

REPORT OF MISSIONARY EDUCATION IN SELECTED COLLEGES

DURING 1933-34 - BY DEWITT C. AND EDNA A. BALDWIN.

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PART ONE.

The Reports of the visits to each campus have previously been completed. They deal with the arrangements for as well as with the results and values of these visits and have been written from the point of view of office record only.

PART TWO.

SUMMARY OF THE INQUIRY OF STUDENT ATTITUDES ON THE WORLD MISSION OF CHRISTIANITY AS REVEALED FROM PERSONAL INTERVIEWS.

I. The Main Objectives of the Inquiry.

a. The Terms of Reference, as stated by Dr. Diffendorfer.

- (1). "to come to close grips with the attitudes of the present student generation for the World Mission of Christianity,
- (2). to inquire as to a possible forward program to enlist the students more largely in cooperation with and support of Foreign Missions."

b. To enlarge on the Terms of Reference the Objectives may be thus formulated:

(1). An Inquiring Approach

To learn typical student attitudes about religious problems in terms of familiar contemporary language, especially those concerning Christian Missions.

To discover the frank student opinion regarding Missions so as to appreciate in terms of the student the points of his interest, repugnance, or ignorance; and on this realistic basis to know where to begin in forming a future program.

(2). A Desire to Share.

To use this "seeking" approach to creatively share a modern point of view on Missions with students potential for leadership on the home base.



(3). To Develop a Technique of Missionary Education.

While adapting the program to the particular situation on each campus, to work out a general method for entering with students on an educational approach to the Christian Enterprise.

(4). To Stimulate a Response.

To open windows, to set directions in thinking, to kindle "fires" in awakened hearts for accepting the opportunity and responsibility of arousing the Church and of serving through the Fellowship to achieve a united Christian Program in a confused, fragmented world.

2. The Method of Inquiry.a. Definition of Terms(1). Attitudes - how conceived.

Because the inquiry was student-centered rather than information-centered, no rigid attitude scales or questionnaire forms were used. It was recognized that in the inquiry it was the social and intellectual content of material rather than the measurement of attitudes in themselves which was involved. Consequently, we accepted the definition of attitudes as given by Katz and Allport in "Student Attitudes" pp.354,55, namely, as "sets for certain kinds of verbal response expressing value." We further accepted their definition of attitude, as 'inner behavior' or the "set to respond in a particular type of situation," holding in mind that 'this set may or may not be well integrated with the remainder of the individual's personality.' This choice carried with it the recognition that the same possibilities of measurement and quantitative treatment which one might expect in dealing in terms of psychological and physiological processes, namely with attitudes in themselves, were not to be expected. Very often students would have too meager a knowledge of the program of Missions to reveal mature attitudes in terms of emotional concomitant of action, conduct, or organic drives, as Symonds' Scale suggests.

(2). Recognition of Student's Conditioning.

In order to understand why the student held the attitudes, which he expressed in conversation, by questions about his life, habits, bringing up, hobbies, etc. we sought to discover the "conditioning" processes which had been at work through his life. For instance, types of home training, personalities which had reacted negatively ~~or~~ constructively upon them, courses taken in the social sciences, effectiveness of church training in previous years, the degree the individual is



subject(sensitive) to social pressure, hobbies revealing likes and dislikes, each or several of them may reveal clearly why the student holds particular likes or dislikes towards the church, religion, and Christian Missions. Further, by getting hold of the handle of an individual's conditioning one can appreciate his own difficulties in a task of sharing and stimulating the student. To find the 'conditioning' is like discovering the key to his habits of thinking and reasons for them.

#### b. Methods of the Study.

##### (1). Personal Interviews conducted by approved methods of 'Counseling'.

Many reasons led us to adopt what may be called the method of 'student counseling' as the approach most practical and constructive in making a first contact with students. First we recognized that students are fed up on 'mass' approaches, especially those of religion; they desire to be dealt with individually and on the basis of a reasonable rather than a sentimental approach. Further, to avoid making our contact seem either a method of propaganda or curiosity we found in the counseling method a natural approach to provide an interesting hour. The interviews were started in the most natural way - perhaps with some incident suggested by the introduction, perhaps by the major interest of the student who in some embarrassment started off on the 'line' he knew best - and in developmental method gradually built up to a place where the interviewer and interviewed were sharing creatively. Often the very nonsense or statements made to hide weaknesses and prejudices revealed the conditioning as well as the points of difficulty and interest of the student. Once <sup>as with</sup> that knowledge we were able to bring in concrete illustrations from our missionary experience to modify, challenge, open new windows, or kindle a fire. This method of inquiry enabled the student to be frank, confidential. Also it enabled us to listen. The danger is to fail to let the student talk and for you to listen. The utmost value in this method is that it is of the best educational value. The interviewer and the interviewed begin at points of interest or common difficulty and by a developmental method of stimulation and reason of creatively building toward a new point of view. It is truly creative when the conversation is natural and constructive toward a purpose in harmony with reason. Further, this method is more apt to draw out of the student any statements of doubt, confession, challenge, which once out in the open can be dealt with.

##### (2). Type of Student Interviewed.

In planning our year's work it was the intention to seek to talk to a cross-section of a student body, understanding that by a cross-section we meant <sup>a cross-section in interests</sup> of those who were able, intelligent, with ability, which if ever focussed and harnessed would make its mark. Our purpose in seeking this type was in the hopes of giving stimulus and direction to the 'able' type who might form the inner group of those in the coming years might plan at home for the Christian Program in statesmanlike vision and grasp of detail. Further, a few of this sort could lead a whole campus



into a new conception of a wholesome attitude toward Christianity. And the hope of the church is in the stimulation and leadership of a few of this outstanding group. Further, we felt that what we had to offer would go much deeper as well as farther if we got out beyond the 'interested group' which is the usual group sought for 'religious work' on a campus. Very often we were not able to get a real cross-section of a student body (of those able, 'going places') and we conformed to the situation in which we found ourselves. Naturally our main aim was to be practical, constructive, and we therefore adapted ourselves to any necessary limitation or condition. Further in a conversation we made it a point to be helpful - rather than to seek any other value in preference. Among the students we <sup>were</sup> asked to speak with in any situation, <sup>there</sup> were those within the interested group who, whether interested or not in Missions, should be sympathetic and constructively placing their influence on the side of the entire Christian program.

\*  
We were limited  
by the persons  
in groups  
sponsoring or  
arranging for  
the interview.  
Results of the inquiry  
revealed ~~the~~ an  
large a por-  
tion of  
the 'interested  
group'.

Our methods in obtaining the students for interviews were varied. Usually we had consultations with the University Presidents, the Deans, and Professors who often gave us suggestions as to <sup>those</sup> whom they felt came within our range. Then, from the first outstanding students we also sought <sup>from or their</sup> suggestive lists which we compared with those given us by the Faculty. From such a comparison we could pretty accurately select the students we wanted. Those arranging for our interviews <sup>used</sup> such a revised list. It should be mentioned that the greatest care had to be used in selecting the one to approach the students. It needed to be someone for whom the students had respect and in whose integrity they believed.

