers confronting the foreign missionary work of the Church, of wars and rumours of war, of the aggressiveness of other religions, and the rising spirit of militant nationalism; the problem which gave deepest concern to the Edinburgh conference lay within the Church itself. The Church was weak through disunion and thus unable adequately to face the world situation. This situation presented an emergency which could be dealt with only by careful survey, by unity of outlook and /
and action, and most of all by drawing fresh missionary inspiration and power from the Fountain Head of the Church Jesus Christ. The power to deal with the emergency was the faith, devotion and zeal of the Church.¹

The Conference at Edinburgh, 1910, was a gathering of Occidental Christians of the Reformed faith, of wider representation than had ever come together before. They had been convened to face together a situation more critical for Christianity than at any time in modern history. In the official message from the Conference to members of the Church in Christian lands it was significantly stated:

"The next ten years will in all probability constitute a turning point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If those years are wasted, havoc may be wrought that centuries are not able to repair. On the other hand, if they are rightly used, they may be among the most glorious in Christian history!" (Gairdner, Edinburgh 1910, pp.277-8)

Church history was, therefore, in the making at the conference. The Church faced the vast areas of the world where dwelt more than half the human race. It was these areas, and their inexpressible need of Christ, that had called forth foreign missionary-minded men and women during the past history. Many had gone in Christ's name and given their lives for the extension of His Kingdom. But a new situation in all these lands was again calling no less urgently for attention. A great ferment, not uninfluenced by what pioneer missionaries had done in earlier years, was taking place among millions of people /

people in many lands. Movements of many kinds were in full swing. These held possibilities for good, but also for evil, and were the cause of much anxiety among missionaries. Therefore there was rejoicing over the World Conference. It gave missionaries an opportunity for sharing their anxieties with the Church at home; not merely with their own particular denomination as had been their previous experience, but with many Christian communions meeting with one accord in one place.

The Church had pioneered in taking the Gospel to "the Heathen". There was a sense of satisfaction in this. But self-satisfaction could result in a state of blindness to the assuming of the world responsibility explicit in the Christian faith. The work accomplished by the foreign missionary enterprise, great as it had been, was only a beginning. The Conference Report on "Unoccupied Sections of the World" drew attention to great areas of the world almost untouched: in Manchuria, Mongolia, Tibet, Turkestan, Afganistan, Indo-China, Malaya and many sections of Africa. For the responsibilities then apparent, a growing missionary faith to meet them was obviously necessary. A failure to grow in this faith would indicate weakness and decay and even leave already occupied fields unsupported. At Edinburgh there was abundant evidence to show that the faith of the Church was insufficiently developed to meet the new challenges. The Conference had to face the question whether the missionary spirit at home was strong.

strong enough to quicken the Church. Already the weakness of the faith had given rise to destructive criticism and anti-Christian tendencies. And, in the world shrunken by modern scientific means of communication and transportation, these destructive powers quickly reached the once far-off mission fields. Anti-Christian tendencies in the West gave encouragement to non-Christian religions and to the Neo-paganism that were emerging in East Asia.

Oriental leaders with neo-pagan ideas were using material produced in the Occident itself to prove that the fruit of Western civilization was rotten at the core. Magazine articles, critical of Western ways, were given wide circulation. The works of Western writers were used to support anti-Christian theses. The Bible, that had been taught by missionaries throughout the Far East for many decades as God's infallible word, was often the centre of attack. "Higher criticism" in the West was used to undermine the faith of Oriental converts to Christianity. Also, the Western world, and Christianity in particular, were often under attack from Oriental students who had returned from studies in Western universities.

"In countless cases" states the Conference Report, "these more enterprising representatives of the non-Christian world have been exposed to the materialistic, anti-Christian and demoralizing sides of the life of the Western nations. On their return, some of them, as teachers, editors, and government officials, constitute a great barrier to the spread of the Gospel." 1

Missionaries were usually the target for attack on Western civilization by any who had ill-will toward Western countries.

And in times of anti-Western tendencies opportunities to attack were more than ever sought and the incidents given wide currency. Despite their preaching of a Gospel basically supra-national and inter-racial, missionaries were regarded as representatives of Western society. Thus they had to suffer the consequences of weaknesses seen in their home countries. They faced many destructive critics whose sole aim was to destroy, not to differentiate.

The first World Missionary Conference faced a rapidly changing world situation. The world of the nineteenth century, divided as it had often been into a "Christian" world in which to live in self-satisfaction, and a "heathen" world to conquer, was no more. The changing situation called for study. Serious problems had to be faced, and that quickly; but wise, long-range planning was essential. The living forces of Christianity had to be strengthened by Christian thought and by Christian statesmanship.1

The influence of the first World Missionary Conference owed much to the leadership given by men of vision and organizing ability; men with readiness to give careful attention to every detail required for a STUDY conference. In this connection the name of J. H. Oldham is one requiring special mention because of the results of the conference itself and of succeeding history in the ecumenical movement. Oldham saw the conference, not as a gathering "to hear speeches" alone, but also and chiefly

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1 Earlier experiments in this type of conference had proven valuable in Foreign missionary areas, i.e. at the Decennial Conference in Madras, India in 1902 and at the Centenary Conference at Shanghai in 1907. Gairdner "Edinburgh 1910" p.17
as a challenge to all delegates to do real study of the world situation - study that would begin some time before the event and would continue long after. Without J.H.Oldham as conference secretary, the results of that momentous gathering might have been different indeed.

Dr. George Robson, chairman of the business committee of the Edinburgh Conference in a report states:

"As the work to be done became clear to the International Committee, it was evident that a secretary would require to be appointed who would give his whole time to it, and the conspicuous ability and spiritual insight shown by Mr. Oldham, as well as his high ideal of the proper aims of the conference, so impressed the members of the committee that by a common impulse they with one accord required him to undertake this office".

Mr. Oldham was at the time secretary of the Mission Study Council of the United Free Church of Scotland and previously had had missionary experience in India.¹

None summed up the dangers of the world situation calling for study and all-out attention at the time more clearly than those in the midst of the dangerous areas. Professor T.Y. Chang of Peking pleaded with the Church to "take steps now". "The minds of the Chinese are empty now and this is the time for Christianity to step in. If you wait, ..... as was the case with Japan, it will be too late."² It seemed to him that in Japan the Christian Church had failed to seize the years when the nation was plastic and when the Japanese as a people might have been influenced in the length and breadth of their country for Christ, but they had then settled down to look in other directions for their ideals.

G.H.Moule /

1. Addresses and Papers of John R.Mott Vol.V p.96
2. Gairdner "Edinburgh 1910,"p.77
G.H. Moule, a missionary to Kyushu, Japan, wrote just after the Conference, expressing fear that the Church at home had lost faith in Japan and had withdrawn support at the very time when an increased number of able missionaries should have been sent. A further loosening of the purse strings to provide the "sinews of war" so urgently needed for the British share in helping the spiritual conquest of Japan was not forthcoming.\(^1\)

"In Manchuria," wrote C.T. Wang of the Chinese Y.M.C.A. to the conference, "there is a great danger to the missionary cause owing to the Japanese occupation of the region. The 'new learning' has adopted as its watchword, 'No God' and quotes Huxley and Spencer."\(^2\)

Dangerous as the world situation appeared, and the Far Eastern situation in particular, it was a time of real opportunity for Christian leadership and for the spread of the Gospel. But Christian unity was essential to the Gospel's effective presentation. Nowhere was this more strikingly evident than in the Foreign Mission Fields. In Japan itself significant progress was being made toward ecumenical thought and action. Ten years previous to Edinburgh 1910 a General Conference of missionaries in Japan was held in Tokyo in which all the leading denominations working in the country participated. A resolution was drawn up which stated:

"This conference of missionaries assembled in the city of Tokyo, proclaims its belief that all those who are one with Christ by faith are one body; and it calls upon /

\(^1\) Moule, "The Spirit of Japan", p. 294
\(^2\) World Missionary Conference Report, Vo.IV, p. 68
upon all those who love the Lord Jesus and his Church in sincerity and truth, to pray and to labour for the full realization of such a corporate oneness as the Master Himself prayed for on that night in which he was betrayed."

The Tokyo Conference also elected a committee to form a continuing organization.¹

One of the Anglican Bishops of Japan, Bishop Fyson of Hokkaido commenting on the action prophetically wrote, "This question of reunion amongst the various parts of the Christian Church will probably become one of the leading questions of the new century". In prediction of the contribution missions in Japan might make towards the reunion of Christendom, he added: "God has set before us in this land an open door for reunion, such as cannot be found elsewhere in all the world".² He closed his statement by citing the case of his own town of Hakodate where pastors of the Christian churches exchanged pulpits once a month. Delegates from Japan had such experiences as these behind them when they came to the First World Missionary Conference.

In the West the conference itself was a sign of spiritual awakening and united effort. Best of all, the Church had evidence of the power of the Gospel to raise up Christian leadership in mission lands, leadership which could not be labelled denominational only. Some of these leaders were present. Gairdner reported that "possibly the most interesting, certainly by far the most significant figures of all present were those of the Orientals and Africans, yellow, brown or black in race. These were scattered among the delegates."³

¹. Tokyo Conference Report 1900, p.963
². Ibid. p.968
³. Gairdner "Edinburgh 1910" p.56
CHAPTER TWO

THE WORLD SITUATION, A CHALLENGE TO THE CHURCH

The world situation facing the conference delegates at Edinburgh in 1910 was one which presented a new challenge to all believers in Jesus Christ and His Gospel. As events already referred to indicated, the situation was critical even though doors of unprecedented opportunity for presenting the Gospel in word and in deed were open almost everywhere. Dr. Mott, Chairman of one of the conference commissions stated in the opening paragraph of his report that notwithstanding the serious situation occasioned by past neglect in fulfilling the Great Command of Jesus Christ to carry the Gospel to all mankind,

"the Church is confronted today as in no preceding generation, with a literally world-wide opportunity to make Christ known....Never before has there been such a conjunction of crisis and of opening of doors in all parts of the world."  

This crisis and the opportunity drew Christians, and therefore their Churches together.

None knew the world situation better than foreign missionaries. As members of the Churches they provided vital links between fellow members and missionary work in the wider world. But Church people had hardly begun to understand the problems they were up against, nor the Christian message that such problems demanded. Neither did they realize the urgent need of Church unity if the problems were to be faced. Missionaries as individuals were known for their act of going abroad in foreign missionary work but the Churches were as a whole unsympathetic towards that work. "They do /  

1. World Conference Report, Vol.1
do not love the work" commented the Chairman of one of the Commissions at Edinburgh. Church goers were familiar with missionary texts quoted from the Bible by the supporters of missionaries, but there was little realization that these Bible texts were integral parts of the whole Gospel message—a message which could not be fully understood nor effectively proclaimed at home or abroad without the missionary emphasis. Church members were familiar with the words of the Master in which he prayed for unity among his followers, but they treated these as expressions of a pious ideal too far away to call for serious immediate attention. The relevancy of the Gospel to the solution of world problems had not yet more than begun to dawn upon the minds of ordinary Church members, nor were the dangers for the world realized if problems were not faced and solved in accordance with the truth of the Gospel. Nevertheless the Conference affirmed that as problems were faced in the spirit of Christ, so would His power be manifested. "By going to all the world Christ's Church may recover all the light that is in Christ," wrote Gairdner enthusiastically in his interpretation of the meetings.

On the mission field the most keenly felt need in doing the work of Christ was for Church unity. The divisions of the Church which may have had historic meaning in the home lands lost that meaning when carried abroad. Differences arose in the home countries out of historic circumstances, but these had little or no

no significance in other countries. They were even detrimental to the missionaries' work. A modern writer, referring to Edinburgh 1910 points out,

"divisions do irreparable harm in the mission field by creating the impression that Christianity is not one but many and that the injunction of the Master that all His people should be one has not been taken seriously. People are led to feel that Christians are hopelessly torn asunder."

No wonder then, he concludes, that the world conference on Faith and Order should have had its inception in the mind of the missionary and at missionary conferences. It was during the first World Conference that Charles H. Brent a missionary of the Philippines caught the vision of a world gathering where questions of Faith and Order should be frankly discussed by representatives of all the Churches.

In 1910, missionaries and indigenous Church leaders came to Edinburgh directly from crisis areas. They gloried in the open doors of opportunity but were apprehensive about the dangers. They had been in a position to see the critical world situation emerging. They had seen the war clouds over Korea and China. They had helped to bind up the wounds of those who had been in battle and had brought comfort to the bereaved. Their presence in the mission fields to which they had come had been a blessing to some but a puzzle to others. They were the people who had first sensed the changing situation as the ferment of new ideas swept through missionary occupied areas. They were the people who had felt the chilling change of attitude toward the Christian message

at that time, particularly in Japan and in areas where Japanese nationalistic propaganda had reached.

A MISSIONARY REPORT TO THE CHURCH

To those present at the 1910 gathering and those in correspondence with conference commissions, "Edinburgh" presented a unique occasion for reporting the world situation to the Church.

When the date of the World Missionary Conference was set, and opportunity given to missionary societies in all parts of the world to correspond with the several conference commissions, it brought a ready response.

The work of the commission on "Carrying the Gospel to all the non-Christian world" was of central importance. It represented the Gospel in action, but therefore the Gospel under fire. It raised questions about the adequacy of the Gospel to meet conditions, problems, and needs everywhere. It called for evidence of Gospel vindication in the face of world conditions and challenged the Church to ecumenical thought and action.

The following figures indicate the number of correspondents with this commission. Missionaries, as well as indigenous Church leaders, sent in carefully prepared letters:

From /

I. Carrying the Gospel to all the non-Christian World.
II. The Church in the Mission field.
III. Education in relation to the Christianization of National Life.
IV. The Missionary message in relation to non-Christian religions.
V. The Preparation of Missionaries
VI. The Home Base of Missions.
VII. Relation of Missions to Governments.
VIII. Co-operation and the Promotion of Unity
116 came from other correspondents, chiefly missionaries on furlough or from friends of foreign missions.1

This response was significant. The letters bespoke what the writers had seen for themselves and experienced. They were expressive of deep seriousness. They showed appreciation of the fact that the Churches in the West, acting in unity, were about to give specific attention to a study of foreign mission work, on a world scale. They also expressed the desire that creative, constructive and united action would follow the Edinburgh deliberations; action that would be to the glory of God and toward a wider extension of His Kingdom throughout the whole world.

All missionaries had realized, from travel, from geography, from observing trends in world affairs, as well as from experience in Christ and His work at home and abroad, that the world was one world in God's creation though terribly divided by man. They knew, in a way difficult for the non-missionary minded to understand, that in Christ there was neither Occident nor Orient, Jew nor Gentile. Their response in correspondence and in a desire to attend the meetings showed that they looked forward to Edinburgh as a great occasion in Christian world history. There, a new beginning might be made in bringing the facts of the oneness of the world and its challenge to the Gospel to the attention of the Church in the West. Temple Gairdner, having in mind the impression /

impression that the presence of foreign missionaries might make on the Church wrote:

"What a sum total of varied and thrilling interest was in the experiences, had they all been told, of the men who were there, fresh from active service all over the world: Men bearing historic missionary names; ...... men from the Far East, builders-up of Christian Churches, missionary prophets and seers, evangelists and physicians."¹

Facing the critical world situation was not to be a test alone of the Foreign Missionary departments of the Churches; it was a test of the faith of the whole Church itself. Foreign missionary failure to meet the challenge would mean that the Church itself had failed. The findings of the Commission on "Carrying the Gospel" stated, after reading the contributions made by missionary correspondents:

"It is a testing time for the Church. If it neglects to meet successfully the present world crisis by failing to discharge its responsibility to the whole world, it will weaken its power both on the home and foreign fields and seriously handicap its mission to the coming generation. Nothing less than the adequacy of Christianity as a world religion is on trial."²

With such a test before the Churches no time was given to the discussion of lesser issues. Denominational misunderstandings were set aside or frankly faced. Fletcher Brockman, an experienced missionary of the Y.M.C.A. in China, wrote enthusiastically of the ecumenical spirit of the conference:

"Men spoke who had come from every part of the world and who represented every phase of belief and opinion within the limits of Protestant Christianity - high Churchmen, very high Churchmen, Quakers and Baptists, spoke one after another with no sense of strangeness; and Swiss, Hollanders, Indian, Negroes, Irish, Scots, Americans, Chinese, Japanese, English, etc. etc. came on with bewildering quickness of succession. We soon learned that no harm came from absolute frankness."³

Indeed /

2. World Missionary Conference Report, Commission 1, pp.362-3
3. Chinese Recorder September 1910, p.608
Indeed the very variety of denominational representatives in conference over such a task as the world mission of the Church added colour and light to the proceedings. They were surprised to find how much had been lost trying to convince each other rather than to convince the world.\(^1\) What could have been "stumbling blocks" became, in the familiar expression of the chairman, John R. Mott, turned into "stepping stones". In thoughts about how to present Christ to the non-Christian world, local issues had to find their own place in the wider outlook. Even language customarily used in discussing local problems of Church government or theology as Fletcher Brockman's words imply, had to give place to the language of everyday life. A struggle was being entered where the home base as well as advanced positions were subject to attack. Christians in the home countries had to be in it as well as missionaries in the far-off fields. At that first world missionary conference held at a critical time, the delegates were getting new experiences of life and thought in ecumenical Christianity. J. H. Oldham, the secretary of the conference, eight months before the event and in preparation for the experiences wrote:

"The actual facts of the world as they present themselves at the opening of the twentieth century compel the serious attention of the Christian Church. In every department of thought and action problems are passing out of the stage in which they could be decided with almost exclusive reference to Europe and North America and are beginning to appear at last in their relation to humanity as a whole. The Church must learn to view its mission in relation to the whole world or it will have no message for the centuries that are to come. The new spirit which is at work among the teeming multitudes of Asia represents a force of incalculable magnitude for good or evil with which Christianity must reckon."

\(^1\) Chinese Recorder September 1910 p.596
reckon. The World Missionary Conference represents the most serious attempt which the Church has yet made to look steadily at the whole fact of the non-Christian world and to understand its meaning and its challenge.¹

THE NEED OF A LIVING FAITH AND A LIVING THEOLOGY

The chief question faced by Edinburgh 1910 was whether the Church would be able to understand the meaning of that challenge. In one of its Commission reports it stated that:

"The life of the Church suffers from lack of clear conviction and of resolute loyalty to Christ throughout the whole sphere of duty. While the missionary obligation of the Church may be formally acknowledged, it is viewed with widespread apathy and indifference."²

Why was the Church in this condition? Why was so comparatively little attention paid to the wide-world challenge and opportunity to present Christ and His Gospel? Why was there so little concern felt for so comprehensive and mandatory a commission as the Lord's "Go ye therefore, and teach all nations"?³ For nearly two thousand years these words had been accepted by the Church as a true expression of the Lord's will for His followers; there could have been no doubt about their clarity, nor could there be doubt about the extent of the area included. Neither could any follower deny responsibility laid upon Christian individuals or groups for carrying out the Master's purpose. Why then had the missionary enterprise come so late in history, and why was the Church still so apathetic? Dr. D. S. Cairns, chairman of the Commission on "The Christian Message", analyzed the situation in the world and the Church by comparing the age with that of Israel /

1. World Missionary Conference News Sheet 1 October 1909
3. Matthew 28:19
Israel at the time of the great prophets. Their country had been getting along well enough in its own traditional religion. Faced with ordinary problems within the country the people were able, after a fashion, to get along and hold their own. Then suddenly there rolled up on the Eastern horizon - as was again approaching on the Far Eastern horizon - a storm with tremendous power. This came, in those days, from the great empires of the Euphrates. How did they meet it? The spiritual leaders of the country, believing that the traditional religion must have within it more strength than had previously been known, began to rely on their spiritual reserves. There arose, therefore, a line of illustrious Hebrew prophets who faced the emergency "by broadening and deepening and intensifying the nation's sense of the living God." Thus the Conference of 1910 saw the world challenge as one calling for re-thinking the Gospel message itself.

"Does the evidence before us not disclose that we are face to face today with a new and formidable situation which is too great for our traditional thoughts of God? As we read the reports (from missionaries in all parts of the world) we seem to be looking into the great workshop of history. Something very full of promise and wonder is there, if we have eyes to see it. But inevitably the question arises whether the Church has within itself, resident within it, the forces to meet this great emergency? Is it equal to the providential calling? Is not the Christian Church at this moment face to face with a similar situation on a vast scale? Are we ready for it? Do we not need the broadening and deepening of all our conceptions of the Living God; the deepening and liberating of all our thoughts of what He has done in Christ, of what by His providence and His Spirit He is ready to do for us all this day of destiny and trial? Do we not above all other things need the intensifying of the sense of the Living God?"

Dr. Robert E. Speer closed the discussion on the Christian Message /

1. World Missionary Conference Report, Commission 1, Vol. IV, p.294
Message and said that they had begun to see as they studied the reports from the mission field that only a Christianity understood by universal application to known life can avail to meet the needs of human life in any part of the world. Only a Gospel that is laid down upon the whole life of man will enable it to deal with any of the problems of mankind. He saw these as universal problems that can never be dealt with unless through a Gospel understood in its world application and known as a comprehensive world power. He emphasized the importance of an immense deepening and quickening of Christian life in the West in order to have "a world conquering Gospel". In order for the missionary to face the world situation which was emerging, there was great need for "new life and power at home; that experience of the suffering of God, that laying hold of the fulness of the power of God in Christ by which we may hope to be able to go out to conquer with our truth the whole life of man."\(^1\)

The Church's apathy and indifference toward foreign missions in the face of the critical world situation raised many questions for the first world missionary conference - questions that called for cooperative consideration. Did the Church realize that in many fields where the Gospel had been preached it was regarded as "elaborate systems of theology, not in harmony with each other and symbols of division?"\(^2\) How was the Church to interpret to such people the spirit and unity evident in Edinburgh? Was the Church aware of the nature of some of the problems met by missionaries in presenting the Gospel, particularly to militant nationalists, as in Japan, who

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2. Ibid. p.121
were making nationalism into a pagan religion? The conference was told that in Japan it was being considered that Christianity was opposed to the genius of Japan because it taught that there was a higher authority than the Emperor and because in its teaching of universal love it was opposed to the patriotic desire for the aggrandisement of his race which every true Japanese should feel. How could the Church present the universal Gospel of Jesus Christ to a world with problems such as these?

The answer to the questions, the conference concluded, was in the possession of a living faith. And that meant that Christians should re-think together the message of the Gospel in fresh language which the modern world could not mistake. "A living faith demands a living theology." The world situation called for courage to face it, and Edinburgh 1910 gave grounds for encouragement. Encouragement was taken from the Gospel records and from the records of modern missionary experience.

"New faith is always born of emergencies, and it is simply because the Apostles faced the great emergency, and were driven back by it upon the undiscovered in God, that we have a Christian theology at all, that we have the great discoveries of God in Christ which mark out the broad outlines of the truth within which all vital and progressive faith must move."3

THE CHALLENGE OF ANIMISM

No clearer indication of what confronted the Church through the foreign missionary enterprise came to the conference than the experiences of missionaries with animists. In their message to/

2. Ibid. p.218
3. Ibid. p.215
to such people was seen a reflection of the light of New Testament times when the Gospel was first presented to a world that knew not God the Father of the Lord Jesus Christ. The problem of animism presented an unmistakable challenge to fresh thinking about the Gospel and united effort in proclaiming it to all the world.

Animists included the great masses of people in unoccupied areas still untouched by the Gospel message; aboriginal tribes in many parts of Central Asia, millions of Africans in "The dark continent," Indians in South and North America, and islanders inhabiting a thousand island regions of Oceania. Indeed, many in China and Japan holding to ancestor worship and to Shinto rites, could also be classed in the same grouping. Were these religions not to some extent animist? Was not the very challenge of the Japanese situation an example of that of animism, only expressed in terms of a higher religion? The attitude of the Japanese people toward the Emperor himself was basically animistic. They looked upon him as one in whom dwelt the highest of occult powers to which they bowed down. A whole imperial system was being built around that conception. In that system Christianity, with its belief in one God above all gods, could ultimately have no real place. This situation was made startlingly clear at the first world missionary conference. Also, as has been shown, the situation was not limited to the great Asiatic or African areas because naturalistic philosophies were becoming implicit in the thinking of many in so-called Christian lands as well. Therefore, the challenge of the world situation to the Church required facing it ecumenically. The point at which the situation was most clearly illustrated before the Edinburgh delegates /
delegates was in the fresh and vital insights given by Dr. Joh. Warneck of Germany and a missionary in Sumatra. In his book "The Living Forces of the Gospels" written when the conference was in preparation, and in his contributions at the meetings, he emphasized that in the foreign mission areas in which he had worked it was the unity and omnipotence of God that made the most powerful appeal to non-Christian people - fundamentally animists.\(^1\) Reports to the conference from other areas also confirmed this thesis. For example, Dr. Campbell Moody, a Scottish missionary in Formosa, in his letter to the Commission on the Christian Message, and in his book, "The Heathen Heart", pointed out that in the early days of Christianity Christians were considered "atheists", and stated from experience that non-Christians in Formosa thought of Christians in that island also as atheists. In comparison with the heathen who worshipped numerous gods, whose images were everywhere, those who worshipped the unseen God, most certainly appeared as atheists.\(^2\)

In all this there was something new and re-creative. Those who had just come out of paganism into the knowledge of the living God were evidently possessed of a vital faith which the Church everywhere needed. True, as Dr. Moody added, among Christians recently out of paganism, "the personal significance of Christ is misunderstood," and there is "little knowledge of the Holy Spirit in convincing men of sin and revealing the things of Christ."\(^3\) Such knowledge came later. This, he claimed /

2. Moody, "The Heathen Heart" p.130
3. Ibid. p.128 ff.
claimed, had been true of Christians in the early Church also. Yet many of these Christians of modern times stood up against the taunts, the misunderstandings and the persecutions of paganism in its many persistent forms very much as the early Christians did. Faith of this kind presented a challenge to the Church; to understand and appreciate these people, and to bring to them, through revived missionary endeavour, the riches of Christ and Christian thought.

At this first World Missionary Conference, expression was thus given to principles held by the earliest of modern missionary statesmen more than a century ago, and at a time when those principles were in need of re-emphasis. Had not members of the Church of Scotland, for example, in 1796 argued that "men must be polished and refined in their manners before they can be properly enlightened in religious truths? Philosophy and learning must in the nature of things take the precedence." It was absurd "to make revelation precede civilization." It was in response to this argument that Dr. John Erskine, a century and a half ago, had asked for the Bible to read a passage in question and to defend an overture for the Church's support of foreign missions. Again at Edinburgh in 1910, foreign missionary interest was showing to the Church the world's need of God. In an age in which culture and ethics were being put ahead of revelation, the Church's missionary leaders were saying, the need of the world is theology.2

2. World Missionary Conference Vol. IV, p.218
The discovery of staunchness of faith among Christians in the mission fields did not mean for the conference that missionary work was finished, and that help in those areas was no longer needed. On the contrary a real "Macedonian call" was being sounded. Just as in that call to St. Paul a whole continent was involved, so again were whole continents calling. And just as a group meeting by a river side in Macedonia at a place of prayer awaited the great missionary to the Gentiles, so were little groups of Christians in many lands awaiting fresh initiative from the Church, and a living message expressed with united voice. These also awaited the evolving of some plan whereby they might be permitted to enter more fully into the fellowship of the Church ecumenical. "Edinburgh 1910" heard that call and prepared for action. The chairman, who after the conference became the Church's special missionary to the Oriental world, expressed the resolution of the meeting in his closing address when he said "The end of the Conference is the beginning of the Conquest: the end of the Planning is the beginning of the Doing."1 The churches were beginning in a new way to realize the need of reviving their missionary-ecumenical faith and of enlarging their boundaries to include Christians in missionary lands of every race or background.

THE MISSION FIELD CHURCH-IN-BEING

"The Church in the Mission Field" was the topic of one of the commission studies of the First World Missionary Conference.

Gairdner /

x The Acts 16:13

1. Gairdner "Edinburgh 1910" p.267
Gairdner noted the importance of this subject because he said that the public was not even aware that there was such a thing; the man in the street certainly was not, and even statesmen tended to overlook the fact. Even missionaries themselves had not realized it. To them it was like "some great object, dearly desired, hardly hoped for; and then, when it comes, they cannot see that it has come."\(^1\)

Evidence was not wanting to prove that the Church established by the missionaries had grown to the point where it was worthy of recognition. From many lands had come documents prepared by missionaries and native leaders to show their Church's growth and strength. On the conference table lay a volume of these documents from Japan; three volumes from China, three from India, one from Mohammedan countries, and one from Africa.\(^2\)

There were few indigenous members of mission field churches in attendance at that first conference, but those who were present made a deep impression; for example, T. Harada of Japan, Yun Chi-ho of Korea, Cheng Ching-yi of China, J.R. Chitamber of Africa, and V. S. Azariah of South India. In addition to the reports of Church-founding and Church-building through past decades, these and a few others were present to speak in person. They became forerunners of more direct and fuller representation/ 

\(^x\) China was recognized as no other mission field in that one of her missionaries, Dr. J.C. Gibson, was chosen as Chairman of one of the commissions, that on "The Church in the Mission Field". As one of the prime movers in planning for the developing Church of Christ in China, Dr. Gibson was well qualified for this position. "Those who know Dr. Gibson" wrote W.W. Lockwood after the Conference "will realize what ability and expression he brought to the task assigned to him at Edinburgh. The Conference recognized repeatedly that the work of carrying the Gospel to any mission land must be done in large measure by the Church on the field" (Chinese Recorder, September 1910, p.605)

1. Gairdner, Edinburgh 1910" p.93
2. Ibid. p.94
representation from their Churches at world conferences from that time on; at Jerusalem and at Tambaram. They became co-workers from then on in the building of the Church ecumenical.

In recognizing the existence of the Church of these indigenous leaders the conference stated:

"The Church on which we report presents itself no longer as an inspiring but distant ideal, nor even as a tender plant or a young child, appealing to our compassion and nurturing care. We see it now an actual Church in being, strongly rooted, and fruitful in many lands. The child has, in many places, reached, and in others is fast reaching maturity, and is now both fitting and willing, perhaps in a few cases too eager, to take upon itself its full burden of responsibility and service." 1

The conference of 1910 became the occasion when the work of Missions in almost all parts of the world, after the effort of more than a century, was brought to the attention of all the Churches that had been supporting it. New Christians and new churches in mission fields were entering more and more into the world Christian struggle, and at a very important time in history. Christianity in the "heathen" world was facing a test that, sooner or later, conditions in the world being what they were, must spread to wider areas. It became clear from reports that native Christians facing testing times in mission lands had the right to a place in the Christian World's thought and fellowship. Their presence in the arena of Christian trials and tribulations also gave them the right to a place on the world's map. No longer could the Western world indicate its own place on the map in white marked "Christian", and /

and all other parts in black as "heathen". The form of the Christian world had already been changed and the changes called to the conference for recognition. Out of the continents of heathen darkness a new light was shining. Even in lands where old paganism were emerging in new and dangerous forms, that light had not been put out; it was shining with a light likened at the conference to that of New Testament times. For the modern world new testament conditions belonged not alone to 2,000 years ago; these were recognizable in the mission fields. William Temple, who attended the conference as an usher, but much more than an usher, and who afterward became such a leader in the ecumenical movement, may have been reflecting his thoughts at that time when he wrote soon after "The earth will in all probability be habitable for myriads of years yet. If Christianity is the final religion, the Church is still in its infancy. Two thousand years are as two days." 1

It was obvious at "Edinburgh 1910" that even through the midst of a critical world situation in the mission areas a new Christian movement was pushing its way forward. It was doing so. 

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x Of William Temple who became such an exponent of the influence of foreign missions on Ecumenical Movement, Tissington Tatlow writes of his contact with him in 1906: "My report to the Student Movement Committee says, After lunch I was introduced to Mr. Temple of Balliol, son of the late Archbishop of Canterbury. We went for a long walk which occupied most of the afternoon, and discussed the Student Movement and a great many other topics. He is a man who, when he is entirely won for the Student Movement, will, I think be of great service to us" (Tatlow, THE STORY OF THE S.C.M., p. 154).

   Baker, Wm. Temple and His Message, p.159
so against great odds. The failure to recognize it and give it increasing consideration and help would have meant for the new Christians that the Church had broken faith with them; for the Church it would have meant looking back after having put a hand to the plough. The missionary forces within the Church realized their own weakness. They could not adequately help without the strength that comes through unity. Hence they came together for the express purpose of surveying the whole situation and of planning co-operative action, in "Faith and hope toward God that a new day of His power and love is already dawning in the world."\(^1\)

It was not the first time there had been missionary conference as the following chapter will indicate. Great missionary gatherings had taken place in various places in the west and also in the mission fields over a period of half a century or more. But not one of these was as officially representative of the denominations as was Edinburgh 1910; nor did they aim to accomplish the comprehensive study on the ecumenical approach to world problems undertaken at the first world gathering. Nevertheless it is questionable whether such success as was attained in Edinburgh could have been possible without the background of the cooperative experience the preceding conferences afforded.

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CHAPTER THREE

EDINBURGH 1910:

CULMINATION OF A HALF CENTURY OF PREPARATION.

The first world missionary conference was not an event dis-associated from preliminary gatherings. Notable as the birthplace of the ecumenical movement, the influence of Edinburgh 1910 on this movement may be said to have begun much earlier. Pre-Edinburgh conferences, especially those taking place in the mission fields, in India, China and Japan, are part of its historical background. Through their influence the Edinburgh event may be seen unmistakably as the product of foreign missions. Conferences in the missionary sending countries too played a large part, not only in the organizational form of the world conference but also in providing the practical experience necessary for the success of such an event.

Looking back to "Edinburgh 1910" after the third World Missionary Conference at Tabaram, W. Wilson Cash described the first conference as a time "when missionary organizations began to cooperate in a more definite and concrete manner than ever before." After showing how that cooperation developed throughout the years, he concluded:

"Today we awaken to the fact that in almost every country in the world, the Church of God is not only in being but is witnessing and expanding through the effective service that grows in content with the passing years. In other words, ecumenical Christianity has come to have a new, a practical, and a more real meaning through the modern missionary movement."

Professor Latourette links the first world missionary conference with two earlier gatherings held at New York and Liverpool in 1854 and 1860 respectively. These gatherings, half a century or more apart, together with a series of intervening conferences, he regards as "notable for their inclusive character and for what stemmed from them." The inclusive character of these was shown not only in attracting more and more denominational and independent missionary societies into co-operation, but also in further stimulating the spirit of co-operation between missionary societies of the Churches on both sides of the Atlantic. This interdenominational and international co-operation, based on the many individual and denominational contacts and a common language and culture grew strong through the years. It became an important corner stone in missionary-ecumenical building.

Behind the scene which greeted delegates to the conference of 1910 was all this preliminary experience in working together and intermingling at missionary meetings. The "Scotsman", editorially welcoming the delegates, expressed amazement at the great diversity of organizations represented:

"Edinburgh has furnished strange scenes in the ecclesiastical realm, but never anything so wonderful as an assembly in which the Archbishop of Canterbury and the Moderator of the General Assembly of the Church of Scotland, the Bishop of Birmingham, and the president of the Baptist Union, Congregationalists and Methodists, Quakers and Original Secessionists - in short delegates of every hue of ecclesiastical dye - meet together in peace and amity for common council."2

How could such a gathering have come to be without the work that had gone before in previous assemblies? It was an outgrowth of long experience, of sacrificial labour by many missionary minded Churchmen

many lands, and brought to fruition under world missionary skies.

DR. ALEXANDER DUFF IN NEW YORK

In the introduction to his book "Edinburgh 1910", written at Iona just after that history-making conference, Temple Gairdner pointed back to conferences of the past and listed the pre-Edinburgh series as follows: 1854, 1860, 1878, 1888, and 1900. He stated that the first of this series, that of 1854, was held "under the leadership of the great missionary statesman Dr. Duff." 1 That first conference was also referred to in the records of the meetings at Liverpool in 1860. Joseph Mullins, the Secretary, wrote that:

"The first conference of this kind actually inaugurated was the UNION MISSIONARY CONFERENCE which met in New York on May 4th, 1854. It was held on the occasion of the visit to America of the Reverend Dr. Duff. Stirred by his fervent appeals and anxious to take advantage of the presence and experience of one in whose labours all branches of the Church felt a deep and sympathetic interest, various brethren in Philadelphia and New York joined in inviting the officers and supporters of all missionary societies to hold such an assembly." 2

The connecting of the name of Dr. Duff, first foreign missionary of the Church of Scotland to India, with the beginnings of this series of conferences, raises a question of how much this man and the enthusiasm he bore directly from the mission field, may have influenced the whole series, including "Edinburgh 1910." The Report of the Ecumenical Missionary Conference at New York in 1900 testified to the influence of that first gathering and to Duff's leadership. 3 Particularly did he carry with him the "deep and sympathetic interest" of all branches of the Church. His foreign missionary zeal was unquestionably above denominationalism. This was a distinct advantage in creating unity of outlook and effort. He also had the courage of strong conviction that a singleness of purpose underlay all foreign missionary effort.

On this basis he stirred his hearers with "fervent appeals".

Looking over the series as a whole, the first thing that strikes the attention is the similarity in all the conferences to the 'general pattern initiated in New York in 1854. The impressions made at that earliest conference appear in common practice, and with a gradually developing emphasis throughout the missionary gatherings that followed. First, attention was given to careful preparation. Second, care was taken to give delegates opportunity for thought and discussion well in advance of the meeting. Questions were prepared and circulated. Third, the conference programmes were not to consist primarily of platform addresses but rather were designed to be occasions for study and planning. Inspiring as were the addresses of Dr. Duff, he himself put the chief stress of the conference on study, so that each Christian might be led to think deeply about God's will for the world, and to take definite action in accordance with His revealed will. Above all he was desirous that the unity of the spirit might be cultivated at all times in order that Christ's Kingdom be advanced.1

In preparation for the 1854 conference, Dr. Duff submitted the following eight leading questions for discussion during the meetings:—

(1) To what extent are we authorized by the Word of God to expect the conversion of the world to Christ?

