

|| *The West China* || || *Missionary News* ||

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EDITORIAL.

ONE UNITED CHURCH IN SZECHUAN.

In coming to the consideration of Church Union, in distinction from the Unity of the Church, it is well to review what has been attempted in the past. There is scarcely any need to emphasize the fact that the Advisory Board, established in 1899, was not an attempt to bring about one United Church in West China. The purpose of the Board lay mainly in the direction of a distribution of the several missions then at work in the three provinces of Kweichow, Yunnan and Szechuan in such a way that as speedily as possible this vast area should be occupied by Christian Missions, and that there should be the least possible amount of overlapping. This was an enterprise sponsored by *missions* and not by any *church*, for the latter, where it existed, was at that time in embryo form only. Much discussion occurred at various times as to just what constituted "occupation" of a section of territory. Some missions planned to place missionaries in all the prefectural and district cities in their allotted area. Others thought it better strongly to occupy the prefectural cities and leave the district cities and larger market towns for the coming Chinese church to evangelize. Hence, some missions appear to have more effectively occupied their territory than others. In all this planning and working the Chinese Christians seem to have had little to say.

But it would naturally and logically follow that, once a number of churches had been founded, both the missionaries and the church leaders would be led in the spirit of unity that prevailed in West China to the question of further and more complete organic union. It was this question which came before the West China Missionary Conference which was

held in Chengtu in January, 1908. A full report of this subject with verbatim discussion and the leading papers read is to be found in "West China Missionary Conference" published by the Advisory Board and printed at the Canadian Methodist Mission Press, Chengtu. The whole of Thursday, January 30th, was devoted to this matter. The first paper was read by Bishop Bashford, the second by Dr. O. L. Kilborn, the third by Mr. R. J. Davidson and the fourth by Rev. C. H. Parsons. Then followed a most lively discussion which resulted in a resolution favoring "one Protestant Christian Church for West China." Another resolution called for "A body to be called 'The Standing Committee on Church Union'". This committee was formed by each mission appointing two representatives to it. In all this there was no attempt to add Chinese to this committee. Then the most practical resolution of the day was presented, discussed and carried: *Resolved*: That whereas all Christian Missions laboring in West China have for their aim the establishment of the Kingdom of God; and, whereas there is a sincere desire for more cooperation and a closer union of our Churches; this Conference recommends the free interchange of full members, upon a recommendation from the pastor of the Church from which they come."

After having worked on the Committee on Church Union for a number of years; and after having served as pastor of a Chinese church and after having witnessed the actual working out of this resolution in some of the churches in this province, we feel free to say that this free interchange of members among the churches in Szechuan is the longest step that has been taken towards one united church in West China. Much other work has been done, which was necessary to such a united church, but the one practical step to such a union is this of the free interchange of members among the several sections of the church of God, is the place at which to begin in our search for an organically united church.

There were different views presented to that conference in 1908. Some very cogent reasons were put forth for Church Federation; one of these being that there was grave danger that in attempting to bring about absolute Union we might miss the nearer objective of Federation. It was also suggested that Federation was a much wider basis on which to build an ultimate United Church. But it was evident from the beginning of the morning session that a federated church would not satisfy the majority of the conference. Looking back across the years, one is frank to say that we did lose

something in 1908; and it is only honesty that compels us to say that, on the whole and in the long run it was fortunate that we lost Church Union as it was conceived by the West China Missionary Conference. Had we gained it, it would have been a union imposed upon the nascent church by western Christians. That church had not come into self-consciousness. It was all too ready to say "Swei bien shien sen" to any and every proposition offered to it by the missionary. It had no trained ministry that could grasp the significance of what those western brethren were trying to do. So we lost church union—and we lost federation as well. It is not going beyond the facts to say that to-day in Szechuan there is less interest in the subject of Church Union, *and in Federation*, than there was in the years immediately following the West China Missionary Conference. Perhaps the mistake was made of centering so much of our time and effort on the statement of doctrine. Perhaps the change in personnel in the committee made for misunderstanding of what we were trying to accomplish. Perhaps some of the members of the committee feared the possibility of union; for it would cause endless difficulties with their Home Boards. Others may not have wanted to enter a united church, for they felt they could never feel at home in it—they would look wistfully back at their own dear Zion and wish for those quiet restful services of old. There may have been other reasons, but whether there were or not, we lost Church Union and Federation for West China.

The nearest we came to it was in the Prefectural Convention which was established in certain areas and continued for a time. This was a union of the churches in the prefecture and the work that it did was mainly educational. But it died out because Church Union died out.