### (3). The Interview.

Each interview was a purposeful conversation. As already suggested there was no regular outline for the interview. Although we had certain items we wished to know - each conversation started where it would naturally, often seemed to drift along in channels of interest, but usually before the hour (each interview was a period in length - fifty minutes or an hour) was over we have covered the various points we desired most to cover - and that without the student feeling that any arbitrary formula had been followed. I believe this accounted for so many going out from the interviews thanking us for the time we had given them. In short, each interview was on its own merits and set its own pace. We recognized it was of no value to 'dump' information. The only way to build well was to creatively develop on foundations already laid. When we found students without basic assumptions for living we talked on that lower level which had to be formed before any conception of altruism or goodwill could become a natural part.

Perhaps the most important point of view with which we approached our task was that of tying the attitudes toward the World Mission of Christianity into a student's interests - at the point of his economic, social, personal, religious interests. It might be vocational, but whatever the interest, to apply Missions and the philosophy of a World Christian Program to the particular interest of the student. Very often that



was merely a beginning - and before the hour was over either that point of view had been widened or Missions had been tied up to some more basic principle or motive. However, we began in this way at the point of the students' present knowledge and opened new directions for additional developing thought.

More for our own background early in the year, we wrote out the following outline of some of the types of items which should be in our minds as we talked with students. In no case did we get all this information. Rather it served as a reference for ourselves. Recognizing it is not a finished product I include it here as it should be a part of this report.

### Outline for Interview.

#### I. Background.

(often revealing emotional conditioning)

- a. religious or non-religious (organized expression)
- b. position in family - only child, or ninth ?
- c. economic position of family
- d. cultural " " "
- e. racial inheritance - in itself, in relation.

#### 2. Personal

- a. hobbies and interests
- b. religious or non-religious (some expression of organized or formal religion)
- c. Thinkers or traditionalists (non-conformists or conformists).
- d. vocational interests and drive
- e. degree to which they are focussed or concentrated toward anything
- f. where they find their compensation

#### 3. Social

- a. Moral - immoral - unmoral  
(these points of view are beginning to emerge and it is not too late to focus around their interests - anything that might catch their imagination, to concentrate, focalize, integrate the whole life - the positive against the negative this is the creative point of view - to unite the positive, and let the temptations, the lower pulls drop away.)
- b. Degree of Socialization.  
interest in social problems  
degree of personal responsibility felt.  
" " " " expressed (used)
- c. Place of interest centered.  
(as peace, interracial, internationalism, Kentucky Mountains, Industrial, child welfare, Foreign Missions, etc.)

#### 4. Religious Reactions

- a. vigorous anti-denominationalism
- b. vigorous anti-foreign mission
- c. conventional - may make easy transition
- d. traditional - hanging on clear through



## (4). Record of Interview.

Sometimes items could be jotted down during the interview. Usually the information was written as soon as the student left. Notes were not made a mania - but important points mentioned, the transitions in the conversation, and the general content of the conversation were written up. The form taken were the following:

1. Facts - dug out by probing history, attitudes, constructive efforts
2. Develop~~ment~~ of interview. how answered, course interview took
3. Comments on case my interpretation of picture!

Naturally many conversations were not written up, save for mere notes, for in some places one interview followed another - perhaps four in a row - immediately followed by a dinner engagement. But in most cases there are some items listed.

## (5). Sample Interviews

(A).

\_\_\_\_\_ a ~~boy~~<sup>student</sup> in a large Eastern University, President of his class in college, well-known on campus, athletic, gives impression of being worldly, naturally self-centered though with an altruism which may yet be reached by reason.

Home: a real religious home, himself a church member.

Sunday School: said he got a partial interpretation of work of Missions in S.S..

Contacts: Had two contacts with people who interpreted Missions in more concrete fashion for him.

When asked about his attitudes towards the Mission Program of the Church - his answer was -

1. In general - a good thing.
2. For several minutes he stated in terms which to him were emphatic that he was opposed to the 'simple conversion' type of Missions, for he felt that emphasis was wrong. It was oversimplified, did not take the social sciences into account nor knowledge of psychology of personality.
3. He then turned, as if to compensate for what he had said, and talked about his approval of Medical Work, as well as other social service types of service being contributed by Missionaries.
4. Finally, he added that he believed in message of Christianity that is, of goodwill and friendship.

To support this attitude he mentioned that he had shipped to Manila some years ago, and during several weeks in port had lived with a Filipino Family. This family, although of the underprivileged group, showed that they had been profoundly influenced by Christian Missions - and they gave credit to the new light which had come to them. This first hand knowledge of one particular situation had shown this boy the contribution which had come to at least one family in one of these lands.



After many questions to awaken interest in his experiences in the Far East, I then asked him whether he felt that he had any responsibility for helping in the program of the Church in the world. After a little thought he said "yes." And by question and answer three methods of sharing were mentioned, namely, (1). financial aid, giving towards the support of the enterprise as carried forward by the church, (2). Encouraging and aiding through friendliness foreign students, (3). Giving of self and one's attitudes constructively for an interpretation of an internationalism for which the supporting base is Christian Missions. (Some time was taken in speaking under point two for one of the daughters of this Filipino family was now studying in America and he had arranged several times for her to visit in his home. Her gratitude showed him what friendship like that means to one so far from home.)

In conclusion, the conversation closed on a plane of interest and sympathetic appreciation on the part of the student. For my part I went away thinking that this contact would mean some definite step in his thinking for understanding how an unselfish purpose fits naturally into a cooperative world such as we live in. If this contact could be followed up by reasonable approaches soon vital ideals of sharing and a religious motivation might be stimulated.

(B). \_\_\_\_\_, a student in \_\_\_\_\_, Senior, President of the Y.W. Cabinet.

Home: Father a civil engineer in charge of organizing C.C.C. work.  
Has two brothers in college, one in high school.  
She is a church member

In college: taking a liberal arts course looking toward social service and personnel work. Works 20 hours a week in Alumni Office, Enjoys contacts with Alumni and Faculty, etc  
Talked about features of social service work - likes particularly work with children

Contacts: Has an Aunt- Missionary in China who has talked to her about Missions, but she "never could see it", but our talk (conversation) out at the 'week-end' cabin party started her wondering if she hadn't missed something in the picture.

#### Attitudes Expressed:

##### I. But why not America First ?

Read her and discussed Hugh Vernon White's leaflet on "America First" - Christianity being a continuous process. One can't be 'made' Christian - essentially a realm of free choice and personal response. - And a fake concept of America as <sup>an</sup> organic whole-Christian <sup>is</sup> a varied task and focus of effort constantly changing. Truer way to look at it is to expect Christian people of America to show toward rest of world the same goodwill and service they show to non-Christian part of America, making power and truth of Christian message available to serve other peoples as well. The Church has to do this to be Christian itself and by so doing shows the nation what it means to be Christian. For the church to teach the attitude of selfish preoccupation even with its own moral problems is to play into the hands of a vicious and dangerous nationalism. False strategy of "America First" false and cramped and inadequate in any realm - adopted in religion would



would destroy the essential character of Christianity. Draws a false and arbitrary line between Christian effort at home and abroad. This money would make but a small addition to similar lines of work at home but expended in world missions it brings a deepening of genuine Christian insight and devotion, and shows it to be a vital part of the process by which America becomes more Christian - not in isolation but in responsible union with the rest of the world.

