

THE RECIPROCAL RELATIONS OF EDUCATION AND MISSIONS.

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Now that the 75 Million Drive is over and large sums of money have been subscribed, making possible a forward movement in both education and missions under Baptist auspices, it is well for us to ask just what relation does exist or should exist between these two departments of worthy endeavor. Evidently it would be most unfortunate for them to clash and most helpful for them to co-operate in kingdom building. The question is important and timely. Let us glance at each of these subjects hastily and then consider their mutual relations.

Education is one of the dominant passions of the American people. Well-nigh everyone is going to school now. Not that all are enrolled in our educational institutions—though the number enrolled is larger than ever before in our history—but that nearly everybody is following some line of educational activity. In addition to the public schools, private schools and denominational schools, there are evening schools, technical schools and correspondence schools. Then our press, both secular and religious, our public libraries, lecture courses, etc., are bringing educational advantages to all the people who are willing to learn. Since the war there has been a renewed emphasis upon education so great as to well-nigh justify us in calling it a renaissance of learning in America.

The State of Wisconsin has provided, at the cost of many millions of dollars, educational bonuses for its 117,000 returned men of service. The private and denominational colleges of that State have recently united in a campaign for raising one million dollars a year for five years for the needs of these institutions. The State schools have given their hearty endorsement and co-

operation in the securing of this money. Great universities, such as Princeton, Harvard and Yale, are putting on campaigns reaching into the tens of millions of dollars. John D. Rockefeller, on last Christmas Day, made a gift of \$100,000,000 to be devoted equally to medical research and education. This was perhaps the largest single gift ever made to education. It is estimated that the grand total of Mr. Rockefeller's benefactions amounts to some \$500,000,000, the largest part of which has been devoted to education. The Baptists of the south have themselves recently raised in good subscriptions more than 25 million dollars for education.

What is going on in America in an educational way is going on among all civilized nations in a measure. There are said to be 40,000 more students in German universities now than there were before the war. China, India and Japan have inaugurated systems of education well-nigh universal. Other nations are making rapid strides. This is the day of enlightenment.

The mission enterprise is the prime passion of Christianity. The first impulse of the quickened soul is to tell another. Andrew and Phillip were types of normal Christians. We must never think that missions is a side line or a superfluity. It is the very heart of the gospel itself. It means the satisfaction of the heart-hunger of Jehovah. Missions is the message and the meaning of the Book of books. It is the supreme business of the church, and it is the only hope for the salvation, temporal and eternal, of a lost world.

Dr. Carver in his timely book, "Missions and Modern Thought", has shown that the history of the church, and well-nigh the history of civilization, is the history of missions. In the first century it was evangelical missions, then followed ecclesiastical missions, then came a long period of sporadic missions followed by a period of polemical missionary activity, finally merging into the pe-

riod of modern, systematic and scientific missionary endeavor.

It is our purpose to consider the relation existing between these two mighty passions, education and missions. Wherein do they help each other and wherein hinder? The relation between education and missions should be most intimate. Educators everywhere acknowledge the failure of secular education by itself to produce the right sort of character and life. They see the need of something like the missionary passion and aim to direct, perfect and apply what technical education gives. The missionary, on the other hand, feels the need of education to equip the worker and adapt him to his task.

From the example and teachings of Christ, we readily see that missions and education should always be related to each other. He, the great Missionary, came and taught, then He sent His disciples to teach others. His followers were first called disciples; that is, learners who follow a teacher and adapt their manner of living and conduct to his; then they were called apostles and were sent forth to teach others. In the Great Commission, missions and education are joined together. We are commanded to go and teach, baptizing; and finally to teach all things whatsoever He hath commanded. When evangelism and education are rightly joined together, the problem of missions is solved.

The relation between education and missions is a vital one. That is to say, neither can reach its highest efficiency and effectiveness without the other. We argue this from the very nature of the terms themselves. Education leads logically to missionary endeavor. Impression must be followed by expression before truth becomes effective. If we believe that the true purpose of education is the impartation of information, the question arises, For what purpose is the information except to pass it on to others for their benefit? If with Dr. Gambrell we

say, "Education consists of the impressing of great truths into the minds of the pupils", we ask, "Are not these great truths impressed in the pupils' minds in order that they may pass them on with their quickening power to other minds and hearts?" If the purpose of education is the development of the personality, then this personality, in order to be developed, must come into helpful touch with other personalities, and thus a mission work is established. If the purpose of education is an adjustment to relations, then the adjustment to world relations, which is missions in a larger sense, must become a part of the very process of education itself.