(2) /


x An interesting comparison may be made with the topics of the eight "Edinburgh 1910" commissions,

I. Carrying the Gospel to all the non-Christian World.
II. The Church in the Mission-field.
III. Education in relation to the Christianization of National life.
V. The Preparation of Missionaries.
VI. The Home Base of Missions.
VII. Relation of Missions to Governments.
VIII. Co-operation and the Promotion of Unity.
(2) What are the divinely appointed and most efficient means of extending the Gospel of salvation to all men?

(3) Is it best to concentrate labours in the foreign field or to scatter them?

(4) In view of the great extent of the heathen world, and the degree to which it is opened, is it expedient for different missionary boards to plant stations on the same ground?

(5) How may the number of qualified labourers for the evangelization of the world be multiplied and best prepared?

(6) How may the co-operation of all congregations be best secured to aid in the spread of the Gospel?

(7) How can missionary intelligence be most extensively circulated among the Churches?

(8) Is it expedient to hold such a meeting as this annually?

Dr. Duff also paid particular attention to the actual conduct of the conference meetings. A missionary conference was not to be an end in itself, but a means of furthering the cause of missions. This was to be accomplished by:

(a) arousing deep concern about the "ominous state of the world" and impressing on every delegate that world missions is the supreme task of the Church no matter what branch; (b) by fully reporting the conference proceedings in order that education in missions might be extended far and wide through all the Churches; (c) by planning similar conferences to be held annually; and (d) by taking steps to greatly multiply the numbers of qualified and carefully trained labourers for foreign missionary work.¹

The suggestion made by Dr. Duff about annual conferences took root later on American soil and resulted in annual meetings of the foreign missionary societies of the United States and Canada. It was not /

till the year 1893 that the Foreign Missions Conference of North America was formally organized but the initiative of that first coming together of Foreign Missionary Societies was never lost. As the remainder of this chapter will indicate, the four decades leading up to the organization of this important body were periods of increasing interdenominational co-operation in the work of Foreign Missions with the societies of the United States and Canada taking important parts. On the continent of Europe missionary societies took up the idea and held periodic meetings. Previous to Edinburgh 1910, twelve such meetings were reported.¹

Dr. John Mackenzie, missionary in India and Moderator of the General Assembly of the Church of Scotland in 1946, speaking in New College on "Christianity in India", referred to the significant contribution made by Dr. Duff in India "chiefly through education". He quoted Duff's description of his aims for education in India, entrenched as it was in Brahmanism and Hinduism. "We are, with the blessing of God, devoting time and strength to the preparing of a mine and the setting of a train which shall one day explode and tear up the whole from its lowest depths."²

Dr. Duff was a great believer in education as a means of preparing people for the message of Jesus Christ. In formulating his policies /

¹ "How vividly we recall that day of small but significant beginnings - January 12, 1893! We met in the old Presbyterian Mission House, located at 53 Fifth Avenue, New York City. The conference was called on the initiative of the Committee on Co-operation in Foreign Mission Work of the Alliance of the Reformed Churches of the Presbyterian System. Some seventy-five men representing twenty-one mission boards and auxiliary agencies came together."
Addresses and Papers of John R. Mott. Vol.V, p.676
Address at Jubilee meeting, Chicago 1944.

2. Letter from Dr. Duff to Dr. Candlish, Nov. 1861.
policies he thought in terms of whole peoples and took long-range views. Returning to Calcutta after his visit in 1854 to Scotland and America, he wrote to the Moderator of the General Assembly stating his firm belief in what he considered the most effective and rapid way to bring the Gospel of salvation home to all classes, ranks, and degrees. This was through "an educational system not for the young alone, but an all-embracing, all comprehending system designed for the diffusion of divine truth." Time was needed for this, he emphasized,

"even as all parts of an oak or cedar of Lebanon are not developed in the day or year when the seedling is committed to the ground. Copious effusions of the Holy Spirit have not in the past fallen on the wholly ignorant but on comparatively prepared people. The Pentecostal effusions descended on those whom the seeds of instruction were sewn by Moses and the Prophets, and the Son of God himself, and also Christianity under the preaching of Paul took deepest and most lasting root among the scattered Jewish race in places where there was a pre-existent diffusion of the Scriptures of the Old Testament."

Dr. Duff, "Carey's apostolic successor", was a man of vision and long-term planning, and the impression made by his visit to America was deep and lasting. He saw the need of education, not only for the great population of India but for the peoples of the West, that they might come to understand the significance of the world mission of the Church of Christ. He saw in interdenominational conferences an important method for educating the Church toward assuming world responsibility in evangelism. The initiative taken in New York in 1854 was so significant that nearly half a century later, in 1900 at the missionary-ecumenical conference that year, the earliest conference was/

1. Letter from Dr. Duff to Dr. Candlish, 1861.

x Dr. Duff put special emphasis on the importance for world evangelism of unity between British and American Christianity. In his report to the General Assembly of the Free Church of Scotland, May 29th, 1854, on his visit to America he said:

"It is a time not for disunion but for absolute unity. We are one - one indeed we are, the Christian people of America and the Christian people of the British Isles - one, not only in blood, but one in language, one in literature, and what is best of all, one in religion, having a common faith and a common Christianity."
was still an inspiration. The report stated:

"The first Union Missionary Conference was held in this country in 1854. Its object was to unite in cordial love and sympathy the friends of missions, to excite them to higher effort for the conversion of the world, and to discuss, in the presence of the greatest and most experienced of living missionaries topics in which all missionary boards are equally concerned ...... Its object we adopt verbatim."

**MISSION FIELD CONFERENCES POINT THE WAY**

This statement linked up the first missionary conference held in Western lands with the great Ecumenical missionary conference of 1900 and also implied a wealth of background and experience of conference procedure already understood in the mission fields. The discussions in 1900 were of problems with which all missionary boards were equally concerned and equally desirous of the counsel of "the greatest and most experienced of living missionaries." Who were some of the missionaries referred to? The Conference Report lists some of them, an impressive ecumenical group:

"Carnegie Hall, New York, 1900. The scenic effect was simple and impressive. Over the back of the platform was a large coloured map of the world, to keep the world as a whole before the assembly. In the foreground were the veteran missionaries standing for what had actually been done as represented on the map—John G. Paton, with his wonderful head of silken white hair, representing the Islands of the sea; Cyrus Hamlin and George W. Wood, who went to Constantinople in 1837 and 1838; Jacob Chamberlain and Bishop Thoburn of India; William Ashmore and J. Hudson Taylor of China; Dr. and Mrs. James C. Hepburn, who sailed for China in 1840, before missionaries were allowed in the Empire, and afterward, when Japan was opened, gave 33 years of service in that country; the patriarchal Bishop Ridley of Caledonia, from his labours among the Indians of the North; Robert Laws, of Africa, and Dr. Borchgrevink and Dr. Cousins of Madagascar."

Behind that conference was a half century when missionary gatherings had taken place in several mission areas and veteran missionaries present at New York in 1900 had come from experiences of such meetings. /

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meetings. Gatherings in the mission fields had brought missionaries serving under various boards together in rich fellowships and to face difficult problems. "It was realized that to carry on the work of missions with success not merely a spirit of obedience to Christ was required but some knowledge of the difficulties to be met and the best methods of overcoming them. In this they felt the need of counsel from others who encountered similar problems."^1

Missionary conferences came into existence naturally and unavoidably. From the first these were interdenominational in character and therefore early examples of the comity of missions and of ecumenical fellowship. Outstanding among conferences held in the mission fields were those in India, China and Japan. At Madras in India a conference of significance for the church everywhere was held in 1848. The chief question discussed was that of caste. Strong action was taken to indicate the conviction that caste was an institution wholly incompatible with the Church of Christ.2 In 1855 a conference of missionaries was held in Calcutta for the province of Bengal; in 1857, one was held in Benares for the North West Provinces; in 1858 at Ootacamund for the South West; in 1862 at Lahore, for the Punjab. After that came the first general conference at Allahabad in 1872, followed by a second at Bangalore in 1879; at Calcutta in 1882; at Bombay in 1892, and a South India Conference at Madras in 1900, the first missionary conference on a national scale.

In China a conference was held in Shanghai from May 10 to 24 in 1877. Twenty missionary societies were represented; 10 American, 1 German and 9 British, also the British and Foreign Bible Society. Delegates came from ten provinces in China, and Presbyterians, Baptists, Congregationalists, Episcopalians, Methodists, and Lutherans united in fraternal discussion and worship.3

1. Encyclopaedia of Missions, Dwight, Tupper and Eliss p. 187
2. Richter, A History of Missions in India, p.170
3. Bliss, Encyclopaedia of Missions, p.108
A second conference took place, also at Shanghai, in 1890; and a third followed in 1907. At first intended to take place in 1900, this was postponed because of the Ecumenical Missionary Conference in New York the same year, and again postponed in 1910 because of the Boxer outbreak. Finally it was held on the one hundredth anniversary of the coming of Morrison to China. It was a large conference; 1170, consisting of 500 delegates and 670 visitors. Striking by comparison with the post-"Edinburgh 1910" conference of 1913, where almost half were nationals, the Centenary conference included only six or seven Chinese. The rest were Foreigners.

Evidence of how strongly this conference of foreign missionaries and mission board representatives supported co-operation and unity, and the establishing of an indigenous Church in China may be seen in the resolution passed by this conference. Placing "The Chinese Church" in the forefront of its discussions the conference gave strong encouragement to the movement which afterwards bore fruit in the establishing of the Church of Christ in China.

In Japan, important conferences were held in Osaka in 1883 and in Tokyo in 1900 to which reference has already been made. The first Protestant

The resolution said: "That in planting the Church of Christ on Chinese soil, we desire only to plant one Church under the sole control of the Lord Jesus Christ, governed by the word of the living God and led by His guiding Spirit. While freely communicating to this Church the knowledge of Truth, and the rich historical experience to which older Churches have attained, we fully recognize the liberty in Christ of the Churches in China planted by means of the missions and Churches we represent, in so far as these Churches are, by maturity of Christian character and experience, fitted to exercise it; and we desire to commit them in faith and hope to the continued safe keeping of their Lord, when the time shall arrive, which we eagerly anticipate, when they shall pass beyond our guidance and control."

(World Missionary Conference 1910 Vol. VIII p. 167)

1. Chapter I. p.22
Protestant Church had been formed in Japan in 1872. It described itself as "belonging to no one denomination" and at a meeting of missionaries that year it was declared that no denominationalism should be introduced into Japanese Christianity. This ideal, however, became difficult to realize as various other denominational groups came into the country and began their work. The conference in Tokyo in 1900 was representative of missions working in all parts of the country. It gave approval to a united organization called "The Standing Committee of Cooperating Christian Missions in Japan," on which practically all the societies at work in the country were represented—all except the Protestant Episcopal Church in America and the Society for the Propagation of the Gospel. By the time of the first world missionary conference this name was changed to "The Conference of Federated Missions in Japan."

At all these conferences a general desire was felt both among missionaries and among native Christians for an indigenous Church. "The native brethren of every denomination regarded themselves as one united body, since with regard to the central teaching of Christianity no difference of opinion was to be found among them." This, a statement from India, was true of most mission fields. A statement discussed at the conferences at Allahabad in 1872 and at Bombay in 1892 said: "We native Christians of the Punjab are neither Presbyterian nor Episcopal, and we have hitherto, thank God, lived together in such loving union that we have scarcely perceived our connection with the various denominations."

Missionaries present in New York in 1900 had come from such conferences as these, from the beginnings of ecumenical fellowship on the mission fields to a conference that ultimately led to the furtherance of ecumenical thought and life in the divided Church of the West.

Another valuable contribution during this period of foreign missionary

1. Iglehart, Japan Christian Year Book, 1937, p.141
2. World Conference Report, Vol. VIII, p.35
3. Richter, History of Indian Missions. p.434
missionary interest and of growing co-operation through conferences was made by the Bible societies of Britain and America. Through their activity in the mission fields as well as among the Churches at home they formed a useful link between things home and things foreign. These societies were considered to be non denominational and therefore had the confidence of all the Churches. In the enthusiasm of Bible Society members to circulate the Holy Scriptures through the ever-widening world, denominational differences lost their significance. Bible Society offices became centres of missionary meetings where secretaries of missionary societies met for fellowship or to plan conferences. These were rooms "where denominational distinctions disappear". At one such meeting when the organizing secretary for the Centenary Conference in London in 1888 crossed the Atlantic to visit the missionary societies of the United States and Canada and to invite them to participate it was reported that:

"Though received with the greatest kindness, grave doubts were entertained as to the possibility of any formal or official representation on the part of the societies; but after the first meeting called in New York, as in London, in the offices of the Bible Society, all doubt and hesitation disappeared, and all parties threw themselves into the movement with the greatest cordiality and unanimity."  

The

2. Ibid.
The following paragraphs contain a brief review of the foreign missionary conferences which led up to Edinburgh 1910. These took place in New York, Liverpool and London and brought about increasing co-operation not only between mission boards but also between societies on both sides of the Atlantic. From official reports the following information has been gathered to indicate the nature, purpose, spirit and continuing influence of these gatherings:

1854. "Union Missionary Conference"

<table>
<thead>
<tr>
<th>Place and date</th>
<th>New York. May 4 and 5, 1854. Dr. Alexander's Church.</th>
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<tbody>
<tr>
<td>Present</td>
<td>150 Conference members; 11 foreign missionaries;</td>
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<td></td>
<td>18 officers of various missionary societies;</td>
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<td></td>
<td>between 200 and 300 ministers from all the evangelical denominations in the United States and Canada.</td>
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<tr>
<td>Purpose</td>
<td>&quot;To illustrate the practical unity of the Church,</td>
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<td></td>
<td>and to excite an increased interest in her holy work,</td>
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<td></td>
<td>and to combine and judiciously direct that work</td>
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<td></td>
<td>beneficially for the salvation of the millions of our race, perishing for lack of knowledge.&quot;</td>
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<tr>
<td>Spirit of Unity</td>
<td>&quot;All met at first with feelings of trepidation and misgiving as nobody expected full harmony. But when these men of all ages and denominations came together and began to speak of Christ's work - a work of the evangelization of the nations - it was astonishing what a spirit of love, which had been really latent all the while, sprung forth into vivid manifestation amongst all.&quot;</td>
</tr>
<tr>
<td>Results and Follow-up</td>
<td>Six resolutions, based on Dr. Duff's prepared questions Nos. 1-5, and 8, were passed. A full report of the conference, together with an address by Dr. Duff published, and a committee elected to prepare for another conference the following year.</td>
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2. Dr. Duff's Report to the General Assembly, Edinburgh, May 29, 1854.
1860. "General Conference on Foreign Missions"

Place and date

Hope Hall, Liverpool, March 19-24, 1860.

Present

Members 120; about 30 foreign missionaries or former missionaries; 25 missionary societies. Hope Hall crowded at the one open meeting; other meetings not open to the public.

Purpose

A General Conference on Foreign Missions to consider the extent and character of the work then being carried on, and to gather up some conclusions which might be drawn as to the best methods of rendering that work more efficient ......... The deliberations were purely consultative. "Care was taken that the numbers should not be so great as to prevent the deliberations from being free and almost conversational in tone."¹

Spirit of the Meetings

"Though belonging to different sections of the Church of Christ, we rejoice in the close union to each other and the practical co-operation which has so largely prevailed among the agents abroad ..... Well aware that various opinions are held on important ecclesiastical questions, we disavow all wish to interfere with each other's conscientious convictions; while at the same time we cling with one heart to the truth as it is in Jesus and desire to unite our most earnest efforts in spreading among the heathen the knowledge of that divinely revealed Gospel which is the appointed means of redemption."

"Some doubts and misgivings had been felt by a few, but they were soon dispelled by the free and brotherly tone of intercourse which prevailed; as well as the frankness of those who shared in the discussions; and in the end it was acknowledged, with devout thankfulness, that the Conference had surpassed the most sanguine expectations of its warmest friends."²

Results and Follow-up

A full 430-page Report was issued. Of the Report the Glasgow Examiner had this to say: "The parties entrusted with the management of this Conference have done well to secure so fitting a memorial ...... There is no such collection of opinions of mission work extant ...... The Conference was a great event in the history of Christianity."³

1. Liverpool 1860 Conference Report, page 2
2. Ibid.
3. Ibid. p. 430
1878. "General Conference on Foreign Missions"

Place and date

Present
From America, 14 members from 6 societies: European, 5 from 5 societies: Britain 26. Total attendance, just over 150.

Purpose
"Chief purpose to present to the public the range, variety and effectiveness of missionary work throughout the world."

Spirit of the Meetings
"The deliberations were carried on in public and a considerable audience gathered at every sitting. The information given was so original and important; and details were so strikingly illustrative of the power of the Gospel that the interest scarcely ever lagged ......... As the discussions proceeded, the impression became profound that Missionary Agencies occupy a nobler place in the elevation of heathen nations than the Christian Church herself is aware; that they are at work in many thousand places; are widely spread in quiet corners, as well as in great empires, and that the Gospel of Christ is as powerful as at any period of its history."1

Results and Follow-up
A printed report of the Conference (43+ pages) including verbatim recording of the addresses and of discussion, and other details, was circulated ....... "With the hope and the prayer, that the workers of the Church will be strengthened by the story of their brethren's labours."2


Place and date

Present
Members:- Great Britain 1316: U.S.A. 189: Canada 30: Europe 41: Colonial 3: "The area from which the representatives were gathered was little short of the whole habitable globe, making the council in the highest sense ecumenical."3

Purpose /

1. General Conference Report, p. 6
2. Ibid.
Purpose

"This was the first attempt at a world-wide missionary conference, for as it was in celebration of the centenary of Protestant missions on a broad scale, it was appropriate that representatives of societies labouring among all peoples should come together." It was a conference on work carried on by many societies for a century or more and the object was to hear objective reports, and let these make their own impressions on the audience.

Co-operation with America was made an important objective. The attendance from there was significant.

Spirit of the Meetings

Dr. A. T. Pierson afterwards wrote that as he stood on the upper platform and looked over that great audience he said to himself: "This is indeed the grandest ecumenical council ever assembled since the first council in Jerusalem. What a fitting commemoration to mark the completion of the first century of Christian missions! What a fitting inauguration with which to introduce a new century of evangelism!" The conference reported its gratification on hearing from many foreign mission fields "testimony to the fact that the general rule was cordial co-operation of the missions of almost all the Churches." ¹

Results and Follow-up

The question of Mission Comity excited much interest. There was no desire expressed for a movement in the direction of union enforced by laws and penalties. It was felt, as one of the speakers said, that the Roman Catholic Church "had secured unity by the sacrifice of liberty, while the Protestants had secured liberty by the sacrifice of unity." ²

1900.

"The Ecumenical Conference on Foreign Missions"

Place and date

Carnegie Hall and neighbouring Churches, New York, April 21 to May 1st, 1900.

Present

More than 3000 delegates. Missionary societies in the British Isles, Germany, France, Switzerland, The Netherlands, Norway, Sweden, Finland, Denmark, India, China, Australia, New Zealand, Hawaii, The West Indies, Canada and the United States, sent delegates.

Purpose /

Purpose
"We want to put our united force into those things in which we practically agree. The great object...is to get on a mountain top from which we may take in the main issues."1

Spirit of the Meetings
"We desire to give expression to our gratitude to God for His goodness to us in bringing us together, in keeping us in the unity of His Spirit during our gathering, and in now sending us back to our work with new love for one another, new faith in Him, and new desire to serve the world which He sent His Son to save."...... (From the "Address to the Church" sent from the Conference.)2

Results and Follow-up
A stenographic report of the Conference addresses was published in book form (2 volumes 1040 pages) including sections on missionary statistics.

Still further action taken to follow up the ecumenical conference of 1900 calls for quite special attention. It was decided that another conference would be called ten years later and a small committee was appointed to plan it. Edinburgh was expected to be the place of meeting and therefore the committee was largely of Scottish people. The outstanding person on the committee chosen was Dr. Robson who was known for his translation of Warneck's "History of Missions" and himself as a forward looking leader in foreign missions.

The committee met in Scotland in 1906 and considered the form the succeeding conference should take. They thought that there was little value in bringing so many people together from the ends of the earth at so great cost if only "to make speeches on the missionary enterprise, but that there were many problems which needed careful study.3 Dr. Robson discussed this with J. H. Oldham/

2. Ibid. Vol. II, p.348
Oldham who was at the time not only the secretary of the Mission Study Council of the United Free Church of Scotland but also the study secretary of the Student Christian Movement. So a plan was proposed for a conference to be built up around a series of study commissions, and the advice of John R. Mott was sought to get his co-operation and that of the World's Student Christian Federation. He was "emphatic in his approval," 1 and the proposal was adopted.

Then came a difficult question. A committee, representative of the missionary societies of the leading denominations was necessary for making such a scheme effective, but how could this be done? How, for example, could the Church of England be approached? Dr. Robson, at that point wrote to Tissington Tatlow the general secretary of the Student Christian Movement with whom J. H. Oldham was closely associated, asking him to join the planning committee and "to bring the Church of England with you." 2 "As it turned out", Tatlow wrote, "the Student Christian Movement had a great deal more influence by this time than I realized. For ten years its interdenominational position had been increasingly understood. It was steadily winning friends, and events were to show that much could be done by its general secretary." 3 Much was indeed done, and the Church of England that "had always been hesitant about approaches to any ecclesiastical relations, even in common matters of service," 4 joined with other denominations, out of common concern.

1. Tatlow, "The Story of the Student Christian Movement," p.405
2. Ibid, p.406
3. Ibid, p.406
4. Macfarland, "Steps Toward the World Council" p.66
concern for foreign missions, and took an outstanding part of the great Edinburgh event.

The period between New York 1854 or Liverpool 1860, and "Edinburgh 1910" marks approximately a half century in which there was slow but steady progress in mutual trust and togetherness among the friends of foreign missions. During the period the Atlantic ocean became not a barrier with Britain and Europe on one side and America on the other, but a highway of increasingly close relationship for advancing the missionary interests of the respective Churches. Missionary Societies, co-operative from the beginning of the period of missionary awakening showed the way, and the spirit of missionary endeavour drew the Churches themselves closer together.

In this spirit differences began to look trivial and things held in common began to assume greater importance. In this spirit there sprang up from the first a desire to educate the Churches in the significance for ecumenical Christianity of foreign missions. At a large gathering of official representatives of the Churches meeting to prepare for the missionary-ecumenical conference of 1900, the honourable Seth Low in an address summed up what was evidently in many minds about the past, present and future contributions of missions to the Church ecumenical when he said:

"This conference is ecumenical because it is concerned with the whole world. As far as Protestantism is concerned, it is ecumenical because all Protestant Christendom is to take part in it. I trust that it is also ecumenical prophetically as looking forward to that happy day that may yet come when all Christendom, the Eastern Church, our Roman Catholic brethren, and Protestants alike may recognize the common purpose for which they exist, and by fusing their different coloured rays, do something to reflect in the world that great white light which lighteth every man that cometh into it."1

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What was the common purpose for which the Church existed, and what had caused each of these conference events to be called? Behind them lay much more than the organization of meetings, or even the presence and activity in many denominations of zealous Christian people. For the answer there is need to go still further back into the history of the modern missionary movement -- to its very beginnings. There and then will the common purpose of the Church Ecumenical become more clear.
CHAPTER FOUR

THE MISSIONARY-ECUMENICAL PIONEER, WILLIAM CAREY

Edinburgh 1910 was preceded by much more than a series of conferences. Important as these were in preparation for the ecumenical thought and action which followed, they merely indicated the manner in which the Churches had begun to take a few steps together along a pathway already opened. They moved forward heeding a call from distant lands and in response to the Christian conscience within. The opening of the twentieth century revealed a great new world situation calling for Christian initiative, and a Church as a whole ill-prepared to deal with it. Thanks to missionary-minded individuals within the Church, however, the situation was not without hope. Throughout the whole of the nineteenth century modern apostles had been going forth and independent societies had been active in the Church's name giving support to their work. From Carey's time onward the Church's apostolic consciousness was gradually becoming awakened. The first world missionary conference caught something of that spirit and, in a new sense, began to make it the Church's own. The conference itself and its continuation work became a living memorial to those who led the way into the nineteenth and twentieth centuries.

"No one needs to ask, who was William Carey?"¹ says John Foster. He is well known to have been the pioneer of the modern

1. Foster, "Then and Now" p.128
modern missionary enterprise. And Dr. Kraemer describes this enterprise as "one of the most amazing movements in the history of the world." 1 Carey stands out prominently at the head of a long column of missionary servants of the Church militant as it pressed forward along an ever-broadening way into the modern world.

The following brief sketch of the early part of Carey's life from his birth till his departure for foreign missionary work is given to throw some light on the world conditions of his time; to trace some of the influences which helped to give him his missionary outlook, and to feel something of the strength which enabled him to take his pioneering step from off the shores of his native land, in his venture of faith.

William Carey was born in the little village of Paulerspury in the county of Northampton, England. The village was a very ordinary one, populated at that time by about a thousand people who lived close to rural industry in an area of only average productivity. His boyhood home was a humble cottage but, according to George Smith's biography, he had one great luxury which poor men's sons rarely have - a room to himself while yet a boy. This became, according to his sister, "a museum in miniature". 2 In terms of Carey's later interests and character, that room might be described as his private school, his university, and his secret chapel.

In those days and in that district, village life was far from being Elysian. From early age the children were kept close /

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close to work with little time for school or play. The price of labour was very low and there was often a scarcity of food. The chief employments were those of shoemakers, tailors, wool-combers, weavers, dyers, woodmen, and agricultural labourers.

"The cottage homes of England, smiling over silvery brooks, or nestling among glorifying orchards, were beautiful pictures, but the fortunes of the cottagers - as may be imagined - were cheerless enough. It was to such prospects that young Carey was born."¹ wrote James Culross a century later.

Paulerspury was the sort of village of which anyone might ask, "Can any good thing come out of Paulerspury", but now, nearly 200 years later, the Christian world - and more than the Christian world, are beginning to recognize what did come out of that village. Carey did. The Foreign Missionary Enterprise also did, for it began when Carey took seriously Christ's mission to the whole world. And the modern ecumenical movement did. It is the response of the Church of Christ to what Carey and the missionary enterprise have accomplished since that time.

Nearly two centuries have passed since Carey's birth, but not even yet has the significance of his missionary venture dawned fully on the minds of men. But the day of the Lord is long and the missionary movement is yet only in His early morning. Two centuries have been long enough time to have seen other men and movements pass away. Napoleon, for example, and his schemes have gone, but the movements for which Carey prayed and worked are yet only beginning. His name is known among people/

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¹ Culross, "William Carey", p.4
people where Napoleon's was never heard. It is honoured by those who responded to the truth he preached. His example is followed by those who see Napoleon's way as the way of death, compared with the way of life Carey taught and exemplified. His works follow him, and in these very years there is springing up in the land to which he gave his life something new in the Christian world, the Church of South India.

Born in 1761, he naturally inherited an eighteenth century outlook, but the life he lived seems more akin to that of Christians in early times - those from the records of whose lives he drew so much of his inspiration. Born in the heart of England, an Englishman, he grew up to become one who may truly be described as a world citizen, perhaps even the first of modern world citizens. Born in very humble circumstances, in the heart of semi-poverty, with little or no opportunity for acquiring academic education such as higher schools or universities provide, he lived to become an honoured professor in a university and to establish institutions based on principles still challenging to the modern world. Born into an Anglican family, he afterward became a Baptist, but no one would think of describing him in these terms; his writings and his life work prove such description quite inadequate. He belongs to the Church ecumenical.

Let us glance at his early life in England to ascertain, if possible, how he came to be a foreign missionary in such a time. Dr. Smith says of him "he was buried as a boy in that obscure little village in the dullest period of the dullest of centuries."1

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1. Smith, "Life of William Carey", p.9
The outlook for the Church certainly was not bright. Bishop Butler said at the time that many persons treated Christianity as if it were an agreed point amongst all people of discernment, that it had been found out to be fictitious. So great was the Bishop's concern over the moral and religious decline of the Church he refused his election to the primacy because he thought it was too late to save the Church. Yet it was in such a time that Carey grew up and the modern missionary movement began. How did it happen?

Dull as was the first and greater part of the eighteenth century, particularly in religious thought and life, the dullness did not continue to the century's end. As Carey grew into young manhood, the atmosphere of his little community and those round about began to be stirred by new forces. The period of two decades or more at the end of the century was a time of unprecedented stirrings in thought about human society. Most momentous of these was the French Revolution. France was the centre of the whirl; but England, being a near neighbour, felt every gust. Even country places like Carey's were not sheltered. Nor would a young man of his spirit want it to be sheltered.

As the minister of a Church in Leicester he is said to have been a member of a group interested in science who were also outspoken on public questions. Members of the group represented many different points of view in science and in human affairs, as well as in religion. All were individual thinkers interested in social movements and in sympathy with the revolutionary ideas of

The group met in a library and lounge opened by Richard Phillips. The place became a depot for the advanced democratic literature of the revolutionary epoch. To give further expression to his own ideas Phillips founded the "Leicester Herald", himself acting as editor and upholding the rights of man in no measured terms. In 1793 he was arrested for selling Paine's "Rights of Man" and was sentenced to eighteen months' imprisonment. An interesting commentary on the thoughts and objectives of the young Carey is that it was during this period of revolutionary thinking and active publicity on the part of Phillips that he was writing his own treatise which became "a real landmark in human history". "An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathens."

**INFLUENCES IN CAREY'S LIFE**

"His happiest fortune lay in being borne on the tidal wave of the Wesley's and Whitfield. Almost to the end of Carey's English years, as for a score before his birth, John Wesley was Britain's super-evangelist", writes S. Pearce Carey. This was a happy fortune indeed for it provided an atmosphere in which the coming world missionary was protected from some of the more cruel winds that could have warped his spiritual growth. Religious attitudes were changing too, in England, during those days when Carey was growing up. "Rigid Calvinisms were yielding, Churches weary of inefficient isolation, were /

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1. Dakin, "William Carey", p.22
2. National Biography, "Phillips"
3. Payne, International Review of Missions, April 1942
were beginning to combine. Collective prayers were becoming a contagion.1 These influences in his homeland helped him in preparation for facing the world outside, where revolutionary ideas were filling men's minds and where heathenism was dark.

Much as Carey sympathized with certain things about the French Revolution, particularly with Rousseau's ideas of liberty, the influences from Europe which more deeply affected him came from the Moravians. There was a Moravian mission in Northampton, which he doubtless knew about, for he was a student of Moravian missions and a reader of their ''Periodical Accounts''.2 Their foreign missionary zeal and communal manner of living are reflected in Carey's writings with approval, and also in his own missionary practices. But neither the revolutionary ideas nor the Moravian example could alone have given to the Church this foreign missionary pioneer. His missionary vision took in a wider world of humanity than the French Revolution included and has influenced mankind at a deeper level of Christian experience than that of the Moravians. To say this is not to exclude the influence of either, but to point to Carey's primary missionary principle. This was obedience to God, the Father of all mankind whose love went out to the heart of man everywhere. When people round about Carey were reading Paine's ''Rights of Man'' and Rousseau's ''Contrat Social'', the source of his own ideas was the Scriptures of the Old and New Testaments. On the forefront of his ''Enquiry'' he quoted, not the revolutionary writers of his time, but St. Paul, the greatest of missionaries and writer of an important section of New Testament literature. /

1. Carey, ''William Carey'' p.14
2. Dussoren, ''Wm. Carey; Especially His Missionary Principles'' pp. 12, 33
It thus seems clear that the starting point of Carey's missionary endeavour was the word of God wherein the command of the Lord Jesus was clear. Interest in human affairs went hand in hand with that primary initiative.

Interested as Carey may have been in the revolutionary ideas of his time, it was the spirit behind the revolution - that spirit of Christianity which in part was the making of the revolution 1 - that really supplied him with the answer to his quest for human betterment. And it was in the Bible he found the source of his deeper thinking. There he found more than the revolutionists could offer. There he found food which satisfied his hunger after truth. The Bible gave him a depth of understanding of human nature and a solution of human problems not found elsewhere. The spirit behind the revolution operated through Carey not to desire the overthrow of kings and governments, but to launch out into the wider world of incomparable need where the basic principles of democratic government were unknown. It was to the wider world he felt drawn "not only by the Gospel of our Redeemer, but even by the feelings /

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x Romans 10: 13-15a.

feelings of humanity."1 By being so drawn he challenged his own eighteenth century age to share with the "heathen" world what the British people had received through Christianity.

By being so drawn to the heathen world he was not blind to the state of Christendom. Little did he spare those who had received Christian influence but were not living up to their ideals.

"In respect to those who bear the Christian name, a very great degree of ignorance and immorality abounds amongst them. There are Christians, so-called of the Greeks and Armenian Churches in all the Mahometan countries; but they are, if possible, more ignorant and vicious than the Mahometans themselves. The Georgian Christians, who are near the Caspian Sea, maintain themselves by selling their neighbours' relations and children for slaves to the Turks and Persians. The vices of Europeans have been communicated wherever they have been. Papists also are in general ignorant of divine things, are very vicious; nor do the bulk of the Church of England much exceed them, either in knowledge or holiness; and many errors and much looseness of conduct are found among the dissenters of all denominations.

The Lutherans of Denmark are much on a par with the ecclesiastics in England; and the face of most Christian countries presents a dreadful scene of ignorance, hypocrisy and profligacy. Various baneful and pernicious errors appear to gain ground in almost every part of Christendom. The truths of the Gospel, and even the Gospel itself, are attacked, and every method that the enemy can invent is employed to undermine the Kingdom of our Lord, Jesus Christ."2

For one with Carey's world-wide interest in human affairs, which included the whole habitable globe, it is not surprising that two books, attracting much attention in that century, should also gain his. These were Defoe's "Robinson Crusoe", and Captain Cook's diary.3 Robinson Crusoe is said to have been read widely and no doubt was instrumental in preparing the minds of

1. The "Enquiry", Section I
2. Ibid. pp. 65-66
3. Dakin, "William Carey, Shoemaker", p. 76
of many people for Carey's mission to the "heathen". In "Robinson Crusoe", "Friday" was represented by Defoe as worthy of more recognition as a human being than was usually accorded to people in other far-off lands at that time. But Carey looked on the "heathen" as ordinary people of the world, the kind Captain Cook described in his diary - not as strange sub-humans. Cook's records also interested Carey's practical mind. They dealt with such things as ships and sailing routes, food and luggage, winds and weather, and the routine business of comings and goings between the peoples of the world. Defoe's writings, on the other hand, were imaginative. Despite a certain amount of Christian idealism Defoe was writing as a novelist; Cook was a practical humanitarian and a discoverer. Cook's accounts of his travels brought the visions of a man like Carey into the realm of the possible and even the practicable. Carey could mark, and did mark, on his world map in his shoemaker's shop the places Cook referred to. These then took their place in the lists of his assimilation of world facts which form such a large section in the "Enquiry".¹ These became indisputable evidence of a world, unknown to most people, but included within the plan of Christ who commissioned his disciples to preach the Gospel to every creature.

So far, the story of Carey's early life has dealt chiefly with the external influences of his times upon him; life in his English village, stirrings in the thoughts of the people about /

¹. The "Enquiry" Section III, 23 pages.
about him, and the wide opening up of the outer world which was so marked a characteristic of the period. But there were other influences which must also be considered. External influences of themselves could hardly have made him a foreign missionary.

Carey was brought up in a Church of England home, in a community where there were a good many Nonconformists. His father was parish clerk in the local parish. Referring to that period of his life he explained his outlook when he said he "always looked on the dissenters with contempt."¹

Not till economic conditions made it necessary for the young man to prepare for a trade is there any record of a change in his thinking about religion. A fellow apprentice in the shoemaker's shop where he worked was a Congregationalist, and arguments began between the two youths about the reasonableness of dissent from the views held by the Anglican Church. The young Carey "always scorned to have the worst in an argument, and made up on positive assertion what was wanting in a reasoned view. As a result he often concluded afterward that though he himself had the last word, his antagonist had the better of it. This brought stings of conscience."² It is not surprising that a youth as alert as William Carey, with interests as wide as his, should take these arguments very seriously. The stings of conscience that followed one of these talks made him promise his fellow worker "to leave off lying, swearing, and to try sometimes to pray alone."³

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1. Smith, "Life of William Carey", p.9
2. Ibid. p.10
This promise he endeavoured to carry out, but he experienced humiliating failures. These served to produce in him a feeling of despair of ever being able to grow in strength of character. In concern about life's problems he ventured to attend a dissenter's prayer meeting - on a day of national prayers in connection with the country's war with America - and there, from a Congregationalist minister he received a message which deeply influenced his thought and life. The minister quoted from the epistle to the Hebrews: "Let us therefore go out unto Him without the camp bearing His reproach."¹ Carey took this to mean for him that he should join with the dissenters and bear the reproach of Christ as they did. Accordingly, he "always afterward attended divine worship with them."¹ The experience proved to be a crucial one in his life.

The incident led him to begin a study of the Bible, the book that had spoken to him so clearly about "the reproach of Christ". He sought out Thomas Scott, the biblical commentator, and dipped deep into the Scriptures for its message to his own life and to mankind. Constant reference to the practical importance of biblical teaching for every day life and to its revelation of the will of God for people everywhere became common in his reported speech and in his writings. In this emphasis on the Bible Carey entered into the on-going succession of the Reformers and he pioneered in applying that inheritance to the translation of the scriptures into the tongues of non-Christian lands. A large section of his "Enquiry" on

¹ Hebrews 13: 13

¹. Smith, "Life of William Carey", p.9
"A short review of former undertakings" ¹ consists in a setting forth of the records of the world missionary acts of the people of God through the ages. His own work afterward in making translations of the Bible available to millions in the Oriental world became one of the acts of the people of God in modern times and has laid an important foundation stone for the building of the Church ecumenical.

Carey was baptized in the River Nen at Northampton on October 5th, 1783, by the Reverend John Ryland, who became a lifelong friend, and one of the secretaries of the missionary society his Baptist group founded.