2. But aren't those people happier with their own religion and living their own way? Why upset them by changing all their ways?

Using Illustration showing inadequacies of opportunity to live either happily or healthfully - what happens when given even a little opportunity, changing lives, etc. - showing how disturbing features are the result of other contacts. The world is a unit - we can't live isolated - they can't. But their philosophies and civilizations have lasted them so many centuries - ours so young - is it not presumptuous to think our's is better?

What has happened to theirs - they have to live in the world - China facing five revolutions instead of one today not because of missionaries but because she slept so long - we've been taking our's more or less in the stride - one at a time so to speak - China caught now with five. Six generations lag between father and mother and adolescent children - takes somebody who understands the situation to help them interpret what is happening and somehow to work out a way of living with it, and the Christian way is the most adequate to all the problems.

4. But the Missionaries teach them to discard all their old culture - architecture, etc..

One the contrary, Ginling College, almost the only thing of old Chinese beauty in Nanking. Chinese are building cheap ugly buildings - missionaries helping to conserve values they in their hurry would destroy. Or, by example, Mr. Popley the expert, only authority on Tamil language and songs. Told endless stories of missionaries catching and conserving the purposes of entomologists, archaeologists, etc..

Conclusion: She came in antagonistic and ~~want~~out sympathetic.

(C).

\_\_\_\_\_, a student of unusual promise, alive, stimulating, socially alert to human values. Aims at some type of public service as a profession. Very active in Christian Association in College.

Home: Not very religious, parents catholic, children began going to a Lutheran Sunday School and he has joined church. In family nine, thrifty, small income, Father once a banker now an Insurance Agent. Mother personally religious and made that contribution to home.

Sunday School:

Gave very little idea of missions. S.S. mostly social - little inspiration. Teachers were interested and conscientious - my own indifference at the time.

Contacts: All contacts for missions came since arriving at college - namely through the C.A..



Attitudes: Said he hadn't given Missions much attention, admitted therefore he didn't know the facts.

1. First impression - an abhorrence of spreading denominations. Bad in any country - worse to perpetuate it by spreading along such lines in other lands.
2. From Humanitarian Viewpoint I feel that Missionaries are spreading a philosophy of life which will lead to a happier world

Responsibility: When I asked him if he had thought about his responsibility in the picture, he said it was a 'matter of concern of anyone of the group who feels the interlocking of life - and we should all support such a program. He said he felt the support for foreign missions in the past had been partisan (denom.) and nationalistic (pity for people of other nationalities and a sense of our own goodness); Even so, he admitted that values had returned to us like a boomerang to stimulate movement at home (spirit of idealism and ethical and moral insight adding to religious motivation). He said he had not been much interested in Missions, had paid little attention to Missions; because he had had very little interest in the organized church. Church sermons - not something that would change the world - but a message that would comfort, please people. Unless the church has a vital, challenging program young people will not support her. I brought the opinion that it was youth's place to take its part in being a part of the 'stream of the on-going church' and that the church would not be brought up to date unless youth put their influence on the progressive, social values. I told of a boy in New Jersey who did work to change his church and league; etc. He was interested. I believe because of my visit he will always have a new and fairer opinion of Missions and their place in the program of making living on the earth more human. I left him with the challenge of realistically working thru the church to build a Christian world here and elsewhere too. As a Junior in college he had an unusual grasp of social needs and was sensitive to human values. He said he believed that unless college men took their privilege seriously leadership would turn to youth outside of the colleges. Several of the right kind of contacts would set this student toward sympathetic and dynamic service through life for the Church of Christ. (the cause).

### c. Philosophy of Method as Applied to Missions.

The creative method of interview used was based on a point of view of education as oriented toward persons as persons, conceiving of personality as achieved through the conscious, intelligent and purposive reconstruction of the learner's experience, and of interpreting the World Program of Christianity in all its related implications to the social, political and religious life in terms realistic to the student.

With the interviews arranged on a purely voluntary basis and the spirit on the part of the interviewer as that of a quest (seeking the opinion of students as part of a larger quest to solve problem affecting total Christian Religion) a good start was achieved to attain rapport with the student. Further, the contrast between this sincere endeavor to understand and share, on the part of a representative of one of the organized sections of the Christian Religion and



the frequently dogmatic attitude of the church groups, caused favorable comment in college papers and on part of interviewers. This objective approach, educational not propagandizing, afforded a chance to clear prejudices, air points of view, and interpret modern Missions. As has been indicated hitherto no regular form or procedure was slavishly followed in the interviews. To be sure, in the course of the hour the interviewer sought to get an insight into the student's 'conditioning', his attitudes, and why he expressed them as he did, his sense of responsibility, and if the student was prepared to build creatively into his experience a point of view based on facts of the modern program of the Churches, so the student would have a 'direction' toward which to grow. The hope was to open windows, to stretch the student's thinking. But the student was free to start the conversation where he wanted to and to bring up all questions which he desired. These expressions of the student revealed his 'conditioning'. The interviewer entered the field of religion and of its world program at the point of the individual's interest, and we dwelt on those phases (vocational, social, personal) which at that period in the individual's development were pertinent.

According to this philosophy of Missionary Education there is no "dumping" of extraneous ideas, systems of thought, or programs of religious movements on the student. Rather it is a voluntary conversation in which there is a creative exchange of ideas on the level of the experience of the interviewer and the interviewed. Facts and ideas are given at the level of experience which makes them germane - with a hope of becoming indigenous if accepted. We found that this method appealed to the following contemporary student attitudes; namely, the new frankness, the demand for reality, the contempt for formalism and hypocrisy, and the approval of individual rather than mass approach. In short, this <sup>approach</sup> involves the attitudes which goes hand in hand with the following points of view about

1. Christianity - as dynamic, creative.
2. The relatedness of all vital experience. Therefore Missions interpreted in terms hearers could understand. <sup>development of</sup>
3. The Place of all Christians (including students) to share creatively in the development of an on-going institution.

d. Significant Viewpoints which fit in with this philosophy of Missions in approach to students.

- (1). A Creative, Dynamic Christianity.  
as opposed to former transmissive theory of 'Saving' Doctrines'.  
Turn from external, dogmatic, institutional authority to inner authority; authority in inner sanctions of truth.  
Dynamic not static.

- (2). "Relatedness" as regards the total Christian Program.

no academic, remote, institutional or artificially built up Mission Program. Not even a home and foreign missions. Rather - world a unit - the program is a unit. *consequently*



## II.

Missions interpreted in terms of World Christian Program and in terms hearers could appreciate (within their experience). World Christian Program is one. We recognize the interlocking of life. Further world Christian Interests an integral part of the world picture.

- (3). The Spirit of a more Christlike 'Leaven working among men and groups.

Disillusionment at 'failure' of war, class struggle, economic selfishness, etc. turning to realistic recognition of responsibility if any change is to take place. Among Christians, a turn away from past toward a higher leaven (more Christ-like) as standard for morals for living.