If missions satisfies the law of expression in education, then education meets the demand of the law of adaptation in missions. Education enables the missionary to know the message, to interpret it, to re-state it and adapt it to the people among whom he proposes to work. Education enables the missionary to know and appreciate the peoples among whom he works, acquaints him with their traditions, customs and religious views and enables him to enter into the very life and thoughts of the people. It enables him to establish a point of contact, to launch an adequate propaganda and to train native leaders for the establishment of independent churches.

The relation existing between education and missions is a causal relation. Education of the right sort will inevitably lead to missions, and mission work of the right kind always results in education. Our modern missionary movement originated among educated people and most of our missionaries came from educational institutions. Our mission leaders have, without exception, been men of learning, and most of our missionary movements had their origin in Christian institutions of learning.

Wyclif was a professor at Oxford, Luther at Wittenburg, Loyola and the six others who originated the

Jesuit missionary movement took their vows when students at the University of Paris. Count Zinzendorf, the founder of Moravian Missions, was educated at Halle and Wittenburg. The Wesleys came from Oxford. John Eliot, the apostle to the Indians, graduated from Cambridge. It was while students at Williams College that the now famous band of students met in a prayer meeting behind a hay stack and consecrated themselves to mission work. From this movement has grown our American foreign missionary work and the Student Volunteer Movement. William Carey was a master of Latin, Greek, Hebrew, Dutch and French before he went upon the foreign mission field, and his scholarship is attested by the fact that he translated the whole or parts of the Bible into 24 different languages and dialects. It has been estimated that some 6,000 Baptist students in the south consecrated themselves to the ministry and missionary work during the 75 Million Campaign. The right kind of education produces missionary results.

The right sort of missionary work results in education. The work of missionaries upon the foreign fields necessary results in the establishment of schools. The awakened soul cries, "Who art Thou, Lord?", and the constant hunger of the regenerated heart is to know more and more about Jesus and His will. Therefore, schools are established, not only to teach the message, but to enable the people themselves to master the difficulties and read the message in their own language.

The relation of education and missions is complementary. Each supplies what the other lacks and needs. The effect of missions upon education is to give a direct, practical and spiritual passion to the student. The effect of education upon missions is to give the missionary power, knowledge and skill in doing his work.

The missionary passion and motive in education will have a most helpful effect upon education. There are

two dangers of opposite character that threaten modern education. The first is a cold, barren intellectualism that trains people away from the practical affairs of life and out of sympathy with ordinary folk. This usually results in critical scholarship which spends its time and energies upon impractical and relatively unimportant matters. The other danger is that of a sordid materialism which, intent upon the making of a living, ignores the making of a life, and seeking the accumulation of money, ignores the building of character.

The missionary motive will exercise a wholesome, restraining and contracting influence upon each of these tendencies. It will save education from cold intellectualism by making the study of the sciences, the humanities, the philosophies and literatures bear upon the solving of problems of humanity and meeting the greater needs of life. Beware of the slogan, "Culture for culture's sake". It violates the law of indirectness, which obtains in all the higher realms. The best art is not the art done for art's sake, but the art done for humanity's sake and for Christ's sake. The great paintings of the world have grown out of the desire to paint the gospel of Christ. The best music of the world is that which has grown out of the desire to sing the gospel of Christ. For one to seek happiness for its own sake is to be doomed to disappointment. Sir Launfal never saw Christ as a result of his travels, but when, ready to give up, he divided his last crust of bread with a hungry beggar, then the vision came. "He that saveth his life shall lose it, but he that loseth his life for my sake shall save it." So the man seeking culture for culture's sake will miss it, but he who studies in order to serve will find both learning and wisdom. George Eliot said: "Culture merely for culture's sake can never be anything but a sapless root capable of providing at best only a shriveled branch."