Religious influences such as these were behind Carey's becoming a Christian worker in his own country, but it remains a question whether these alone would have served to give him his missionary-ecumenical outlook, to uproot him from his native land and to plant him in foreign soil.

A word which appears in the title of Carey's "Enquiry" is "obligations". This expresses also a recurring note throughout the book. But how came he to feel under obligation to engage in the work of world missions? The answer Carey gives also recurs throughout the book. In Section Five he states that one of the most important means of entering into this obligation is through "fervent and united prayer". In the introduction he states: "As our blessed Lord has required us to pray that His Kingdom may come, and His will be done in earth

1. The "Enquiry" Sec. II
as it is in heaven, it becomes us not only to express our desires of that event by words, but to use every lawful method to spread the knowledge of His name." In the inner unity and strength of the book also this deep note of prayer is continuously repeated; not prayer that merely "expresses our desires in words", but prayer that expresses itself in concrete plans and concerted action; not prayer said in ignorance, but prayer that is "acquainted with the religious state of the world"; not individual prayer alone, but the corporate prayer of believers working together for the extension of Christ's Kingdom in all the world.

For examples of this prayer in early Christian times, Carey drew on biblical records. After the resurrection, when the presence of the living Christ was most clear to the disciples, they continued in prayer in Jerusalem till Pentecost confronted them with the tremendous task that was before them. After Pentecost, when the expansion of that work made increased claim upon them, they recommended to the Church to choose seven men "to serve tables" that they themselves might be given to prayer and the ministry of the word.¹ Carey made this kind of special and united prayer-activity one of the first and most important duties of Christians.

For Carey this was a very practical activity through which great things could be accomplished, just as great things had been done in the past. He refers to the beginnings of Christianity in this country; to early Christian missionaries "of whom Tertullian could boast, who came to Britain and conquered /

1. The "Enquiry" Sec. II.
conquered with the Gospel of Christ those parts of the country which were proof against Roman armies." He also speaks of the "amazing increase" of Churches established in the new world and of "Elliot and Brainerd at work among the great Indian tribes that inhabit that vast American continent."¹

Carey's interest in America was deep and lasting. As a boy his schoolmates called him "Columbus" ², doubtless because of that interest, and when he grew up and became a minister of the Gospel, we find him getting first hand knowledge of missionary work in America and about relations between the colonists and the Negroes and American Indians. The man from whom he received information was a Christian layman, Thomas Potts, who also encouraged Carey in his missionary zeal and helped him with money to publish his "Enquiry". His interest was no doubt heightened by the fact that a century earlier the Pilgrim Fathers had gone out to America from a district not far from Carey's own part of England, in a movement that had itself been "a missionary enterprise". They had left their homeland and gone to the New World "above all to extend the Redeemer's Kingdom where Christ had not been named."³

It is not surprising therefore that one of the deep and most lasting influences on Carey's life was the example of the prayerful missionary service of David Brainerd working among the American /

1. The "Enquiry" Sec. II
2. Smith, "William Carey", p.6
3. Tracy, "History of the American Board of Commissioners for Foreign Missions", p.1
American Indians for the Society in Scotland for Propagating Christian Knowledge. Brainerd died at the age of 29 in 1747 after only a few years of missionary work, but his diary was published by Jonathan Edwards. Edwards also wrote a booklet entitled "A Humble Attempt to promote explicit agreement and visible union of God's people in extraordinary prayer for the revival of religion and the advance of Christ's Kingdom on earth." These books came into Carey's hands through a friend of Edwards in Scotland, John Erskine, and profoundly influenced him and the group around him when their ideas of foreign missions and ecumenical Christianity were taking shape.¹

E. A. Payne thinks that the "Great Awakening" in America in which Edwards was a prominent figure, was the chief influence behind Northamptonshire group's prayer meetings and Carey's missionary society. "It was probably these prayer-meetings, as much as any other single influence, which prepared the little group of ministers to venture on the formation of a missionary society."²

The occurrence of prayer-meetings such as these; among the Moravians in Germany, the Methodists in England, and others as well, gives evidence of the stirrings in the religious thinking of those days. It was thinking that cut across national and denominational boundaries and served as preparation for Carey's missionary action.

It is interesting to note that, just as the origin of the society which Brainerd served was in Scotland, so did the influence /

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1. Smith, "William Carey", p. 45
2. Payne, "The Church Awakes" p. 31
influence that prompted Edwards' booklet also come from Scotland. The "Humble Attempt" was written after receiving "from several ministers in Scotland" a Memorial setting forth the aims of a "Concert of prayer". James Robe, a minister of that time in Kilsyth, wrote of it:

"Several ministers in Scotland, inspired by the remarkable evidence of the spirit of God at work for a number of years in Cambuslang, and considering the state of the Church and of the world, concluded that the province of God then called for extraordinary and united prayer for the outpouring of the Holy Spirit on all the Churches, and on the whole habitable earth, that the world might be truly converted to God. Therefore in October 1744 they proposed that some part of every Saturday evening and Sabbath morning and of the first Tuesday of each quarter of the year, beginning with November, should be spent in secret and social prayer for this object."

The "Memorial" was the result of a period of revival in the Cambuslang district covering a number of years. The noted evangelist Whitefield visited the district in the early forties. He addressed great crowds of people and communicated to them something of the foreign missionary enthusiasm he received from the Moravians and also the zeal of the Wesleyan revivalists. Whether influences from outside the local congregation and its leadership /

Section four of the "Memorial" states:

"They who have found it incumbent on them to publish this Memorial at this time, having peculiar Advantages, of spreading it; entreat that the Desire of Concurrence and Assistance contained in it, may by no means be understood as restricted to any particular Denomination or Party, or to those who are of such or such Opinions, about any former Instances of remarkable religious Concern; but to be extended to all who shall vouchsafe any Attention to this Paper, and have at heart the Interest of vital Christianity, and the Power of Godliness; and who, however, differing about other Things, are convinced of the Importance of fervent Prayer, to promote that common Interest, and of Scripture Persuasives to promote such Prayer."

1. "Memorial from several ministers in Scotland", 1744
leadership gave the Memorial its rise or not is difficult to trace. It is clear from Robe's account of the revival, however, that the outpouring of the spirit of God to which the "Memorial" refers, resulted primarily from the discovery in the Bible of God's message of salvation for all mankind. The Memorial echoes their prayer for the same outpouring of the Holy Spirit on all the Churches over the whole habitable earth. The Memorial not only reached Jonathan Edwards but also David Brainerd, and it was his dying message to his Indian people that they should observe this "concert of prayer" for the conversion of the world.¹

Tracing the course of this stream of prayer energy has brought out a number of points that are important for an understanding of the rise of the modern missionary-ecumenical movement and for its on-going life. First, its influence on Carey's life and work. The "Concert of Prayer" emphasized for him and his colleagues the need of the "fervent and united prayer" to which he gave such a central place in their missionary planning and action.

Second, it served to link up missionary-minded Christians on both sides of the Atlantic, giving them the deeper understanding so necessary for the expansion of missionary work which followed.² Brainerd, "pouring out his soul" for the American Indians became, for many Christian people at that time and for Carey till the end of his days, an example of the spirit /

¹ Tracy, "History of the American Board of Commissioners for Foreign Missions", p.1

² Dr. John Erskine, of missionary fame in Scotland, already referred to, was a member of this group of several ministers, and a correspondent with Jonathan Edwards in America.(Wellwood, "Life of Erskine", p.196
spirit of Christ in action in the modern world.

Third, it indicated that the missionary spirit of Christianity did not perish with the Reformation and in the theological struggles following, even though it took a long time to re-express itself. The preservation of the Bible and the making of it available for the common people everywhere brought its message to such men as Carey, willing to obey the command of Christ. It is interesting to note that the "Concert of Prayer" began in Scotland where, according to George Smith, the Kirk of Scotland, alone of the Reformed Churches, placed in the very front of its Confession the fact that it was a missionary Church.x

Fourth, it brings out another fact worth noting, namely, that the "Concert of Prayer" has been continued throughout the intervening two centuries or more in many circles, and still forms one of the most challenging activities of the World's Student Christian Federation in its "Universal Day of Prayer for Students". Its forerunners in student circles was the "Concert of Prayer for the Colleges" started in Yale (David Brainerd's college) June 17th, 1815.1

NEW BEGINNINGS WITH CAREY

The missionary ideas of William Carey, old as they were, being derived from the Bible, were strikingly new in his time and /

x "The Scottish Parliament of 1560 passed an Act embodying the first Confession, which has this for its motto: 'And this glaid tydingis of the kyngdome sail be precheit through the haill warld for a witnes unto all natiouns, and then sail the end cum.'" (Smith, Life of Alexander Duff, p.21, Matthew 24:14)

1. Tatlow, "The Story of the Student Christian Movement", p.3
and continue to be challenging. Ernest A. Payne wrote not long ago that "the qualities of simple strength, sincerity and cogency of the "Enquiry" make it readable and effective after one hundred and fifty years, whereas the works of Jonathan Edwards now require much effort, as do also those of the contemporary pamphleteers, Tom Paine and others. These all seem much more remote from us than does Carey."¹ Through his "Enquiry" he lifted the subject of missions quite out of the realm of theoretical controversy, where it had fallen whenever it came into the thinking of contemporary Churchmen. In 1786, when Carey submitted the question of "Whether the commandment given to the apostles to teach all nations in the world must not be recognized as binding on us also, since the great promise still follows it?", the Chairman of the Northampton ministers' meeting bade him be silent, saying: "You are a miserable enthusiast to propose such a question. Nothing certainly can come to pass in this matter before a new Pentecost, accompanied by a new gift of miracles and tongues, promises success to the commission of Christ as in the beginning."² Little could he have realized that the one to whom he spoke had already read his Bible with a different interpretation and was on the point of responding to his Lord's command to teach all nations; that he also was learning to read the Old and New Testaments in the languages in which /

2. Warneck, "History of Protestant Missions", p. 75
which they were written; that before long he would have added Latin, Italian, Dutch and French, and would become instrumental in setting in motion a movement that would issue thirty-six translations of the Bible, in whole or in part, into Oriental languages, from his Serampore press in India.¹

Many things have come to pass since that day of Carey's question, in 1786. Through his initiative and the foreign missionary beginnings that have been made, the ecumenical nature of the Church is being brought to an increasing number of Christians everywhere. Carey's presentation of world missions as an "obligation" for every Christian put the work beyond controversy, and at the same time made it part of the main stream of the Church's faith and life and work. He regarded the missionary society he himself founded only as a necessary expedient to get preliminary action, "in the present divided state of Christendom."²

An important contribution toward this pioneering period was Carey's practical plan for the support of missionary work. Much of the Church's activity in its world missionary effort has followed this lead. Having decided to use "means", he started on the spot to raise funds for his missionary project. In this way he confronted every Christian with the "obligation" in terms of pounds, shillings and pence. He himself became the first contributor, offering the proceeds of sales of his "Enquiry". At the first meeting of his society subscriptions amounted to £13.2s.6d.¹ Thus the significance of Christ's Great Commission which, 

2. Carey, the "Enquiry" p.84
which, before Carey's time was thought of in theoretical terms, was now brought down to earth in language that everyone who knew the value of a penny might understand. The obligation was for everyone and it called for practical planning and sacrificial giving.

The problems of the pioneer missionary were not ended in his home country even when he arrived at the quayside. No license could be obtained from the British East India Company at that time to sail as a missionary in an English ship. But Carey was not daunted. His missionary spirit was broader than his nationalism.

"No more tears" he said that night when he learned of the possibility of booking on a Danish East Indiaman.1

On the 13th of June, 1793, he and his family set sail from Dover in the Danish sailing ship, the "Kron Princessa Maria".

On arrival in India he began immediately to lay the foundations of the great work which has grown up since his time. He was not the first missionary to go to the heathen, nor the first to go to India. To Denmark goes the honour of sending the first Protestant missionaries to that part of the world. Ziegenbalg and Plutschau landed in Tranquebar in July, 1706, and Christiaan Friedrich Schwartz arrived at the same place in 1750. Nevertheless Carey is still rightly regarded as the father of modern missions. The development of the foreign missionary enterprise dates from the beginning of his work.

1. S. Pearce Carey, "William Carey" p.125
The opposition of the East India Company in England and of those with vested interests in it did not end when Carey left the country. The refusal of permission to sail on an English ship was only a foretaste of what was still to come when he arrived in India. There, on arrival, he was confronted with a similar attitude toward missions on the part of the same company and its interests. The gates of the capital of Bengal were closed against him. Even as an indigo planter, a work he undertook to support his family, he was unable to remain for long in British territory. He was a missionary first of all, and the fact was soon observed. Again however, Danish people friendly to missions came to his aid and Danish territory north of Calcutta at Serampore became his field of missionary labour; along with other workers, Marshman and Ward sent out to assist him. So at Serampore the three, Carey, Marshman and Ward planted and developed an evangelistic and literary work. Bible translation work was begun and the Serampore printing press was established to print and distribute the Scriptures they had come to teach. In spite of persistent opposition, both political and social, and in addition to problems of economy and adjustment to conditions in a strange land, the mission made steady progress. By the time of Carey's death in 1834, forty-one years after his landing in the country, many converts had been accepted and eighteen stations surrounded the parent station at Serampore. Christian influence from this centre extended, says Warneck, even as far as Burma and Ceylon. That influence was afterward to extend far beyond what could hardly be imagined at the time.

What /

1. Warneck, "History of Protestant Missions" p.251
What the translations of the Scriptures themselves accomplished could hardly be measured.

This early success of Carey's mission was in itself evidence of the ecumenicity of the Gospel message. The seed planted had taken root and was growing up in foreign soil into a wide-spreading, world-known tree. By this time its success was already also overcoming the initial opposition experienced in England. Changes in attitude on the part of the East India Company had taken place. As early as 1813, the British Parliament, under the pressure of missionary-enlightened public opinion and responsive to the pleading of Wilberforce and others, moved to insert a clause into the renewed charter of the company which read:

"It is the duty of this country to encourage the introduction of useful knowledge and of religion and moral enlightenment into India, and in lawful ways to afford every facility to such persons as go to India and desire to remain there for the accomplishment of such benevolent purposes."

Meanwhile also the growing Christian community in India presented problems of its own. These, though troublesome were evidence that Christianity was really taking root in "Foreign" soil. There was the problem of what to do about caste in Indian society as it affected the Christian community. This was a constant problem but not an impossible one. "The Cross is mightier than the Caste. We shall be more than conquerors," the Serampore group wrote once to England in an appeal for more helpers.

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The summary of Carey's Biblical translations is as follows:
Bengali, Oriya, Hindi, Marathi, Sanskrit, and Assamese — whole Bibles.
Pashto and Kashmiri New Testaments, and Old Testaments up to 2 Kings.
Eighteen other New Testaments, and Five one-or-more Gospels (S. Pearce Carey, William Carey, p. 410)

1. Warneck, "History of Protestant Missions", p. 253
helpers. "We only want men and money to fill this country with
the knowledge of Christ. We are neither working at uncertainty,
nor afraid for the result. We have tried our weapons, and have
proved their power".

The Serampore group was Baptist but they did not wish to
exclude Christians of other communions from their fellowship.

"We could not doubt," wrote Ward once, "that Watts,
Edwards, Brainerd, Dodderidge, and Whitfield, although
not Baptists, had been welcomed to His table by our
Lord. On what grounds could we exclude such? Rather
than engage in a furious controversy about baptism, to
the gratification of Satan, whilst the people perish,
we rejoice to shake off this apparent moroseness, that
has made us unlovely to our fellow-Christians."

For the enriching and broadening of this fellowship Carey saw
the need of keeping in contact with Christians of all denominations
throughout the world. As evidence of this outlook, what better
could be found than his suggestion of a plan whereby decennial
conferences might be held to bring Christian leaders together.
This proposal he urged on Fuller and proposed that the first be
called at the Cape of Good Hope in 1810. Henry Martyn, an
Anglican, had much fellowship with the Baptist Missionaries at
Serampore soon after his arrival in India and was impressed with
their ideas and their faith. In his diary under date of July 8,
1806, he wrote "An idea thrown out by Carey pleased me very much.
Not on account of its practicability, but its grandeur, i.e.
that there should be an annual meeting at the Cape of Good Hope of
all the missionaries in the world." 2

Fuller

1. S. P. Carey, "William Carey", p.249
Fulcher, however, doubted the effectiveness of such a meeting. He feared that "there would be no unity". Perhaps Fulcher was right. The Churches were not yet ready for such a get-together. They had not yet had sufficient foreign missionary experience, nor had they understood sufficiently the meaning of the Christian missionary Gospel of Christ in its application to world problems. Only years of active participation in a task as big as the foreign missionary enterprise could draw them into line. Actually it took a hundred years of missionary experience before the Churches were ready for a conference such as Carey had in mind. Not till Edinburgh 1910 did a meeting take place such as he had proposed. Meanwhile, the challenge of Carey's missionary example called forth many independent and denominational responses in the form of missionary societies.
CHAPTER FIVE

AFTER 1793, THE RISE OF MISSIONARY SOCIETIES AND OTHER RESPONSES TO CAREY'S EXAMPLE

Carey's departure from England for heathen lands was, for his fellow Christians who had supported him, a challenging event. His going forth left them without his leadership but he left behind an example of vision and of commitment they could not forget. He gave "to his precepts the force of example; becoming a missionary himself on the shore of the Ganges."¹ He had faced with his group popular criticism, serious problems of decision-making and many tests of their faith. His leaving did not end these problems, rather did this venture into the little known world intensify the struggles they were still to face. Strong antipathy to missions still continued. People connected with the East India Company strenuously opposed the idea, and Sydney Smith gibed about "the nest of consecrated cobblers."² Nevertheless Carey's group in England had a widening circle of interested people and a growing number of like-minded Christians of different denominations to support them. These had the pioneer missionary's writings and example to encourage them and they also had his letters from the field to challenge them to renewed efforts.

The members of Carey's Baptist missionary society followed him with their interest and with their fervent prayers. This they did, following his example, not as members of a denominational Church /

2. Payne, "The Church Awakes" p.112
Church but as those belonging to the Church of Christ universal.

"The missionary," wrote Horne "must be far removed from narrow bigotry, and possess a spirit truly Catholic. It is not Calvinism, it is not Arminianism, but Christianity, that he is to teach. It is not the hierachy of the Church of England; it is not the principles of the Protestant Dissenters, that he has in view to propagate. His object is to serve the Church universal." 1

These words may with fairness be used to describe the spirit of that early missionary group. The world obligation to preach the Gospel had been laid heavily upon them. The feelings with which they had entered into these unostentatious yet dramatic events were tense. They had heavy stakes in their missionary's commitments. The extent to which they shared the responsibility and felt concern for his safety and that of his family may be judged from the relief experienced nearly fourteen months after his departure. On hearing of his arrival in India, "The committee at once met and sang with sacred joy what has since been the jubilee hymn of missions and a stimulus to ecumenical praise, "O'er those gloomy hills of darkness." 2 This hymn, written by a Welsh Clergyman, William Williams in 1772 expressed the rising missionary spirit of the times but it took Carey's venture to give it deeper meaning and realistic expression.

It was not the first time that Carey's friends had sung hymns together. This outburst was but an echo of the hymn-singing that had been part of their thinking and praying about foreign missionary work. It was part also of "the great flowering period/}

1. Horne, Letters, Quoted Payne, p.71
2. Smith,"Life of William Carey" p.112)
period of English hymnody,”¹ which had not a little to do with the beginning and the continuing of modern missionary endeavour and of ecumenical witness. The interpretation of the Gospel was, by Watts, John and Charles Wesley, and Dodderidge — men of a variety of backgrounds and religious experiences — a message for the whole world. Cowper and others in religiously inspired verse helped to create the spiritual atmosphere in which the missionary enterprise grew. James Montgomery, the son of a Moravian missionary wrote some of the best hymns interpreting the spirit and message of the missionary movement, and the works of famous composers, of Bach and Hayden and Handel were appropriately used to set missionary verses to inspiring music.

Immediate effects of Carey's missionary venture and the founding of his Baptist society were the beginnings of the London Missionary Society and the interest of missionary well-wishers which sent forth the "Duff" expeditions. These developments indicate that the missionary principles in Christianity, preached by the Reformers and revived by individuals in several countries and in different Christian groups had produced wide-spread interest in missions. Through nearly two centuries, latent missionary energy had been stored up like a reservoir of water. Carey's departure had become the means of releasing it, and these projects were the first to feel its power.

Such missionary developments were directly connected with Carey's pioneering. When the Baptist group most closely associated /

associated with him received his first letters from the mission field, they showed them to an independent clergyman, Dr. Bogue of Gosport. He was deeply challenged and called a group of his friends together. After first giving thanks they prayed for a blessing on the Baptist society. Then this independent group began immediately to plan for a much wider work. As a result of their thinking, there appeared an article in the "Evangelical Magazine" of September 1794 urging a widespread stirring, and arguing that the time had fully come to begin missionary work on a greatly enlarged scale. The article expressed the conviction that many would be found willing and eager to assist, and that sufficient funds could be gathered to support at least 20 or 30 missionaries. 1

The effect of this initiative was immediate. Unexpected responses came from all directions. Pledges varying from £100 to £500 for the support of missionaries came in. In the October number of the same magazine it was suggested that if a society should be formed to make effective the widespread interest it should be done on a basis broad enough to unite Christians "without respect to different denominations."

Still later there appeared in the "Evangelical Magazine" a plan, suggested and signed by 31 ministers; Independent, Presbyterian, Wesleyan and Episcopal, that a meeting for consultation be called and that local and district gatherings be held to arouse interest, collect funds, and choose delegates. On September 21st, 1895, a year after Carey's letters were received, a meeting was held in London to lay plans for beginning missionary /

1. Leonard, "100 Years of Missions", p.83
missionary work. By this time a good deal of money had been subscribed, and deep and far-reaching interest was evidenced. Several volunteers were ready to be sent. The vote of the meeting was unanimous to organize at once. The result was "The London Missionary Society." The meeting adopted as its basic principle a statement that has remained through the years in the Constitution of that Society, a statement indicating far-sighted missionary ecumenical leadership. The principle, which had been expressed by Dr. Waugh, an influential London Presbyterian minister, is recorded by Horne as follows:

"As the union of Christians of various denominations, in carrying on this great work, is a most desirable object: so to prevent, if possible, any further dissension, it is declared to be a fundamental principle of the Missionary Society, that its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church order and government (about which there may be difference of opinion among serious persons), but the glorious Gospel of the blessed God, to the heathen; and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of His Son from among them to assume for themselves such form of Church government as to them shall appear most agreeable to the word of God."

The enthusiasm created at that meeting for doing the work of foreign missions soon spread throughout the British Isles. Gifts of money flowed into the offices of the new society from all parts, even from the continent. By June of the next year, £10,000 had come in and many had offered their lives for missionary service. Difficulties at the time of getting official permission from the East India Company to go abroad for the purpose of engaging in missionary work suggested to the enthusiasts the purchasing of a missionary ship of their own and of establishing missions in such /

1. Horne, "The Story of the L. M. S." p.16
such places as Captain Cook's Otaheite. Hence the "DUFF"
was purchased for about half the amount of money in the treasury
and a similar sum was spent on equipping the expedition. Gifts
of all sorts of things considered necessary for life in the South
Sea Islands, as understood by readers of Cook's Diary were sent in.
By July, a month later, twenty-nine persons who had volunteered were
commissioned with great solemnity, and on August 10 the "DUFF"
set sail under Captain Wilson. The whole period of preparation
for this expedition was a time people from many denominations worked
together "where previous to this institution they had neither
fellowship nor intercourse". One clear purpose and much
practical work drew them together, namely, the sending of "the
glorious Gospel of the blessed God to the heathen."¹

"The Churches were never closer to one another in
those glad and fervent days of missionary beginnings.
Episcopalian, Presbyterian, Congregationalist worshipped
not so much according to denominational distinctions
as according to the fundamental unity of Christ's
saving evang."²

This statement appeared in a missionary biography of Vanderkemp
a Dutch missionary of the L.M.S. to South Africa. It fails to
mention the divisions and tensions between denominations of those
days but it does indicate that these did not prevent constructive
activity among missionary minded members and fellowship together.
It also indicates a new ecumenical spirit which foreign missions
instilled into relationships between Christians who had previously
divided into separate groups.

Great /

1. Leonard "One Hundred Years of Missions" p.85
2. Payne, "The Church Awakes " p.40
Great as was the enthusiasm and goodwill behind the first "DUFF" expedition, and also behind the second expedition on November 1798, the missions established were less successful than were peoples' hopes. The first blow was the news of the capture of the "DUFF" by French privateers, off the coast of South America. Then came news that the missions established were not going well. Disease and death had fallen on some. Missionaries also who had been improperly selected and inadequately trained had left their posts and, for one reason or another, the work was not progressing.

Despite these discouragements, however, and the great losses suffered, the spirit of the supporters of the project was not the kind to give up a cause so forcefully begun. The dormant desire of many Christian people to have a part in the long neglected foreign missionary work despite opposition and denominational divisions, was not easily cooled. Advance forces for the extension of missionary work, despite reverses, reached their objectives and held them till better trained reserves were forthcoming. Reserves did come, in numbers and quality such as to indicate that important lessons had been learned and that the "obligation" to carry forward foreign missionary work had really gripped the minds of many in the Churches. The London Missionary Society was the outcome of this first post-Carey endeavour, and its work has continued throughout the years. It has rendered valuable service to the cause of missions throughout a long history.

THE CLAPHAM SECT

The /
The years which gave rise to the missionary movement and which challenged the Church to new endeavour and created new organizations produced other activities also of significance for the future of world Christianity. Around Clapham Common and Clapham Parish Church in London during those same years, there was formed a group which became known as the Clapham Sect. This group came to have wide influence. It included men of influence in political and social circles, like Henry Thornton M.P. whose home on Clapham Common was the group's chief meeting place; also Wilberforce of slave-trade abolition fame. Others known in the Universities and in the Church for their breadth of view and love of learning were frequent visitors; Thomas Scott the Biblical commentator, and Andrew Fuller the secretary of Carey's missionary society. These who had influenced Carey during the years when his missionary ideas were taking shape, and others after he left for India, continued to influence missionary thought among Christian people irrespective of their denominational affiliation. They also challenged a wider and wider circle of people with loose or no Church connection, to face world problems. The group itself was composed of "men and women from all parts of the country, of many different walks of life and of a variety of religious persuasions." 1 It is clear however that it was those who shared the evangelical zeal of the backers of Carey's foreign missionary project and who had the ecumenical outlook of Christianity who formed the dynamic nucleus of the sect.

"Strangely prophetic" says Payne "was Sir James Stephen's celebrated essay on the Clapham Sect." 2 He wrote some years later /

1. Payne, "The Church Awakes" p.45
2. Ibid. p.165-6
later about Exeter Hall in London, the place that had become the centre of many great missionary gatherings and of missionary organizations bringing Christian people together regardless of their denominational connections of which the Clapham Sect was one:

"The sense of separate weakness is the secret of collective strength. Ours is the age of societies. For the redress of every oppression that is done under the sun, there is a public meeting. For the cure of every sorrow by which our land or our race can be visited, there are patrons, vice-presidents and secretaries. For the diffusion of every blessing of which mankind can partake in common, there is a committee. That confederacy which, when pent up within the narrow limits of Clapham, jocose men individually called a "Sect", is now spreading through the habitable globe. The day is not distant when it will assume the form, and be hailed by the glorious title of the Universal Church."¹

The statement was ironical but far-sighted in its outreach. It was indeed the beginning of an age of societies, not only in Britain but on the Continent² and in America, societies whose interests were reaching out toward all the habitable world. Of these, Carey's missionary society and others that followed after became outstanding.

A few years after the founding of the Baptist Missionary Society and the London Missionary Society, the Church Missionary Society was organized (1799). This also came into being in response to Carey's venture. "Periodic Accounts" of Carey's work in the field and the activity of the B.M.S. were read by Charles Simeon of Cambridge, an evangelical clergyman and discussed with his undergraduate friends /

¹ Payne, p.166
² The Netherlands Missionary Society at the beginning of the century to assist the London Missionary Society.
friends. Here in, it is said, began the C. M. S.

Interest in missions was in the very atmosphere of those days, especially in London, the cross-roads of world-related activity. The challenge to evangelize the heathen world not only drew enthusiasts for missions into societies but also drew some response from the churches of which those individuals were members. This was particularly true at the time in the Church of England. Carey's society, initially not specifically denominationalist became a fellowship chiefly of Baptists. The L. M. S. disclaimed denominationalism but became, as time passed, more and more closely related to the Congregationalists. But the C.M.S. from its founding was a society of the Church of England. Friendly relations however with other societies was a spirit resolved upon from the beginning.1 The meeting at which it was organized took place in London with 16 clergy and 9 laymen present.2 In its connection with the Church as well as in its name and its field of activity the C. M. S. was quite specific. It was called "The Society for Missions to Africa and the East".

Not only was the C.M.S. specific about its fields of labour, it also took action early to organize the work under Bishops. In 1814 Thomas Middleton was consecrated a bishop for India. Despite a strong emphasis placed upon Episcopal polity however, the Church Missionary Society readily adapted itself to foreign missionary work. Warneck attributes this ready adaptation to the influence /

1. Warneck, "History of Protestant Missions" p.90
influence of new revival movements under Moody, to the great missionary conferences, and particularly to the Student Volunteer missionary union. These influences have enabled the C.M.S. "to make a simply magnificent advance." ¹

THE BIBLE SOCIETY

Among the societies founded during this period, one of the most influential and basic to the on-going missionary movement was the Bible Society. As the Bible was meat and drink for Carey's spiritual life and missionary commitment, so did the Bible Society provide the missionary-ecumenical development that followed with a source for much strength and a challenge to unity of effort.

The founding of the Bible Society was closely associated with the Clapham Sect and the missionary Society connections of some of its influential members. One of these was Hannah More a gifted Sunday School teacher in London. The distribution of tracts written by her was partly the reason for the organizing of the Religious Tract Society and it was at a general meeting of the R. T. S. in May 1803 that the project of founding a "Society for propagating a more extensive circulation of the Holy Scriptures at home and abroad" was first advocated. Following that meeting Thornton and Wilberforce and some others called a public meeting at the London Tavern which led to the founding of the Society at the same place on March 7, 1804 in the presence of about 300 persons of various denominations.² At that meeting, representatives were present not only from many denominations in Britain; there

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1. Warneck, "History of Protestant Missions" p.91
2. Canton, "The Story of the Bible Society" p.11
was one person at least present from Germany, the Reverend C.F.A. Steinkopff, a Lutheran minister. He afterwards became a secretary of the society, and represented foreign Protestant Churches. Attending the organizational meeting also was the Reverend John Owen, chaplain to the Bishop of London. He had come with much hesitation and was amazed to find Quakers in attendance. Seeing the unusual combination of Christian denominations long kept apart and with different doctrine and ritual, he wrote afterward that it appeared "to indicate the dawning of a new era in Christendom." The Bible Society with its missionary motive was accomplishing wonders among the Christian Churches. A son of John Gurney a Quaker at whose home one of the earliest Bible Society auxiliaries was formed wrote,

"We had a vast party at Earlham, and a remarkable day, a perfectly harmonious mixture of High Church, Low Church, Lutheran, Baptist, Quaker. It was a time which seemed to pull down all barriers of distinction, and to melt us all into a common Christianity." ¹

The purpose of the founding of the Bible Society was clearly missionary.² That is seen in its name, The British and Foreign Bible Society, and in the lives and interests of its founders. In carrying out that purpose all creeds and professions were heartily welcomed into co-operation.

"In its constitution there was a Catholicity of spirit /

¹ Payne, "The Church Awakes" p.41
² Speaking at a breakfast meeting in London on December 7, 1802, on the need of supplying the peoples of Wales with the Scriptures, Rev. Joseph Hughes of the Religious Tract Society said "But if for Wales, why not for the Kingdom? Why not for the world?" And this question is said to have marked the beginnings of the Bible Society (Canton, The Bible Society, p.5)
spirit which appeared to many to be wholly impracticable. That Catholicity, in truth, was essential to its efficiency and its permanence; but it was nothing short of marvelous that at a time when the conflict of Churchmen and Nonconformists was most bitter and most deplorable, Christians of all communions should have consented to unity of action, and should have subordinated their personal prejudices to the achievement of one sacred object." 1

Catholicity in the achievement of that sacred object -- the proclaiming of the Gospel to the whole world -- has been illustrated over and over again in Bible Society history. It influenced the founding of the missionary societies and has continued to be a bond of unity between them. It had been the object to which Carey's attention and his life and work had been directed. At first Scripture distribution was in the English language, but with the beginnings of translation work by early missionaries, wider fields were opened. The work of the Bible Society became "an epic of the Nineteenth century." 2

A VARIETY OF SOCIETIES BUT A COMMON OBJECTIVE

While it was quite clear that a beginning had been made in foreign missions, it was not clear how the work could be developed. In the enthusiasm of the Duff expeditions and of new world contacts, members of the various denominations worked together and had harmonious personal relations, the one with the other; but the divisions between them in their Church attachments made for an uncertain future. Dr. Warneck wrote: "The more deeply the new spiritual life struck its roots amongst their Church membership, the /

the stronger did the desire for a Church Mission of their own become.  

In other words, the more Christian people reflected on the work Carey had begun, the more did they see it as an activity which the Church as a whole must needs engage in; not any mere section of the Church or independent group. But the Church, being divided, was unable, under the circumstances, as has been shown in the case of the Baptists and the Church of England, to do other than to accept denominational responsibility. Carey himself had visualized this when he wrote in his "Enquiry" that,

"in the present divided state of Christendom, it would be more likely for good to be done by each denomination engaging separately in the work, than if they were to embark on it conjointly"

So there began to emerge, in response to the challenge of Carey's example, a large number of missionary societies. Some of these were closely related to denominational work and worship; others quite unrelated, or indirectly, if at all, to denominational Church life.

Carey's setting out for foreign mission work began a half century or more of Christian history in Europe and America marked by the emergence and organization of these missionary /

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1. Warneck, "History of Protestant Missions", p.89
missionary societies.\(^1\) It was a period of great foreign missionary enthusiasm and activity on the part of many Christian people. The work was carried on chiefly by minority groups within the Churches, often against opposition, but missionary organization proceeded at an increasing rate. The over-all picture suggests a confused state of affairs in the Church's approach to the world task committed to her by her Lord. Division and resultant weakness in the face of the world situation were manifest; nevertheless the various streams of missionary influence flowed in the same general direction and took similar forms of organization.\(^2\)

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Missionary Societies; British Isles, the Continent, and the United States of America

1795 London Missionary Society
1797 Netherlands
1799 Church Missionary Society-Religious Tract Society
1804 British and Foreign Bible Society
1810 American Board
1813 Methodist (British)
1814 Baptist (American)
1815 Basel Evangelical
1816 Bible Society (American)
1819 Methodist Episcopal (American)
1821 Danish
1822 Paris Evangelical
1824 Berlin
1825 Church of Scotland
1828 Rhenish
1835 Protestant Episcopal (American) - Dutch Reformed (American)
1836 Leipzig - North German
1837 Presbyterian (American)
1838 Lutheran (American)
1840 Irish Presbyterian - Welsh Calvinistic -

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*Foster, "World Church"p.9*
These all, like the first society, the London Missionary Society, existed to "send ....... the glorious Gospel of the blessed God to the heathen". They had one common purpose and went about it in much the same way - two things that were to bring the Churches more and more together. The Churches however, had not yet more than begun to understand how great was the world task. Nevertheless, missionary-minded ones within the denominations became obedient to the call of the Head of the Church and were willing to undertake the work single-handed if necessary, or backed by little groups of supporters. Little was known about the wide world beyond the home shores but the challenge of its need was unmistakable to those with ears to hear.

The Church as a whole paid little heed to the call of the world task. In fact many Church leaders were so non-missionary in attitude that the Great Commission of Christ was interpreted in the late 18th century to have been intended for New Testament times only. And that period, it was thought, had been an age of miracles unlikely to occur again. But Carey and other before him and around him in several countries and in many Christian groups, read the New Testament as a book with a living message for their own time and containing a Gospel to be proclaimed to the world by every one naming the name of Christ. Voyages of explorers made possible new maps of the world, maps that outlined vast continents and islands inhabited by throngs of unevangelized peoples. These spoke numerous languages that had to be mastered in order that the Gospel could be preached in their own tongues.

Before considering some of the still broader and more far-reaching /
reaching effects of Carey’s initiative and the challenge of vast areas opened up to the missionary enterprise, it is important to refer to some of the movements just before his time. Already sweeping changes had been taking place in the world before Carey organized his Baptist group. Great geographic areas had been partially opened up and the minds of many people in nominally Christian countries were forced to consider the relevance of Christianity to people in all these places. Countries predominantly Protestant has been extending their influence into lands almost unknown. The Dutch moved into islands washed by the Indian and the South Pacific oceans, and a certain amount of Christian influence was exerted among the inhabitants.¹ The English, after their defeat of the Spanish Armada turned their attention across the Atlantic to the Americas and societies for the propagation of the Gospel followed. In 1749, chiefly due to the initiative of John Eliot a Cambridge graduate and a pastor in New England, and due also to the urgings of English and Scottish ministers, a Society for the Propagation of the Gospel in the Colonies was formed. This was followed in 1698, mainly through the zeal and energy of Dr. Thomas Bray, by the founding within the Church of England of a Society for Promoting Christian Knowledge. In 1701 the Society for the Propagation of the Gospel in Foreign Parts was formed.² These were not organizations of

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1. Campbell, "Missionary Successes in the Island of Formosa"
2. Warneck, "History of Protestant Missions", p. 48-50
of the Church but free associations. The Church as a whole was slow to respond to the new challenges of the times but movements among Christian people had arisen and had slowly but surely made their influence felt.