- (4). Missions as Person centered and not as a Program.

This was the spirit of Jesus as he viewed human needs. Too often in past we have tried to 'put over' a program or organization. Students see realism of a 'humanized Christ' who answers the needs of persons in a needy world.

- (5). A profound belief in the Church.

The fellowship of the Church is so vital to all religious folks that its continuance in some form is of necessity granted. The task of the privileged is therefore not to stay out but to take ~~their~~ place in this on-going institution and to share in its creative, progressive development. We must have eyes open to its faults while at the same time working to revamp the institution which is a means to a Christian world. An individual must work through an institution to be effective in this complex world.

- (6). A new intensive rather than an extensive emphasis in Christian program.

- (7). An attitude of faith in the inherent values of the Jesus Way.

The secret of Jesus is becoming more vital to many individuals. This is a change from humanism, and the later period of cynicism, and confusion.

- (8). The attitude of inherent value rather than 'supernatural' claims. Resulting in a willingness to lay the



- facts of Christianity down by <sup>the</sup> side of those of other religions and systems of thought.
- (8). Objectives in Missions restated in broader terms, <sup>to include</sup> such as, aspiration and movements for social justice, economic reinterpretation, racial equality, world friendship; and a greater appreciation of the religious and social viewpoint of other peoples.
- (9). The recognition of one of the major issues of our world, - the religious attitude as opposed to the materialistic, secular attitudes expressed in many forms in the modern world.
- (10). The recognition which many have today of the supreme need of the qualities of Christian Character for living to carry on the world's business - for a continuance of the present world civilization.

### 3. The Findings of the Inquiry.

In order to indicate even if in approximate measurement the degree of student interest in and usefulness for the World Christian Program as well as to reveal the most typical student attitudes expressed regarding Missions in the interviews, this section is included. It is with reluctance that any classification which calls for separation into groups is included, for a student is not altogether one thing or the other. In few cases is there maturity. Many influences, often highly conflicting have been a part of his conditioning. One has to follow through a case history and see the picture rather clearly even to dare to judge - and whatever judgment there is must be based on personal criteria rather than objective measurement standards. To illustrate this difficulty, one might take the group of those who express a vocational interest in Missions. Few will ever get to the field or should. Out of perhaps twenty-five who because of contacts and background have a desire or may think in terms of possible medical or educational service abroad, one can safely guess that fifteen will lose their interest because of social, financial, personal reasons. Of those remaining several will not be the type acceptable to Mission Boards. Probably those who get to the field are to be counted on the fingers of one hand. Hence, how inaccurate to emphasize figures relating to vocational commitment. Yet one must indicate trends in some way. In the present case, therefore, the authors have worked out the following classification which is recognized as a makeshift. Responsibility for judgment rests on the interviewer as he sees the picture of the student as trends of his life seem now to shape around him. We present this only to suggest the approximate numbers who are favorably committed, those thinking for themselves in these matters, those in whose picture Missions have no part, and the group openly at war with the idea of doing this type of work. We hope it will be used for the broad purposes of indicating trends only.



a. Classification of Protestant Students with regard to potential  
Usefulness in the field of the Christian World Program.

1. Favorably disposed, ~~unfavorable~~ critical, but committed.

Inactive	64	Totals.
Project	14	122
Vocation	44	

2. Favorably disposed, critical, and uncommitted.

66	66
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3. Intelligent but indifferent, because never stimulated to a point  
of interest.

79	79
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4. Conventional religious background, ~~conventionally~~ favorable, uncritical,  
unfired, will support if it is the thing to do. (the commitment of this  
group is not worth much because it now depends too much on the 'group'  
and the person will have to make a transfer to a religion of his own  
to stand on his own thinking).

241	241
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5. Generally considered unreligious but intelligent, altruistic spirit  
open to challenge, might be fired by right approach.

55	55
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6. Militant, outspoken, fairly closed mind, active but fire misdirected.  
(like a Saul)

30	30
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7. Irresponsible, superficial, sentimentally critical, self-centered.

31	31
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Total 624

Included in this part of the survey were

Men	383
Women	241
Total	<u>624</u>



## Further Items of Classification:-

	Strong	Negative	Desultory	
1. Church & Religious Background	333	46	79	
2. Missionary Education	138	125	129	
3. Contacts with Missionaries.	84	15	1	

4. First Hand Observation of Mission Work - 23

5. Pastor has evident interest - I5

6. Interest due to impress of one person- 43

7. Student Volunteers - I6

8. Literature , Plays, Movies, Chance Reading:

Very sparse, probably chance statements were made with regards to reading. Many have read novels of the South Seas. Next to novels, Stanley Jones' Books, especially "The Christ of the Indian Road", seem to be most popular. There is some reading on Russia, general reading on Foreign Affairs, with the Laymen's Report - Rethinking Missions - a very poor last. As to plays - Ba Thane - seems to have been used very widely, and many of those who played in it have stated how much of a lasting influence it has had in their lives.

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It would be a mistake to lay stress on numbers. For it is recognized that this classification is made for the purpose of indicating degrees of interest - shading from the relatively few who are committed to those who are opposed and unconcerned. The only purpose is to give an indication of how students measure up under an approach to learn their interest in and usefulness for the Christian World Program. Further, the choice as to what section any particular student should be placed was not on a basis of any exact measurement for we were after a very intangible objective because it was a spiritual thing - the detection of the attitude and set of life - the spirit of response to human need in the field of Christian Missions. In view of these goals the judgment of students depends on personal understanding of the student as revealed in the interview - and responsibility must rest there.



## (I). Some Suggestive Facts brought out by Inquiry.

I. Percentages.

## Classification.

1. Favorable, critical, may or may not be active - (Classes I & 2)	30%
2. Indifferent -yet intelligent (Class 3)	11%
3. Conventional, largely uncritical (Class 4)	39%
4. Negative - opposed to Movement (Classes 5,6,7).	19%
	<hr/> 99%

This occurring in a rather favorably (from interest in church matters) selective group is rather indicative of a situation that needs attention. For instance,

- a. Approximately 40% are conventional

This group is not on its own, and cannot be counted on because it is not intelligently critical, *includes those who suppose they would be in favor, their attention being directed to it*

- b. Approximately 30 % are uninterested - a World Christian Program is not in their picture. It is of no concern to them. Many are opposed and would work actively .

- c. Of the remaining 30% -

About 10 % are critical, favorable - but not doing anything about it.

Only 20 % or thereabouts are committed.

- d. It is interesting to consider the first class, which totals approximately 20% of the total students included in the inquiry. Of the total, numbering 122, 75 were girls and 47 men .

(1). The percentage of girls in proportion to the total number of girls interviewed makes this group of 75 (committed) 31 % of their total.

(2). The percentage of men in proportion to the total number included in the inquiry amounts only to 12 % of the total.