Missions, the passion for others, will save education from its second threatened danger, that of a sordid ma-

terialism. The trend of colleges toward vocational courses of study may be justified upon good grounds, but there is the danger of losing sight of the ideal and spiritual elements of life. Dr. Faunce says: "The need of a country is not to lift marble to the fortieth story of an office building, but to lift character; not to whiten the seas with sails of commerce, but to develop those simple and homely virtues which are the chief defense of nations." When Tennyson wrote "Crossing the Bar", he did more for civilization than if he had built an ocean liner or a man-of-war. When Millet seized his brush and painted "The Angelus" on the bit of canvas that cost him three francs, he did more for labor and the laboring man than if he had seized the spade and worked for fifty years in the fields of France. Not the men who add to our quantity of materials, but the men who deepen the quality of our living are the real benefactors and educators of the world. The mission passion introduced into our educational system will save it alike from a cold intellectualism and a crass materialism.

The right kind of education will have an equally marked and helpful effect upon the mission enterprise. There are two dangers that constantly threaten our mission work; the first, a narrow, unsympathetic, intolerant sectarianism that fails to recognize or appreciate the good, the true and the beautiful in any other sect or institution, religion or philosophy. It attempts to foist upon strange peoples ideas, customs and modes of organization that have grown up through the ages and which, while adapted to us and our ways of living, are not necessarily suited to all other peoples. Then there is the danger of a shallow emotionalism that manifests itself like the grain sown upon stony ground which springs up suddenly but when the heat of the season comes withers away because it has no root. A sufficient amount of the right kind of education will save our mission work from both these dangers.

Education will save us from an intolerant sectarianism. It will give us a knowledge of the history and development of doctrines; it will enable us to discover the elements of truth persisting in divers forms of expression; it will enable us to re-state old truths in new thought forms without doing violence to the real content of the message.

Education will give a knowledge of religious psychology enabling us to appreciate all varieties of Christian experience, thus helping us to discover the essential validity of Christian experience apart from individual peculiarities and idiosyncrasies. It will thus save us from a Procrustean type of theology and its single type of conversion.

Education will acquaint us with the racial peculiarities of the people among whom we labor, their religious ideas and customs, and will enable us to see not simply a mass of falsehood, but also the heart yearnings and soul hungers of those seeking after light. It will enable us to discover a point of contact and to present Christ as the satisfaction of the soul.

Education will enable our missionaries to appeal to the learned and leading classes as well as to the ignorant and lower, and will in due time provide and equip a native leadership to carry on more extensively the work which was begun by the foreigner, thus producing a permanent, intelligent, efficient Christian constituency.

Education will save missions from a shallow emotionalism. "Is it not enough to once experience a great emotional awakening? A great emotion without fixed expression or habit of action will leave a character dwarfed and maimed. The true Christian must not only be born anew by the spirit of God, but must be nurtured until this spiritual nature is vigorous and profound." The right kind of education will do this.

Some practical conclusions. If we are correct in what has been stated above, then there is the most helpful reciprocal relation existing between true education and real missions. Two general conclusions follow: First, we need to give a larger place to missions in our educational work, and, second, we need to strengthen the educational side of our mission work.

Instead of a five-minute missionary program once a month and an occasional missionary lesson in the Sunday School, and an annual sermon on missions, we need to have the missionary idea pervading all of the educational work of the church. There is as great a demand for graded mission instruction in the Sunday School as for the graded Bible instruction. The missionary sermon preached on rare occasions should give place to sermons on all occasions pervaded by the mission spirit. Our courses of study in church and school should be especially designed to awaken missionary enthusiasm, enlist volunteers and give training in mission work. In our seminaries, in addition to the philosophical and historical training offered, a larger place should be given to the study of and training for specific fields and specialized missionary activities.

On the mission field, schools many and strong should be established. These schools should be equal in equipment and scholastic standing with the state schools and, in addition, Christian ideals and atmosphere should be marked. Inasmuch as China, India, Japan and other nations are establishing systems of education, demanding thousands of trained teachers, we should recognize our tremendous opportunity in supplying these teachers and should immediately equip our schools to this end. If we win the students of China to Christ, then we win the nation, but if we lose them we will be defeated perhaps for centuries. The same is more or less true in other mission fields.

If we wed educational ideals and missionary ideals, then we will have both ideal education and ideal missions, and this will be Christian education in its best sense.

“Let knowledge grow from more to more,
But more of reverence in us dwell;
That mind and soul, according well,
May make one music as before.”