Outstanding among early movements to have wide appeal and strong influence in Europe, the British Isles and America was that of the Moravians. Their pietistic zeal permeated wider fields than that usually associated with their name. Indeed this was "perhaps the greatest single influence in the rekindling of the missionary purpose of the Christian Church."¹ Their Foreign Missionary fervour may be seen influential, in fact till present times.² It was a strong influence behind the rise of the Wesleyan revival and of the Methodists. Even Methodism itself was motivated by a wider influence than is usually associated with the name. The Methodists were chiefly home missionaries but John Wesley himself spoke of the whole world for his parish and "in point of doctrine, the Wesleyan revival was a reaction against narrowing conceptions of the Gospel and the Church of Christ, within Calvinism, sacredotal, nationalist, or particularist of whatever kind."² The Methodist revival thus laid foundations for foreign missionary activity. It was part of a whole movement, in which the Moravians had strong influence. The movement was marked, not by denominationalism; not even was it

1. Payne, "The Church Awakes" p.96
2. Ibid. p.64

The International Missionary Council, meeting at the Moravian Centre of Herrnhut in 1932 and under the inspiration of the history of the Moravian Movement restated its missionary purpose in these words: "What the Church has to give in its world mission is the good news of the divine act in History, of the Word made flesh. Apart from this there is no Christian mission"
markedly Protestant. It could in modern terms be described as ecumenical.

"The love of Christ constraineth us....We cannot but speak the things which we have seen and heard" said Count Zinzendorf on a memorable day of prayer and fellowship at Herrnhut as the Moravians looked toward missionary challenges in Turkey, Morocco, Greenland and Lapland. 1

These movements exhibited a growing conception of the whole world as a parish for Christian leaders, and an increasing understanding of the Gospel freed from sectarianism or authoritarianism. It was the spirit of these movements that roused the early missionaries. The vast fields they opened up and their example called out in turn, students from the universities and the Churches of Christendom to take up missionary-ecumenical work.

MISSIONARIES AFTER CAREY AND THE OPENING OF CHALLENGING FIELDS

Meanwhile the work in the foreign mission fields went on. Missionaries, inspired by Carey's example entered into populous lands and began to possess them for the Church of Christ. Great continental areas were opened up. Carey's entry into India was followed not long after by Morrison's into China. After him went Martyn to India and the Middle East; and later, Livingstone to the heart of Africa. Within a half century when missionary societies were emerging, representatives of Western Christians opened mission fields in vast lands and spread their influence so far and so wide that the Church was confronted with a greater challenge/

1. Warneck, "History of Protestant Missions"
challenge and an even more demanding one than was known when the unevangelized world was first faced by Carey. The situations in the fields were now set forth in more realistic and appealing terms than ever. The need was revealed by those in the midst of it. Correspondence between the missionaries themselves in heathen lands and Christian leaders in Christendom opened a new world of interest which made tremendous demands on the Church's every resource—spiritual, intellectual and material. Missionaries themselves and missionary leaders set before the Churches an example of ecumenical thought, and of life and work so different from the set pattern of denominational custom as to have far-reaching influence on world Christianity.

Robert Morrison was one such missionary. He was born in Northumberland of humble Scottish parents in 1782. During the years when Carey was being prepared for his missionary venture and many Christian people were experiencing heart-searching over the state of the world and of the Church, young Morrison grew up under Spartan discipline in his home and received the religious instruction of the Presbyterian Church in which his father was an elder. Like Carey he was an apprentice in a shoemaker's shop and learned to make lasts.¹ At the age of fifteen he joined the Church and at nineteen began the study of Latin, Hebrew and theology, with the help of his minister. This became a study later to bear fruit in his translation of the Bible into Chinese and in his laying foundations for the Church of Christ in China.

¹. Encyclopaedia of Missions, Article "Morrison"
At the age of seventeen he became interested in foreign missions chiefly through reading the Evangelical Magazine, a paper established in 1792 which published news of Carey and other missionaries; also "The Missionary Magazine" a monthly paper published in Edinburgh. That his Christian faith was not based on narrow denominationalism is seen in his decision to go for training for the Christian ministry to Hoxton Academy, an institution in London for training a Congregationalist ministry. After graduation, he applied to the London Missionary Society for acceptance as a missionary to China. When it came time to leave for his field of service it was found that the East India Company refused to allow missionaries to sail either to India or to China in any British vessel. But he was not daunted, particularly because he was able to get around the difficulty by getting assistance from others in the wider world of missionary understanding and influence. He took sailing for New York. There, through the assistance of the chairman of the missionary committee of the General Assembly of the Presbyterian Church in Philadelphia and of the State Department in Washington he was given a letter of introduction to the American Consul in Canton and took passage on an American ship. He arrived in Canton on September 7, 1807, after being more than seven months on the way. In China, he became official interpreter for the same East India Company that had denied him passage on their ships, and he served it, in addition to his onerous missionary work, till his death in 1834. In a land where foreigners were then tolerated solely for

1. Broomhall, "Morrison - a Master Builder" p.22
for the purpose of trade, his connection with the company, as it happened, provided security for the Biblical translation work which was his to do.¹

Of his ecumenical outlook, Broomhall writes "Breadth, unhappily is frequently gained at the expense of depth, but it was not so with Morrison. In his appeals home for workers he was supra-national. He favoured the using of missionaries of many nationalities in the work of evangelizing China; Dutch, Germans, Americans, British. "The religion of our Lord," he wrote "unites persons of every kindred, people and nation.....Christianity is in its spirit the religion of the world. It buries national prejudices, and the more it is understood, believed and loved, the more rapidly will it unite all men in each country, and the men of each country as brethren."²

He was also supra-denominational and drew material from many sources for his missionary work.

"The Church of Scotland supplied me with a catechism -- the Congregational Churches afforded us a form for a Christian Assembly -- and the Church of England has supplied us with a manual of Devotion as a help to those who are not sufficiently instructed to conduct social worship without such aid. We are of no party. We recognize two divisions of our fellow creatures -- the righteous and the wicked -- those who fear God and those who do not. Grace be with them that love our Lord Jesus Christ in sincerity.³

¹ Like

² Canton "The Story of the Bible Society" p.83
³ Broomhall, "Morrison - Master Builder" p.65
4. Ibid. p.108
Like Carey, Morrison included large geographical areas in the scope of his missionary plans and undertakings. His primary work of translating the Scriptures was for the purpose of proclaiming the Gospel to the whole of China, or wherever the Chinese language was spoken.

The "Ultra-Ganges Mission" to which he gave much thought, was evidence of a mind constantly engaged in large tasks in extensive areas, from the Ganges River eastward -- tasks which were later to be taken up by missionaries from many Churches and many lands, and using the translations he himself made. The challenge his life and work brought to far-sighted leaders of the Church may be illustrated from his visit to Thomas Chalmers at St. Andrews in 1825 and the influence he doubtless had through Professor Chalmers in turning the mind of Alexander Duff toward foreign mission work.

Another person who himself became a missionary under the influence of Carey, and who passed the challenge of large tasks in foreign missions on to others in the universities and the Church was Henry Martyn. Martyn was born in Cornwall, England in 1781. After attending local schools he went up to Cambridge in 1797 just three years after Carey arrived in India. His first intention was to prepare himself for the bar, but the influence of the university chaplain led to his conversion and subsequently to his decision to give his life in foreign missionary service.

It was the remark by his chaplain about the great good accomplished by Carey in India that challenged Martyn to give himself to "an expansive /

1. Broomhall, "Morrison - Master Builder" p.41
2. Payne, "The Church Awakes" p.51
3. Encyclopaedia of Missions Article, Martyn.
expansive task" and the life of David Brainerd gave him insight into the limitless resources of Christ available to anyone who would take on such a task and apply himself to the reception of that strength. After graduating with distinction from Cambridge where he received the high honour of "Senior Wrangler" he accepted a chaplaincy under the East India Company and sailed for India in 1805.

In India, in addition to his chaplaincy duties, he became closely associated with Carey's Serampore mission, with the Scripture translation work and with evangelistic activity. At an early age he was striken with illness and died in the Near East.

Another of those who became a foreign missionary under the influence of Carey's example and the call of the world task was Adoniram Judson. In him also may be seen the supra-national and non sectarian spirit characteristic of leading missionaries throughout much of the period of missionary endeavour -- a spirit that became so influential in the great student uprising toward the end of the first century of foreign mission history. Judson was born in Massachusetts in 1788. He entered Andover Theological Seminary in 1808, was converted and awakened to interest in foreign missions by students of William's College and of "Haystack Prayer Meeting" fame. Keen to take up his missionary life work he was undaunted by the lack of funds to send him out in the newly formed American Board of Commissioners for Foreign Missions. He made his way to England to offer himself to the London Missionary Society. Meanwhile however he received backing from the American Board -- "a body supported by Congregationalists and Presbyterians and by those who belonged to the Dutch and German Reformed Churches."1

In India because missionaries were having difficulties with the British East India Company, Carey advised the Americans to seek some other sphere of labour. They finally made their way to Rangoon where Judson laboured for 37 years.

And so the expansive tasks of foreign missions passed on to the Church a challenge in demanding terms. Such lives and example as these pioneers illustrated called forth others to take up the work where they left off. A good example of the general ecumenical attitude of missionary pioneers may be seen in David Livingstone. After preparing himself as a medical missionary he applied to the London Missionary Society to be sent out because their object "exactly agreed with my ideas, to send neither Episcopacy, nor Presbyterianism, nor Independence but the Gospel of Christ to the heathen." ¹ His opening up of "the dark continent" to show up the evils of the slave trade roused the Church as it had never been roused before. Livingstone's life illustrated a Christian witness that was clearly above all Church sectionalism.

"For thirty years," says the inscription on his tomb in Westminster Abbey "his life was spent in an unwearied effort to evangelize the native races, to explore the undiscovered secrets, and abolish the desolating slave-trade of Central Africa, where, with his last words he wrote,

"All I can say in my solitude is, may heaven's rich blessing come down on every one -- American, English, Turk -- who will help to heal this open sore of the world." ²

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1. Hughes, "David Livingstone" p.7
2. Copied from the Inscription.
So these went forth into great, populous, unevangelized, and almost unknown areas of the world. They went from the heart of Christian communities in the Western world to the heart of non-Christian lands. They went, each of them, for the sake of Christ and His Church and in obedience to the Lord's commission to his disciples to "go ...... into all the world". These were the inescapable facts that got deeply impressed on the consciences of Christians. By all standards held high by the Church, the work these had done could call for little criticism. The facts also confronted the universities. By academic standards these missionary pioneers were not unqualified, nor unscientific in their approach to the problems of life and of the world. Their lives thus became a challenge to others, in the Churches and in the universities to maintain and expand the work they themselves had been forced to lay down.

Among the significant characteristics seen in the lives and work of those who have so influenced Christian thought and action, was their understanding of Christianity as a missionary religion, because it was a religion for the whole world. Its influence in any one part of the world depended on its power in all other parts. Indeed its very existence depended on its missionary character. Lack of the missionary spirit in a Church revealed the lack of Christian faith. According to their understanding God looked down not on a section of the world's population as a chosen people in such a way as to turn His face away from those "in heathen darkness". He looked on the world He Himself had created where there was neither /

x Mark 16:15
"neither Jew nor Greek," neither Occidental nor Oriental. This view of the world, expressed so clearly in Carey's small but great book, the "Enquiry", was held in common by the missionary pioneers. And at a time when the Church was almost dead to missionary endeavour these went forth. Their action was their testimony to Christ and a judgment on the Church's spiritual condition. They put themselves, their talents, their training, the best years of their lives - even to the death - at the disposal of any in the Church who would accept their missionary offering, believing the deeper faith of the Church was truly ecumenical. It is a significant fact that each of these pioneer missionaries to the vast unevangelical fields of the world died at his work and was buried in the lands to which he gave Christian service; the remains of one only, David Livingstone, were taken afterward by his own countrymen to rest in his homeland.

To whom could the figure of speech, "like seed cast into the ground" be applied more meaningfully than to those early modern missionaries? They lived lives of sacrificial and significant service in the lands to which they were called. In those lands they won converts to Christ and those became pillars of the rising "Younger" Churches. Slow as the Gospel was in taking root (Carey had to wait seven years for his first convert; Morrison eight) the growth, when it began, was rapid - so rapid they were soon calling for help. In the home lands there sprang up the numerous missionary societies. These shewed that the spirit of world Christianity was not dead, and that the Church, rent asunder by divisions and weak in the faith, might yet grow strong /
strong through missionary activity. The impression made by the vision and sacrifice of pioneers in literally obeying the Master's commission was deep. Well known, but long neglected, the words "Go ye" came to life and with them something fresh and strong in Christianity. The voyagings of Captain Cook and the activities of foreign trade opened a wide world of interest, and missionary-minded people entered in.

"The end of the work of geography has become the beginning of missionary enterprise" said the explorer Livingstone who was himself first of all a missionary.¹

At first there had been open hostility to foreign missions. Outside the Churches, for example, among certain people interested in the East India Company, it was declared that: "The sending out of missionaries into our Eastern possessions is the maddest, most extravagant, most costly, most indefensible project which has ever been suggested by a moonstruck fanatic."² Within the Churches too there was aversion and often hostility, but the spirit of the missionaries made this attitude ridiculous in the eyes of numerous Christian believers. In fact the more immoderate the attitude, the more did interest in missions gain ground. A free alliance of believers in missions was the result, and this became

"an inestimable blessing to the Church itself, and it began in the Church the removal of a social defect which was very materially to blame for the fact that up till that time there had been inside of Protestantism so little of combined action."³

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1. Warneck, "History of Protestant Missions", p.76
2. Ibid p.80
3. Ibid. p.83
Of Sydney Smith it was written "His sweeping tirades against foreign missions have long been refuted by experience, and aggressive work in heathen lands forms now a recognized sphere of action amongst Christians of every shade of conviction, and judged by its fruits is unassailable."  

Perhaps the most significant of all the results from the going forth of these pioneer missionaries was the response that came from the colleges and universities. The missionaries' lives and work became an almost irresistible call to many a Christian student to follow them. Enormous fields were opened up and movements to enter in sprang up amongst students. The opening of China brought out the "Cambridge Seven" and many others. The opening of Central Africa attracted the Universities' Mission from Oxford, Cambridge, Dublin and Durham. And the opening of India brought a challenge, not only to enter into that land but into the whole world of missionary need. This provided the initial impulse for the uprising of the Student Volunteers. From that uprising also came the World's Student Christian Federation and leadership for the Ecumenical Movement.

1. Reid, "Sydney Smith" p.73
CHAPTER SIX

FOREIGN MISSIONS GIVE LEADERSHIP
TO THE ECUMENICAL MOVEMENT

In his opening remarks to the delegates to the World Conference on Faith and Order at Edinburgh 1937, the Chairman Dr. Garvie, recalled that "It was the Edinburgh Missionary Conference of 1910 that gave the impulse to the purpose of the World Council on Faith and Order." Dr. Macfarlane, Moderator of the General Assembly of the Church of Scotland, in welcoming the delegates, also made reference to the beginnings of the Faith and Order Movement, pointing out that it was in the same Assembly Hall where they were meeting that in 1910 "the first glimpses of this great movement came to great and good men."\(^1\)

It was a well known fact in the audience to which these speakers addressed themselves, that many who were leaders in the Faith and Order Movement were also people of foreign missionary enthusiasm. In fact several in the conference had been present at the missionary gathering in the same hall to which the chairman referred. Therefore few, if any, could have been unaware of the spiritual relationship between the two movements, and many no doubt were familiar with the background of missionary commitment and experience in world missionary activity that meant so much to Faith and Order leadership. Influences such as these had helped to make them ecumenically minded.

The story of how foreign missions provided leadership for the

\(^1\) Faith and Order, 1937 Report, pp. 25, 31.
the ecumenical movement dates back to the student uprising two or three decades before Edinburgh 1910. It may be told most clearly in terms of the Student Volunteer Movement. It indicates how the movement grew out of foreign missions; wherein lay its central dynamic; how student volunteers challenged the Church anew to its obligation in world evangelism, and how leadership was being raised up with ecumenical vision. In that movement the spirit which called forth the earliest missionary pioneers was reborn in a new generation. Out of concern for the mission of Christ to the whole world, Christian youth in the universities and colleges saw little need of perpetuating denominational differences. These appeared insignificant in the face of mankind's desperate need of the Gospel. Neither could they be satisfied to serve the Church in the home lands when greater need existed abroad.

One of the outstanding leaders of the missionary-ecumenical movement was John R. Mott. He was not only present at the Edinburgh conferences of 1910 and 1937, where he held key positions of responsibility, but he had been one of the leaders in the Student Volunteer Movement. Therefore in him foreign missions and the ecumenical movement have a living and lasting link: in him foreign missions have a continuing influence on the ecumenical movement.

Wm. Temple, Archbishop of Canterbury, on May 21st, 1942, hearing of Dr. Mott's retirement from the Chairmanship of the International Missionary Council, wrote him saying: "You have been for so many years the chief pivot of this world-wide missionary work which has itself been the inspiration of the whole ecumenical movement."

"Addresses and Papers of John R. Mott" Vol. V. p.724
movement. W. H. Temple Gairdner paid tribute to the chairmanship of Dr. Mott at Edinburgh 1910 in these words:

"Not one man from either hemisphere could have filled that chair as it was filled by John R. Mott......His influence and personality was felt throughout the whole conference. .... Such consistent power is vested in no man save him in whom it daily accumulates by habitual communion with one Source, and that, in fact, has been the secret of this man, and the sole explanation of his unique career as a Christian worker among the colleges and the Churches."¹

Not only was Mott's influence in the leadership of world Christian movements recognized by that first world missionary conference, but the University of Edinburgh recognized it also. In the ceremony granting him an LL.D. degree, Professor Sir Ludovic Grant said:

"The name which I have this moment pronounced (John R. Mott) is honoured and revered in all the universities and seats of learning throughout the world, for it is the name of the dauntless crusader who has found his mission in the advancement of the spiritual side of university life, of a great leader who has for years exercised an extraordinary ascendency over the students of all countries. Mr. Mott is intimately identified with all the remarkable student associations and movements, national and international, which have sprung into existence during the last twenty-five years, and to his inspiration and generalship they owe not a little of their success. In particular he is the life and soul of that magnificent organization, the World's Student Christian Federation."²

How did this man come to exercise such influence, so unmistakably and appreciatively recognized by the unprecedented audience of 1355 missionary and Church leaders at Edinburgh in 1910? What secret source of energy had he tapped to be able to undertake so great a responsibility? What view had he of world needs and tasks to enable him to face the future with such resolution? /

1. Gairdner, "Edinburgh 1910" pp. 63-4
2. "The Scotsman", June 15, 1910
resolution? Brief reference to some of the events in his life which, according to Dr. Mott himself, had direct bearing on his career, may give the answer to these questions. Among the first and most outstanding was his connection with the Student Volunteer Movement for Foreign Missions.

The beginning of the volunteer movement became the means of determining the course of Mott's life from that time forward. These beginnings took place in the summer of 1886 at Mount Hermon in Massachusetts where a conference was being held under the leadership of the great American evangelist of the nineteenth century, Dwight L. Moody. The young John Mott, a youth of nineteen, had come up to Cornell University the previous autumn from a background of religious influence with the Quakers and the Methodists, but he had decided not to allow this to interfere too much with his ambition to become famous in law, politics or commerce. He entered college determined to put himself and his career first and the influence of his religious background in a very secondary place; but his relationship with the volunteer movement completely changed this life purpose.

At the great Student Volunteer Movement Conference at Indianapolis in 1924, Dr. Mott in an address referred to this period of his student life and thought, which led up to a complete surrender to Christ. He asked:

"What hinders our placing our lives at the disposal of Christ, henceforth to do his will and not our own?"

He went on to say:

"With some of you it may be, as it was once with me, a selfish ambition. Let it be repeated, there are two views of one's life; one is that a man's life is his own, to do with it as he pleases; the other that it belongs to another, and in the case of the Christian, that the other to whom it belongs is Christ /
Christ himself. At first, although I bore the name of Christian, I held the former or selfish view.1

The experience which produced the beginning of a change in young Mott's thinking during the beginnings of that first year at college came out of his meeting with a visitor from the British Isles; one who went to the U.S.A. to tell of foreign missionary awakenings in English and Scottish universities a few years previously. That visitor was J.E.K. Studd, a popular Cambridge University athlete. He was a brother of the famous English cricketer, C. T. Studd, who with six other Cambridge students had decided to give their lives to missionary work in China.

The story J.E.K. Studd had to tell to American university students was one told with the enthusiasm of a special torch-bearer crossing the Atlantic to challenge university men to take up urgent world duties. Behind him in Cambridge stood a history of eighty years of missionary influence. The name of Henry Martyn confronted many a Cambridge student with Martyn's commitment to Christ and to foreign missionary work, as well as with his scholarship record. Just a few years previously, the Henry Martyn Memorial Hall had been opened in Cambridge and was becoming a conspicuous feature in the religious and missionary life of the University.2 The most recent missionary event for Cambridge had been the commissioning of the "Cambridge Seven" in Exeter Hall, London, January 1885, for missionary work in China. They were going in response to the prayers of the China Inland Mission /

Mission for recruits to go into the area where a highly qualified young medical scientist, Dr. Harold Schofield had given his life just a year and a half previously. In the midst of his work he had prayed for "men of superior gifts, training, and social culture" because he felt that China called for the best that the Church of Christ could give - the highest talents, education and force of character, as well as lofty spiritual endowments. The coming of the "Cambridge Seven", his fellow missionaries felt, was the beginning of the answer to Schofield's prayer. These important events centering around Cambridge were background for Studd's mission to American universities.

In Edinburgh too there had been stirring events in the Christian and missionary life of the University. Two of the members of the "Cambridge Seven", J.E.K. Studd's brother, C.T., and Stanley Smith, had been to Edinburgh the previous winter and had made a profound impression upon the Edinburgh University Medical Students' Christian Association and other groups. A report of one of their meetings stated that:

"Our prayers were answered far above our asking. For twenty minutes before the appointed hour men were rushing up the steps of the Assembly Hall asking if there was room .... As soon as Studd and Stanley Smith entered the hall they were loudly cheered. We had made it plain on our notices that they were going to China as missionaries, and our men had come to hear what Studd, who had made the biggest score in cricket at Cambridge, had to say about religion. They admired their consecration. Again and again through their addresses they were loudly cheered. Stanley Smith was eloquent but Studd couldn't speak a bit - it was the fact of his devotion to Christ which told, and he, if anything, made the greatest impression." ²

The/

2. Tatlow, "The Story of the Student Christian Movement", p.10
The year before Studd's American visit, the University of Edinburgh had celebrated its Tercentenary and the deeply spiritual tone of the meetings in connection with the event prepared the way for what Professor A.R. Simpson called "The Year of Grace, 1885". Memorable had been an address by Professor de Laveleye of Belgium which closed with the words, "Remember the wonderful and profound words of Jesus, which would put an end to all our troubles and our discords, if it were but listened to; "Seek first the Kingdom of God and His righteousness, and all other things will be added unto you."¹ All these recent happenings were behind J.E.K. Studd as he spoke in America.

In the course of his tour, Studd arrived at Cornell, Mott's University. The young Mott had read the announcements of the visit and of the meetings, but decided to keep away from them lest he would get mixed up in religious affairs. But curiosity to hear what a recognized British athlete would have to say about religion drew him to one of the meetings in the Botanical lecture room. The young student's keen interest in athletics proved stronger than his resolve to stay away from religion, but just as he got inside the room he heard the speaker say very seriously and pointedly: "Young man, seekest thou great things for thyself? Seek them not! Seek ye first the Kingdom of God."² The question seemed directed at Mott himself. "The words went straight to the springs of my motive life," he said at the

Indianapolis/

1. Ibid p.9
2. Mathews, "John R. Mott, World Citizen" p.48
Indianapolis conference.

"I have forgotten all else that the speaker said, but on these few words hinged my life investment decision. I went back to my room not to study but to fight. Next morning I went down into the solitude of one of the gorges by the waterfall. At 2.30 I mustered up courage to seek an interview with Studd and found him in his sports clothes bent over his Bible. Studd, in a most discerning and sympathetic way, made me see the reasonableness of consulting for myself the source book of Christianity. The New Testament helped me to see the wisdom of using my will to follow the gleam of light leading Christ's way. Also in following the advice by Studd to give myself to hard, honest study of the original writings or records about Christ, I undertook a somewhat thorough study of the Resurrection. I shall never forget the day when, with the papers containing my notes spread out on the desk, and on the faded rag carpet, I was able with St. Thomas to say to Christ with intellectual honesty, 'My Lord and my God.' I at once wrote to my father who had held for me, an only son, a prosperous business, and told him to dispose of it, for I had seen a vision, that vision of Christ as Lord - and, therefore, the One who alone has the right to determine the investment of one's life." 1

These experiences were not to stand by themselves alone. Belonging to the things of Christ and the Christian religion they could not exist in a vacuum. Having been initiated by Studd, they could not very readily be separated from the wide world outlook the Cambridge and Edinburgh foreign missionary enthusiasm had given. As the young student pondered over all the things he had seen and heard, the facts of why Studd had crossed the Atlantic to America and why the Cambridge Seven had crossed the seas to China cannot have failed to impress themselves on his mind. This may be an explanation of how he came to be drawn to a conference the following summer which was, for him, "to be both formative and decisive." 2 That event was the now famous Mount Hermon Conference of 1886 where the Student Volunteer Movement for

2. Ibid. p. 55
Foreign Missions was born. He was being given, not only a vital experience of Christ, but also a vision of the world for whose salvation Christ came. Also, at Mount Hermon Mott met for the first time Robert Wilder, the founder of the Student Volunteer Movement. Their meeting became the beginning of a life-long friendship.

ROBERT WILDER AND LUTHER WISHARD

Robert Wilder was born in India where his father, R.G. Wilder, had served for many years under the American Board, but had returned to the U.S.A. on account of ill health and was residing in Princeton, New Jersey. The year of the Mount Hermon Conference Robert was completing his theological studies in the college near his home and preparing to return to the land of his birth to engage, as his father before him had done, in missionary work. The Wilder home in Princeton was a centre of interest in missions. Students often met there for discussions and for prayer for the future of missionary activity. The proposed conference, the summer of 1886, was therefore looked upon as a God-given opportunity to bring before representative students of universities of the United States and Canada the claims of foreign missions as a field for life service. Its possibilities were constantly in the thoughts and prayers of the Wilder family, and particularly in those of Robert's sister, Grace.

For the future of student missionary commitments and the modern ecumenical movement, one of the most significant happenings of that conference was the meeting of Robert Wilder with John R. Mott. At a conference at Northfield seven years later, Mott told the story of his experiences in 1886. Pointing to the place where they had walked together, he said:

"A/
"A fellow began to talk to me on German philosophy, in which he had heard I was interested. Before long he wove in the subject of missions. I evaded it. He tactfully held me to it. That was Robert Wilder. To Wilder I trace the great interest in the colleges more than to any other man; to his sister Grace more than to him, the spirituality and higher success of the Student Volunteer Movement. Early in the conference he began to find out about the men who were interested in missions. Soon he handed in a notice, the reading of which surprised us, for all interested in missions to meet. Fourteen met. Soon there were twenty-one. Gradually this missionary group became the spiritual and missionary dynamic centre of the Conference."

To young Mott, fresh from his meeting with Studd and the story of the student awakening in Britain, and through his Bible Study, this enthusiasm for missions in the India-born Wilder was like a fire that burned his last bridges of hesitancy behind him. The experience set him free for world Christian activity among the future leaders of foreign missions and the Church ecumenical.

The conference at Mount Hermon in 1886 which gave birth to the Student Volunteer Movement, and later to the World's Student Christian Federation, came about chiefly through the vision and missionary passion of the first national college secretary of the Young Men's Christian Association in the U.S.A., Luther D. Wishard, the great grandson of a Scottish Covenantor and a graduate of Princeton. Wishard had been interested in foreign missions through college activities in Princeton, but he had not realized the significance for the world, of missions. This was brought strikingly home to him during a visit, as a Y.M.C.A. secretary, to the Massachusetts Agricultural College. There he read a letter from a group of students in an agricultural college in Sapporo in the "Highlands" of Japan. The group called themselves the "Believers in Jesus" and wrote desiring communication with Christian students.

1. Shedd, "Two Centuries of Student Christian Movements", p.260
students in the Occident hoping that "while we are working for Jesus in the Eastern side of the world, you will advance His Kingdom in the Western side."¹

The story of the Sapporo Group is an interesting one. In 1876 Colonel William S. Clark, then President of the Massachusetts Agricultural College was invited to Japan by the Government in Hokkaido for the purpose of founding a similar institution to that of which he was the head. In conference with the officials of the education department when he arrived, it was pointed out to him that it was strictly forbidden to teach the Bible to the students. He promptly told them he could not undertake the work if such a rule were enforced. Impressed with his manifest ability, the officials, rather than lose his services, withdrew their opposition. He remained in Japan for a year and during that time conducted, through an interpreter, a weekly Bible circle. The students were deeply impressed with his teaching, and at the end of the year thirty-two of them accepted Christ. They immediately formed a society called "Believers in Jesus". The society became a congregation in the city of Sapporo and built a Church at the expense of the members.² It also extended its influence to many other schools and colleges in Japan.

The existence of such a group in the "heathen"world, with such faith and such vision, so stimulated the imagination of Wishard that world missions became a dominating factor in his life. His first desire was to be able to visit that Japanese group. Ten years /

¹. The Student World, July 1923, p.115.
². Wishard "A New Programme in Missions", p.31 ff.
years afterward he did so, in a visit that took him also on a
tour around the world to mission colleges and which laid the
foundation for the World's Student Christian Federation.

To Wishard, the presence of those Christian students in a
non-Christian land gave clear evidence that the Christian faith
is universal, and filled him with amazement at the wonders wrought
by Christ. But it raised questions. First, was the world
outlook and experience of Occidental Christian students broad
enough and deep enough to welcome contact with these Japanese
Christian students? Second, how could he go about the formation
of an over-all organization in which Christian groups in all parts
of the world could have fellowship with one another? The answers
finally came in the World's Student Christian Federation.¹

Out of these experiences, Wishard's keenness to extend
interest in Foreign Missions among students in American colleges
led him to get the most representative and carefully selected
students possible to the Conference of 1886. His enthusiastic
pleading and his special emphasis on "Bible Study" had secured
Dwight L. Moody as leader; now he set about bringing together 250
men from every major college in the country to spend the whole of
July at Mount Hermon. Another important task was to have
missionary-minded leaders present. He knew of the little group in
Princeton, headed by Robert Wilder, which met in the Wilder home.
This group had been active for three years following an
"Inter-seminary Alliance" meeting at Hartford in 1883. They had
formed /

¹. Wishard, Ibid. p.31 ff.
formed "The Princeton Foreign Missionary Society" in which a professing Christian could become a member by subscribing to the following covenant; "We, the undersigned, declare ourselves willing and desirous, God permitting, to go to the unevangelized portions of the world."\(^1\) Wishard therefore persuaded Robert Wilder to attend, and in agreeing to do so he resolved to give the meeting his undivided attention. He and his sister made it a special object of prayer for a great outpouring of God's spirit.

During the Mount Hermon Conference there was much time for leisure. Apart from a two-hour morning session for Bible study, daily, and a daily evening meeting, the time of the student delegates was their own. They went hiking, they played games, and they went swimming. And there were always "groups of young men in conversation and prayer". The evening meetings usually took place on a hill called the "Round Top". From there the conference delegates obtained an expansive view of the valley of the Connecticut River. The panorama of rolling farm land, the distant mountains, and the evening sunset when meetings were held made an ideal setting for thoughts about the wide world, the message of Christ, and missionary life decisions.\(^2\)

It was on that hilltop the "Meeting of the Ten Nations" was held - the meeting where the Student Volunteer Movement began. The idea of having students themselves address a meeting was novel for Mr. Moody. It was the suggestion of Robert Wilder. Having been much in personal contact with the inner group of twenty-one or more who /

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1. Shedd, "Two Centuries of Student Christian Movements", p.258
2. Ibid. p.261
who were about to offer their lives for missionary service, he knew their potentialities. Mr. Moody hesitated at first, but his willingness always to accept God's leading convinced him of Wilder's sincerity and wisdom. So he consented, and there was kindled in that hilltop assembly by Wilder and his group a fire which has been seen and felt around the world. It was not kindled by spontaneous combustion alone. Through Wishard and Wilder, and Mott and others, torches had been brought from the "Believers in Jesus" in Japan; from missionary enthusiasm in India; and from foreign missionary awakening in Britain. Throughout the meetings also, Robert Wilder's sister Grace was at home praying that God would call out 100 men from the conference for His world work. The meeting addressed by these students from several countries turned out to be "the high water mark of the conference. The effect was indescribable. Men went forth from that meeting alone or in little groups for prolonged prayer on the hillsides overlooking the river. It was a night of decision and destiny."

Apparently the insistent call to students at Mount Hermon was the same as that which William Carey heard and answered, namely, the command of Christ to proclaim His Gospel to the unevangelized world. As Christians the Mount Hermon students could not let that call go unheeded. It was so urgent that their thoughts about what to do with their lives were cast in a new dimension. No longer could they ask "why should I give MY life to work for Christ?"

Christ abroad?" They had to find reasons for NOT doing so, which was not so easy. Robert Wilder's brief talk at the hilltop meeting sounded the urgency of the call. In his talk he said:

"I have been asked to give the reasons which led me to become a foreign missionary; also to say a few words on behalf of the land of my birth, India. There are three reasons for my being a missionary: (i) the Command of Christ; (ii) the need; (iii) the greater success abroad. I need not enlarge on the first point. We have our marching orders, "Go ye into all the world and preach the gospel to every creature. (ii) Under "the need" I wish to speak of three things: (a) God forbid that I should disparage work at home. If we take the whole population of the United States, including Alaska, we have one minister to 700 men, women and children, whereas in India there is one missionary to 156,000 people. Mark the contrast. (b) Of the money raised by all Christendom for all Christian work, only 2% goes abroad. As I look about me for a parish, my thoughts instinctively turn to India where, near the city of my birth 5,000,000 to 6,000,000 human beings are without a resident missionary. My father was connected with mission work in India some 30 years, and for 20 years he and my mother were the only resident missionaries among 4,000,000 people."1

Not long after that evening's meeting Wilder's group of twenty-one grew into the "Hundred" of the Mount Hermon Conference fame. And these all signed the declaration used by the Princeton volunteers, already referred to. A strong influence in the signing was Robert Wilder's own commitment to missionary service, backed by his father's sense of the need in India and elsewhere. Often his father would speak to groups gathered at his home and say, "The question is not why SHOULD you go, but if you are a true servant of Christ, why should you NOT go where the need is greater than in the homeland." He also impressed upon students the duty of seeking to evangelize the world in THIS generation.2

This impulse toward world evangelization took effect and was widely felt throughout the West. The Mount Hermon Hundred became /

1. Wilder, "The Great Commission", p.21
2. Ibid. p.15
became the vanguard of more than two hundred times that number who became signatories to the volunteer pledge and who left their homelands in the United States, Canada and Britain to serve the Church in foreign mission fields. It began in a small way, in the home of a missionary to the land of William Carey, but it developed into a great movement. And the end is not yet because it began to raise up leaders for the Church of Christ with world-wide vision.

It was the magnitude of the Church's task in the world, as impressed upon his mind at Mount Hermon, that led John R. Mott to take up work among students and in the Church. At the end of his first four months of work in the student Y.M.C.A. at Christmas 1888, he read a book in which he found it written:

"We should pray for the colleges because, in so doing, we pray for everything else. In the present members of our colleges, we have the future teachers and rulers of our nation, the professional men of influence in the coming generation, the rising hope of our country, of the Church, and of the world."¹

"That decided me," Mott said, "that if I could qualify, there was no more important work on earth than influencing students. It gave me a sense of mission and a sense of direction."² Already, as we have seen, there was forming in the mind of Luther Wishard the idea of a world student Christian organization, and now Mott, its coming leader, was being prepared for this important post.

THE CHURCH MADE READY FOR NEW WORLD MISSIONARY ENDEAVOUR

Along with the emergence of the Student Volunteer Movement for foreign missions during the last decades of the nineteenth century, leaders /

1. Tyler, "Prayer for the Colleges", p.208
2. Mathews, "John R. Mott, World Citizen", p.95
leaders in evangelism in the Churches awakened Christians anew to their responsibilities in the Gospel. The outstanding contributions of this period were made by leaders able to present the Gospel message to university students as well as to ordinary Church people. Through them the Church was spiritually prepared for meeting further obligations when student volunteers entered into the expanding work abroad. Just as missionary awakenings had coincided with the going forth of Carey and foreign missionary pioneers, so did fresh stimulus to missionary interest come to the Church a century later. History repeated itself also in that both America and Britain contributed leaders to meet the needs of the period.

One of the early interpreters of the universal Gospel to students and to the Church was Dwight L. Moody. His name stands out in distinct prominence among those known widely and honoured in the Church on both sides of the Atlantic. Known for his evangelistic zeal in America, he was invited by a few English friends to come over and help with some meetings in England's larger cities. He arrived in Liverpool in the Fall of 1873 and held his first meeting in York, but only eight persons attended. Later in the year, however, he was in Edinburgh on a mission in Barclay Church where he was making a deep impression. "His preaching" wrote George Adam Smith, "won Scotsmen's hearts by its loyalty to the Bible and its expository character.....Again Mr. Moody was no schismatic; he was loyal to the Churches."¹ By the time /

¹. Smith, "The Life of Henry Drummond", p.57
time of the Christmas holidays he was drawing crowds that overflowed the largest Churches and halls in the city.

It was a most opportune time for Moody to be in Scotland. The noted foreign missionary of the Free Church of Scotland, Dr. Alexander Duff of India, was Moderator of the General Assembly, and had made moving addresses at the Assembly which were published under the title "The New World Crisis." These addresses caused much discussion in the press. He called on his own Church and all Churches in Christendom to "cease your petty strifes; unite against your common enemy". The great American evangelist therefore had the advantage of an unusual stirring of interest in the world missionary enterprise by one of the greatest of missionaries. This formed the atmosphere in which he presented his own distinctive message.