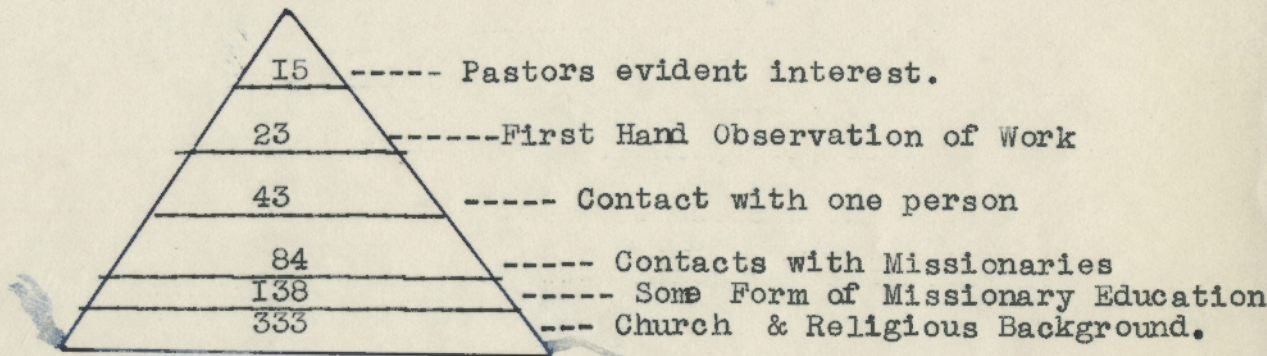
One is not surprised that more girls would show interest and be committed to Missions than men. However, this variation reveals that the Church and in particular the Mission Boards must plan an educational policy which will not leave the boys out (something to compare and improve on the much to be commended yet inadequate

~~by~~ Missionary classes, clubs, societies.)



## 2. Other facts indicated:

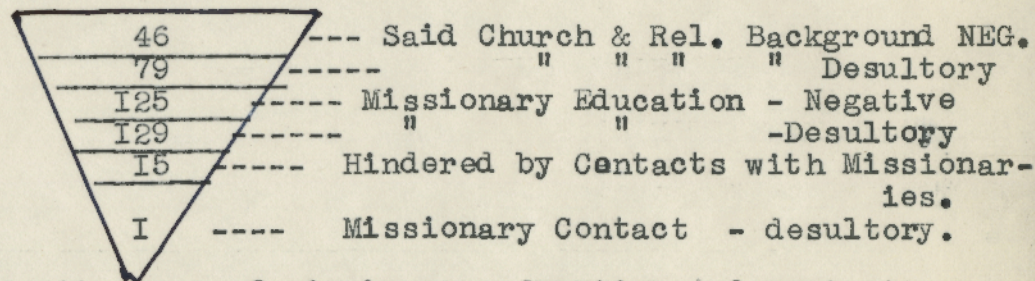
Turning to the items in the classification as found on page I4, perhaps we can make it vivid by setting some in a triangle to show by proximity how they taper off - yet how building up interest in and usefulness for Missions depends on many factors and especially contacts which are progressive as regards time. These contacts also are less effective with advancing age unless more discriminating and tactful.



Our interviews have revealed that in most cases where there is an interest in Missions a 'conditioning' in some one of these forms has occurred. Often the same person has been favored by several such helps which have opened directions and oriented their thinking. This has been true in sufficient cases to make one generalize to the extent of saying that environment has a great deal to do with interest in and usefulness for the cause. It therefore behooves the Mission Boards to provide adequate and acceptable encouragements for the growing generations.

Another interesting visualization might come by an upturned triangle.

The Negative and Desultory.



Sometimes the type of missionary education and contacts made resulted against the cause for which they were made. Students resent some of the methods used in the past.



b. Attitudes expressed by students.

~~If one wanted to be accurate~~ <sup>In the interests of</sup> the following should be termed reasons for or against Missions rather than attitudes about, for these are the statements as expressed by the students themselves and while they indicate the attitudes clearly they themselves can hardly be called attitudes.

On most of the campuses ~~of the land~~ religion has not won its way. By this I mean students usually are afraid of it, feel that it indicates the unmanly, and in many cases is actively pushed to one side as for the few, who are of "that sort." Religion is therefore a minority influence (west of the Rockies one of the Christian Association Secretaries estimated that between 50 and 80 per cent of the student bodies were not linked up in any way with any of the religious organizations). On too many campuses students are on the defensive (if they belong to the 'interested' group). In seeking student attitudes on Missions we found therefore as the result of this situation that students expressed themselves in the negative - that is talked against when criticizing rather than to state their conclusions in the positive. Even those in favor of Missions seemed to be talking 'on the defensive' and negatively rather than assuming that religion needed no defense and stating what they had to say naturally and constructively. This we have gathered most attitudes stated in the negative. It is what you are against rather than what you are for but see better ways of achieving. Is it not time for those who are Christian to live humbly but without 'defense' (inferiority complexes) ?

(I). Attitudes unfavorable to Missions.

(In approximately the order of their occurrence and importance to students).

I. The Needs at Home First. Isn't money spent on Missions needed more at home ? Why accentuate needs of other countries when there is so much need at home ?

a. America First.

"Charity  
begins at Home"

Economic and social

"starvation in the midst of plenty"  
"in view of the needs at home - to give there is like starting in arithmetic with calculus"  
"Too much suffering at home"  
"Saw children on streets of Muncie without shoes in snow - don't think it right to give for F.M. when such conditions exist here"  
"church at home in defense of status quo - missions of that kind not desirable - extending present economic system"

Religious

"Social service in that Spirit and of that type needed at home - our cities, Kentucky Mts.."  
"no use F.M. unless we set an example. Missionaries needed to revitalize church at home"



## Financial

"All right to give when <sup>we have</sup> plenty (give surplus);  
 but not expected to in time of shortage at home"  
 "we must pay bills here - (church debts - building  
 debt \$11,000, coal bills, pastor's salary)  
 "we could spend a lot more money in U.S. than  
 abroad"  
 "wrong to send money out of country"  
 "money needed here - must pay debt on churches"  
 "why send money abroad when they are not paying  
 my salary" said a <sup>student</sup> Pastor.  
 "the biggest reason why contributions have lessened  
 is not because of change of ideas, but because  
 of need at home. The economic pressure has  
 lessened interest abroad ~~because~~ of  
 vast need of rugged capitalism".

## b. Foreign Missions Overemphasized.

" F.M. overemphasized, overpublicized (as if whole  
 picture). F.M. only part of picture - need of  
 both H.M. and F.M. , but just now H.M. more  
 important"

## c. Have we anything to Give ? If so, let's try it out at Home.

Are we experimenting on others ?

"we've made such a mess of it, why lead them into it  
 "capitalism and war discredit anything we have to  
 give"  
 "I am in favor of the principle of Missions but  
 we have so many things here to fix."

We had better save America if we have anything to save  
 with.

"America should set a better example "  
 "Get clean movies (to send out), change economic  
 order, etc"  
 "Each nation should solve its own problems first "  
 "Concentrate on a demonstration of Christianity  
 like communists have, and the rest of the world  
 will come and see - and follow - rather than  
 F.M. "  
 "It would help missions if we paid more attention  
 locally and made it more Christian . That  
 would help work abroad"  
 "U.S. is the country they should copy after;  
 therefore we should do a little more work at home"  
 "I see so much that should be done in this country  
 it overshadows what should be done there. Working  
 in the \_\_\_\_\_ Hotel I have seen so many "glorified-  
 bums" Keep our own back-yard clean -shameful!  
 " the only way to get more Chinese Christian isto  
 get more American Youth Christian."



