

prayerfully and lovingly. There is a very useful book which will give us great help in this work; it is Archdeacon T. C. Hammond's book on 'The Hundred Texts'. Working through the texts with the questions and notes will give a liberal education in the careful and accurate use of Scripture and the reader will become proficient in a well-tried method of helping Roman Catholics.

## MISSIONARY STRATEGY<sup>1</sup>

By R. G. COCHRANE, M.D., F.R.C.P.

**D**R. E. M. Dodd, of the American Presbyterian Mission, said recently: 'We can be proud of the past, and be encouraged by it, but we must press on.' He reminds us of the development and advancement of nursing and medicine in the East and the Middle East, which was started and guided by missionaries.

In India, when the appeal is made for sacrificial service, the words 'missionary spirit' are constantly used. This emphasizes the debt this country owes to the missionary enterprise. But, nevertheless, when all is said and done, it is right and proper for us to pause and think, and in our pausing and thinking earnestly to pray that His Holy Spirit will convict us of past failures, and, at the same time, challenge us to take stock, so that we may not only consolidate our gains, but ensure that in the time that is at our disposal — all too short, for 'the night cometh when no man can work' — we shall more effectually prepare for His coming.

It is quite impossible to put the clock back. In this connection we must remember that we cannot make indigenous that which is not truly rooted in the soil. Therefore, it may be necessary, while a fresh strategy and plan is being developed, temporarily to continue with present institutions and work, which will never become an integral part of the Christian Church, because the growth of these enterprises has gone far beyond the ability — either financial, organizational or academic — of a growing young church.

It makes one seriously ponder when it is realized, since the acceptance of the principle that all institutions, church councils and courts should be nationalized (please note, I do not use the word indigenous in this connection), that as much money is being contributed from foreign sources as when this work was in the charge of foreign missions. This means that large sections of the work are dependent on funds from churches in Britain and America; for the Church in India has never shown itself able to take over the final responsibility of; for instance, the two medical colleges, or been able to staff, without reliance on non-Christian staff, the larger educational colleges, which have made an outstanding contribution to the development of thought and learning in India. We shall return to this subject later, but I would, at this point, remind my audience of a quotation from the biography of Anthony Norris Groves, a pioneer missionary, who wrote thus in 1840.

'Those who know the natives well, I am sure, feel with me, that this plan of missions, where the native<sup>2</sup> himself is thrown on God, is calculated to develop that individuality of character, the absence of which has been so deeply deplored, and the remedy for which has so seldom been sought.

<sup>1</sup> Extracts from a talk given at a G.F. Reunion in London, 1957.

<sup>2</sup> The use of the word 'native' is in keeping with the thought of the times, but today it has acquired an unfortunate connotation.

The native naturally loves a provision and ease, and thereby he is kept in dependence on the creature: the European, on the other hand, loves to keep the native in subjection, and himself in the place of rule; but it must be obvious to all, if the native Churches be not strengthened by learning to lean on the Lord instead of man the political changes of an hour may sweep the present form of things, so far as it depends on Europeans, and leave not a trace behind' (*sic.*).

An opinion was expressed in the book, *Anthony Norris Groves, Saint and Pioneer* by G. H. Lang, from which the above extract was quoted, which is relevant to the matter under discussion in connection with the early work of the first missionaries. I again quote: 'Their activities' — that is the missionary societies' activities — 'were hampered and the natural growth of the Church hindered by the fact that they worked on the plan of Western organisation and transplanted the organised Church systems of the West instead of planting Churches of the Apostolic type as shown in the New Testament.'

These words were written and these opinions expressed eighty years before Roland Allen issued his strategic pamphlets on the indigenous church, and, in this connection, I quote from one of Roland Allen's contributions entitled 'Native Education': 'If the foundations are native, the building will be native; if the parts are native, the whole will be native, but if the foundations are not native and the parts are not native, I do not see how the building can become native without some more or less serious conflict' (*sic.*). Roland Allen goes on to point out that if the basis is foreign and the nationals, who hold posts, have been trained intellectually and spiritually in colleges where they have received the same kind of education which the foreigners, who held the posts before them, received, that education must be mission education. (Roland Allen, *Education in the Native Church*, W. D. Press, 1926.)

In view of the prophetic message of the Bible, let us cease from wishful thinking and not adopt methods of appeal and of propaganda, which might have been suited to a former generation. Let us issue a clarion call to the whole of Christ's people to prepare strongpoints, to train infiltrators, and to organize resistance movements in the very camp of the enemy, so that although the Church of Christ is apparently submerged, out of the ruins of disaster will arise a Church tested by fire, and remaining faithful.

Because of this feeling of impending tragedy, surely it behoves us, with increasing vigour, to proclaim the gospel of the redemption of all mankind through the blood of the Lamb, our Saviour, Jesus, and to put aside non-essentials, our jealousies, our quarrels, our disputations, and present a united battlefield against a determined enemy, until the reinforcements from God arrive to relieve His beleaguered and well-nigh broken forces. If our missionary task is viewed in this light, then there is an urgency which brooks no delay, for the warfare is too grim to burden ourselves with unnecessary accoutrements. It is surely time that we reviewed our strategy, so that our forces may be used in the best way, and our paratroops and shock regiments may be ready, if they are surrounded, to resist the enemy and to hold out until the Commander-in-Chief returns.

I now turn to consider the practical application of what I have so far discussed. The principles must be applied, as far as I can see, to the educational realm, to the church realm, and to the new and, as yet, unreached territories in the world.

It would be quite impossible to declare a moratorium on higher education, but it would be possible to review the whole field of education, and if we had the courage to assess its value in terms of issuing the challenge that education, without Christ, is bad education.