Also that same year was the year of the passing of David Livingstone whose life and work and his death in Africa had attracted so much public interest throughout the world. At the time of Moody's visit his remains were being brought home for interment in Westminster Abbey. Especially was interest keen in Britain and America. Moody's own countryman, Stanley of the New York Herald, through his extraordinary search for the missionary-explorer, and with his pen, added greatly to public interest in Livingstone on both sides of the Atlantic. His achievements were being acclaimed in the press. The story of his life in the heart of Africa and his outstanding contributions to science and exploration.

exploration made colourful material for writers, though the real missionary purpose of his life and work were not given such prominence. Yet the deeper significance was not missed. "The meeting of Stanley and Livingstone at Ujiji", wrote Blaikie, "was as unlikely an occurrence as could have happened and, along with many of the earlier events in Livingstone's life, serves to show how wonderfully an Unseen Hand shaped and guided his path." Prayerful Christians knew that his search for the source of the Nile was really a search for a way to the heart of a world that permitted slavery. To his brother in Canada, Livingstone wrote shortly before his death:

"If the good Lord permits me to put a stop to the enormous evils of the inland slave trade, I shall not grudge my hunger and toils; I shall bless His name with all my heart. The Nile sources are valuable to me only as a means of enabling me to open my mouth with power among men. It is this power I hope to apply to remedy an enormous evil, and join my poor little helping hand in the enormous revolution He has been carrying on for ages, and is now actually helping forward."¹

No people understood this fundamental missionary purpose of Livingstone's better than the God-fearing people of his own native Scotland, and Moody's visit coincided with these events and influences.

Edinburgh provided another contribution to the success of Moody's evangelistic mission; one which was not only to aid the evangelist personally, but also to have a world-wide and deep influence on the future of the World's Student Christian Federation. One of Scotland's own native sons became Moody's colleague and life-long /

¹. Blaikie, "David Livingstone", p.374
life-long friend.

Just before Moody arrived in Edinburgh to begin his mission, a New College student read a paper to the Theological Society in which he claimed that practical religious experience could be treated as an exact science. He called his paper "Spiritual Diagnosis". In his thesis he endeavoured to show that personal work with individuals in trouble about spiritual problems could be made to yield as great results as preaching. The student's name was Henry Drummond. His paper made a deep impression and he himself came to be a power in evangelism among university students who were turning away from traditional religious beliefs to the scientific explanations of life current at the time. His thesis supported in important respects D. L. Moody's evangelistic methods, and when the American evangelist came to Edinburgh Henry Drummond sought him out. Strangely matched as they appeared to be, they became a powerful team in proclaiming the Gospel in the university communities of Britain and America. Moody was conservative in his theological thinking and expressed himself in language to which Church people were accustomed; Drummond, on the other hand, was liberal in theology and had a training in science which enabled him to express his deep and fervent Christian faith in terms understood by students. He became an evangelist to students in the Universities and one of the pillars on which the Student Movement took shape. The mission of Moody to Britain discovered Henry Drummond and brought him to the forefront as a type /

1. Tatlow, "The Story of the Student Christian Movement", pp.6,14
type of evangelist to students whose influence has been great in student missionary movements.

In 1887, the year after the birth of the Student Volunteer Movement, Drummond was invited to America by Luther Wishard and other Y.M.C.A. secretaries who were by this time concerned with finding leadership for the numerous missionary groups springing up in the Colleges of the United States and Canada. They chose him as one who could bring out Christian leadership qualities among students, not only among those in arts and theology, but in the sciences as well. Drummond was admirably suited for this role. His missionary outlook made him no stranger to the experiences of the Mount Hermon Volunteers for Foreign Missionary service. His Christ-centred message interpreted in the living language of Biblical parable, and his forthright appeal for commitment to Christian life service brought a ready response everywhere. "He preached the Gospel of Christ with a fullness and with a pertinacity of personal application ..... and so he influenced thousands of lives, which are now at work among many nations."¹ wrote his biographer. Henry Drummond's earthly service to the Student Movement was cut short by his death at the age of forty-five in 1894.

THE WORLD'S STUDENT CHRISTIAN FEDERATION

The death of Henry Drummond did not mean the end of the work among students which he had laid down: rather did it mark a time of great beginnings. As year followed year, events took place which /

which were to have far-reaching consequences for the Church's world missionary obligation. The following year (1895) the World's Student Christian Federation came into being at a conference in Sweden. The next, 1896, the International Student's Missionary Conference at Liverpool gave a powerful impetus to missionary interest in the universities and served also to awaken the Church to a new day with new tasks. Commenting on student thinking at that time, D. S. Cairns wrote that the refreshed message of the Gospel, beginning with the recovery of the historical Jesus, as interpreted by Henry Drummond, was "the greatest event in the Christian thought of the nineteenth century." Drummond showed students that the Gospel was first of all relevant to everyday life and experience, as real as science. It was a possession in the light of which all other forms of life were mean and vulgar and unworthy of man. His central emphasis was placed on the living Christ as the one way to truth and life. Drummond was a leader raised up to preach the Gospel to leaders of the future in an age of transition. In the transition period that message became the living language of understanding, not only between the Churches and the Student Movement, but also between Christians in the Western world and those in foreign mission lands, such as the "Believers in Jesus" in Japan.

No one was more sensitive to the creative possibilities among Christian students in this period than L.D. Wishard. He had brought Drummond to America to visit the colleges and he himself had visited universities in Britain and on the Continent to invite students /

1. The Student Movement, Vol. XXIII, p.130
students to attend summer conferences in America. Above all, in 1889 the opportunity he longed for to visit the group in Sapporo came to him. He was appointed to make a tour of investigation of conditions among students in foreign mission lands. The tour took nearly four years and included Japan, China, Malaysia, Siam, Burma, Ceylon, India, Arabia, Syria, the Caucasus, Persia, Kurdistan, Asia Minor, Cyprus, Egypt, and the mission fields of Eastern Europe. Two hundred and sixteen missions stations in twenty missions lands were visited. Over one thousand missionaries were met personally, besides several hundreds in meetings. Thousands of students were addressed publicly and hundreds conversed with in the leading missionary educational centres. "Most impressive of all these experiences was that of Japan" wrote Wishard.

In the summer of 1889, en route on his tour, he attended the first national conference of students in Asia, at Kyoto, Japan. Five hundred men were present representing ten Government and twelve Christian colleges. The opportunity to attend this conference was the culmination of his earlier experiences of reading the letter from the Sapporo Bank of "Believers in Jesus". He was now seeing with his own eyes an amazing product of the foreign missionary enterprise. Also he was seeing clearly the possibility of his earlier dream of a world student organization coming true. From that gathering in Japan's ancient capital, where Emperors had reigned as gods over their subjects, these Christian students sent a cablegram to a similar gathering of students /
students at Northfield, Massachusetts, with the message "MAKE JESUS KING". The message, Wishard told later, was suggested by the gathering of the men of Israel to make David king over all Israel. The message went across the Atlantic by mail to a student of Upsala University, Karl Fries. At the time he was attending a conference in Christiania. He read the letter to a group of students from Denmark, Norway and Sweden. Another student, K. M. Eckhoff, hearing it, said with great enthusiasm "If students can gather round Jesus Christ as their King over there in the Far East and in the Far West /America/, why not also here in the North? We ought to have similar meetings in Scandinavia." After consulting about it, they decided to call a conference, and this took place in 1890. The letter from the Sapporo group and the cable message "Make Jesus King", by reaching Scandinavia, started a long train of significant events. It began to prepare the ground for the conference which gave to the world the World's Student Christian Federation and also, as will be shown later, it started the future leader of the Life and Work Movement, Nathan Soderblom on his way.

The conference which that little group of Scandinavian students planned for 1890 became the first of a series which culminated in the meeting of Vadstena on the shores of Lake Vetter in August 1895. Representatives from North America, Great Britain, Germany and Scandinavia were present, and the constitution of the World's Student Christian Federation was drawn up and accepted.

Dr. /

2. The Student World, July 1923, p.128 ff.
Dr. Mott, writing of the events leading up to that achievement said:

"One of the most important influences set in motion by him (Wishard) was that of bringing about the visits of Mr. J. E. K. Studd of the Cambridge band to North America in 1885 and 1886, and the visit of Professor Drummond in 1887. Professor Drummond and Mr. Studd furthered mutual understanding between British and American students and helped greatly to prepare the way for some permanent bond between them.... In this connection, the influence of the great evangelist, Dwight L. Moody, upon these and many leaders of the student movement in the English-speaking countries was powerful and unique.... Not until a number of kindred spirits in different parts of the world had come to realize the possibilities of the students of the world drawn together by Christ and His all-embracing purpose, was it possible to establish a world-wide organization of Christian students." 

Wishard's dream, inspired by the Sapporo group, had become a reality.

In the rise of the Student Volunteer Movement and the World's Student Christian Federation, we have seen how kindred spirits of a new generation, both in mission lands and in the West, took up the great unfinished task; students of Sapporo, the Wilders of India, Wishard and others in America, and the Cambridge Seven of Britain, and were the initiators of the student missionary uprising. The primary objects of the W.S.C.F. which came into being were

"to unite Student Christian Movements or organizations throughout the world; to collect information regarding religious conditions of the students of all lands, and to lead students to become disciples of Jesus Christ as only Saviour and God." 

In fulfilling these objectives the organization did not establish any formal type of Christian unity "made possible by compromise or by obscuring the existence of marked or distinctive difference; but a true unity in diversity - a unity of appreciation and sympathy which not only welcomes the contribution of /

2. Ibid. p.9
"of other bodies but urges each communion to perfect and express its special contribution."¹ It is interesting to note how this principle, which became a living reality in the fellowship of the World's Student Christian Federation, has again and again been re-echoed through the various ecumenical conferences of the decades which followed the Federation's formation. It has been the principle observed by kindred Christian spirits throughout the world in an age when the Church of Jesus Christ has been confronted with a new and dangerous, though opportune, world situation.

As a co-operative way of giving more effective response on the part of the Churches to the challenge of foreign missions, it has become the basis on which a new structure has been begun—a structure in the process of becoming the World Council of Churches. It may therefore be said to have helped to lay the foundations, of what may yet be put together under the guidance of God, of the unified structure for which the Master prayed. But in those days of the student missionary uprising, such cooperation between the Churches had scarcely begun. Meanwhile difficult tasks had to be undertaken not only in foreign mission fields but also in the Churches as well.

While the missionary uprising among students was being organized/

¹ Mott, "The World's Student Christian Federation", p.65
organized and was spreading far and wide, the importance of getting the full sympathy and understanding and support of the Church became an important objective. The Liverpool Conference of 1896 was undertaken in an effort to relate the missionary activities among students to the Church and to bring the needs of the Church to the attention of students. The conference was attended by nearly a thousand students, together with their leaders, and representatives of the Churches and missionary societies. It was also widely representative of Christian Movements in the British Isles, the U.S.A. and Canada, and the continent of Europe.

To quicken the Church to a realization of the part educated Christian youth filled with missionary zeal, could play in the world, the conference did three things. First; it brought again to the attention of the Church the divine commission of Christ to preach the Gospel to every creature. It did so by restating the obligation arising from the Lord's commission, with a new note of urgency and in vibrant hopefulness. "For the first time in history" stated the "Memorial" to the Church of Christ in Britain "God has made known to us His earth in every part...... The last hundred years have witnessed a remarkable revival of the missionary spirit in the Church, and now a little army of eleven thousand soldiers valiantly faces, in a thin and scattered line, the hosts of heathendom." The message "Make Jesus King" sent from Japan, produced a moving effect in the conference; it demonstrated /

1. Tatlow, "The Story of the Student Christian Movement" p.96
demonstrated that the Gospel of Jesus Christ was a power in
their own time and to the ends of the earth, not as a dead
letter but as a dynamic force releasing new energy as it spread.
The message became the watchword of the conference and the title
of the Conference Report. "Students in the West are telling the
story of the love of Jesus to their brothers of the East, and
these in turn are becoming lights in the dense surrounding night" stated the report. The conference called on the Church to arise
to the task of world evangelism. "For its accomplishment, a great
upheaval of Christendom must take place. There must be a return
to our Lord's conditions of discipleship, forsaking all and losing
life itself."¹

Second: the conference unified the Student Movements of
America and Britain by its act of officially accepting the watch­
word of the American Movement. "The Evangelization of the World in
this Generation"² as its own. By so doing it made visible the
unity of Christian outlook prayed for and hoped for by the
missionary leaders of both countries throughout the century of
foreign missionary endeavour, and became a solid part of the
foundation on which rising Christian leadership could build the
Church ecumenical. Dr. A. T. Pierson expressed what was in many
minds when he said in an address at the conference:

"We belong to each other; the warp and woof of our nations' history is of the same thread, the same thread of language and literature, of history and of destiny; and into that fabric the same pattern of the Cross has been wrought out of the threads dyed with the blood of martyrs that belonged alike to Britain and America."²

³See Book of this title by John R. Mott, London, 1900.

¹Tatlow, "The Story of the Student Christian Movement" p. 96 ff.
²"Make Jesus King", Liverpool Conference Report, p. 19.
Third: the conference related the Student Missionary Movement to the Church as it had not been previously. It showed to students that the Church was their source of support, materially and spiritually, for Christian work in the unevangelized areas of the world. It demonstrated to the Church that the newly emerging Student Volunteer Movements were producing the leadership, not only for foreign missionary work, but for the whole Church of Jesus Christ in the coming new century of world consciousness.

"Now, as Volunteers waiting to be sent, we bring this Watchword of the student missionary movements on both sides of the Atlantic, 'THE EVANGELIZATION OF THE WORLD IN THIS GENERATION', before the Church of Christ, praying that God may guide His people to carry it into practical effect.... God grant that the whole Church of Christ may hear the voice of Him who has waited all these years for the preaching of His gospel to a lost world, and yield complete and glad obedience ere this generation shall have passed away."1

With these words the "Memorial" of the British S.V.M.U. brought before the Churches of Britain the vision of Christian students of that generation, ready to serve Christ and His Kingdom.

ECUMENICAL FELLOWSHIP IN THE MAKING, AMONG LEADERS OF YOUTH

Throughout the remainder of this thesis attention will be focussed on the on-going development of the ecumenical movement, chiefly through the second and third world missionary conferences, but also through the conferences on Life and Work and Faith and Order. Before proceeding to those chapters however, reference should be made to the important and continuing part taken by Christian youth movements. The World's Student Christian Federation arose, as has been shown, in response to the challenge of foreign missions to students in the universities. It brought

students to the Church and the Church to students and helped to
keep fresh the challenging task of world evangelization.

The secretary of the Federation once reported,

"The Student Movement in every land has furnished a
gateway or a bridge for large numbers of students who
were out of sympathy with or antagonistic to the Church.
By exposing them, through its platform, to those leaders
of the Churches who are best qualified to interpret to
doubting, cynical, dissatisfied students the character of
the ideal Church and its claims upon their allegiance,
the Federation and its members have rendered a service
of incalculable importance to the cause of organized
Christianity." 1

And again,

"In all its activities, the Federation has sought to
maintain a positive and constructive attitude toward
the churches of different creeds -- not the negative
attitude of fixing attention upon the shortcomings and
engaging in proselytizing, but rather that of recognizing
whatever is good and true and of seeking to render the
maximum of vital help and co-operation. This was
expressed by the British Student Christian Movement," he
explained, "in words that found ready response in all
student movements," i.e. "We feel that the divisions of
the Church in our country are no longer tolerable,
because they obscure that unity in Christ which we know
to be more real than our differences." 2

An important process by which the Federation carried
on its work toward ecumenical understanding was through
conferences. Innumerable regional, national and international
gatherings were held in many countries where W. S. C. F. units
had been organized. Names such as Northfield, Swanwick,
Rome, Mon Repos, Piriapolis, Madras, Mount Omei, Gotemba,
and many others recall vivid experiences of Christian thought
and life to leaders of Christian communions in all parts of the
world /

2. Ibid. p.213
world. Notable is the long, unbroken series of Student Volunteer Quadrennials in which great throngs of students from the colleges and universities of the United States and Canada, and the British Isles -- always with visiting students from many lands -- met in conference about the mission of Jesus Christ in the whole habitable world. These began in 1891 and continue to the present.

Indeed the pattern of the great student missionary quadrennials may clearly be observed in the most recent conferences of world Christian youth - those held at Amsterdam in 1939 and at Oslo in 1947. They carry with them also in their representation of Christian youth in missionary lands the on-going spirit of foreign missions. The former conference met at the very edge of the western European battle front just before the guns of the second world war broke loose, and the latter assembled soon /

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soon after the holocaust had passed when the whole world from
which the delegates came was still wandering in the darkness of
total war's aftermath. The simple fact that these two conferences
took place at all is something to cause wonderment. Ordinary
facilities for meeting, or popular support were unusually poor.
And yet, Christian youth from an unprecedented variety of groups
and organizations in almost every part of the world came to
gatherings called under the themes, "Christus Victor" and
"Jesus is Lord." The very fact is striking proof that a great
ecumenical fellowship, the result of foreign missionary initiative,
was already a real force in the world. Further reference will be
made to these conferences in the final chapter.

In the work of confronting students with the world's need of
the Gospel, many names stand out clearly as leaders also in the
ecumenical movement. Gatherings and activities in connection with
the Student Movement have also had significant bearing on
ecumenical thought and action. These have been training grounds
where future leaders of the world Church came to know and to
understand each other.

Of such events the World's Student Christian Federation
Conference at Constantinople in 1911 is notable. It was attended
by some thirty denominations. Constantinople, as the ecclesiastical
centre of both the Mohammedan and the Orthodox world, was a strategic
location for that significant gathering. It was a new experience
for students both from the East and from the West to meet together.
Those from Europe and America and from the mission fields in
many parts of the world mingled with other students from the
Orthodox /
Orthodox Churches of Greece, Servia, Roumania, Turkey and Russia; also from the Gregorian, Nestorian, Coptic and Maronite churches, and from the Jacobite Syrian church of Travancore. Meeting in the centre of a great variety of Christian communions marked by bitter rivalries, the meeting achieved a real community of Christian believers.

"There sat together in common counsel and fellowship, day after day, members of the Greek Orthodox, Syrian, Armenian, Coptic, Protestant and Roman Catholic Communions... Face to face with the intolerance and darkness of the Moslem world, with the university fields of Europe and of the Americas abounding with religious indifference and agnosticism, and also with the desperate spiritual needs of the Orient and of Africa, it became easier for the Christians of all these communions to see how futile it would be to hope to realize the world-wide programme of Christianity save through actual unity on the part of Christ's followers." 2

The Constantinople Conference had behind it other gatherings that deeply affected its thought and enabled leaders and delegates present to think together and to make plans for the future. Among these were the conference of the British S. C. M. at Matlock in April 1909 where Christian students and their leaders met for four days for united intercession in relation to the Movement and social problems. Another was the World Missionary Conference at Edinburgh 1910 and still another was the Liverpool Quadrennial of 1912. Several who afterwards became leaders in conferences of the International Missionary Council and "Life and Work" and "Faith and Order" were present at Constantinople or at those of the years preceding it. The very mention of their names will indicate the significance of their connection with these events and movements.

William /

1. Tatlow, "The Story of the Student Movement" p.417
2. Mott, "The World's Student Christian Federation" p.65
William Temple who afterwards became the chairman of the second World Missionary Conference at Jerusalem in 1928, where social problems on a world scale so urgently demanded a Christian solution, was one of the leading spirits at Matlock, and he also was present at Edinburgh in 1910. Professor Nathan Soderblom who through the first world war took such an active part in drawing Christians of all groups together and who later became the chairman of the Life and Work conference at Stockholm in 1925 was an outstanding speaker at Constantinople. And William Paton, a student volunteer for foreign missions, was at Constantinople as a member of the general committee of the British S.C.M. He attended the special meetings of the General Committee at Prinkipo before the conference where the relation of Christian students of the Orthodox faith to the World's Student Christian Federation was discussed and action taken clarifying the ecumenical nature of the Federation. From that time onward Paton continued till his death in 1944, to be one of the most trusted leaders of the missionary-ecumenical movement and one of its most faithful servants. From 1911, for ten years, through the period of the first

x The following resolution was passed:
"The General Committee puts on record its opinion that it is desirable that no student, to whatever branch of the Christian Church he may belong, should be excluded from full membership in any national movements within the Federation if he is prepared to accept the basis of the Federation or whatever equivalent test is approved by the Federation.

The Committee requests such National Movements as may be affected by this resolution to consider the possibility of making their basis conform to this principle"

Tatlow, The Story of the S.C.M. p.419
first world war and after, he was one of a group in the Student Movement who helped to carry the movement through war time and to remake it after the war. ¹

Only three years after Constantinople, the first world war broke out and the ecumenical beginnings made at that unique gathering seemed seriously threatened if not in danger of being wiped out. But the war did not kill the spirit of Christian unity. On the contrary it became more and more talked about by members and leaders of the Student Movement on both sides of the battle lines.

In Britain a Joint Committee, which grew out of Edinburgh 1910, consisting of members of the Church of England and of the Free Churches, kept the ecumenical spirit of Edinburgh and Constantinople Conferences alive and produced two reports: "Towards Christian Unity, Interim Report" February 1916, and "Second Interim Report" March 1918. These statements strongly influenced the now famous Lambeth Conference of Anglican Bishops in 1920, and the issuing of the "Appeal to all Christian People" which came from that Lambeth meeting. The influence of the Student Movement through this whole period of warfare and the post war dislocation following may be clearly realized when it is recognized that much of the work of the Joint Committee was done in and around a luncheon table at the S.C.M. headquarters at Annandale in London, and with Tissington Tatlow the general secretary of the Student Movement as honorary secretary of the Joint Committee. "I may remark in passing" Tatlow writes, "that the work of the Joint Committee proved a valuable preparation for the Lambeth Conference of the Bishops of the Anglican Communion in/

¹ Tatlow, "The Story of the S.C.M." p.441
in 1920."1

Reference to World's Student Christian Federation leaders who through this period had made contributions toward the coming together of the Churches should not omit special mention of the name of Tissington Tatlow. In 1913 he was in the U.S.A. visiting units of the organization (called in the U.S. the Student Department of the Y.M.C.A.) and attending the biennial meeting of the General Committee of the Federation at Princeton University. Invited to meet in New York with members of various committees in the U.S. who were planning for a world conference on faith and order which had been conceived in the mind of Bishop Brent during the Edinburgh World Missionary Conference, he was asked after discussing the whole question, to assist in arranging for a deputation to Britain to confer with representatives of the Church of England and the Free Churches. This was arranged and, through Tatlow's relationships as secretary of the Student Movement a meeting took place in the Jerusalem Chamber of Westminster Abbey where the Joint Committee, mentioned above, was appointed. Thus when the history of the rise of the Faith and Order movement through the war and post war years comes to be written, to Tatlow of the British Student Movement and the Federation, credit must be given for significant leadership. The spirit of Christian unity, so marked a feature of Edinburgh 1910 and Constantinople 1911 was kept alive and increased in strength. 2

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1. Tatlow, The Story of the S.C.M. p.773-4
2. Ibid. p.488
Many of those active in Student Missionary Movement circles thus became leaders of the Ecumenical Movement and their missionary thought and spirit gradually became part of the thought and life of the Church. For example, the leader of the World's Student Christian Federation, John R. Mott became the chairman of "Edinburgh 1910" and also of its Continuation Committee. J. H. Oldham of Trinity College, Oxford, and secretary of the Mission Study Council of the United Free Church of Scotland became the conference secretary and also the secretary of the same Continuation Committee. These two men were in the forefront of a great company of leaders, in missions and in the Church. Of that leadership Tissington Tatlow wrote after the Lausanne Conference on Faith and Order in 1927:

"I met there old Student Movement leaders from England, Ireland, Scotland, India, China, Russia, Hungary, Finland, Norway, Sweden, Denmark, France, Germany, Switzerland, Australia, and the United States of America. Among them were archbishops, bishops, priests, ministers and professors, and they represented Anglicans, Orthodox, Lutheran, Presbyterian, Congregational, Methodist, and Baptist Churches, also the Society of Friends. I met none who were not competent and helpful members of the Conference." 1

Also among those delegates at Lausanne mentioned by Tatlow were two whose names stand out most prominently in the Ecumenical Movement; Bishop Brent, the first President of "Faith and Order" and Archbishop Soderblom, the first President of "Life and Work." These men, Brent and Soderblom, came into their positions of leadership in these movements with world missionary enthusiasm behind them gained from many of the events referred to in this chapter.

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1 Constance Padwick in her book Temple Gairdner of Cairo, says of Oldham, "more than any other single person he was the moving spirit behind that ecumenical conference" p.119

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1. Tatlow, The Story of the S.C.M. p.786
chapter; with zeal for the cause of Christian unity, and with practical experience in international and interdenominational co-operation.

The next three chapters will deal with the period between 1910 and 1938 when these two movements "Life and Work" and "Faith and Order" were started, and moved at first along parallel lines but finally converged; the one chiefly concerned with the distinctive life and example of the Church in relation to the characteristic challenge of modern life, and the other with matters definitely ecclesiastical; but always both of them with the mission of the Church universal as their primary objective.
Conferences, whatever the purpose, are often described by the man-in-the-street as affairs that "consist of a lot of talk, and that's the end of them." But such a description would be untrue of Edinburgh 1910. It ensured continuity by electing a "Continuation Committee" which began immediately to put into action some of the principles considered during the ten days of discussion. Neither could such a statement be made with accuracy of the series of conferences leading up to 1910. The fact that they formed a series, in itself indicated rather a steady growth out of a well-planted seed and development according to some long-range plan. It must be noted also that Churches which stood, at the beginning of the series, far apart in matters of expressed beliefs and common practices and had little if any connection with each other, were gradually brought into fellowship through common interest in foreign missions. The pre-Edinburgh series followed a generally accepted rule of avoiding any interference whatever with denominational beliefs and practices. But this rule did not prevent the achievement of significant co-operation. Negative as such a rule might appear, it must be recognized that no matter how Churches differed in work in the home country, in foreign missionary interest and work, they had come to feel solid ground for unity. A good many years of such experience lay behind the setting up of the Edinburgh Continuation Committee.

Those who stood on the Edinburgh 1910 mountain of world survey /
survey did not come there as an entirely disunited group who had never been together before. They had already reached a time when they could look, at least on foreign missions, clear eyed and together. Nor was that time too early for the new world day then dawning - a day of crisis and confusion. But the group that stood together surveying the world scene saw not this disturbing situation merely: they saw also in the midst of it a widespread and hopeful work of salvation and orderliness. They were seeing a work "central in history".1

Never before in the history of the Church had such a vast and varied spectacle of Christian work been presented to such a representative group of leaders in the Churches. Reports of what missionaries had done and were doing had come from all parts of the world, and from amongst all sorts and conditions of men. The prospects for this work were encouraging, but its needs, in the light of the world situation were urgent. Great as was the variety and quality of the work, it had to be recognized that Christians numerically were only one in a hundred or more of the vast populations in mission lands. Without strong support these tiny groups would find almost unbearable the increasing burdens placed upon them by changing conditions and threatening dangers. The indigenous leaders of mission Churches at the conference made this quite clear. The situation called for all-out attention from the Church as a whole. Unity in thought and co-operative planning, not only between East and West, but also between denominations, was imperative. The Christian Church faced a crisis. She stood in judgment before her own spiritual children.

A /

1. Foster, "World Church", p.89.
A stage in the history of Christianity had been reached when the Christian Church had to take the whole work of foreign missions much more seriously than in the past if a real Christian impact was to be made on the world. The beginnings of the twentieth century clearly called for such. The tasks of world evangelism were so great and the time available for effective action so short that only a courageous policy and programme could suffice. There was a sufficiently strong conviction on the part of the whole meeting that the time had come not only for thinking together but for common action, hence they went forward to the appointment of a committee with full time officers and a budget for the work.¹

A resolution was presented with seven proposals. Briefly, they were as follow:

"That a Continuation Committee of the World Missionary Conference be appointed, international and representative in character, to carry out, on the lines of the Conference itself, which are inter-denominational and do not involve the idea of organic and ecclesiastical union, the following duties:

1. (i) To maintain in prominence the idea of the World Missionary Conference as a means of co-ordinating missionary work, of laying sound lines for future development, and of generating and claiming by corporate action fresh stores of spiritual force for the evangelization of the world.

2. (ii) To finish any further investigations... which may remain after the Conference is over.

3. (iii) To consider when a further World Missionary Conference is desirable, and to make the initial preparations.

4. (iv) To devise plans for maintaining the intercourse which the World Missionary Conference has stimulated between different bodies of workers.

5. (v) To place its services at the disposal of the home boards... for closer mutual counsel and practical co-operation.

6. (vi) To confer with the Societies and Boards as to the best method of working towards the formation of such a permanent International Missionary Committee as is suggested by the Commissions of the Conference and by various missionary bodies apart from the Conference.

¹International Review of Missions, Vol. XXIV, p. 298.
(vii) To take such steps as may seem desirable to carry out, by the formation of Special Committees or otherwise, any practical suggestions made in the Reports of the Commissions.1

The proposal was considered at the culmination of the conference's most creative period of work. Gairdner described the final scene where the vote was taken to appoint this significant Committee in this brief but vivid passage:

"THE MOTION HAS BEEN MOVED AND SECONDED: THOSE IN FAVOUR OF IT SAY 'AYE'!"

A roar: "AYE!" short as the monosyllable itself, but with a volume like a Handel chorus.

"CONTRARY, NO!"

A silence, as voluminous as the former sound.

"THE MOTION IS CARRIED UNANIMOUSLY."2

With the appointment of the Continuation Committee a new era had begun in the history of the Church. Foreign missions that had, up to that time, been carried on by the various Committees and Boards of many missionary societies in many Churches with little, if any, co-operative planning in actual work, had now created a medium through which the many streams of Christian influence flowing through the Churches to the wider world could be in touch with each other and flow onward together. An era of co-operative planning and action had begun.

Much of the story of the work of the Edinburgh Continuation Committee centres around the leadership given by the Chairman,

John /

2. Ibid, p.209
John R. Mott, and the secretary, J. H. Oldham. The Committee, chosen by the conference, consisted of some forty leaders of the foreign missionary forces, including many prominent members of the Mission Boards of Europe and North America. At the meeting of the Committee in 1911, the chairman was requested to consider whether he could arrange to devote considerable time to the work of the Continuation Committee and its special sub-committees. He was asked especially to make a tour of the mission fields, to acquaint missionaries and indigenous leaders with the work and with the plans of the Continuation Committee; and to study how mission bodies on the field and the Edinburgh Committee could be brought into the most suitably helpful relationships.

Dr. Mott devoted several months to these onerous and significant duties. His journey took him into mission fields where Christian work was being carried on among more than three-quarters of the inhabitants of the non-Christian world. The plan he followed was to divide the mission fields into a number of areas in which conference, after the pattern of Edinburgh, might be held, and where leaders, both missionary and indigenous, could confer and plan future action together. In this way the scientific study methods

1. "Continuation Committee Conferences in Asia" Report, p.12

W.H.T. Gairdner wrote after the Conference, "Just beneath him (Mott, the chairman) sat the general secretary of the Conference, J.H. Oldham. ......the secretary from beginning to end never opened his lips save to give out formal notices. Why then was it that the first time he rose to give out a notice, the whole Conference applauded as though it would never cease.....Those who knew were aware that, more than any other, the spirit that was in this very unobtrusive exterior had been at the back of that great Conference, not merely in respect of its organization and its methods, but also of its ideals, its aspirations, and its hopes." Gairdner, "Edinburgh 1910", p.65
methods begun at Edinburgh could be carried forward, co-operative enterprise encouraged, and Christian fellowship between different communions and between Occidental and Oriental Christians deepened.

In all twenty-one conferences were held, as follow:

At Colombo Nov. 11-13 1912
Madras " 18-20 "
Bombay " 25-27 "
Jubbulpore " 29-Dec. 2 "
Allahabad Dec. 3-6 "
Lahore " 9-11 "
Calcutta " 16-18 "
India National Conference, Calcutta, Dec. 18-21, 1912
At Rangoon Jan. 14-16 1913
Singapore " 21-23 "
Canton " 30-Feb. 4 "
Shanghai Feb. 11-15 "
Tsinanfu " 19-21 "
Peking " 25-28 "
Hankow Mar. 5-8 "
China National Conference, Shanghai, Mar. 11-14, 1913
At Moukden Mar. 22-24 1913
Seoul " 25-28 "
Tokyo, Conference of Missionaries, April 3-5, 1913
" Conference of Japanese Leaders, April 7-9, 1913
Japanese National Conference, Tokyo, April 9-11, 1913.

This series of Conferences was attended by missionaries and native leaders representing the various missions and Churches in the areas where the meetings were held. In order that the principles established at Edinburgh, namely, that a careful study be made of the whole missionary situation in each area, and that the principle of comity\(^x\) be put into effect as far as possible\(^2\), conferences were kept /

1. "Continuation Committee Conference in Asia" Report, p.10.
   \(^x\) In the Report of Commission VIII on Co-operation and the Promotion of Unity, "Comity" is defined as the "spirit of considerateness, fair-dealing, Christian courtesy and brotherliness." (p.10) "It is manifest that the situation in the mission field, where agents, animated in some measure at least, by denominational zeal, .... are working side by side, may lend itself to friction unless principles of comity, written or unwritten, are acknowledged and observed." (p.12). The prevalence of this spirit was recognized as necessary before either co-operation or unity could be achieved.
kept comparatively small - about fifty members each. This size of conference allowed for full exchange of opinion in study, and for the kind of intimate fellowship which would have the most abiding results.

Following the pattern of Edinburgh, careful preparatory work was done for each meeting. Questions were circulated covering the problem to be discussed so that each missionary and indigenous leader was enabled to do detailed surveys of his special area or branch of work before attending. During the conferences much attention was given to careful study of the effectiveness of the work and the needs for further advance. Then each conference brought together its findings. The subjects included: the occupation of the area, evangelization, the Christian Church, native Christian leadership, the training of missionaries, Christian education, Christian literature, co-operation, medical missions, and women's work. The findings were printed and circulated both in the conference areas and to the Mission Boards directly related to the work. Important missionary conferences had been held in the past in most of these areas, but

"never before had the great questions involved in the establishment of Christ's Kingdom upon earth been discussed by so many recognized leaders of the Christian forces throughout the non-Christian world, nor had there ever been such an expression of united judgment and desire on the part of workers of the various Christian bodies." 1

wrote Dr. Mott, after he had completed, as chairman of the Continuation Committee, his leadership duties at the whole twenty-one conferences.

The series of gatherings reveal from their reports that these special area meetings made significant progress along lines that have

have since become part of the missionary ecumenical movement.

First, the conferences brought together a wider representation of Christian workers, both foreign and indigenous, than had ever come together before. Indigenous leaders took part in the discussions with new interest, in the spirit of the great Edinburgh gathering out of which their conferences grew, and left their impress on the character of the findings. Also, these conferences took place at a strategic time in Christian world history. Held in 1912 and 1913, just before World War One broke over the world, they laid the basis for a continuing fellowship throughout the war years and up to the present time.\(^1\)

Second: never before had Church conferences in those areas studied questions of such wide and practical application, nor had there ever been a stronger spirit of unity shown. At each gathering the life and work of the Christian community in their own area were freely discussed by all, irrespective of the communion to which the delegates belonged. The principle of comity agreed on at Edinburgh made a great difference. It was accepted with approval. In actual practice, comity had been observed in most areas long before 1910, so the conferences were ready for the policy, and anxious also to advance along lines of further co-operative effort. "Co-operation" is a key-word running through all the conference reports. They contain more than three hundred references to co-operative activity, already in operation or planned, and many of these references point to examples of Christian unity uncommon in Western communities. On a nation-wide scope, the principle of comity enunciated by Edinburgh 1910 received most enthusiastic support in India and China.

\(^1\) International Review of Missions", Vol.XXIV, P.299.
Some of the conferences took advanced steps toward co-operation and unity. In India at Madras, November 18-20, 1912, the meeting went on record in declaring the urgent need for a conference on Faith and Order to be convened by the Federal Missionary Council of South India. Similar forward-looking action was taken at the Shanghai area conference, on February 11-15, 1913. It was proposed "that a National Conference of the Churches should be convened as soon as possible."

"The Church of Christ is essentially one and it is the duty of those who call upon the name of Christ in every place to manifest this unity to the world. We can therefore set before the Church in China no lower ideal than that of a manifest and organic unity. It should include all those within the Chinese nation who hold the truth of our Lord Jesus Christ. But this unity must be the result of spiritual growth rather than of outward organization. Organization should be expressive of the growth in unity of life." the conference stated.

At the China National Conference at Shanghai, March 11-14, 1913, it was proposed that a World Conference on Faith and Order be held and the conference prayed for God's blessing on a movement to this end.

Third: perhaps the most significant of all the results of this series of conferences was the encouragement given to the development of National Christian Councils, and area Councils. Dr. Oldham wrote in 1935 that as a result of this series of conferences, "National Missionary Organizations, which have since adopted the common name of National Christian Councils, were established in India, China, and Japan. Similar bodies have been formed since then in all the principal missionary areas." In the sending countries also many co-operative missionary organizations sprang.

1. "Continuation Conferences in Asia", p.223
2. International Review of Missions, July 1935, p.299
sprang up. Before the outbreak of the second world war there were nearly forty national or territorial organizations for such co-operative work, employing more than thirty full-time officers.

The twenty-one conferences organized by the Continuation Committee and the development of national and area missionary organizations were to play an important part in the war years that followed. During those years it was impossible to extend the work begun, but the spirit of unity and co-operation experienced at Edinburgh and at the conferences in Asia was kept alive in local district fellowships. In the darkness of war time in the West, the light of Christian missions, which shone so brightly at Edinburgh, was kept burning in foreign missionary lands. Here was evidence that lamps of the Gospel, well trimmed and burning in all parts of the world give a light that even war cannot put out; extinguished in one area, they may be lighted again from elsewhere.