2. What right have we got to 'force' our religion on others ?  
(Wrong to do so.)

a. "the mere sending suggests a superior attitude."

"Reciprocal".

"take the beam out of own eye"

"against making an approach which assumes Christianity all right and other religions all wrong"

"presuming for one group to go to another and say-" THIS is the Way." It's general philosophy irks me"

b. "a hang-over of Western Expansion - Nordic Pride - of using force."

"Are missions forcing something on peoples (Creeds, interpretations, Western Culture, etc ? Am against thrusting anything - customs, religion, etc on others."

c. "standards of right and wrong vary - how can we get any standard we are sure of?"

"Why touch a conception of right and wrong when we don't know "

d. "Resent religion shoved down throats."

"You can't thrust ideas on your children (college students in revolt); you can't force American Customs on others; You have no right to thrust viewpoint and religious doctrines on others - their religion means something to them (a need to seek pardon for past offences) "

"Don't care for church - would not like to have Mohamadans come here - dislike dogmatism."

" Religion was shoved down my throat; in early years I accepted it - later revolted - Felt trace of repulsion "

" ideas of older folks - to 'hold down' youth"

"missions go over with ideas of 'dominant law' - cause resentment."

"should not be forced - but by example in life"

3. People are happy as they are. Why disturb them ? Why not leave them alone? Why interfere ? "

a. Religion.

"their religion is as good for them as ours is for us"

"Missions should not force religion on people who are contented. Wait until people are curious before talking to them about a philosophy of life"

" student told of testimony of Chinese student in college who told him that coming of Christianity had left his family suspended - some in ancestor's faith - others in Christianity; some practicing one



some performing tenets of other- Separated parents and children - left them without anything they could grasp - left bitterness . Family had been happy for generations-~~here's~~ something new which causes a loss of faith in God and in others."

- b. customs of (others better for them than our's may be"  
 "taught in Soc. Psychology/courses that many customs of  
 "is it right for missionaries to disturb the mores and customs of peoples and leave nothing adequate in their place"?  
 "people happier the way they were"  
 "They have so many beautiful customs and we don't and we make them change theirs"  
 "questions missionaries disturbing good customs of people - as in Alaska -urging people to change customs of dress which change meant much t.b. and sickness."  
 "Miss. taught clean teeth-brushes-pig-bristles,unclean,  
 c. culture why presume your methods are right?"

"in countries where there is a well-defined social ~~culture~~ it is rather unfortunate to efface that culture"

"we should not disrupt culture built up through years of experience. Centuries of developing a culture have not led to entirely false hypotheses"

"Early missionaries did not lay foundations well(did not try to adapt themselves to Chinese culture and tradition, to accept background of people as a basis of approach" (they tried to bear down on ancestor worship, superstition, etc)

"missionaries superficial - seek to impose, not to get at the roots of causes"

#### 4. Why not just social service and medical work ?

- " Don't see why we should make folks Christians. Why not merely give medicine and education?"  
 " Favors Medical and Educational work -but not religious  
 " Missions good enough insofar as they spread education and knowledge, modern science and civilization"  
 "Dislike social service with Christianity tied to it as a string" (forcing religion on others)  
 "I don't trust social service with religious motives"  
 "Why muddy your social service with religion"

#### 5. One religion is as good as another. What have we got to share ? Have we got anything to share?

- "As far as belief goes, one religion is as good as another"  
 "As well off in one religion as another"



"presumption to substitute your religion for his if he has a well thought out systems"  
 "Cannot reconcile self to placing a particular religion on a people who <sup>they</sup> are trying to help"  
 "I often question if Christianity is the only religion - For people of Western Culture, Christianity is the only religion - offers better and fuller rounded life than others here. But is it best for them?"  
 "Their religion is good enough for them - yes, and better suited to their development"

#### 6. The Inconsistency in spreading a Denominational Christianity.

"Isn't it wrong to spread our Western Divisions in the Orient?"  
 "They are artificial, unnecessary here - wrong to take them to other lands"  
 "Do Missions overlap on field? insults our intelligence - not realistic - no adequate way to handle situation"  
 "no denominational teaching"  
 "pool experience - have a united front - causes duplication of expenses and overlapping of Missions due to lack of cooperation"  
 "thumbs down on denominations"  
 "Partisan questions - quibbling, petty, not realistic"  
 "futile to have ~~our~~ organized groups in other lands"  
 "confusing (puzzling to natives) because of various denominational variations."  
 "Other religions don't have sects like Christianity - why teach them?"  
 "You would get a more standardized help if you could pool experience of all and coordinate" Yet anyone does acceptable work - a democracy of denominations (one as good as another)"  
 "Am against denominations, creedal, organizational differences which separate"  
 "Can't see denominations struggling along in small town"  
 "When home church can't unite, how can we take anything abroad" - said in view of 4 Meth. churches in Delaware, O."  
 "I don't feel I am a Methodist. I am a Christian first and after that a Methodist".

#### 7. Against "Conversion", proselytism, narrow-minded doctrinal religious change.

"just changing a man's tags - doesn't mean much"  
 "Christianity means so much more than Creeds, organization, doctrines - want a change from the conversion aim to equipping them with new ways of living" (make better Hindus).  
 "Got to quit being a business organization for converting people"  
 "Not in favor of Missions whose sole object is to 'convert' because have doubt as to whether we are sure enough of what message is (old fundamentals in question)"



- "limited too often to propaganda of the Faith (once for all delivered) and not enough to broad training."
- "questions small-tracked missionary program"
- "Missionaries come with idea that main job is to "preach"
- "Fears emotional decisions which have inadequate intellectual basis"
- "Important not so much to get folks to profess Christianity as to live it"
- "Time to debunk doctrinal ideas, old theology, that those who disbelieve Jesus will be damned".
- "Need to overcome resentment of responsibility to go and "convert" the heathen (all heathen not so dumb as we have been told to think they were)"
- "So many crazy leaders (religious) here, like Amy S. McPherson, emotion that fools thousands - maybe we just fool other peoples with a lot of emotionalism - how do foreign students feel about it?"
- "skeptical of differences in preaching God - and in teaching how to live"
- "against labels, numbers, fruits in converts (emphasis on quantity not quality - saved to what?"

8. Is Conversion lasting with the Nationals of other Lands? I doubt it.

- "Is Conversion real? Is it a real change of life philosophy or just a friendliness to the Missionary?"
- "Important not so much to get folks to profess - as to live it."
- "Conversion produces unhappiness - Catholic to Protestantism or vice versa, reason - unthinking people."

9. Missions ---- result in spreading the 'capitalistic system'.

a. support from members of present economic system.

- "sponsored by business men who expect economic value"
- "Missions are being sponsored by folks who want to further their own economic betterment - Rockefeller sent over lamps - they will need oil"
- "as forerunners of capitalistic exploitation they do"

b. Church - that supports missions - involved in system.