It should be a dangerous experience for any schoolboy or college student to enter any one of our missionary schools or colleges, for he would be faced, ere long, with the challenge, 'What will *you* do with Jesus, who is called the Christ?'

I shall never forget, some years ago, meeting the late Dr. Chacko of the Elisabeth Thorburn College in Lucknow, when I asked her what her position was with reference to students attending Sunday services and Bible classes. She said something like this, 'Whenever a student objects to attending a Bible Class, or Sunday service, I point out to her the basis on which this College has been established, and say that unless she attends the Bible Class and Prayers, and joins in the religious activities of this College, she will have no appreciation of the fundamental basis of the education in this establishment. If she does not wish to understand the reason for the foundation of the College, then there are plenty of other educational establishments to which she can go.'

In this answer we have the only basis of Christian Education. A college in which there is no danger of meeting the challenging Christ is not fulfilling its overall purposes. In the early days of Dr. Duff, and the Scottish and English pioneers in education, it was necessary to lead the way, and from this work there were built up, mostly by the great Scottish educationalists, and in the Scottish educational tradition, colleges in Bombay, Calcutta and Madras. These days have passed, and India is now quite capable of developing her own colleges. There is still a place for the Christian college, whose unequivocal message is that Christ is the Saviour of the world, and that education, without the saving power of Christ, is false education. Please don't mistake me. I do not wish to suggest that we should show an aggressiveness, amounting to tactlessness and sometimes almost to discourtesy, but I do contend that our motives in education should be clear and unequivocal.

Let us pray for wisdom to look at the work as a whole. Our children frequently sing, 'The whole wide world for Jesus', and yet we so often act as if the only thing that matters is the tiny bit of the world in which a particular church or Mission is working, oblivious of the fact that, by refusing to give up one piece of work, the advances of the forces of the kingdom are being hindered. Let us remember that suburbanism can even affect a mission station. We must, therefore, keep our perspective, and bear in mind that there may come a time when it is unwise to maintain a mission station, for in so doing we may continue, what McGavran has called in his book *The Bridges of God*, the 'mission station approach'. Let us never forget that our task is not to convert the world, *but* to disciple the nations, and these disciples go into all the country around and witness.

If we do not strengthen our stakes — and that today means planned strategy worked out co-operatively by all the forces of Christ's kingdom — we may not be able to exploit the great and glorious possibilities. In order, therefore, to do this it may be necessary to close work, because to maintain an established work may prevent a forward movement into another territory, and, if this is the case, there should be no hesitation in taking this step. A static church, or a static mission station, where everyone is satisfied, and there is no growth, is a danger to the whole missionary movement. In extending let us be courageous, and see to it that our advance guard is supplied with the necessary spiritual victuals and weapons of warfare, and that they are not wasted and squandered by troops in areas where they are no longer needed for the battle.

This opportunity of reaching countries never before occupied is a new appeal, which is tremendously challenging, and thrilling. Today, however, mission forces are stretched to the utmost, and it may be folly to maintain

an old, established mission station, with its institutional life many times greater than is needed for the little congregation, and quite impossible of support by it. In many instances the congregation is made up, largely, of the employees of big mission institutions. The mission's resources far exceed those of the local church, and the mission's personnel dwarfs the local leadership of the church. Hence, the work remains mission-centred, even when devolution turns the management of churches, schools, and hospitals over to nationals. It is quite possible to find a mission station where nine-tenths of the management is in the hands of nationals, while the church remains just as dwarfed as it was when the foreigners were in charge! The institutionalized mission station is like an inverted pyramid, with a huge accumulation of service organizations dominating the little congregation. This, inevitably, creates the idea that the Christian is to receive aid from the institutions rather than to live the Spirit-filled life. Much of what I have been saying is quoted from Dr. McGavran's book, and he goes on to say, 'A Mission station should be considered the temporary encampment of an army, and its houses and institutions may have to be sacrificed that the Church may be planted. They should be considered expendable.'

The day for the stereotyped mission approach of the official missionary, while not finished, is rapidly passing, but the day of opportunity for the man who knows Christ as his personal Saviour, and is willing to witness, is wide open. It is important for the Christian to think in terms, not necessarily of the official mission approach, but of witnessing wherever he is. Praise God, increasingly, today, we are hearing of men in government, in business, in industry, who have themselves done a work for God and His kingdom of outstanding value. Let us remember that the artificial definition of a missionary is fast disappearing, for we are all ambassadors for Christ.

## GRADUATES IN ACTION

### I. Swindon Children's Mission

In our parish of 3,250 houses, most of which are in new housing estates, the members of the staff were wondering how best to evangelize the Sunday schools of about 1,000 strong. There was no special desire to increase the numbers for, centering on one church only, the accommodation was already bursting at the seams and the teacher problem a very real one. But if only the children, many of whom came from apathetic or even hostile homes, could come to know Jesus as their Saviour. . . . It must have been almost simultaneously that the T.C.C.U. and C.S.S.M. staff were prayerfully considering where to hold a children's mission and they wrote to Swindon! So plans went ahead for 1957.

Swindon, as a whole, was far too big. Children shouldn't be encouraged to go too far from homes, especially the small ones, so it was decided that there should be two 'mission areas'. Rodbourne Cheney parish formed one, and in this area the Baptist, Methodist and Congregational churches co-operated with us in the Church of England. Most of the basic problems were thrashed out at an early meeting with the team leaders. The object was solely evangelization of the children, with no special emphasis laid on bringing along those outside the Sunday schools. A period of ten days was fixed for the duration of the Mission and a team of eighteen training