But the influence of the first World Missionary Conference was not confined to mission lands. In the West the beginnings of the "Life and Work" and "Faith and Order" were new lights in Christianity shining through the war-time gloom. Important co-operative efforts were also carried on by the Continuation Committee. The International Missionary Review, founded after Edinburgh 1910, kept up its circulation throughout the war and became a strong unifying force linking Christian thought and life throughout the world. The Committee itself grew in strength and significance

The Continuation Committee, at its second meeting, in Auckland Castle, at Bishop Auckland, England, May 16th to 20th, 1911, decided to establish the INTERNATIONAL REVIEW OF MISSIONS. It was to be scientific in character, fixing its thought on the non-Christian world as a whole and on the missionary enterprise as a whole. Its aim was to keep to the forefront the great Christian principles expressed in foreign missions and thus to help Christian workers both in homelands and abroad keep from becoming absorbed in details. (Addresses and Papers of John R. Mott, Vol. V, p. 69)
significance through the war years. It was able to keep watch
over German missions interrupted by the war and to make arrangements
for getting their property restored after the war was over.
Tissington Tatlow, writing of first contacts after the first world
war between three leaders of the British Student Christian Movement
with three from the German Movement, refers to German accusation of
the destruction of their foreign missions and says: "Bill Paton
provided a lot of information, new to them, about the efforts of
English missionary societies to conserve this work."1 Other
important services rendered included the bringing about, through
the governments and authorities concerned, of measures to protect
labour in East Africa and of guarantees of religious toleration and
missionary freedom in mandated territories.2

THE INTERNATIONAL MISSIONARY COUNCIL

The best evidence of the solid achievement of the Continuation
Committee was its own growth into the International Missionary
Council. In keeping with the development of National Christian
Councils and Territorial bodies in many places, an International
fellowship grew and blossomed out into the influential "International
Missionary Council" of the present day. The official place and date
when the Council - the lineal descendant of the Continuation Committee
- was born was at Lake Mohonk, near New York, at a conference there
on October 1-6, 1921. A Constitution drawn up earlier at Les Crans
in Switzerland, the previous year, by a meeting of Mission Board
representatives, was approved. The Edinburgh Continuation Committee
thus gave over, at Lake Mohonk, its responsibility to the newly
formed international body; a development foreseen at the time of

1. Tatlow, "Story of the S.C.M.", p.681
2. Lake Mohonk Conference Minutes, October 1921, p.14 ff.
the appointment of the Continuation Committee in 1910. On being established at Edinburgh, its work was not only to perpetuate the vision and spirit of that epoch-making conference, but also "to confer with the Societies and Boards as to the best method of working towards a permanent International Missionary Committee as is suggested by the Commissions of the Conference and by various missionary bodies apart from the Conference."¹

By 1921 it was felt that the time had come for the exercise of the power granted for this action a decade earlier.

Meanwhile the decade that had passed after 1910 had been a most eventful one in World Missionary history. For this decade the World Missionary Conference had been a divinely planned preparation. The first world war had occupied nearly half of the period, but its effects were not confined to the years of violent struggle only. Disorder followed in many parts of the world. As is well known it affected not only political affairs, but even more the social and religious thinking of people in many lands. The repercussions in foreign missionary areas were particularly disturbing. The dangerous tendencies seen developing at Edinburgh in 1910 became greatly accentuated throughout the war period and by 1921 the wisdom of having appointed a Continuation Committee with power to create a permanent International Missionary Committee was clearly evident.

The use of the word "Council" instead of "Committee" x was an indication of a conviction held at Edinburgh, and one that gained strength through the wartime years; that the missionary problems /

¹ Cf. Chapter VII, p. 123 (vi) above.
x cf. p. 123 above
problems of the world were so complex there was need for an internationally representative body to SERVE mission boards.¹ Such representation was necessary; first, for consultation about the Gospel message itself in order that full expression of the missionary message of the Church of Christ could be brought to bear on the problems faced in the non-Christian world; second, for paying more attention to indigenous Christian groups. Into such a representative council the National Christian bodies of Japan, China and India, developing since the Continuation Committee Conferences in 1912-13, were the first to be included. It is interesting to note that the principle on which the International Missionary Council was based - that of service to the missionary societies - became part also of the thinking of the ecumenical movement. The Edinburgh Conference on Faith and Order stated: "The work of the movement is not to formulate schemes and tell the Churches what they ought to do, but to act as the handmaid of the Churches."²

The contributions made at the first World Missionary Conference by those who came from the indigenous Churches had been particularly effective. Their influence in that conference brought a new realization of the fact that Christ had not revealed himself fully to any one nation or race. No part of mankind had the monopoly of His gifts. To make known, therefore, the excellencies of Christ and to communicate His power to the whole world, the help of each nation and people and culture and language was necessary. The seven-minute address made by one of the small group of Christian leaders / 

2. Faith and Order, Edinburgh 1937, p.3
leaders from the indigenous Churches, Cheng Ching-yi, was one of these contributions. His talk reinforced the warning of the Bishop of Hankow that the alternative to meeting the Chinese demand for Christian unity was to "forfeit our position of leadership among the Christian forces of China." In concluding his brief talk, however, Ching-yi did not foresee the Edinburgh conference allowing the opportunity to pass without taking definite action. He foresaw an on-going movement out of Edinburgh, and in words prophetic of the Jerusalem Conference to follow eighteen years later said: "Let us go with our Divine Master up on the top of the Mount of Olives, and there we shall obtain a wider, broader view of the needs of the Church and the world." The conference did not miss the opportunity, and it recognized the indigenous Churches by appointing Cheng Ching-yi to the Continuation Committee.

The lead given by the first world missionary conference proved to be far-seeing. The war of 1914-18 brought a change of attitude on the part of Oriental peoples towards the West. Western nations had not only weakened themselves materially through the war's great destruction of wealth, and of personnel through the ghastly loss of life, but they also lost influence as "Christian" nations. The war gave Far Eastern peoples, particularly Japanese militant propagandists, an opportunity and evidence to show that the conflict between "Christian" nations was a sign of the weakness of Western civilization. Even at Edinburgh this danger had been foreseen if influences from the Christian West ever weakened. For it was reported that the militaristic spirit /

2. Ibid, p.185-6
was even then saying, "Follow in the path in which you already have won such glory: exploit these people to reimburse your losses. Initiate the federation of the yellow races. Control, and, if necessity arises, supplant the Manchu dynasty; and, as opportunity offers, rise to the leadership of the Orient." 1

From the apparent weakness of the West they drew the conclusion that Christianity was unsuited to Oriental peoples. Thanks to missionary efforts, however, there were indigenous Christian leaders able to discern between this propaganda and the truth, and who realized that the time had come for much closer relationships between Christians of the East and the West. Thanks to the Edinburgh conference also, the same need of representatives from all the nations coming together into the Councils of the Church was recognized and planned for in the development of the Continuation Committee.

Foreign missionary circles took early steps to welcome the new day of changed attitudes toward the peoples of Europe and America. Within the International Missionary Council which emerged from the Lake Mohonk Conference there were included representatives from the National Christian Councils on the mission fields, two-thirds of these were to be nationals. X At Lake Mohonk these Christian leaders from mission lands made their presence felt in an influential manner, and their contributions were much appreciated. Frank Lenwood wrote after the meeting that "the presence of the men from the East and from Africa salted all the talk with reality...our friends spoke with a frankness that revealed to us all the feverish conflicts through which they are passing and which it is the business of missions to understand. At the same time they were so cordial and Christian in their readiness to co-operate. To my thinking, their contribution reached its climax in the negroes. Moton and Aggrey brought to us a touch with Mother nature which

1. Gairdner, "Edinburgh 1910" p.80

X Footnote, see next page.
went deeper than many of our sophisticated reasonings. They spoke to us with simple directness and with pictures like those that Jesus used."1

J.E.K. Aggrey attended the conference as a co-opted member, but was appointed to serve on two committees; one on Christian work among Moslems; the other, the relation of Church and mission. Aggrey's biographer wrote that one of the prominent missionary leaders told him he had sat opposite Dr. Aggrey day by day during the conference, had watched his face and listened to his contributions to the debates. He concluded that Aggrey's was almost the most acute mind in that assembly.2

2. Smith, "Aggrey of Africa", p. 186

From the Constitution of the International Missionary Council adopted at Lake Mohonk.

I. Preamble.

It is recognized that the successful working of the International Missionary Council is entirely dependent on the gift from God of the spirit of fellowship, mutual understanding, and desire to co-operate.

II. Membership.

Foreign Missions Conference of North America (U.S. & Canada) 20
Conference of Missionary Societies (Gt. Britain and Ireland) 14
United Missionary Council of Australia ... 2
New Zealand ... 1
South Africa ... 6
Deutsch Evangelische Missions-ausschuss ... 4
Societe des Missions Evangeliques de Paris ... 2
Commissie van Advies (The Netherlands) ... 2
Allmanna Svenska Missionskonferensen ... 2
Norske Missioners Falleskomite ... 2
Dansk Missionsraad ... 2
National Joint Missions Committee of Finland ... 1
Japan Continuation Committee ... 3
China Continuation Committee ... 3
National Missionary Council of India, Burma and Ceylon ... 3

Two out of the three representatives each from Japan, China and India shall be nationals of these countries.

The Committee of the Council provided for later shall have power to nominate for each meeting co-opted members not exceeding ten in all from countries and mission fields not otherwise represented, including Africa, the Near East and Latin America, who shall for each meeting have the same rights and privileges as other members.
A striking fact worthy of note in connection with those meetings at Lake Mohonk is that something quite unusual was taking place. For the first time in the history of this modern period of the expansion of Christianity, official representatives of the Churches in mission lands sat around the same conference table with officials of the sending societies of many Churches, and discussed common problems on the basis of equality. How had it come to pass? The age was a bitterly divided one. The war had left confusion in its wake. Rival ideologies were arising to reinforce the hostilities of nation and race already existing. Internationalism was held as an ideal by many in all parts of the world but power was lacking to make it a reality. Without religion it could not gain strength. It was in this situation that the Christian Church, through its foreign missionary enterprise, began anew to discover the significance for the world of the Gospel of Christ. Common Christian discipleship enabled men of many diverse human traditions to have understanding of each other and to have fellowship together. Missionary leaders did not have the rank ans file of the Church membership behind them, but they did have those with a vision of Christ's missionary purpose, and they had with them Christians from many lands in all parts of the world. This group pointed the way ahead. Behind the Lake Mohonk conference was the history of more than a century of foreign missions. Behind it was the work of the Edinburgh Continuation Committee. And behind it also was the spirit of co-operation which had grown up through the world missionary movement.

THE SPIRIT OF CO-OPERATION

How may the co-operation which had had such an influence on the /
the modern missionary-ecumenical movement be accounted for? The following background needs to be noted. John R. Mott and J. H. Oldham, who took leading responsibilities in the whole development from "Edinburgh 1910" and after, had much experience in co-operative work. The World's Student Christian Federation was organized on that basis. "It stands not for oneness of uniformity, but for unity in diversity,"[^1] wrote Dr. Mott who was the Federation's secretary. By 1921 that organization had already passed through a quarter of a century of its history and had produced leaders in many lands with experience in thinking together as Christians. Many around the conference table at Lake Mohonk had known each other in that World's Student Christian Federation fellowship.

In an article about the time of the organization of the International Missionary Council, Dr. Oldham gave an interesting description of how the spirit of co-operation works in a meeting. Quoting a book, influential in many circles at the time,[^2] he wrote:

> "Let us imagine that you, I and A, B, and C, are in conference. Now what, from our observation of groups, will take place? Will you say something, and then I add something, and the A and B and C, until we have together built up, brick-wise, an idea, constructed some plan of action? Never. A has one idea, B another, C's idea is something different from either, and so on; but we cannot add all these ideas to find the group idea. They will not add any more than apples and chairs add. But we gradually find that our problems can be solved, not indeed by mechanical aggregation but by the subtle process of the intermingling of all the different ideas of the group. A adds something. Thereupon a thought arises in B's mind, or A's. Is it B's idea, or A's? Neither. It is a mingling of the two. We find that A's idea, after having been presented to B and returned to A, has become slightly, or largely, different from what it was originally. In like manner it is affected by C, and so on. But in the same way B's idea has been affected by all the others, and not only/

[^1]: Mott, "The World's Student Christian Federation", p.10
only does A's idea feel the modifying influence of each of the others, but A's ideas are affected by B's relation to all the others, and A's plan plus B's are affected by all the others individually and collectively, and so on and on until the common idea springs into being. The idea is what I now want. "We have all experienced this at meetings or conferences." 1

Co-operation such as this had been behind the setting up of the Edinburgh Continuation Committee and the organization of the National Christian Councils. He hastened to allay any fears that might be held of the danger of an additional organization, or a super-organization. There were enough organizations already - in fact, too many. The intention was quite the reverse. Existent organizations and communions were not to lose their independence; rather was this a method whereby they could function more effectively toward the goal of all Christian Churches, namely, more effective world evangelism. He described the working out of this idea as a "Spiritual Adventure." He rightly expressed the necessity of Christians engaging in such an adventure as this if the Church is to recover and give expression to the central truth and revelation of the body of Christ because "mutual trust and fellowship are essential to the Christian way of life." 2

It was this spirit of co-operation which made "Edinburgh 1910" and the work of the Continuation Committee possible. It is stated in the constitution of the International Missionary Council that this spirit is a gift of God, without which successful working would be impossible. 3 Also through the world missionary conferences /

2. Ibid. Vol. XI, p. 527
3. 
conferences after Edinburgh; through Jerusalem 1928, and Tambaram 1938, that spirit continued in strength and significance for the growth of the ecumenical movement. The period between the Lake Mohonk gathering and the Jerusalem Conference was one distinguished by a spirit of co-operation on a world scale, never before so evident; East with West, organization with organization, and communion with communion. It was "an undertaking to make Jesus Christ known, trusted, loved and obeyed in all human relationships." Meanwhile also the spirit of co-operation so evident in the missionary work of the Church had also been influencing the Churches' highest courts. The years following 1910 were marked by several significant conferences on the re-union of Christendom. The challenge of the world situation and the realization of the Spirit of unity experienced at the first world missionary conference were meeting the Churches' response. Important statements, having great value for the emerging ecumenical consciousness were issued from these gatherings.


Influential statements circulated at that time, included:

- Reunion of Christendom: An Appeal to all Christian People from the Bishops Assembled in the Lambeth Conference of 1920.

- Towards Christian Unity: Interim reports of a sub-Committee appointed by the Archbishops of Canterbury and York's Committee and by Representatives of the English Free Churches' Commission, in connection with the proposed World Conference on Faith and Order.
  - First Report, February, 1916
  - Second Report, March, 1918

- A Concordat prepared by Members of the Protestant Episcopal Church and of the Congregational Churches in the United States of America, March 1919.

- The United Church of Canada: The Basis of Union as agreed upon in 1915 by the Joint Committee of the Presbyterian, Methodist, and Congregational Churches.

- Proposed Basis of Union for the Presbyterian, Methodist and Congregational Churches of Australia, 1918.

- South India Proposals for Church Union, 1919-1920.

- The Proposals at Geneva of the Eastern Orthodox Churches, August, 1920.

  (A Compilation of Proposals for Christian Unity, 1921)
gatherings. Among them none has had greater influence than the "Appeal to All Christian People" from the Bishops assembled in the Lambeth Conference of 1920.

"We believe that God wills fellowship" the appeal states. "By God's own act this fellowship was made in and through Jesus Christ, and its life is in His Spirit. We believe that it is God's purpose to manifest this fellowship, so far as the world is concerned, in an outward, visible, and united society, holding one faith, having its own recognized officers, using God-given means of grace, and inspiring all its members to the world-wide service of the Kingdom of God. This is what we mean by the Catholic Church." 1

Quest for roads to the reunion of Christendom was not disassociated from the social application of the Gospel. On the contrary, the war had shown all too clearly the necessity of facing world problems that cause war and threaten civilization itself. As William Temple, then Bishop of Manchester, said at the conference on Christian Politics, Economics and Citizenship, at Birmingham (in 1924) "We must face the facts of contemporary life, and the challenge which on many sides is offered to our civilization" 2

The rising Life and Work Movement at the time gave fullest expression to this phase of Christian activity. It took clearest form in the conference at Stockholm in 1925.

The post-Lake Mohonk period -- that leading up to Jerusalem and on to Tambaram -- was one in which increasing recognition was given to the world Christian community. The presence of members of this body at Lake Mohonk from all lands, and its significance and potentiality became a great reality. It was made as visibly evident /

1. World Conference on Faith and Order, Proposals for Christian Unity, p.5
2. William Temple, An Estimate and An Appreciation," p.79
evident later at Jerusalem, (in 1928) through numerous delegates from many lands and races, as it was challengingly shown its place and mission in the disorderly world. Later still at Tambaram, (1938) the pressure of world events and problems brought its reality still more fully to the fore. There the central theme considered was "the Church itself"¹.

The following two chapters deal with the two periods when this emphasis in foreign missionary thinking was strong and the ecumenical movements, Life and Work and Faith and Order developed under its influence. They are captioned, Up to Jerusalem and On to Tambaram.

¹ The World Mission of the Church, Introduction.
"The initiative of the Edinburgh Conference has not been limited in its effect and influence to the Foreign Missionary activities of the Church," wrote J.H. Oldham in 1935 as he looked back across the years following Edinburgh 1910 and reviewed some of the developments that had taken place after that world conference had brought the realities of the world scene to the attention of men of vision and Christian purpose. He was thinking primarily of the work of the Edinburgh Continuation Committee and the International Missionary Council and of the wide range of their activities. These were far wider in scope than would formerly have been associated with the word missionary. But he also included the rise of the Life and Work, and Faith and Order movements. These latter had also appeared in the stream of the Church's missionary life and had become two currents flowing side by side out into the wide world of unprecedented struggle and perplexing problems.

The horizons of all missionary organizations of the Churches were greatly enlarged by the first world missionary conference. The foreign missionary enterprise represented a stream of influence flowing through the world - an influence never so fully realized as at Edinburgh. Gairdner reported that one of the most significant facts /

facts of the time was the discovery that the Christian missionary enterprise merited the consideration of the greatest of public men. But the problems confronting missions were immense and complex, and it was clearly seen that only as Churches would unite to apply Christian principles to these problems could solutions be offered. It was also becoming clearer that the solutions did not depend entirely on the West. Leaders from mission lands showed ability to play an important part. The "Scotsman" reporting the meetings at the time paid tribute to

"the high general tone and character of the conference discussions, and the prominent and distinguished part taken in them not only by high dignitaries but by representatives of Churches and races - Chinese, Indian, African. This has been in many respects a public revelation. It has been a cosmopolitan assembly, a 'Parliament of Man.'"^2

This impression of the first world missionary conference gained by the reporter for the "Scotsman" was not out of harmony with the general spirit of the times, as reflected in the conference report. The delegates had "heard from many quarters of the awakening of great nations" in a new world where "the old scale and the old ideal were framed in view of a state of the world which had ceased to exist."^3. It was a time of expansive thinking among many people in the Churches and elsewhere, even though some were apprehensive lest the social application of Christian principles would prove inadequate to the tasks and opportunities the new century offered.

The importance of considering the application of Christian

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2. The "Scotsman", June 24, 1910
principles to social problems, at home as well as abroad -- problems of poverty, housing, disease, unemployment, sweating, ignorance, etc. began to be recognized early in the century and it is noteworthy that men who afterward took an active part in the rise of the ecumenical movement got early inspiration for later leadership through contact with the foreign missionary movement.

"Not a few of those who spoke most strongly on the urgency of facing home problems were men who were looking forward to foreign service," wrote a reporter of a student conference at Matlock in England in 1903.1

It is easy to understand why candidates for foreign missionary work would ask how the message of Christ could have full effect abroad if there were conditions at home where Christian principles were not being applied.

A gathering which drew together much of the thinking of Christian students during the first decade of the century took place again at Matlock the year before the first world missionary conference. One of the leading spirits of the meetings was William Temple who later gave notable leadership at a time when the Christian Church was challenged as never before to face social problems on a world scale.

Soon after that first world conference came the first world war. High hopes held at the meetings in 1910 were for the time being dashed to the ground. The war presented a formidable obstacle to Christian work everywhere. It was a war in which Western "Christian" civilization - Christendom - was being rent asunder by divisions between nations in which the Christian Church had previously received strong support.

This /

1. The Student Movement Vol. VI p.25, Quoted, The Story of the S. C. M. p.344
This situation was closely watched by the world outside the Christian West. National and popular movements sprang up in many parts of the world—movements already seen in the making in 1910. These raised the question whether Christianity could be a help in building up national life or not, and their answer was usually in the negative. These movements interpreted the war as marking the end of Christendom and the beginning of an era when their own particular ideologies would conquer the world.

It was at this time that the Life and Work and Faith and Order Movements began. It is significant that foreign missionary-minded people took the lead in these ecumenical endeavours calling Christians to new forms of action. These leaders were not daunted by the difficult situation. Through their contacts with the missionary enterprise, carried on for a century or more, and clearly demonstrated at Edinburgh 1910, they saw that the static view which divided the world into "Christian" and "heathen" had already been swept away. They saw the need of new and world inclusive attention being given to the application of Christianity to the world's social problems in relation to the characteristic challenges of modern life with its new ideological allegiances. They also saw the necessity of fully recognizing the fact that a new Christian community was coming into being amongst all races and in all lands where the Gospel had been preached. Christianity had demonstrated its vitality even in lands where aggressive nationalism was rampant. Churches were growing up in those lands, and these were calling urgently to the Church in the West to rise to its world responsibility and strengthen its structure which the war had shaken.
ARCHBISHOP SODERBLOM AND LIFE AND WORK

The first of the two movements to hold a conference was Life and Work, and the leader was Archbishop Soderblom. He recognized the value of the work done by the world missionary conference before the war in bringing such a wide representation of Christians together and in stimulating their missionary faith. He also valued the work done by the Continuation Committee. During the early years of the Life and Work movement, the Archbishop's leadership and his contribution form so large a part of its activities that a brief review of his life is necessary as an introduction to a study of the movement's origin.

Nathan Soderblom was the son of a Swedish Parish priest of the parish of Trono. He was born on January 15th, 1866. Brought up in a pious home in the midst of a life of stern simplicity, he had sympathy for the simple forms of piety among the people of his father's parish. But this did not make easy his entry into the intellectual problems of university life. At the university of Upsala he passed through a serious intellectual crisis, but in the end he found his way and his early boyhood experiences were deepened. Particularly influential in solving his intellectual problems was his experience of attending, as a student representative from Sweden, a conference at Northfield in 1890. There in the spiritual home of the Student Volunteer Movement for Foreign Missions "he heard Moody and made the acquaintance of John R. Mott."  

The / 

1. Soderblom, "The Living God", p.xiii
2. Ibid. p.xiv.
The year 1890 was a time of great enthusiasm for missions among the students attending summer conference at Northfield, and the young Soderblom was brought into contact with the keenest spirits in the movement. Mott, who later greatly influenced him, had just completed his first years in student work and the whole movement was focusing attention on foreign missions. At Northfield "for the first time the vision of the Church universal, above the traditional ecclesiastical boundaries, made an impression on his youthful mind. He wrote in his diary the prophetic prayer 'Lord give me humility and wisdom to serve the great cause of the free unity of the Church'."

The whole life and work of Nathan Soderblom reflect the deep impression made upon his mind by his visit to Northfield and by the Student Volunteer Movement. In his Gifford Lectures delivered in 1931 he said:

"Eschatology means a living God and a working humanity. In the Watchword of the Student Volunteer Movement at the end of last century, 'The Evangelization of the World in this Generation' I recognized the eschatological tone of genuine /

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"An enthusiastic report by Nathan Soderblom, the Archbishop of Upsala, of his visit to Northfield a few years before, had been published also in Danish papers" - quoted from a letter from Rev. F. W. Steinthal of the Santhal Mission, India, to a daughter of Robert Wilder.

Wilder, "The Great Commission" p.93

XX
Robert Wilder, the Founder of the Student Volunteer Movement in his book "The Great Commission" p.89, states that the watchword was not originated by students, as Dr. Gustav Warneck of Germany, with whom he was discussing it, had thought. Actually it was started by missionaries in China at a general missionary conference in Shanghai in 1877. The missionary statement said "We want China emancipated from the thraldom of sin in THIS generation." "We said that if missionaries in China, which is almost universally regarded as the most difficult foreign mission field, used such an expression, why should we Student Volunteers be criticized because we adopt their thought and turn it into a watchword."

genuine elemental Christianity.\textsuperscript{1}

Soderblom took an active part in the Student Christian Movement in his university town (Upsala) and particularly in its missionary activities. Here his life-long foreign missionary interest showed itself, not least in serious study of conditions in the mission field. This active interest gave him an impulse towards the scientific study of the history of religion. Throughout his life he showed keen interest in the wide world of mankind and particularly in man's religious aspirations and the message of Christ to meet man's deepest need; an interest and concern having its roots in his experience of foreign missionary movements.

Later, through a long residence in Paris, he served in Church and university circles, and through frequent visits to other parts of Europe, gained a fluent use of European languages and had contacts with many people in religious and educational work. These experiences proved invaluable to him in the duties and leadership which became his in Life and Work. His contacts enabled him to bring together to the Stockholm Conference in 1925, representatives of Churches unaccustomed to meeting together. In these contacts he was also aided by his knowledge of and familiarity with the work and techniques of the World's Student Christian Federation.

"One of the most impressive features of the Conference at Stockholm had been the co-operation of the Orthodox Church. The presence of the weighty delegation of the Eastern Churches, headed by the venerable Patriarch of Alexandria Photios was largely /

\textsuperscript{1} Soderblom, "The Living God" p.371
largely due to the personal efforts of the Archbishop.\(^x\)
wrote Dr. Brilioth.\(^1\)

The Archbishop was widely known throughout the world as a champion of world peace and Church unity. The first world war deeply affected him because in the world mission of the Church he saw great hope of communions coming to understand each other through working together and thus renewing the strength of Christendom; but the war cast a dark shadow over the world. His active participation in negotiations which led to Life and Work took place in war time, and in the immediate post-war period. He felt the great tragedy of the war with special acuteness. His whole career which had brought him in touch with so many of the Christian leaders in Europe made his suffering because of the war the more painful. He was therefore willing to exert every bit of his energy through the Christian Gospel to strengthen the foundations of society.

In 1914 the Archbishop, together with representatives of the Federal Council of Churches in America, the Primates of Sweden, Norway, and Denmark, as well as leading Churchmen in Holland and Switzerland, sent an appeal for Peace and Christian Fellowship to Churchmen of several neutral countries. "We remind especially our Christian brethren of various nations that war cannot sunder the bond of international union that Christ holds in us."\(^2\) In 1917/

\(^x\) One of the Archbishop's contacts with leaders of the Orthodox Church was at the World's Student Christian Federation Conference in Constantinople in 1911. At the conference he was one of the outstanding speakers. (Tatlow, "The Story of the Student Christian Movement," p.417)

2. Stockholm Conference Report, p.3
1917, chiefly due to the Archbishop's initiative, a conference of
neutral Churchmen was held at Upsala, 14th to 16th December, that
year. He proposed a larger conference, but due to the war it
was difficult to make arrangements. In October 1919 he brought
the matter to the Committee of the World Alliance for International
Friendship meeting at Oud Wassenaer near The Hague. There he
recounted the various attempts and plans for an "Ecumenical
Conference" he himself hoped might be called in 1920. In his
memorandum making the proposal it was clearly set out that he
desired unity above all else. United effort, he claimed, did not
require definite agreement in matters of Faith and Order. He
advocated "an Ecumenical Council representing Christendom in a
spiritual way."¹

The World Alliance members were deeply sympathetic with the
proposal, but were unable to undertake the arrangements of such a
gathering.

The suggestion, however, was passed on to the Federal
Council of the Churches of Christ in America, who with "trusted
Churchmen among priests and laymen in many different countries,
called a preparatory conference in Geneva, August 9-12, 1920.
There a committee on arrangements, consisting of twenty-five
persons, was appointed, which adopted the name "Universal
Conference of the Church of Christ on Life and Work." (This was
later altered to "Universal Conference on Life and Work." ) The
aim of the conference to which Soderblom gave so much of his
enthusiasm and energy was defined by the International Executive
Committee /

¹ Stockholm Conference Report p.5
Committee

"to unite the different Churches in common practical work, to furnish the Christian conscience with an organ of expression in the midst of the great spiritual movements of our time, and to insist that the principles of the Gospel be applied to the solution of contemporary social and international problems."¹

The statement made it quite clear that the movement would not deal with the question of Faith and Order but would confine its attention to practical problems in a Christian's life and work wherever his lot be cast in the world.

The Universal Conference on Life and Work was convened in Stockholm on August 19th, 1925, and lasted till August 30th. Those invited included 175 delegates from the European section, 135 from the British, 150 from the American, and 83 from the Eastern section - chiefly the Near East. The Conference was overwhelmingly Western; from the Far East two Chinese were present representing the National Christian Council of China, and two Japanese.²

Archbishop Soderblom, who was the chairman and the moving spirit behind the conference, sought to bring together representatives of Christian bodies on the basis that all topics over which there had been controversy in past attempts at unity should be kept off the agenda. It was assumed by the planning committee that Christians might unite in life and work if they ignored problems of faith and order. But the conference was not left without a strong unifying influence. At the very outset the /

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2. Ibid. pp.9-11.
the delegates heard seven addresses on the subject "The Purpose of God for Humanity and the Duty of the Church." They were talks on the Church's world mission given by leaders representing different branches of the Church, and these served to give inspiration and unity after the manner of Edinburgh 1910.

The conference had come about chiefly through the work of the Archbishop. And it marked a notable beginning of a unified approach to the spiritual issues raised in the post-war period. It was the first time that Christian Churches whose members had taken part on opposite sides in the first world war had met to discuss together how they might repair the damage caused in the struggle, and to unitedly face the Church's task in the world. Like the world missionary conference in 1910, the Stockholm conference appointed a Continuation Committee, and also undertook to issue a publication "on the same lines as the splendid, scholarly International Review of Missions."¹

The last important work of Archbishop Soderblom's life was his delivery of the Gifford Lectures in 1931. He died on July 12th that year.

At the second conference of the Life and Work movement, the Conference on Church, Community and State, at Oxford in 1937, the

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¹ Main addresses at the opening of Stockholm on the subject: "The Purpose of God for Humanity, and the Duty of the Church" by:
M. Le Pasteur Wilfred Monod
The Bishop of Saxony
The Rev. Chas. F. Wishard, D.D.
The Rev. A. E. Garvie, D.D.
The Metropolitan of Sofia
The Archbishop of Dublin
The Bishop of Nidaros.

Stockholm Report.

1. Stockholm Conference Report, p.701
Archbishop of Canterbury paid tribute to the memory of this remarkable man. He spoke of "his versatility of mind, his vitality of spirit, his insight into the needs of his time, his foresight of the needs of the future, and the unquenchable optimism of his faith." 1

BISHOP BRENT AND FAITH AND ORDER

In the preliminary meeting to the World Conference on Faith and Order at Lausanne in 1927, Bishop Brent, "the inspired leader through whose vision and enthusiasm the movement came into being", and first chairman of the Conference Committee, told of the origin of the movement.

"It was the sense of God's presence at that conference (Edinburgh 1910) and the wonderful and immediate results, that led some of us to believe that a similar conference on matters of Faith and Order might be productive of good." 2

When he returned to the United States after the first World Missionary Conference, the Bishop had taken up the question with his Church - the church he was serving as a missionary in the Philippines - the Protestant Episcopal Church, at a General Convention of that body, on October 19th that year. A committee was appointed

"to take under advisement the promotion.....of a conference following the general method of the World Missionary Conference, to be participated in by the representatives of all Christian bodies throughout the world who accept our Lord Jesus Christ as God and Saviour, for the consideration of questions pertaining to the Faith and Order of the Church of Christ." 3

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2. Faith and Order Conference, Lausanne, p.vii
3. Ibid.
Bishop Brent had been deeply impressed with the work of the Edinburgh conference in appointing a Continuation Committee to press forward with the Church's world missionary work. He saw that, for the sake of Christ and His Church, that work must continue unhindered by any "doctrinal or ecclesiastical differences of the various denominations" taking part in it. But he saw clearly that "provision of some kind must be made for the frank and open consideration of these questions." The missionary enterprise had started something new in the modern history of the Church and this called for fresh and fundamental thinking about the Church's faith and order. As a missionary himself he knew of the rising demand of the indigenous Churches for a unified expression of the Christian faith, and fresh leadership towards formulating orders for common acceptance. He saw that the fruit of foreign missions contained the seeds of a unified Church of Christ universal. So he gave himself to the work which initiated the Faith and Order movement.

At Edinburgh his vision of a unified Church, and the work he saw to do as a result, included an approach to the Roman Catholic Church. At one of the conference sessions it was reported that he "made a profound impression when he pleaded for the Protestant Churches making a greater effort to get in touch with the Roman Catholic Church, as an integral part of the Kingdom of God." He recommended

1. International Review of Missions, July 1935, p.299
recommended that they: (i) treat the Roman Catholics as true and sincere; (ii) preach constructive and not destructive truths; (iii) understand the policy and history of that Church, or otherwise they would slander it; (iv) if called upon to fight, see that the fighting be fair. "Fair fighting", declared the Bishop "is one of the elements of Christian co-operation. It is when the born fighter is transmuted into the man of peace that Christianity reveals its power." The vision revealed to him the deep and dark chasms separating the Churches, and their resultant weakness. He felt that a united Church was needed to attract new leaders "of distinct piety and ability", a Church that could "lay its hands on them and say, "God and the Church want YOU." The bishop's emphasis at that first world conference seems indeed to echo the great missionary commission, "Go ye."

Before proceeding with some aspects of the work of the Faith and Order Movement, some attention should be paid to the life story of this man who became the movement's pioneer. The world missionary interest and experience which he brought to bear on his work with the movement are outstanding phases of that story.

Charles H. Brent was born at Newcastle, Ontario, in April 1862. He was the son of the Reverend Canon Brent of the Church of England in Canada. He received his education at Trinity College, Port Hope, and Trinity College, Toronto. Early in his ministry he went to the United States, and later to the Philippine Islands as a missionary of the Protestant Episcopal Church of the U.S.A. He served there from 1901 till 1918. He took a leading part /

1. The "Scotsman" June 22nd, 1910
part in social welfare in the Philippines and in other parts of the Far East. As a member of a commission appointed by the Government of the Philippines, he investigated the opium question in East Asia. In 1911 he was chairman of the opium conference at The Hague. During the first world war he came to be Chief of the chaplainscy service of the United States army. After the war he became Bishop of western New York where he served till his death in 1929. In 1920 he became president of the Continuation Committee of the Faith and Order Movement he visioned at Edinburgh ten years previously, and in 1927 he was elected president of the World Conference on Faith and Order at Lausanne.¹

The period in which the Faith and Order Movement grew up from its birth at Edinburgh 1910 till its first conference at Lausanne was one of great trial for the Christian Church. At the very time when Christianity seemed on the eve of maintaining an ever increasing expansion, and also of consolidating advances already made, the storm of warfare broke upon the very heart of Christendom. As Duff lecturer in Edinburgh in 1921 Bishop Brent gave expression to his concern for Christianity in the world situation when he said that had he been giving those lectures in pre-war days he should have undertaken the responsibility with equanimity as a member of a seemingly stable civilization; but "now I speak amidst its ruins." He was not discouraged, however, because

"whether in progress or in ruins, storm or calm, the main problem abides the same..... Man usually is at his best with his back against the wall, and if ever Christianity was with its back against the wall it is today, and the sooner we recognize it the better ..... Once again there are/

¹. Who's Who in America.
are no new truths under the sun. The war may have opened our eyes to recognize truth in better proportion.... There can be no new Christ, no new teaching by Christ which will alter original revelation. The incarnation stands at the centre and radiates the truth.... There is still a considerable amount of God's manifest revelation that has never been used to the full.¹

Thus did that world missionary give expression, in those post-war times of far reaching changes, to the truth on which he stood, and reflect the spirit in which the early years of the Faith and Order Movement was guided.

The first World Conference on Faith and Order met at Lausanne, Switzerland, from August 3-21, 1927. In the form of its organization it followed the pattern of Edinburgh 1910.

Like the first world missionary conference, it brought many Christian bodies from isolation into conference. It brought together approximately 435 representatives of the following Churches: Anglican, Baptist, Brethren, Christian, Congregational, Disciples, Mennonites, Methodists, Moravians, Old Catholic Churches, Presbyterian, and Reformed, and a few others - the Czechoslovak Church, the Protestant Churches of Portugal, the United Church of Canada, the South India United Church, and the United Church of North India. The principle agreed upon by which the Churches could work together also reflects the thinking of Edinburgh 1910 and its spirit of co-operation in foreign missionary work. It was made clear that the conference would only be the servant of the Churches and that in conference none would be asked to be disloyal to or to compromise convictions; on the contrary, they would be expected to explain points of view and listen to explanations of

the views of others.¹

On the basis laid down by Faith and Order, the Lausanne Conference invited "all Christian bodies throughout the world which accept our Lord Jesus Christ as God and Saviour."² It is interesting to note the similarity between this basis and the purpose of the World's Student Christian Federation adopted at the organization of the latter, thirty-two years earlier; that was "to lead students to become disciples of Jesus Christ as only Saviour and as God."³ As has already been pointed out, many of the delegates who had an influential part in the Lausanne meeting already were familiar with the work of that Federation and were known to each other in its world fellowship, though at Lausanne they represented many different communions. In their understanding of this basis of discipleship ecumenical leaders were drawn together in a special way in work for the Church universal. They had a background in common in the missionary movement, to which both the Federation, and Faith and Order owed their origin.