"Church at home is in defense of the Capitalistic System"

c. Inadvertently, the church - a part of system - is a tool for present economic order - spreading it if not condoning it.

- "as forerunners of capitalistic exploitation they do considerable harm"
- "Fear use of Missions unconsciously by economic interests"
- "How far is Mission work an opening for capitalistic exploitation?"



- "Missions open ways for films and worst influences of our civilization to get in"
- "instances of Missionaries being tools of commercial interests known"
- "Early missionary families to Hawaii become rich plantation owners - missionaries took over economic interests"
- "Missionaries - in Far East - decided disfavor toward radical movements - often ultra conservative - Some in Shanghai "
- "Send Missionaries --- then business exploits "
- "Missions aid and abett capitalistic system - too much connection with governments"

- d. "an opiate --- makes Natives contented with capitalistic system"
  - " Does Christianity merely aim to spread are religious order -- and not sponsor a new economic system ?"
  - " Religion -- a distraction - makes them content "
- e. costs money to government
  - " Costs government money for protection of their schools"

#### IO. Missions --- a cloak---- for Imperialism.

- " Too often Marines land to protect Missionaries"
- "Missionaries cause intervention"
- "About all missiomaries ever do is to stir up natives to revolts"
- "Missionaries force White man's ideas - like governments force their rule" (want to be free of both)
- " From history - it has gotten us into diplomatic troubles".
- "When American flag and battleships follow missionary people resent it "
- "an intrusion - people resent it - coming along with capitalism and imperialism "

#### II. Student - critical of Missions --- when church, behind them, is unconvincing.

- a. "Church is dogmatic on unprovable ground"
  - " religion itself unprovable -- position of Churchian-unprovable - especially institutional, theological dogmatic type "
  - " Don't like church - would like to have Mohamadans come here - dislike dogmatism of church"
- b. "Church that sends them out composed of 'false-front' people-self-righteous - need of change from home end "
  - "Turned against church because of folks in Church"
  - "Church interfered with our young folks because of smkking and having a party after league "
  - "Church gives money to Africans, but if those converts came to their church they would not be welcome"



"a great many people get spirit of atheism because they look around in a Christian civilization and see so disappointingly unChristian --- have a hatred of hypocrisy "  
 "Christians profess high standards and do nothing about situations"

c. Church confusing -

"lax - do not clarify principles"  
 "irrelevancies talked by pastor"  
 "Confused by church -- wonders what real gift of Christianity may be"  
 "When he came to college he intended to be a missionary - yet wonders if he should try to give what we haven't got - a religion unhampered by dogmas and creeds"  
 "a competition between emphases of denominations"  
 "Young people who had drifted away from a church in small town said - "Well, give us a new church, or a new religion"

d. Christianity, as Church represents it, doesn't convince leaders enough to take the 'law of love' seriously ( a lack of sincerity - meaningless rituals)

"If Christianity can change men, and can change their ideas of making a million, then O.K. - it's the stuff "  
 "often held lightly by folks who don't intend to follow it - compromise and hypocrisy "  
 "Irrelevant to major issues of life - task of church to change economic order"  
 "Applications of Christianity to group relationships as distinguished from individual relationships must be part of program"  
 "Most important question for church people - do we love our fellow men? ex. boy asked loan of \$200. a year for college from a millionaire -yet he refused though his S.S. Superintendent. "  
 "a lot of people don't see any good in church because the church they know doesn't do any good now"  
 "Church retains young people who are not socially envisioned. Those that go away - lost to church -. The church is not active in social problems"  
 "Other people are justified in criticizing our type of Christianity - which -- is failing - We cannot go into the foreign field and preach our type of 'Churchanity'. Give them a basis for apprehending and Christianity will take on a new vitality".

I2. Missionaries -- not of right type to invite confidence.

"wrong type - easy - fat and dull - afraid of them- all so fat and stuffy, but "  
 "aggressive, egotistical, harm by making wrong contacts"



"should let indigenous people do work of  
Christianizing"  
"narrow, severe"  
"most tell extreme stories"  
"wrong attitude toward people"  
"mention of Missionary always linked with finances"  
"fail to touch educated people"  
"Missionaries haven't impressed me very much  
except that they have a lot of knowledge. I  
can't say exactly - wonder why they came back"  
"Missionary field contaminated by folks who should-  
n't be there"  
"A girl who criticised a student for going with  
negroes was going out as a missionary"  
"No use for stereotyped Missionary of 5 or 6 years  
ago"

I3. Because Finances stressed too much.

"whole religious idea overshadowed by need for  
money"  
"mention of missionary - linked with finance"  
"Miss. come to our church ask for money - people  
fed up - won't come when they know missionary is  
speaking. Last one from China didn't ask for  
money --- made a great hit with people"  
"Have lack of trust - fear of 'graft' in Missions."  
"appeal not made attractive"

(does not belong here) "money appeal"  
"appeal for candidates goes hand in hand with  
usual talk" Stanley Jones weakened his  
talk by personal appeal at close of speech".

I4. Because of confusion in thinking.

"folks confused - don't know what to believe"  
"Girl said that she believed in Missions but her  
whole life so shaken by sociology classes that she  
doesn't know anymore - feels confused as to what  
we have"  
"an idea that Missions belong to old people"

I5. Because of ignorance of conditions - what has been development of  
modern Missions.

"students don't know that modern Mission Program  
means"  
"we don't know what the modern program is nor  
what they have been doing"  
"I've grown up in a religious home and in Sunday  
School and Church - and have a million questions  
I don't understand - how could anyone not brought  
up in it ever get anywhere"



I6. Dislike Methods.

"Dislike method of going out and preaching to half naked savages"

"Should be more preventive than curative."

I7. Because of selfish goal in life.

I8. World moves in cycles - too many people- war inevitable- why all this stir about missions.

I9. Failure to make Christianity Indigenous.

"Missionaries have stood in the way of Chinese making Christianity indigenous"

"Let indigenous folk do the work of Christianizing"

20. "Why don't you stay home and work with foreign students in this country. What are you doing about it ? "

21. It doesn't work to be friendly - "tried to be friendly with Arab student who made life unpleasant for her ; and she had finally to cut him - hung around and brought presents and met her on streets."

22. Ch ristianity anaemic - does not appeal as red-blooded .



(2) Attitudes favorable to Missions.

I. Ministers to Temporal Needs of Men.

- a. A necessary humanitarian service, meets otherwise unrelieved needs caused by poverty, disease, ignorance.

"Missionaries have performed a real service to backward countries"  
 "has raised standard of living - provided hospital service - given sanitation suggestions, etc. "  
 "Missionaries -- useful --- would see them (missions) based on sanitation, education, moral relations"  
 "Christianity has more to offer the world for social betterment than any other "  
 "Vocational and professional workers have something to offer "

- b. Provides "social service" values among backward peoples, - values making for social sevelopment.

"Generally favorable -- as a human institution- stressing social aspect "  
 "a socializing force"  
 "Concrete social contribution is the best contribution of Christianity "  
 "good as a socializing force - facts should be made available for folks to do their own thinking"  
 "raise standard of living - a civilizing motive"  
 "you cannot solve everything in one place and leave maladjustment, poverty, distress in other lands"  
 "Not so interested in substituting one religion for another as in sharing values for living"  
 "If civilized world is going out to a part of the world less civilized, no matter what agency, missionary or otherwise, it may be valuable"

2. In sharing what we have with the world, what we have will come back enriched. It is good business.

"It is to my advantage to share - if educated less likely to start a war - therefore a better world"  
 "What am I getting out of it ? "  
 "Christianity - taken from view of effect on Foreign Affairs "  
 "Professor told class - "Natives got impression of White Folks from class of traders. Missionaries has a time straightening out things (in Africa) - (return value to be well-thought of)  
 "Values to America if Missionaries are of right sort"  
 "He can do something for others; but what a great contribution the Missionary makes for us "  
 "Missions - a correlation of values of Western Civilization and Eastern **Civilization** "

"Local church must be world conscious - when church ceases to be a Miss. Church - it cuts the nerve of its message - would not only be pre-Xtian but pre-prophetic "



3. A necessary part of the New World Culture.

- "with expanding commerce and improved means of intercourse we ~~mu~~  
~~must~~ share with them the best we have. Meeting in a business way doesn't always get that "
- "Missions - religious part of sharing best of one culture with another"
- "Value in trying to spread best values in a culture -only way to reach universal peace is by spreading culture to world limits"
- " world so small --- consolidation increasing "
- "Listen to other peoples as well as to preach(give)"
- "Build upon rather than destroy culture they have"
- ("Against making approach which assumes that Christianity is all right and other religions all wrong " *on the*)
- " a sharing process - creative in character "

4. An important factor in the promotion of International Understanding, World peace, world friendships,

- Provides a Spirit that maintains vision and courage"
- " Favorable to Missions - one of the big reasons - I am a Pacifist and I want a goal that will do away with wars. Christianity has answer which can solve these problems"
- "an investment in goodwill"
- "the center of missionary interest for me - value for establishing goodwill, exchange of students, etc "
- "Service to world peace - convinced me- getting concrete results"
- "Value in bringing about a better spirit -other agencies from countries cannot be trusted - are propagandist."
- "Missionaries - altruistic - unselfish - Mission work creates spirit - an undercurrent to neutralize other impressions"
- "One of best ways - foreign country see best of other people -"

5. An aid toward solving problems of race relationships.

- " gives us a broader vision of all questions - race relations, world peace, etc.
- "spreading world brotherhood."
- "I asked a negro if he felt a responsibility for putting Christianity into effect in the world. His answer was to the point, "To a negro he just about has to. It's the only way the problem has been solved and will be in the future. each should contribute toward Christian living. Once release the Christian spirit and the Christian code of life and you would solve many racial problems".

6. Because of Religious Values.

- a, From senders point of view. (to satisfy conscience and highest ideals )
  - " It is the Great Command "
  - " we should share benefits of Christianity"
  - " it is the logical end of faith"
  - " If we believe the Christian Religion is the best approach to God - it's necessary -, and our duty "
  - " a hand in this -gives realistic touch of doing something a'tug' of religion "



b. As affecting others.

(1) the need for help - Christ can give.

"the need for help for the struggle as found in Christ "

"to preach and witness for Christ enough ; if one knows Christ other interests will follow"  
Missionaries should give a person something permanent - to stand by him in time of crisis.  
Christianity as taught doesn't do this "

(2). Sharing with others.

"not a question of saving a soul from damnation rather of sharing with souls barren and struggling - a richness of life - values in Christ for abundant life for all "

" Religion an integral part of task "

" We have been trying to give them civilization and education, and have not met their moral/needs"

"From a project undertaken with an Indian Boy - 'It meant so much to him. It took so little from us "

(3). "Will revitalize other religions"

(4). The spirit and purpose of life

"If you've got religion it has to go with you. You can't leave it home - can't be separated and excluded from living "

"To help people know the why - how to use the tools of civilization "

c. A test for Christianity

"Put Christianity to the test. "

"The expression 'America First' is selfish. We must plant the mustard seed - and let it grow "

"it will revitalize -- and cleanse - then put a new dynamic in Christianity"

"in order to be effective - you must reach out as far as you can " (Spirit of Christ)

7. "The reason Missions contribute so much is because they are not out for any other end than service. "



8. Contacts with and respect for Missionaries.

- "believes in Missionaries because of Missionaries she has known - never knew a hoax - would give money to support one she knew - not because of knowing anything about Missions but trusting the Missionary to spend it wisely "
- "Missionaries are some of the best of our Christians -most balanced "
- "Missionaries - sensible - doing some great work "
- "Respect for Missionaries - for their service, suffering, self-sacrificing"
- "Missionaries become broader than organizations that send them "
- "Missionaries so much to offer in type of life they share with a community"
- " Richness of life - content - they have to give."
- " Social service , standards of living, and values back of person who is willing to suffer and serve need to get it across "
- "believes and intensely interested because lived with Dr. \_\_\_\_'s children on furlough "

9. Some Practical Values worthwhile.

- " raises standards of womanhood"
- "Mission work an ameliorating influence - in places where business corrupts situation "
- "Bringing spirit of Christ into life - and waiting for an indigenous expression - not bringing to other lands a wholesale Western Civilization."

10. Wise to maintain work to preserve investment made thus far.

- "not a wise idea as long as we have started work abroad -to stop it " (but let it run on smaller scale.)



(3). Attitudes Unconcerned with Missions.

I. Ignorant of the enterprise.

- " a lack of information - nothing definite "
- " it is an unknown movement to many "
- " I want to know more of movement "

2. Feel no need of the Church . (not in their picture)

"had never felt any need of the church. Always had to fight his own way. Church to him vitally needed for some . It is only thing which gives significance to their lives, Without it there would be a loss, because they have no imaginative, creative power. "

3. Superficial knowledge of Missions places it as an enterprise based on emotionalism and concerned with 'remote' lands - and as such not tied up with significance to world affairs. (have outgrown the little information they had)

4. Confusion in thinking (unformed judgment).

- " No background in Miss. Education- conflict in her mind about religious faith - a period of suspension while rethinking - "
- " Took history - wondering if we ought not let them have their own religion "

5. The demands of a speeded up materialistic life leave no room. (Sophisticated, thoroughly secular , not altruistic.)

- "complexity of the immense world situation "
- "interested in dates, how many times I eat downtown, etc"

6. College students lack 'integration'.

- "college students cannot hold much of an idea- because they have so little religious conviction - a time of questioning."
- "feel a lack of definiteness in religious life - not in position to take a part - not reached by Missions "
- " Need of a focus point - life superficial, no time to think of life philosophy, much less of missions I never knew much about "

7. Put off by inferior type of men studying for ministry and volunteering for missions.

- " found Bibs narrow-minded -stuborn in debating class"

8. If we are leading ethical lives , and they are too, isn't that enough ?

Other issues like those raised under the unfavorable attitudes are expressed in addition to these. To those unconcerned Missions are completely out of the picture.