The subjects discussed at Lausanne were the following: The Call to Unity; The Church's Message to the World; the Gospel; The Nature of the Church; The Church's Common Confession of Faith; The Church's Ministry; The Sacraments; and The Unity of Christendom and the Relation thereto of Existing Churches. Discussion of the last named subject was left unfinished, but left to the Continuation Committee which had been appointed after the manner /

1. Faith and Order, Edinburgh 1937, p.3 ff.
2. Ibid.
manner of the Edinburgh Missionary Conference.

Like Edinburgh 1910, Lausanne also heard a stirring missionary appeal. Faith and Order had arisen to speed the accomplishment of the Church's world mission through unity. Now at the movement's first world conference the call was reiterated, and significantly by leaders in the "Younger" Churches. They also pointed, for the whole Church both East and West, to the one source of missionary power and authority - the Saviour of mankind. Dr. Azariah, the Bishop of Dornakal, speaking on the Call to Unity, pointed out that after nineteen centuries two-thirds of the world's population still remain outside the Church.

"The world is ready to hear the message of Christ" he said. "The younger Churches in the Mission Field are waiting for a lead. They turn with wistful eyes to Lausanne."

Dr. T. T. Lew of China spoke on the same subject:

"To achieve unity we must follow the Saviour all the way to Golgotha ... To achieve unity we must die with Him and rise again. We must follow the risen Lord to Mount Olivet, there to acquire new vision; a vision that takes in the entire world." ¹

The following year was the year of the second world missionary conference, when many present at Lausanne did go to Jerusalem to the Mount of Olives. There, new vision came to the ecumenical movement. Representatives from Churches in all parts of the world came together in a gathering quite unique in the Church's history.

The Lausanne report indicates that the conference was stirred by the words of these two messengers from the indigenous churches of India and of China. It also reflects a desire for togetherness in the Church's world mission between Christians of the West and the East - a desire fulfilled in a remarkable way.

¹ Faith and Order, Lausanne, p.495 ff.
"More than half the world is waiting for the Gospel. At home and abroad sad multitudes are turning away in bewilderment from the Church because of its corporate feebleness. Our missions count that as a necessity which we are inclined to look on as a luxury. Already the mission field is impatiently revolting from the divisions of the Western Church to make bold adventure for unity in its own right. We of the Churches represented in this conference cannot allow our spiritual children to outpace us. We with them must gird ourselves to the task, the real beginning of which God has so richly blessed, and labour side by side until our common goal is reached."¹

A MEETING OF CHRISTIANS FROM THE WHOLE WORLD

Even before the Lausanne conference parent Missionary societies and their spiritual children had already begun to labour side by side. Evidence of this togetherness was seen at Lake Mohonk where the International Missionary Council was organized. After organization its development was rapid. By the time of Lausanne plans were already under way for the second world missionary conference at Jerusalem, the following year (1928). One of those who had a large part in this planning was William Paton. He was a secretary of the International Missionary Council at the time. Sensitive to the significance of what was taking place in the minds of Christians both in the Older and the Younger Churches during the period, he wrote in his book, WORLD COMMUNITY, "We are now in the early years of a great new phase of universal Christianity."² At no time were these words more significant than just before the Jerusalem conference.

At the Second World Missionary Conference, there came to many the clearer realization of the existence of the World Christian Community and the meaning of the ecumenical movement. The event could /

1. Faith and Order, Lausanne 1927, p.461
2. World Community, p.75
could hardly be introduced in a more telling manner than through special reference to William Paton. His contribution to the missionary-ecumenical movement was one of the greatest, and he served the movement at a most important and difficult period of its history; during the first world war; through the period of social insecurity between the wars; and then into the black-out of the second world war, until his death in 1943. It would be hard to find one with roots so deep in all the main contributory streams that have made up the movement, or one who better illustrates the special contribution of foreign missions. First of all he was a volunteer for missionary work and then served the Student Movement as central Volunteer and Missionary Study Secretary. Foreign Missions was a life interest and his desired sphere of life investment. During the latter part of the first world war he was in India with the Young Men's Christian Association.

From /

Dr. Mott writes: 'I can remember as though it were yesterday my first contacts with Paton when he was an undergraduate at Pembroke College, Oxford. It was in connection with one of the evangelistic missions which I had the privilege of conducting at Oxford. He was present at every meeting throughout that memorable week, not only at the intercollegiate gatherings which filled the large hall each night, but also at the more intimate after-meetings held, as I recall, at Queen's, when William Temple, then a Don at that college, so helpfully took part. Paton has more than once borne testimony to what those creative gatherings meant to him." (International Review of Missions, January 1944, p.3)

1. International Review of Missions, Vol. XXXIII, p.4
From 1922 till 1927 he served in India as secretary of the National Christian Council of India, Burma and Ceylon. From that position he was called to be the third secretary on the staff of the International Missionary Council. Of his call Dr. Mott writes, "There is world-wide agreement that we were divinely led in the choice of William Paton."

During the last years of his life he became Associate Secretary, with Dr. W. A. Visser 't Hooft, of the World Council of Churches (in process of formation).

The Archbishop of Canterbury, in an address at the Thanksgiving Service held in St. Paul's Cathedral, London, in memory of Dr. William Paton, in September 1943, said:

"There was so much that seemed to depend on him alone. There were so many who turned to him for guidance in relation to most important and intricate questions. If any man in these last days could be called indispensable for doing what seemed to many of us the most important tasks entrusted to Christian people, it was he."

The first task that was his to do in the wider sphere of the missionary-ecumenical movement was that of preparation for the Jerusalem gathering.

At Easter time in 1928, two hundred and forty members of the enlarged meeting of the International Missionary Council met in Jerusalem. The date, the delegates, and the place - each is worthy of a moment's reflection.

The date was a postponed one. As a result of the war of 1914-18 this meeting took place eight years later than was originally intended for the second world missionary conference. And it was occurring at a time when social and economic conditions were beginning to threaten a second world war and thus challenged the Church to united social action. It was also

1. International Review of Missions, Vol.XXXIII, p.10
Easter time of the year.

The people. Never in history had such a group, representing so varied a background of language and culture, met with such singleness of purpose as this one. These representatives came from the Orient as well as from the Occident, and met "on a parity as to numbers, status, participation and interests to be served."1

The place, Jerusalem. This was the city where Jesus himself had come as a boy with his parents to the temple, and where he had come again with his followers. It was there he had been crucified. It was there he rose again, and it was from there the apostles set out to preach the Gospel. The place strikingly symbolized the nature and work of the Church of Christ in the world.

"Jerusalem 1928" may be seen in clearest perspective with reference to "Edinburgh 1910". It was the second world missionary conference and therefore an occasion when the thinking of Church leaders could once more be related through missions to critical world tasks. This time Life and Work and Faith and Order leaders of the Churches were in the forefront. Dangerous tendencies in the world situation existing at the time of the first conference had not disappeared; rather had they grown more threatening in the meantime. Militant nationalism in Japan, strengthened by economic gains during the first world war, and fortified by studies in military technique and with new weapons, became more aggressive. Nor did they lessen their anti-Western, anti-Christian propaganda. Moreover, the threatening economic chaos in America and in many parts of the West, and resultant social tension /

tension almost everywhere was evidence to the militarists that Western civilization had degenerated. Christians in East Asia had, because of this situation, passed through difficult times between the first and second world conferences. The threat from the East to world Christianity which had caused heart searching at Edinburgh still faced the delegates to Jerusalem. "More than ever the materialism and agnosticism of Japan and the West are spreading" one conference in Asia had reported.¹

Christian leaders from the Orient therefore came to Jerusalem burdened with many difficulties. Would the West understand their problems? What would the conference have to offer them in their hour of trial? Would their presence be a challenge to ecumenical endeavour as their predecessors¹ had been at Edinburgh in 1910? Meanwhile the two ecumenical movements, Life and Work and Faith and Order had arisen but each was going its own way. Would this second world missionary conference point the way toward unity? Could the Oriental world with its challenging evangelistic task bring them together?

"The delegates who arrived in Jerusalem on a windy day in March 1928 were solemn-looking men. They appeared to carry the burdens of the world on their shoulders: and the sorrows of the ages in their faces."² wrote Dr. Cash.

Reaching Jerusalem, these representatives from the East made an interesting discovery. The problems - social and religious - faced by Christian leaders in other parts of the world were strikingly similar to their own. Secularist and non-Christian influences /

1. Mott, "Continuation Conferences in Asia", p.300
2. Cash, "The Missionary Church", p.148
influences such as were affecting the areas from which they had come were also disturbing other parts of the world. They saw that common problems faced Christians everywhere. Dr. J.H. Oldham wrote that the most significant effects of the Jerusalem meetings had been the recognition that secularism was the great antagonist of Christianity in all parts of the world of that day. This did not mean, he correctly pointed out, that non-Christian faiths had lost their hold; in fact Oriental Christians were facing new forms of ancient paganism, and these called for a new pressing forward with evangelism to deal with the situation created by them. "But it was seen with new and startling clearness that everywhere in the world the dominant fact was the growing secularization of men's thoughts and activities."¹ The Oriental Christians understood from their own experience what this meant, and common knowledge, together with the common problem helped to draw East and West together.

"At Edinburgh less than one in fifty of the regular delegates were from the rising indigenous Churches planted by foreign missionaries. At Jerusalem representatives of the older and younger Churches met on a fifty-fifty basis."² wrote Dr. Mott. Here was something new in the world. For the first time large representations of Christians from Asia, Africa, and the Isles of the seas met on common ground with those in Europe, America and Australasia.

¹. International Review of Missions, July 1935, p. 303
Australasia. What would be the result of such a meeting? They were meeting in a city made sacred by the life and sacrificial death of the Master of mankind, and surrounded by a country whose prophets had faced, through past centuries, many a critical social, political and religious problem. They were meeting at a time when not so dissimilar modern problems were approaching a critical stage and on an unprecedented scale. What would this conference mean for the Christian world? Would prophets arise from amongst them to guide Christian movements as had arisen from Edinburgh 1910? "The World Missionary Conference had yielded a few such voices. They were the gift of God."¹ Would Jerusalem do likewise?

¹ Jerusalem Meeting Report, Vol. viii, p.21
said Dr. Cheng Ching-yi of China in an address to the Jerusalem conference. Dr. Cheng was evidently not thinking as he spoke of the vision from the Mount of Olives where they were meeting, but of the incident on the Master's Mount of Transfiguration and of Peter's request. His mind was on Jesus' descent from that mountain, down among the people, and on to the cross on Calvary. Like the three disciples with Jesus on the mountain at that time, the Jerusalem conference members looked down on a world of increasing lawlessness and want of prophetic religion. Peter's request suggested a way of escape from facing the troubled world, but the way of the Master pointed directly into it.  

This leader from the 'Younger' Church in China spoke these words as part of a notable talk. He spoke of the conversion of St. Paul, the greatest of world missionaries. He himself represented Churches like those St. Paul had founded. He himself had been through trying experiences as a follower of Christ. Facing him when he returned from Jerusalem were other trials, but he looked to these as experiences to be used to good account for the extension of the Kingdom, in the hope that his Church in China /  

China might be worthy of acceptance in the Church ecumenical.

Was this leader of the "Younger" Church in China to be one of the prophets expected to come from the Jerusalem meeting? Cheng Ching-yi had also been at Edinburgh in 1910, one of less than a score of Christians from mission lands. In a seven-minute talk he had given seven reasons for working toward the self-determination of the Church in China. His speech had been one of the "voices of prophecy" on that occasion. Now he was again appearing before a second world missionary gathering, accompanied by a score of other Chinese leaders and other scores from the Younger Churches of many lands. What part would these have in the development of the Church of Christ throughout the world in the future? What contributions, indeed, may they have made to enable Professor Latourette in 1939 to say:

"In our day Christianity is at last being demonstrated not to be purely Occidental, but to be universal. What Christians have from the beginning declared to be true is now beginning to be clearly proved. Christ, we are seeing, is neither Occidental nor non-Occidental. He is the power of salvation to every one who believes, historically to the Jew and Occidental first, but also to the non-Occidental."2

Dr. Cheng chose at Jerusalem to present the account of the winning to Christ of the first great missionary to the Gentile world; by so doing he not only indicated that the work to which St. Paul gave himself is still only in its beginnings, but at the same time challenged the Church to hasten with its missionary-

cumenical /

1. Jerusalem Meeting Report, Vol. VIII, p.21
2. International Review of Missions, 1939, pp.489-90
ecumenical tasks that Christ might be "properly lifted up" before people in all the world.

From the Mount of Vision at Jerusalem 1928, delegates to that second world missionary gathering went down into troubled world conditions on a global scale. There were many economic, social, political and religious problems. These were baffling even to the most experienced individuals and groups. Ten years later, when the third world conference met at Tambaram, the report describing the situation at the end of the Jerusalem-Tambaram decade stated: "Everywhere there is war or rumour of war. The beast in man has broken forth in unbelievable brutality and tyranny." In 1929, just after the Jerusalem conference, as is well known, America and many other parts of the world sank into a great economic depression. Social confusion followed. In Europe the League of Nations' meetings were beginning to indicate that the hope of world political stability had begun to fade. The Far East was the most troubled area. In 1931, just three years after "Jerusalem" and as the culmination of a period of unrest, Japan defied the League of Nations and took over Manchuria. In 1937 Japan began her war of aggression in China.


At the Edinburgh World Conference on Faith and Order in 1937, Dr.T.T.Lew, speaking as one of the representatives of the Younger Churches, expressed the attitude of Chinese Christians toward the existence of two ecumenical movements and said: "As a member of the Continuation Committee appointed at Lausanne, I have often been trying to speak before bodies in China about the Faith and Order Movement. But I am always asked what is the relation between Faith and Order, and Life and Work, and why do they not work together? I could give no answer except that they had started in different groups of people and so go on. In China we cannot see any reason for their keeping apart." Edinburgh 1937, p.204
What did a meeting in Jerusalem at this time mean for the missionary enterprise? History was repeating itself. The first world conference met when the Far Eastern situation was threatening. The meetings in Edinburgh had little more than finished their sessions when disturbing rumours of war with Germany began to be heard. Then war broke out in 1914. Thus these missionary conferences had taken place at important times when Christians all over the world needed the strengthening of their faith; and this had come from fellowship together. Without these conferences, the faith of many might have been shattered for years; perhaps beyond recovery. This could have been true especially for many Oriental Christians. But as the reports of post-Jerusalem progress give evidence, this did not happen. Surely the hand of God may be seen to have guided the affairs of His Church through those troubled times.

Meeting on the basis of equality such as was possible at Jerusalem called for greater responsibility on the part of the Younger Churches. Up till that time they had been accustomed to lean heavily on Occidental support in material things as well as in things of the spirit. But a new relationship had come about through the passing of the years and with it the Younger Churches were thrown more and more on their own resources, material and spiritual. In fellowship with their older brethren they turned to God and were endowed with strength to go forward. The evangelistic movements that followed the Jerusalem meetings, in the light of a further statement by Professor Latourette, give encouragement for the future:

"Since /
"Since the 14th and 15th centuries the Churches planted among non-Occidental peoples by the missionary movement from the Occident have taken almost no initiative in propagating their faith among other peoples."

Of the modern missionary period he concludes, however, that

"there are indications that the situation is changing. The Younger Churches are increasingly giving evidence of vitality and of taking their place on a basis of full spiritual equality with the Churches of the Occident."¹

He referred particularly to Japan, China and India. The results which followed the Jerusalem meeting support this statement. Evangelistic movements in all three countries in the post-Jerusalem period trace their beginnings to that meeting and also bear the marks of the thinking of the conference on the application of the Gospel to their own social problems.

THE KINGDOM OF GOD MOVEMENT IN JAPAN

In Japan the evangelistic endeavour "which took its immediate inspiration from the Jerusalem meeting"² took the form of the Kingdom of God Movement. It was led by Dr. Toyohiko Kagawa, the noted Christian social worker who did so much for the Kobe slums and for social improvement throughout the country. To begin with Kagawa aimed for a movement to bring in "a million souls". He wanted to make it a means of social as well as individual transformation. In the campaign the Christian message was brought to large numbers of people throughout the country and many also were won to the Christian faith. The plan was a comprehensive one to bring the Gospel to the entire Japanese nation.

A Tokyo pastor and friend of Kagawa, Michio Kozaki, described how Dr. Kagawa kept in close touch with Jerusalem during the meetings. Though unable to be present himself, he was much in prayer.²

1. International Review of Missions, 1939, pp.489-90
prayer for the conference during Passion week. He prayed that it might become a great stimulus to world evangelism. But the call to all-out evangelistic effort presented for him a critical problem. With his pen he was supporting thirty or more people in Christian social work. To lay down his pen and go forth to win a million souls might "leave these workers to starve". At this time of special prayer for guidance

"a heavenly vision was vouchsafed to him, bringing ecstasy and clarification in a night vision. He was told to go forth and win the million; that God would provide for the settlements and rural work."

So Kagawa gave his energies to the Kingdom of God Movement, and managed with help from others to carry on his social work as well.

The Kingdom of God Movement was launched in Japan on New Year's Day, 1930. It began with early morning prayer meetings held in many centres on the first three days of January. The attendance at all these meetings was large; in Tokyo 1100 were reported to have been present. The initiators of the movement hoped to double the number of Christians within three years and to bring about a deepening of the spiritual life of the Church. The first time schedule of the movement was to last three years; evangelism in 1930; education in 1931; and Christianizing economics, through starting co-operative societies, in 1932. Many interesting and creative methods were employed in evangelism, including the training of thousands of lay preachers, and the production of a very unusual variety of books and pamphlets within the reach of even the very poorest person. At a time when atheistic

atheistic communism was spreading its influence far and wide throughout the land, and nationalistic militarism was gripping the people with an iron grasp, the Kingdom of God Movement pushed forward its programme and became an effective instrument for bringing some knowledge to many people scattered throughout the nation, of the basic principles of the Gospel of Jesus Christ, and information about the Christian community throughout the world. ¹

THE FIVE YEAR MOVEMENT IN CHINA

To the Church in China also, the Jerusalem gathering was of striking significance.² Not only did the Chinese delegation, through Cheng Ching-yi and others, make a contribution to the meeting; they also drew creative power from its inspiration. This enabled them to face the critical situation in their own country. It had been a difficult time for Chinese Christians to raise the delegation. The year before the conference, Nanking had been set up as the capital of the new republic, established in 1911. There were turbulent conditions everywhere. The country was engaged in a gigantic internal struggle. On one side they were tied to Soviet Russia, by bonds not of their own making. On another they were engaged in a bitter struggle with Japan.

¹ International Review of Missions, 1929, p.333
² The Message from the Jerusalem Conference, "Our Message is Jesus Christ...." has been accepted by the Church of Christ in China to indicate unity with the Christian Church all over the world while a credal statement is being formulated.
On still another they were endeavouring to free themselves from the imperialism of Western powers, from which countries had come modern missions. It was no easy time to gather a delegation of Christian leaders for a conference in a far off place. Yet they did manage the task, and great were the results.¹

"What had this gathering of Christians from all parts of the world to say to China in her hour of agony? asked W. W. Cash. First, the opportunity to meet with others from so many places, as Christians, was in itself an inspiration. But most of all the place, sacred to younger and older Christians alike because of the life and death and resurrection of Christ, made the presence of the Lord of all very real. Dr. Cash referred especially to an address by Robert E. Speer on Easter Day as a time of special significance to the Chinese. In his address Dr. Speer spoke of the Resurrection in which the hope and faith of Christians throughout the ages had been revived. He illustrated his point by reference to the tragic death of a devoted missionary the previous year in Nanking, and reported that a group of fifteen young Chinese who had "learned new lessons of life's meaning and power from his death and life" had risen up to carry forward his work.²

"The delegates knew that their task was to interpret the vision of the Mount of Olives to their own people, but they did not know how it could be done. On the way home they prayed and the light came to them that if they desired revival in China it must begin with themselves. So they prayed "O Lord revive Thy Church, beginning with me." And this became the watchword of the Chinese "Five Year Movement."³

The Chinese delegation returned at what they felt was a divinely /

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   also Cash, The Missionary Church, p.343 ff.
divinely appointed time to save the Church in their land from deep spiritual depression. For the past several years their Church had been meeting with severe opposition; not material loss, or physical suffering alone, but also unsettlement of mind as to what was to become of Christianity in their country. Many stood firm, but others had become greatly depressed. But a change of attitude came with the return of the Jerusalem delegation and the Five Year Movement was the result.¹

Even the bitter conflict which was beginning between the two Far Eastern countries, China and Japan, did not prevent the Christians of both countries working together. Continuous communication was kept up and Church visitors passed back and forth across the ever widening no-man's land. Japanese and Chinese Christians prayed for each other and planned things together. Their representatives had been at Jerusalem together; they saw no reason why they should stand apart when away from Jerusalem. So they planned to start their post-Jerusalem evangelistic movements on the same day, New Year's Day 1930.

In China the National Christian Council became the clearing house and the executive committee of the Five Year Movement, and intensive work followed. 1930 was a year of evangelistic effort in Churches throughout China. In literacy work, among a people where 85 per cent were unable to read and write, a system of teaching one thousand selected characters was employed with success. The Christianizing of the home was another emphasis in the Movement; October 26th to November 1st became "Better Home Week". /

¹ The International Review of Missions, 1931, p.176 ff.
Week*. Many other methods were initiated by committees in different parts of China, working through the National Christian Council; like training in Christian stewardship, youth work, rural education, and Christianizing economic relations - all as part of this post-Jerusalem advance. "We can say of the movement" wrote Dr. Cheng, "Hitherto the Lord has helped us."\footnote{1}

**THE FIVE YEAR PLAN IN INDIA**

In India the influence of the Jerusalem Conference produced a slightly different, though no less significant result. Dr. William Paton accounted for this difference by the fact that India, unlike Japan or China, was a land largely under foreign rule, but a country soon to assume responsibility for government themselves. The Christian religion in India, moreover, had for long been regarded by many people as "foreign" because it had become associated in their minds with the rulers. With the time approaching for great changes in the mental attitude of the Indian people toward the government of the country, Christian leaders realized the need of adapting the message of Jerusalem to the country's special requirements.

Not until the summer of 1932 did the effects of the Jerusalem gathering begin to show openly in India. In August of that year a "Retreat on Evangelism" was held at Nagpur. Meanwhile, however, much preparation had been made so that by the beginning of 1933 "The Forward Movement in Evangelism" became a special effort by Christians throughout the country. By the end of 1934 reports indicated that the movement was steadily growing and that

\footnote{1} The International Review of Missions, 1931, p.176 ff.
leadership for further advance was urgent. The National Christian Council therefore decided to make evangelism the central purpose of all missionary effort and the governing principle of every sphere of work; and also to give the central place in all that work to the Church. Influenced by reports of successes in the post-Jerusalem movements in Japan and China, as well as the advances in India, a Five-year plan was agreed upon. The purpose of the plan was to apply the Christian gospel to every phase of life, in an effort to build up the Church. It was to be a Church-centred movement, to establish the Church in unity and strength to face the changing conditions in the country and the world. The plan was initiated in April 1935 after an intensive seven-week's preparation period. In January 1936 the Bishop of Dornakal, chairman of the National Christian Council executive, in a call to the Church, wrote:

"The task is so great that it cannot be met by isolated efforts of divided Churches. Not only are our divisions a serious obstacle to those who are seeking for a new life of fellowship and love, but a divided Church cannot bear a fully effective witness to the fellowship of Christ."

Jerusalem 1928 marked the beginning of a new era for the Christian movement in the world. At Jerusalem the leaders of these Younger Churches, feeling a weight of new responsibility coming upon themselves, and inspired by the deep significance of the occasion, made themselves ready to undertake it. The outstanding movements in evangelism indicate a vitality and ability worthy, as Dr. Latourette pointed out, of a place for those Churches of spiritual equality with the Churches of the Occident./
Occident. Their effort justified the confidence placed in them by the International Missionary Council in inviting them into full participation in the Jerusalem gathering. Jerusalem also marked the beginning of a new era in ecumenical relationships. Dr. J.H. Oldham, who has been a leader in the missionary and ecumenical movements since "Edinburgh 1910" significantly wrote:

"It can truly be said that the Jerusalem meeting marked a stage in the transition from the day of foreign missions as an activity of the Western Churches to that of co-operation between the Older and Younger Churches."¹

Also, the post-Jerusalem period saw new beginnings of unity within the ecumenical movement itself, in the proposed unification of Life and Work and Faith and Order. Truly this was a new "beginning at Jerusalem".²

Great as the achievements may have been in all these evangelistic efforts, they were but the outward expression of something deeper. At Jerusalem, members of the Older and Younger Churches came together in a new relationship. They were members of the body of Christ; all belonged to Christ and to one another.³

In the fellowship they had together as Christians, the distinctions between age and youth, or between West and East were overcome. They recognized each other as fellow members of a world Christian community. This was the experience of primary significance at Jerusalem; all other matters were secondary. The experience was crowned by a memorable "joint celebration" of communion in which all partook.⁴

1. International Review of Missions, 1929, p.143
3. Mathews, "Roads to the City of God", p.62
OXFORD AND EDINBURGH 1937 AND THE BEGINNINGS OF UNITY IN THE ECUMENICAL MOVEMENT

As in the preceding chapter Life and Work and Faith and Order Movements were introduced in terms of the life stories of the key persons around whom many others gathered and on whose shoulders many responsibilities fell, so in presenting the beginnings of unity in the ecumenical movement the same method seems equally applicable. In the period of development between Jerusalem 1928 and Tambaram 1938 there can be no question about the person who stands out in prominence as the chief inspirer of confidence, the carrier of heavy responsibility and the stimulating and challenging leader; this was William Temple, the Archbishop of Canterbury. Two years after the world conference at Lausanne where Dr. Temple took such an outstanding part, he was called upon, following the death of Bishop Brent, to succeed him as chairman of the Faith and Order Movement, and remained in that position to the end of his life in 1944. His election to this position started a great missionary-ecumenical succession; for William Temple, though without the foreign missionary experience of Brent of the Philippines, was well known as an exponent of world missions. He had a breadth of Christian outlook that included the whole world in almost every utterance, and a depth of faith that challenged people everywhere to conform their lives to Christ.

"We take our stand on the common faith of Christendom, faith in God, Creator, Redeemer and Sanctifier; and so standing together we invite men to share that faith and call on all to conform their lives to the principles derived from it." 1

William /

1. "The Church Looks Forward" p.33
William Temple was born at the Palace in Exeter, on October 15, 1881. He was the second son of Frederick Temple, then Bishop of Exeter, who later became Archbishop of Canterbury. He was educated at Rugby and at Balliol College, Oxford. Two influences during his college years, mentioned by the Bishop of Chichester, which had influence in his later life and thought were, his friendship with R. H. Tawney, well known economist and historian, and his reading in theology, including a study of the works of S. Thomas Aquinas, later at Queen's College where he was elected to a Fellowship and Lectureship. At Oxford also he developed great interest in social problems and mission work in needy social areas. He attended the first world missionary conference at Edinburgh (1910) and from that time on took an increasing interest and leadership part in the missionary-ecumenical movement. From 1913 to 1920 he was a member of the "Archbishop's Committee" on Faith and Order and was a regular attendant at meetings.

Early in his life as a College lecturer he became deeply interested in the World's Student Christian Federation and maintained a close relationship with student Christian activities throughout the remainder of his life. During his years as Bishop of Manchester, then as Archbishop of York, and lastly as Archbishop of Canterbury, he was instrumental in relating his interest in the Student Movement to the rising ecumenical movements - Life and Work and Faith and Order - and he gave leadership that finally prepared for the flowing together of all these streams into the World Council of Churches (in process of formation).

Says /

2. Ibid. p.15
Says the Bishop of Chichester,

"He was above all the prophet of the Universal Church. He gave his witness to this as the leader of the Ecumenical Movement the last thirty-five years.... He did not suppose unity (a very different thing from uniformity) would come quickly between the non-Roman Churches; and he had utmost respect for diversity and integrity of tradition. In the World Council of Churches he saw a good omen for the future, just because the Council, while respecting the differences in various communions, based co-operation between the Churches on the common faith of Christians in Jesus Christ as God and Saviour." 1

At the second World Conference on Faith and Order at Edinburgh, (August 3 to 18, 1937) Dr. Temple was the leading figure. It was a remarkable gathering. Five hundred and four persons were present representing one hundred and twenty-three Churches. At the opening service in St. Giles' Cathedral, the ecumenical nature of the gathering was seen in the fact that the service was conducted by a Minister of the Church of Scotland, the lesson was read by an Archbishop of the Orthodox Church, and by a Lutheran clergyman. The sermon was preached by Dr. Temple, the Archbishop of Canterbury.

"How can the Church call men to worship of the one God if it is calling to rival shrines? How can it claim to bridge the divisions of human society--divisions between Greek and Barbarian, bond and free, between black and white, Aryan and non-Aryan, employer and employed -- if when men are drawn into it they find that another division has been added to the old ones -- a division of Catholic from Evangelical, or Episcopalian from Presbyterian or Independent?" 2

May this sermon not have reflected something of the world missionary spirit revealed to him at the same place twenty-six years previously/

1. Baker, William Temple and His Message p.47
2. William Temple, an Estimate and Appreciation, p.85
previously? (Edinburgh 1910). Here again he was in the midst of a great gathering; this time representing movements that had arisen meanwhile and were now about to unite into one. Behind that remarkable gathering of churchmen of many backgrounds, there had been many studies and conferences in which the Archbishop had taken part. At Clarens the year previously (1936), the Continuation Committee of Faith and Order had recommended the appointment of a joint committee of the ecumenical movement to consider the future. The Universal Council for Life and Work did likewise the same year. These recommendations led to the forming of what came to be known as the Committee of Thirty-five. The Committee unanimously recommended to the two conferences of 1937, Church Community and State (Life and Work) at Oxford in July, and Faith and Order at Edinburgh in August, proposals for the formation of a World Council of Churches. The Archbishop, who was chairman of Faith and Order and also chairman of the Joint Committee therefore gave leadership of double significance.

"Never forget," he said during the conference, "that though the purpose of our meeting is to consider the causes of our divisions, yet what makes possible our meeting is our unity. We could not seek unity if we did not already possess unity. Those who have nothing in common do not deplore their estrangement."  

H. P. van Dusen has drawn attention to the new tendency in recent Christian thinking to recognize this unity. It is having increasing influence on ecumenical thought and life. "These last years, the Christian Churches have been learning to think of themselves as a world community as seldom before in Christian history."  

He wrote just after the third world missionary conference /

1. William Temple, an Estimate and Appreciation, p.85  
2. Religion and Life, Spring 1939, p.163
conference at Tambaram, but his words apply to the post-Jerusalem period, and even to the whole period of missionary-ecumenical history. He attributed the trends towards unity, and the final proposals for unity between Life and Work and Faith and Order to this rising consciousness of a Christian community alive and active in all the world. The conferences of these ecumenical movements held concurrently in the summer of 1937

"revealed that over the last score of years among Christian leaders of every land and every principal body (save the Church of Rome) there have been emerging, almost imperceptibly, a deepening awareness of the underlying unity of the Christian Churches as a world movement, and a determination that that unity shall be given more tangible and effective expression."

Nowhere has this tendency on the part of Christians in all lands to think of themselves as members of a world community been more clearly recognized and warmly welcomed than in the Life and Work and Faith and Order movements. The report of the Oxford conference on "Church, Community and State" says:

"A special ground of faith and courage in our age is that the Christian Church is becoming truly ecumenical. The missionary movement of the past century carried forward the sense of world mission inherent in the Bible records, making the bounds of the Christian community co-extensive with the habitable globe. This movement has been the principal sign that the Church was alive to the God-given vision of the Church universal. Moreover the Churches are realizing anew that the Church is one. We say this in full recognition of the fact that between many of the Churches which we represent there is lack of true fellowship, and that the Church of Rome is not represented in our midst."

But the Oxford conference also noted that though "the Church is by nature ecumenical, few of its members have as yet come to realize the full implication of the fact." Thus, the

1. Religion and Life, Spring 1939, p.163
3. Ibid. p.186
The conferences at Oxford and Edinburgh in 1937 were almost entirely Western in their representation. The Churches of Asia, Africa and the Pacific Islands were represented by only about ten persons. But the presence of these representatives, together with the well-known plans of the International Missionary Council to hold a third world missionary conference the following year in the Oriental world, kept the missionary outlook before the gatherings.

Dr. John R. Mott stated in a radio address following the Oxford Conference that these had exerted a marked influence. He also drew attention to the fact that 100 representatives and leaders of Christian Youth movements throughout the world had been present. 1 The Archbishop of Canterbury in his opening address at Oxford referred to Oxford, Edinburgh, and the conference which was later to take place at Tambaram, as evidences of the growth of the ecumenical movement and called it "a wholly new fact in history." He said it revealed the possibilities of unity among Christians that transcend the barriers of nationality and race and "brings to the rescue of the kingdoms of the world the saving energies of the /

1. Addresses and Papers of John R. Mott, Vol. VI. p.423
the Kingdom of God." This same note, the conference report stated, was struck again and again in other addresses.¹

The increasing realization of what foreign missions have accomplished is beginning to have its effect on the Churches. The consciousness of the presence of a Christian community in all the nations, numerically small in comparison with the world's population, and hard pressed by non-Christian environments, brings with it a new challenge to evangelism. This consciousness is reflected in the coming together of Life and Work and Faith and Order. Recognizing their common interests and purposes in world evangelism, official action was taken at the Oxford and Edinburgh conferences to bring the two movements into closer relationship within one body. At Oxford the proposal made by the "Committee of 35" composed of members of the Continuation Committees of both movements was adopted. The proposal was that,

"with a view to facilitating the more effective action of the Christian Church in the world, the movements known as "Life and Work" and "Faith and Order" should be more closely related in a body representative of the Churches and caring for the interests of each movement." (A World Council of Churches). ²

At Edinburgh the conference approved "in principle the proposal that the Churches should form a Council of Churches." Speaking on the proposal Dr. Mott outlined three major points provided: First, it safeguarded the work of the two great movements, Life and Work and Faith and Order, which were doing so much to make the Churches /

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¹ Oxford 1937, Conference Report, p.31
² Ibid. p.279
Churches conscious of their world mission; second, it laid the foundation for a world council on the doctrine of the atonement; and third, it opened the way for the development of truly representative councils in all the lands of the world. He saw great difficulties in the way, but reminded the conference that

"our difficulties are our salvation;... to lead us to see how necessary we are to each other, and to deepen our communion with God and to see afresh the manifestations of His Power. It was so at the great missionary conference in 1910; it can be so now. We have had above all the Christ-inspired objective that the world might be one, that the world might believe."1

In presenting the proposal, Dr. J. Ross Stevenson emphasized for the special drafting committee that in the coming together of the two ecumenical movements, the background of their rise within the missionary movement must not be forgotten; that the time had come for closer relationships with the International Missionary Council; also that the missionary origin and the purpose of the ecumenical movement in the world should be brought to the attention of youth.2 Dr. Temple, the president of the conference, further emphasized the importance of developing closer association with the International Missionary Council and said: "We must always see our work against the background of world evangelism."3

From Oxford and Edinburgh 1937 the ecumenical movement and the Churches looked to the third world missionary conference which took place at Tambaram the following year; an enlarged meeting of the International Missionary Council.

1. Edinburgh 1937, Faith and Order, p.146
2. Ibid. p.200
3. Ibid. p.201
"We speak of Oxford and Edinburgh in 1937 as 'ecumenical conferences' and so they were, in the sense that all the main branches of Christ's Church, save Rome, officially participated. But these conferences were overwhelmingly European and American" wrote Dr. Van Dusen. "In the deeper and truer sense of a gathering of Christ's followers out of every race and land, Tambaram was far more 'ecumenical'. Indeed it was the first truly ecumenical conference of Christendom."

1. Religion and Life, Spring 1939, p.170
The location of the meeting place of the Third World missionary conference was in itself evidence of the growth of the Church ecumenical. Through the foreign missionary enterprise the Church militant had advanced beyond the bounds of the west into the land where the modern missionary movement had begun its work. The very fact of such a conference, meeting by invitation at such a time in a modern Christian institution established by missions and in the midst of a growing Christian community, gave striking evidence that despite world wars and man's disorder the Church ecumenical was a living reality in process of development according to God's design.

It is not surprising that "The Church" itself should have been given prominence in the theme of the conference. This fact makes Tambaram stand out in contrast to the two preceding events. The thought of Edinburgh 1910 may be said to have centred on the missions of the Church in foreign fields, and that of Jerusalem 1928 on Christians in world society; but the Tambaram conference on "The World Mission of the Church" may be seen as a fitting climax of these three unprecedented gatherings. It summed up what had gone before and also presented to the Churches, with ecumenical emphasis, the continuing challenge of world missions.

Meeting in the land to which the pioneer missionary, William Cary, gave a life of distinguished Christian service, the event could /

could hardly help symbolizing for delegates the progress made in the expansion of Christianity during the intervening century and a half. It would at the same time focus attention on the obligation felt, as a Christian, by Carey to obey the master's Great Commission. The conference report reflects the thoughts of the membership about the continuing missionary challenge where it states: "Want, ignorance, superstition, and fear still hold sway over the lives of countless millions. The cry of the multitudes for deliverance still goes up. They know not where to turn or whom to trust." Dr. Kraemer may have been expressing the thoughts of delegates to Tambaram when he wrote:

"The whole trend of development, one discerns with awe, seems to confront the missionary movement with its original missionary motive, that is, the certainty of having the apostolic obligation towards the world of witnessing to Christ and His new Kingdom." 

In other words, the call which came to the earliest missionary pioneers in their youth, as to Carey, was again being sounded to the Church. That call was passed on in the following year to a new generation of Christian youth at Amsterdam, and again later at Oslo. The response of youth will mean fresh missionary influence in the Church.

Much had been accomplished by the Church's missionary efforts between the time of Carey's landing in that first foreign mission field and this historic gathering. No better evidence could have been given than that of the conference Who's Who. Of the delegates 191 were from the lands of the younger Churches. What emotions and thoughts must have stirred in the hearts and minds of Christian people! What words could have expressed /

expressed their convictions better than those used by the first great missionary to the wider world, St. Paul? "Is God a God of the Jews only? Is he not also of the Gentiles?" Then followed his triumphant assertion, based on wide and deep experience in Christ. "Yes, of the Gentiles also."\(^1\) The Tambaram meeting was a memorial to those who had been sent, like St. Paul, to establish the Church ecumenical throughout the world and it also became a new starting point for further effort in extending the Kingdom of God.

From Asia, from Africa, and from the Islands of the seas, came strong delegations of Younger Christians to Tambaram. Their coming was evidence that missionaries had gone to their countries with the Gospel in years gone by, and was made possible through the policy of the International Missionary Council of bringing delegates from all the Churches of mission lands to conferences to share in the fellowship of thought and prayer with each other and with their older brethren. Those from the Younger Churches could not be expected to possess the rich traditions of the Older Christians of the West who had the development of centuries of Church history behind them, but, as was recognized at Edinburgh in 1910, they did possess characteristics of first or second century Christians. They had come from little Christian communities living in the midst of populous non-Christian areas, where great trials of their faith and even persecutions were common. They brought to the conference the spirit of those communities.

Tambaram delegates from the Older Churches saw that the development /

\(^1\) The Epistle to the Romans, III: 29.
of the indigenous Church was not something from which to become estranged; on the contrary, they recognized it as a natural growth, brought into existence by God for this very desperate juncture in human affairs. It became fresh evidence of the power of Christ and His Gospel to raise up witnesses in all lands and at all times. All reports from Tambaram testify to this recognition so well stated at the second world conference by Cheng Ching-yi of China:

"To some people the indigenous Church almost means the utopia of the Christian movement in the world. Others look upon it with a great deal of doubt and misgiving, fearing that the young Church in the mission field may go astray and create something that is quite different from historic Christianity, thus losing the essentials of the Christian religion. We think either view is hardly correct. In our opinion an indigenous Church is nothing more or less than a normal, healthy growth of the Christian Church of which Jesus Christ is the supreme head. The Church does not exist for the sake of being indigenous. An indigenous Church in the so-called mission field is not essentially different from the normal Church in any other part of the world."²

As to Jerusalem, so to Tambaram, both China and Japan sent delegations. From 1937 onward their countries had been locked in a life and death struggle, yet they counted the opportunity for fellowship with Christians from other lands something they must not let even the war cause them to miss. But participation in Tambaram presented great difficulties in getting time for more than a month's absence at a crucial hour in their country's history; difficulties of raising money for travel expenses to go such a distance; and greatest of all, the testings of faith and courage such an event put before them. Their ability to overcome all these difficulties deeply impressed many conference members. W.W. Cash expressed what the presence of these representatives /

representatives meant to the conference and to the Church ecumenical in these words:

"There is real significance in the fact that at a time when Japan and China were at war and when China was suffering untold miseries and horrors, it was possible for Christian delegates from both countries to meet on terms of genuine fellowship which rose superior to the hatred and bitterness of war. This is something that can only be achieved when the Church is operating in power and grace upon the lives of men and countries. Is it too extravagant a claim if such a unity and accord is possible between groups of Christians from countries at war, that in the missionary enterprise, and through the Church becoming increasingly universal we have God's answer to man's quest for peace and goodwill?"

The fact to which Dr. Cash so strikingly drew attention after Tambaram became even more significant for the future when the war spread to the west and when the faith of older Christians was tested in like manner to that of their brethren in the East.

That time was not long in coming. As is well known, war broke out in the west the following year, but not before Christian youth from all over the world were privileged to meet in Amsterdam. For Christians all over the world facing war time trials, and as an example for this get-together of youth, Tambaram became a source of great strength.

NEW LEADERSHIP FOR THE ECUMENICAL MOVEMENT: CHRISTIAN YOUTH FROM ALL THE WORLD IN CONFERENCE.

The World Conference of Christian Youth met in Amsterdam, Holland, after the war between Japan and China had been going on with terrible fury for two whole years, and just one month before the outbreak of war in Europe. Its dates were July 24 to August 2, 1939.

Fifteen hundred representatives of Christian youth from more than seventy countries gathered in that hospitable city from almost every part of the world. It is doubtful whether

2 "It is a tragic commentary on the present state of Europe that the Christian Youth of one or two great nations could not take their place beside their fellows."Report,"Christus Victor" p.4.
any representative gathering, under any auspices, on any occasion, ever assembled so great a number of official delegates from so many countries. They also belonged to many branches of the Christian Church, not only to Protestant denominations but to the great Christian Confessions, and many were associated with various Christian youth movements. They all gathered with considerable courage into what seemed like a dangerous area. Those from China came out of the smoke of battle to hear the sounds of rumblings by night in Europe as big guns were moved into position in the Siegfried and Maginot lines. Sixty per cent of the conference members were under twenty-six years of age and therefore looked into an uncertain future. If the second world war, which was hourly expected by many people, should break over Europe, many of those young people would be taken from their normal pursuits and thrust into battle. Yet, there they were, as Christians attending a world conference, believing it was the most important activity in which they could be engaged. Youth had come to that conference "constrained by Christ"; was the way the chairman put it the opening night.

"This is a realistic generation and those young men and women had few illusions as to the kind of world in which they were living. But the motto of their conference was "Christus Victor!" The Youth Movement is a particularly encouraging aspect of the ecumenical situation."

Was this not a most unusual gathering? How account for it? Can it be accounted for apart from the missionary-ecumenical movement of this thesis? The whole background and history of the movement has clearly shown that it grew out of the work of those /

2. Ibid. p. 5.
those whose imaginations had been captured by foreign missions. And Amsterdam showed that Christian youth may still be stirred to enthusiasm for the world missionary task of the Church, especially of the Church ecumenical. In its message to youth throughout the world the conference stated:

"Characteristic of this time in which we meet is not only the fact of international tension and social unrest, but also the fact of the rising ecumenical consciousness. The nations and peoples of the world are drifting apart, the churches are coming together. There is a growing conviction of the essential togetherness of all Christians. Our Conference takes its place in the line of a great succession of world gatherings, and we are ambitious to add to the momentum of this quest for Christian unity."1

By the youth themselves the conference was accounted for in the line of this "great succession" and therefore became the continuing challenge to the Churches that foreign missions have always been.

A notable feature of the Amsterdam conference was the place given on the programme to Bible Study and the eager response it called forth. Group study was the main feature each morning.

"Without the Bible we cannot live as Christians,"2 the report states. Robert Bilheimer, a Christian Youth Leader in the United States of America writes:

"Perhaps there has never been such dramatic evidence of the value of the Bible, as at the Amsterdam conference, and in the continuing Bible Study groups of the World's Student Christian Federation. So far as one can judge, the most abiding feature of the conference was the Bible Study there."3

The Bible, as we have seen, was re-discovered from about the time of Carey onward as a world missionary book. Therefore this central place given to Bible Study at Amsterdam may be considered /

2. Ibid. p.113.
considered as evidence of missionary enthusiasm among Christian youth and therein a continuing challenge to the ecumenical movement to provide effective leadership.

How may the emergence of this fresh attention to Bible study at Amsterdam be explained? The interest seemed sufficiently unusual to call for this question. Two things, at least, should be kept in mind in seeking an answer; the character of the conference membership, and the times in which the meeting took place.

The conference membership was itself unusual. As to languages, each delegate was expected to be able to understand at least one of the three official languages; German, French and English. But in addition it may well be asked, how many tongues could be understood and spoken by that group? Some clue to the answer may be found in the number of translations missionaries and others have made of the Bible. Latest reports indicate more than a thousand. Would it not be correct, therefore, to suppose that the sound of almost any one of those languages could find some understanding ear in that audience of fifteen hundred delegates? Had they not come from seventy countries? Were they not Christians whose number one book was the Bible? For such a diversified group of people, the choice of the Bible for the central place given to it became a necessity. It was the only adequate medium for understanding each other.

The times in which the conference took place were also unusually unusual.

"The United Bible Society has been asked to study the possibility of translating the Bible into every language in the world. It is estimated that there are 2500 languages in existence. Up to the present the whole Bible has been translated into 185 languages, and part of the Bible into 1090."

unusually critical. Confronted as youth were by the neo-pagan ideologies which had sprung up in the Orient and in the Occident, as Christians they naturally welcomed the opportunity of turning to the Bible for answers to questions of faith. For the Bible, as Dr. Kraemer wrote in preparation for the conference at Tambaram, is "the only legitimate source from which to take our knowledge of the Christian faith in its real substance."1

The rising potentialities of Christian youth in all parts of the world have given the ecumenical movement an important task of leadership to perform. For it is to the ecumenical movement these youth are looking. Dr. Visser 't Hooft reported to the Provisional Committee of the proposed World Council of Churches at its meeting in February, 1946, that even at the time of the Life and Work Conference at Stockholm, a special youth committee had been appointed, to meet the needs of youth. This committee worked for a few years as a Youth Commission of Life and Work. Later on, the world Alliance joined with Life and Work to form the Ecumenical Youth Commission. And a youth department committee of the World Council has since been formed. He also referred to the significance of the Amsterdam conference and to the influence of the gathering on Churches and communities from which delegations had come, after their return home. Many returned to face severe tests of their faith but with the message "Christus Victor"—the conference theme—in their hearts. The missionary-ecumenical movement as they saw it and felt it at Amsterdam gave them courage to face the future, dark as it appeared.

Even before the fighting had ended in Europe and the East young Christians in many parts of the world began to express the

desire for a second world gathering. Delegates to Amsterdam strongly favoured "future ecumenical collaboration of Christian Youth throughout the world" and approved of the calling of a second conference. Accordingly, the four leading Christian youth organizations throughout the whole world, the world's Alliance of Young Men's Christian Associations, the World's Young Women's Christian Association, the World's Student Christian Federation and the World Council of Churches (in process of formation), through their general secretaries, decided to proceed with arrangements for such a conference. It was later decided to accept the Norwegian invitation to meet in Oslo. Four other organizations also agreed to join in sponsoring the conference: The International Missionary Council, the World's Sunday School Association, the World Alliance for International Friendship through the Churches, and the World's Christian Endeavour Union. Soon after the war was over, plans were well under way.

The conference took place at Oslo from July 22 to 31, 1947. Christian youth from seventy countries of the world were present. Every continent was represented—Asia, Africa, the Americas, Europe, and the Islands of the sea. To the assembled delegates, the chairman, Alex Johnson, a young minister in Norway, one of the leaders of the resistance movement during the war, used in his opening remarks a memorable passage from a great ecumenical epistle:

"that ye may be able to stand against the wiles of the devil... and, having done all, to stand." 2

With these words he was prayerfully giving expression to the spirit:

2. Ephesians 6: 11,13.
spirit which Christian youth in many lands had relied on to carry them through the years when the world was divided by warfare, and he also indicated the unity and strength needed to face the post-war, disorderly world.¹

There were vacant places among the delegations to Oslo; vacancies that were deeply regretted. The vast empire of Soviet Russia was not represented though an invitation had been extended. "The Moscow Patriarchate had not felt ready to be represented at this first post-war ecumenical gathering by young delegates from the U.S.S.R."² Representatives of the Patriarchal Exarchate in Paris, however, were present. Neither were the delegates from Japan able to leave their country to fill their appointed places. Eleven delegates had been chosen and much preparation made for their participation in the ecumenical event, but at the last hour before their departure it was discovered that though General MacArthur and the American military authorities had given their approval, the eleven nations' Commission on Far Eastern Affairs had not taken action in time.³

Nevertheless the Japanese delegation made a telling contribution. Miss Aiyoko Takeda, a member of the chosen group of eleven had prepared one of the worship services and this was used on the morning of the fourth day. Looking back over the war-time period when people in the world were divided against each other, and through which period she and her fellow Christians had come, she prayed:

"Despite Thy love for us all, we fought and killed each other. The blood which we shed on earth was Thy blood on the cross. Having lost the bonds of communion with Thee, we lost fellowship with our fellow men, and fell into the abyss of sin."

Looking forward toward the first assembly of the World Council of 1.

². Ibid. p. 10.
³. Ibid.
of Churches, she prayed;

"We lift up our eyes out of the disorder of man and long for Thy light which may show us clearly the Design of God."¹

The trials which Christian youth faced in many countries during war-time are not easy for those in other countries to understand. This was particularly true in the case of Japan. "The nearest analogy to the present situation is to be found in the Roman Empire in the first centuries," wrote Dr. Kraemer in preparatory studies for the Tambaram conference.

"The same Emperor-worship and socio-religious solidarity with the Empire arose then and now. One difference must be mentioned. On one hand the religious nationalism of present Japan pursues its totalitarian ideal with much greater relentless than was the case in the Roman Empire, and with means of organization and control perfected to a degree that the Roman authorities could not dream of; on the other hand, the problem of Japan is made more intricate because the Japanese Government as such declares all the ceremonies of reverence that are required to be non-religious, patriotic acts. . . . . . . The vigorous Japanese Christian minority lives in an extremely dangerous world and therefore its attention has to be focussed on the religious fundamentals. In Germany the battle has to be fought in a secularized world with a long Christian past, while the Japanese Christians are living in a country, also scourged by the storm of secularism, but full of crudely primitive and highly refined forms of non-Christian religion, which display a feverish activity."²

The contribution made by Japanese Christian youth to Oslo, themselves, though regrettably absent, must be understood against the background which Dr. Kraemer so clearly describes. Their experiences under the totalitarian regime from which they have now been released serve to illustrate in modern form much that New Testament Christians came through. May not the Church in the homeland of these young people, and the Church ecumenical with which they deeply desire fellowship be significantly influenced by their Christian experiences in war-time?

¹. Ibid. p.16.
"Already the mission field is impatiently revolting from the divisions of the Western Church to make bold adventure in its own right."¹ So did the World Conference on Faith and Order, convened at Lausanne to consider the question of the reunion of Christendom, make report after they had heard two able leaders from the mission field speak to them. The two leaders were, Dr. T.T. Lew of China, and Bishop V.S. Azariah of India. Both, since, have been called to their reward but each has left behind in his native land a name that will go down to history and a growing indigenous Church to continue the work to which each gave so much. Each of these men was a product of the missionary enterprise, and each also an example of the influence of foreign missions on the ecumenical movement where their contributions were so welcomed, so valued, and so challenging to the Church.

Dr. Lew spoke for the indigenous Church in China where he had been an active leader in the movement towards unity. That movement dated from a quite early period in missionary history in his country and much had been achieved by it. He wrote, just after Lausanne that the problem of Christian unity had been before the Churches in China since 1900. He said that denominationalism had helped to emphasize the many-sidedness of the Christian message; but that without losing this richness, a united front was an absolute necessity for facing present-day China. The anti-Christian and communistic movements had made a strong appeal in China, partly because of the definiteness of their message. He pleaded for Church unity; "unity that does not sacrifice freedom."²

"It was Dr. John Campbell Gibson of Swatow who, it may be said, lit the torch that lighted the path towards the foundation of the Church of Christ in China," wrote E. Bruce Copland, the foreign missionary associate secretary of the Church in extending congratulations to the centenary of missions Celebration of the English Presbyterian Church in 1947. At the Shanghai conference celebrating a century of missions in China in 1907, Dr. Gibson, after making a statement concerning the unhappy divisions reproduced from Western Christianity, advocated taking steps at once to unite Churches having the same kind of government; then to form a close federation of all Christian Churches in China.

"So, beginning with those nearest us and going on to those more widely separated, we may, during the second century, hand over to the Chinese as a legacy of the foreign missions, not fifty bodies but one Church."1 Within eleven years of that time (1918) a Presbyterian Church in China was formed, and twenty years later, (1925) the Church of Christ in China was born.

The history of the Church of Christ in China goes back to foundation laying in the middle of the nineteenth century. In February 1842, two American missionaries of the reformed Church landed on the island of Kulangsu in the Amoy Harbour. In 1844 missionaries of the London Missionary Society arrived, and were followed in 1850 by missionaries of the English Presbyterian Church. These three missions from that time till the present have been working in the "Amoy region." The history of their work has been a parallel if not a common history, and their association cordial. By mutual agreement a most desirable "comity" divided the territory for their activity. As the work developed the cordial relationship resulted in co-operation in higher /

1. Centenary of Protestant Missions in China, Report 1907, p.366 ff
higher educational work, theological and academical, and with it came complete union in the establishment of a single Church of the reformed faith and Presbyterian in order.\textsuperscript{1} It was indigenous and independent of ecclesiastical connections with, or control by either of the parent Churches in Britain or in the United States of America. As converts multiplied, the organization of these into Churches became a practical question, and there grew up an indigenous Church "growing from its own roots."\textsuperscript{2} Missionaries retained their relations with their home boards but were not under the commission of their own Churches. These were some of the developments that had taken place in this area of China and were behind the words of Dr. Gibson as he stood before the Centenary Conference at Shanghai in 1907. He spoke out of years of experience in a Chinese indigenous Church and foresaw that missions and Churches in other areas would desire to respond to his initiative, as he proposed steps towards further union.

In April, 1918, at Hankow, just before the close of the first world war and at the time of the organization of the Presbyterian Church in China, a conference of representatives of the Presbyterian, London Mission and the Congregational Churches expressed the desire for union and appointed a committee to draw up a scheme to be submitted to their communions. It soon became evident when the action became known, that the scope of union should include all Protestant evangelical communions "desiring to discontinue in China the denominational divisions of the West...and who would be ready to consummate, under the guidance of the Spirit of God, one united Church for all China."\textsuperscript{3}

The Provisional General Assembly met in April 1922 and the first /

\textsuperscript{1} Centenary of Protestant Missions in China, 1907, Report, p. 307.\
\textsuperscript{2} Ibid.\
\textsuperscript{3} "An Adventure in Church Union," p. 6.
first General Assembly of the Church of Christ in China met five years later, October 1 to 11, 1927. The historic meeting took place in St. Mary's Hall, Shanghai, "graciously lent by Bishop Graves" for the occasion. Present were eight-eight commissioners, of whom sixty-six were Chinese and twenty-two were missionaries. These officially represented eleven Synods and fifty-three District Associations elected to effect the union.

The Second General Assembly met in Canton, October 26 to November 8, 1930. The Third met in Amoy, in 1933; the Fourth at Tsingtao in 1937, and the Fifth is called to meet in Suchow, October 18 to 28 this year, (1948) No meetings of the General Assembly have taken place during the war years, which began in China in 1937.

Ten Synods and fifty-four District Associations have been added to the Church since the consummation of union in 1927. The most recent report gives the numerical strength of the Church as: twenty-one Synods, one hundred and five District Associations, two thousand eight hundred and forty-two organized Churches, (approximately one third of which are fully self supporting) five hundred and forty-seven ordained ministers, one thousand four hundred and thirty-seven unordained evangelists and one hundred and sixty-six thousand, six hundred and sixty communicants.

2. Report by Dr. H.H. Tsui, General Secretary, April 1948.
   x. Co-operating with the Church of Christ in China.
   i. American Board of Commissioners for Foreign Missions.
   ii. Baptist Missionary Society (English)
   iii. Church of Scotland.
   iv. Evangelical and Reformed Church.
   vii. Presbyterian Church in Ireland.
   viii. Presbyterian Church in New Zealand.
   ix. Presbyterian Church in the U.S.A. (North).
   x. Presbyterian Church in the U.S.A. (South).
   xi. Reformed Church in America.
   xii. United Brethren in Christ.
   xiii. United Church of Canada.

"Let us Unite" pp 5, 6.
The Church of Christ in China maintains close relationships with the International Missionary Council and with the Ecumenical movement. Her leaders have taken an active part in these organizations and the Church looks to them for further guidance. It is interesting to note that the message of the Jerusalem Conference forms part of this guidance. Official documents of the Church state:

"Inasmuch as the Church of Christ in China has not yet formulated a credal statement, and inasmuch as the message of the Jerusalem meeting is the expression of evangelical Christianity, the General Assembly adopts the following portion of the message to indicate our essential unity with the Christian Church all over the world in the acceptance of those fundamentals of the Christian faith most surely believed by us to serve as a standard in the training and commissioning of the ministers and evangelists of our Church and to be a guide to all our communicants as they bear testimony among their non-Christian brethren to the power and reality of the Gospel of our Lord Jesus Christ."  

Then follows a lengthy selection from the Jerusalem Message, beginning, "Our message is Jesus Christ...."

Looking forward to further steps in Church union in China, a Joint Committee has been formed consisting of eleven members from the Chung Hua Sheng Kung Hui (Anglican Church) and ten members from the CHUNG HUA CHI-TU CHIAO-HUI (The Church of Christ in China).  

A STILL MORE FORWARD STEP, THE CHURCH OF SOUTH INDIA

The movement towards union in China is an example of one of the earliest in the mission fields... but there have been many others also in different parts of the world. The World Conference on Faith and Order in 1937 noted that of all the active unions, nearly as many are to be found in Asia as in Europe. This was explained /

2. Ibid. p. 77, 78.
explained partly because of the immense pressure of non-Christian civilization which forces the Churches together, and partly because of the practically necessity of the situation. This situation, the conference emphasized, put before the Churches and Mission boards "a great responsibility to discharge in regard to union movements among the Younger Churches. Even where the Younger Churches are autonomous, they will naturally seek counsel and encouragement from the older Churches to which, under God, they owe their origin."²

Among these union movements, the most challenging has been the one in South India, which had led to the founding of an autonomous Church—The Church of South India. At Edinburgh in 1937, Bishop Azariah of Dornakal recalled that from 1910 the first world missionary conference set up National Christian Councils for common consultation and for co-operative evangelistic efforts, but that something more was needed.

"what will be worth while attempting in the interests of the Kingdom of God is to bring about in reality one visible Church, possessing a common life, a common ministry, and common sacraments. Such alone will prove to the world the reality and power of the Christian Faith. This alone will meet the heart-yearning of Our Blessed Lord."³

The conference expressed its deep appreciation of the development in South India in which the Bishop took an active part. The South India scheme of union was recommended to the Churches for particular attention and study "because in it an attempt is being made to include within a united Church communions holding to the episcopal, the presbyterian, and the congregational principles." The conference also urged prayerful consideration of the whole development because of its great significance.

2. Ibid. p.367.
3. Ibid. p.50.
significance and because "the Churches of East and West may be called upon for great acts of trust." 

The Churches which have entered the South India union are the four South India dioceses of Madras, Travancore, Tinnevelly, and Dornakal; the South India Provincial Synod of the Methodist Church, and the South India United Church, which was a union of Presbyterian and Congregational Churches formed in 1908. The united Church is known as "The Church of South India." In January 1947, the General Council of the Church of India, Burma and Ceylon, meeting in Madras, agreed to accept the interpretation of the section of the scheme of union known as the pledge, which had been given by the joint committee of the three Churches. This removed the last obstacle to union and arrangements were then made for the inauguration of the Church in September 1947. The Church of South India comprises a Christian community of about one million, and is divided into sixteen dioceses. 

The pledge referred to is one which states that

"the United Church will at all times be careful not to allow any over-riding of conscience either by Church officials or by majorities, and that it will not in any of its administrative acts knowingly transgress the long established traditions of any of the Churches from which it has been formed."

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Estimated numbers of Christians in various Dioceses:

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<tr>
<th>Diocese</th>
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<td>South Travancore</td>
<td>150,000</td>
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<td>Kistna &amp; Godavari</td>
<td>115,000</td>
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<tr>
<td>Cuddapah &amp; Chittoor</td>
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Figures taken from Milford, "South India's New Church."
formed. Neither forms of ritual, nor a ministry, to which they conscientiously object, will be imposed upon any congregation; and no arrangements with regard to these matters will knowingly be made, either generally or in particular cases, which would either offend the conscientious convictions of persons directly concerned, or which would hinder the development of complete unity within the Church or imperil its progress toward union with other Churches.¹

In a century and a half of world missionary activity, India, where the modern missionary movement began, has become the place where the most forward-looking practical step toward Church unity has been taken. Behind the South India Union shines the ecumenical vision of the missionary pioneers, the practical co-operation between various communions working in the field, and the growing strength of indigenous leadership.

"From the beginning missionaries worked, prayed and planned together. They did not start discussing their differences; they agreed to let them be," writes J.E.L. Newbigin, now the Bishop of Madura. "But they agreed also on the principle of comity by which each great Church or society took responsibility for certain clearly defined areas... This meant that men could be confronted with the simple alternative of Christ and paganism, unconfused by those relatively trivial differences which move into the foreground of our minds only when the sheer wonder of the Gospel has faded into the background, and so, under God's good hand, Churches were born and grew to maturity. When they grew up, they were bound to challenge the scheme of things."²

The movement leading to the present development in India, in its early stages, followed a similar course to that of China. In 1910 a united Church was formed there by the Free Church of Scotland joining with the Reformed Church of America: ... The Congregational Churches of British and American origin united in 1906. These two united bodies afterward formed the South India United Church in 1908. The two congregations of the Church of Scotland joined this Church in 1910, and in 1919 a Swiss Calvinistic body in Malabar joined. But in May 1919, a more adventurous /

¹. "Proposed Scheme of Church Union in South India" p.iv.
adventurous step was taken in the movement towards organic union.\textsuperscript{1} A group, chiefly of ministers of the Anglican and South India United Church, met at historic Tranquebar where the first Protestant missionaries first set foot on Indian soil, two hundred and thirteen years previously, in July 1706. Faced by the world situation which arose out of the first world war, the group, all Indian except two (an American and an Englishman), after prayer and discussion drew up a statement which said in part:

"We believe that the challenge of the present hour in the period of reconstruction after the war, in the gathering together of the nations and the present critical situation in India itself, calls us to mourn our past divisions and to turn to our Lord Jesus Christ to seek in Him the unity of the body expressed in one visible Church. We face together the titanic task of the winning of India for Christ - one-fifth of the human race."\textsuperscript{2}

Then followed, through the intervening years in South India, many meetings of the Church bodies affected and these produced the basis of Union finally agreed upon. The Church of South India was formally inaugurated in St. George's Cathedral, Madras, on September 27, 1947.\textsuperscript{x}

Union having been consummated, the Church of South India now stands as a new edifice from which to proclaim the Gospel in that country, and also as an example of Christian achievement which may have far reaching influence on the ecumenical movement and the re-union of Christendom.

"We feel," said the Bishops at the Lambeth Conference of 1930 "that in a sense, our brethren in South India are making this experiment on behalf of the whole body of the Anglican Churches. They are our pioneers in the direction of the movement for unity."\textsuperscript{3}

\textsuperscript{1} Milford, "India's New Church," p. 6.
\textsuperscript{2} Proposed Scheme of Church Union in South India, p.v.
\textsuperscript{x} The minutes of the Provisional Committee of the World Council of Churches, meeting at Buck Hills Falls, Penn. in 1947, states: "The Church of South India... The Committee recommends that immediately upon the formation of the Church it will be invited to membership in the World Council of Churches." p. 66.
As products of the foreign missionary enterprise and as active participants in the ecumenical movement, these Younger Churches look forward with great expectations to the first assembly of the World Council of Churches, to meet at Amsterdam August 22 to September 5 this year (1948). There, through their representatives, they will join other streams of ecumenical life with which they have been most closely associated. These streams are: the International missionary Council, the Youth movement, Life and Work, and Faith and Order. They look forward to the God-given opportunity of full participation with other Christians in a gathering "on a scale never before seen in the world, the Christian fellowship which now extends into almost every nation and binds citizens of them all together in true unity and mutual love."¹

The World Council of Churches into which all these ecumenical streams flow will meet after a period when Churches have been isolated from each other by world wide confusion and warfare. "It meets at a time when there is not only an ecumenical revival but also a revival of confessional convictions and concerns." It meets also "at a time when men everywhere, with their acute sense of insecurity, are eagerly expecting a liberating word and feel critical towards a Church for not giving them that word in such a way that they can understand and receive it."²

These Younger Churches will be particularly able to understand the problems to be faced by the assembly and will have /

². World Council, Provisional Committee Minutes, 1947. p.52.
have special contributions to make. They will be qualified to do so because they are themselves the products of the missionary movement which gave modern ecumenism its rise. They have grown up in the Christian faith under missionary leadership which has been markedly above denominationalism. They have witnessed the rise of Life and Work and Faith and Order, and look to these movements in hopefulness of fresh leadership to continue and to augment the past. The discovery at Edinburgh 1910 of the striking similarity between conditions in foreign mission fields and those of New Testament times should make those from foreign mission fields welcome delegates to the first assembly. Through them and their Churches the Older Churches may discern the hand of God freshly at work in the modern world.

The Assembly, called to meet in Amsterdam on Sunday, August 22, will meet at the invitation of the Netherlands Reformed Church, the Bishops of the Old Catholic Church of the Netherlands, and the Ecumenical Council of the Netherlands. According to the constitution of the World Council drafted at Utrecht, approximately four hundred and fifty places will be filled by delegates. These are expected to come from well over a hundred Churches. It is hoped that approximately one-third of the delegates shall be lay persons, men and women. In addition, youth delegations are expected to attend as observers. Provision has also been made for approximately six hundred accredited visitors. Among these, a few are expected to come from Roman Catholic Churches.

The theme chosen for the assembly is "Man's Disorder and God's Design." Four study commissions have been at work on the following divisions of the subject: The Universal Church in God's Design.

2. Ibid. p. 74.
in God's Design, God's Design and man's Witness, The Church and the Disorder of Society, and The Church and International Affairs."

The theme is one of significance for this thesis. At Edinburgh in 1910, perhaps the most serious concern of the conference was the danger to the success of the missionary enterprise from the rising spirit of nationalism in many lands. The greatest danger at the time was from Japan. There, extreme nationalists were planning to overthrow the established order and to bring in a "new order." The carrying out of these plans went relentlessly forward year after year till on November 3, 1938 the militarist faction was in such complete control of the Japanese Government that a portentous statement was issued in which the attention of the world was called to the FACT of the emergence of "a new order in Asia." It warned:

"Japan is confident that the other powers will adapt their attitudes to the new conditions that prevail."^2

According to the Japan Christian Year Book of that year, no one in Japan mistook the implications of this announcement. It was the culmination of plots and plans through many years. It also committed the country to a definite policy of ruling all of East Asia, and ultimately of the whole world.

The story of what happened afterward is now well known history. After years of bitter struggle that militarist plan failed amidst terrible destruction and DISORDER.

"The new order" that men would have set up is clearly seen to have been, in reality, not new "but rather the ruthless expansion of some of the worst features of the established disorder."^3

The failure has marked the culmination of world warfare unprecedented in history. Christians have suffered severely, and not the least those /

those in Japan. But during the period there has come in Churches everywhere a new realization of the FACT that in almost all parts of the world, and among all peoples and races, there are those who name the name of Christ as Lord.

"We know," says the call to the member Churches concerning the first assembly of the World Council,"that this is due to no merit of our own, but is a gift granted to the Christian Churches by our Lord Himself against and beyond any human hope. Through the trials and persecutions of these last years, a new consciousness of fellowship has been awakened and made effective, and a flood of prayer has been released, overflowing all ecclesiastical barriers and national antagonisms. We have learned in a new way that 'when one member suffers, all the members suffer with it.'"¹

Out of the period from 1910 to 1948 an ecumenical fellowship has sprung up. It will be symbolized at Amsterdam as "the great new fact of our era."

The place of foreign missions as the keystone of the arch supporting the modern ecumenical structure has been recognized and expressed on many occasions. It was particularly noted at Lausanne and Jerusalem. Indeed the influence of the rise of the Younger Churches had been so strong, and the recognition of their urge toward unity so clear that they were seen to be going forward whether the Older Churches supported the movement or not.² But the spirit of unity felt in the great conferences, and in particular at Tambaran, helped to keep Older and Younger Churches working together. John Mackay, writing about Tambaran saw in that gathering and in other meetings which preceded it, examples of how foreign missions had inspired some of the greatest undertakings of the Church, including the ecumenical movement. He traced the development of the Younger Churches as one of those undertakings, through three stages; Edinburgh 1910,

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¹ World Council, Provisional Committee, Minutes, 1947, p.84
² Hodson, "Convictions," p.182
where just over one percent of the delegates represented Churches on the mission fields; Jerusalem 1928, where fifty of the two hundred delegates were nationals directly representative of the Churches; and Tambaram, where fifty percent were from the Younger Churches, and that despite the terrible struggle going on in the Far East at the time. "The new children of the Great Mother have become of age and are being prepared for full partnership in the work of the Kingdom," he concluded.

As a result of this development it has been recognized that the representation of the Younger Churches in Life and Work, and in Faith and Order, and also in the World Council of Churches (in process of formation) is inadequate. A Joint Committee consisting of members of the World Council and of the International Missionary Council has therefore been appointed with responsibilities which include "fostering the best working arrangements between the Churches of Asia, Africa, Latin America, and the Pacific Islands, and the World Council of Churches." It was provisionally agreed at the meeting of the Provisional Committee in 1946 that fifty places be allotted to these Churches on the Assembly of the World Council and ten to the central committee. At Amsterdam these representatives will enter into full partnership in the World Council and thereby bear witness to the work of foreign missions in the areas of the world from which they have come.

2. World Council, Provisional Committee Minutes, Feb.1946, p.103.

...This agreement was confirmed at the 1947 meeting of the Provisional Committee, with the understanding "that all the places for South Africa will be included in the total of twenty-five assigned by the Constitution to "the Churches of South Africa, Australia and areas not otherwise represented, rather than in the total of fifty assigned to "the Churches of Asia."" Minutes, Buck Hills Falls Penn. April 1947, p.75.
The close relationship which the work of the missionary enterprise has brought about between the World Council and the International Missionary Council has recently been officially recognized. A statement of common missionary purpose makes this clear:

"We must avoid at all costs the rise of any competition between missionary and ecumenical relationships. The World Council desires to be missionary and the International Missionary Council desires to be ecumenical. Our common purpose must be to create an integrated ecumenical framework in which ALL Churches, Young and Old meet on a basis of complete mutuality, but in which there is full scope for the carrying out of the abiding missionary responsibility of the Church."\(^1\)

A further statement making clear their identity of purpose and concern for the evangelization of the world promises co-operation in every possible way as they "draw progressively closer together in all their undertakings for Christian fellowship, witness and service."\(^2\) So closely do they wish to be connected that acknowledgment of the use by both of the following titles has been given:

The International Missionary Council
in association with
The World Council of Churches

and

The World Council of Churches
in association with
The International Missionary Council

Approval of this relationship by the World Council of Churches at the First Assembly in August and September this year will mark the culmination of a period of foreign missionary activity in which a "great world fellowship has arisen... the result of the great missionary enterprise of the last one hundred and fifty years."\(^3\)

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\(^1\) Provisional Committee, World Council, Minutes, April 1947, p. 55.
\(^2\) Ibid. p. 67.
\(^3\) William Temple, Archbishop of Canterbury, Enthronement Sermon.
In the Assembly Hall on the Mound in Edinburgh, the first World Missionary Conference met in 1910. Christian leaders representing an unusually wide range of missionary societies and Churches, and with varied experiences of work in almost all parts of the world were present. Behind the conference was a record of magnificent achievement. With his society's part at least in this, each delegate was acquainted and had reason for pride.

Without failing to recognize the record however, nor to give thanks for the God-given vision and strength which made it possible, the prevailing spirit of the meeting was of concern for the future. The societies and Churches that had supported the missionary enterprise were not rising up early enough in the morning of the new century to grasp the unprecedented opportunities for fresh presentation of the Gospel which open doors offered. Men of discernment sensed the need for urgency. They saw danger signs on the horizon, dangers with which the enterprise as then constituted might be unable to cope; certainly not without more of that clearer and unified understanding which stems from a basic Christian conviction about the Church's mission in the world.

The Edinburgh Assembly Hall conference of missionary leaders from various societies and Churches found themselves all together in one place. They had come because of a common missionary interest cultivated in their groups for decades. Together they were made to face the Church's well-nigh overwhelming /
overwhelming task of the evangelisation of the world. Face to face with each other in consideration of this task, the commonly accepted and primary source of strength in the common Lord and Master of all, brought about a spirit of togetherness and unity they previously would have thought impossible. In that spirit great planning for the future was done and resolutions were made at the end of the planning to begin the doing. The Chairman prayed in closing,

"God grant that we, all of us... may in these next moments solemnly resolve henceforth so to plan and so to act, so to live and so to sacrifice, that our spirit of reality may become contagious among those to whom we go." 1

The experiences of that first conference marked what is commonly considered the beginning of the great fellowship called the Ecumenical Movement. In reality however, it was not the very beginning. The movement had been in process of formation for a century at least. Had this not been the case, in the severe testing to which it was subjected soon after Edinburgh it might have disintegrated. Delegates returned to face before long, world war and world disorder. But the fellowship held. On solid foundation, it did not break up. On the contrary, under testing it grew stronger. It drew to itself people and resources of new strength from Christians of races and nations in the whole habitable world. Its spirit became really contagious.

At intervals during the period of warfare and disorder from

1. Dr. Mott's Closing Address, World Conference, Gairdner "Edinburgh 1910", p.268
1914 to the present, the fellowship was renewed. Renewals took place at two significant locations; one was at Jerusalem, in the country where so much that is sacred to Christians is centred; the other at Tambaram in India where the modern missionary movement first planted the seed of the Gospel and where it took root and is flourishing.

The great fellowship which is the Ecumenical Movement, not only has kept alive; it has also become a leading source of inspiration for other movements - those working for Christian community life, for the reunion of Christendom, and for the on-going development of the movement itself. At Amsterdam this on-going will take form in "The World Council of Churches". Meanwhile, however, world missionary influence will continue through the International Missionary Council, God willing, for, as Dr. William Paton, to whom the movement owes so much, so truly said at Tambaram,

"Standing as it does for simple obedience to the call of our Lord to preach the Gospel to all nations, it (the International Missionary Council) has something of priceless value to bring to the whole Ecumenical Movement, without which that movement could hardly live."  

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<td>The Evangelization of the World in This Generation</td>
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Van Dusen  What is Christianity 1943
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<td>Van Dusen H.P.</td>
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<td>Warneck G.</td>
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<td>Wilder R.P.</td>
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<td>Account of the Life and Writings of John Erskine L.D.</td>
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**REPORTS OF CONFERENCES AND COMMITTEES**

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<td>Proceedings of the Union Missionary Convention, New York</td>
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<td>Records of the General Conference of Protestant Missions in China, Shanghai</td>
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<td>&quot;make Jesus King&quot;, Liverpool Conference</td>
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<td>The Ecumenical Missionary Conference, New York, 2 Vols.</td>
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