With this brief epitome of the history of Church Union before us, it behoves all of us to give serious and prayerful thought to this next attempt to bring the Christian forces into one united body. It will not do to linger along the fringes of this project and deal academically with it. We cannot get this matter into a vacuum. It must be dealt with as a living question that has its great possibilities and its grave dangers. Can the churches that are living and working in connection with the several missions in this province attain unto an organic union? That is the question; and we propose to come back to it in future issues of the NEWS.

Be Sure to Read the Article on the Kuling Conference.

THE KULING CONFERENCE.

G. W. SPARLING.

The Conference held at Kuling from July 18-28 was called under the auspices of the Religious Education Department of the National Christian Conference who were holding their Annual Meeting at that time. It had been decided to enlarge the scope of the meeting and to invite, besides the members of the Religious Education Fellowship, Administrators of Churches and Missions and representatives from all Theological Seminaries throughout China. Thus the meeting was a very inclusive and comprehensive one and was the first of its kind in the history of mission work in China. When the meeting was first planned the ambitious aim of the committee was for a membership of one hundred, but the actual enrolment reached one hundred and eleven among whom were four bishops, several college Presidents, many responsible administrators and teachers.

The discussions included in the conference might be divided into three main topics, namely: The Progress and Function of the Church in China; The Church at Work as reported by the Religious Education Fellowship, and the Education and Training of the Leadership necessary for such a Task. During the first two or three days of the discussions, the conviction was deepened that the church has found a permanent place in China and has before it a tremendous task. It is impossible in a short article to report fully the ideas and conceptions of the church that were presented but we might tell of the presentation of the subject by Prof. T. C. Chao of Yenching University, who on the second evening of the meeting gave an address on "The Meaning of the Christian Church." His presentation of his theme was worthy of the highest praise and revealed to us who had not known Dr. Chao the deep religious insight and the intellectual magnitude of the man. The Church, he said, is a place where souls are made and personality is developed. Our task on earth is to prepare our souls for life in this world and for life in the world to come. This can be done only as we are vitally related to God; for the soul could not live unless in organic relation with God. Our ethical life must be grounded in religion, for only as we are rightly related to God can we be rightly related to other human beings. Through one's right relations with men he is led to a true relation with God; and through right relations with God he is led to a true

relation with men. Our religion is what we do in all our relationships with men and with God; and the work of the Church is to lead men into this right relationship. Success in this will largely depend upon our conception of God, so the task of the church is to teach a theology which is suitable for the Chinese people among whom at the present time the idea of God is very vague. The Church is the place where human beings should be taught how to relate themselves to the Cosmic Reality behind all, which we call God, and this is the function of worship.

And the church must speak with authority to-day. China, at this time, lacks moral and spiritual leadership and this the church must supply. If the church does not speak with authority in moral affairs it is not true to its function. This authority is lodged in the group and if it is to be true, three qualifications are necessary in the individual members of the group. They must have a clear, vital religious experience with high moral character and deep, profound learning. Only as all of these qualifications are present will the church be able and worth to speak to a nation with authority. A church cannot be a church without a theology, for learning of all kinds is of God as truly as is religious experience. And the leaders of the church must have such qualifications, for the church has no foundation except in life and thought, and without these essentials the church will not have much meaning in a society, and men like this will be appreciated in China. Sometimes we hear people say that men of genius will not come into the church—the church should produce them.

And the church should speak with a prophetic voice in difficult times. Up to the present the church seems to have been trying to find itself and to adjust itself to existing conditions and has thus maintained an opportunistic attitude. As a result the prophetic voices of China are arising outside of the church and are calling to methods and ideas which are not properly grounded and thus they are false prophets. The church must provide this voice for it is grounded in religion, and only in relation to God and founded in God can the true note be sounded—a note strong and clear against both social and political injustice. And then the church becomes an organization for the carrying out of a program of social welfare in the community. And the church must train men for all walks of life, not only for the ministry for it is only one form of real leadership.

This report of Dr. Chao's address has been given at some length not because it was the most outstanding address, for there were several approaching the subject from a different angle, but mainly because he seemed to show clearly the place of the church in a community from which the conference could proceed to outline the program of the church and to discuss the kind of training that its leadership should have. It served as a background for the future sessions when the more direct question of Education for Service within the Church in China was the main theme.

It is impossible to report at greater length, but a few impressions carried from the Conference might be mentioned. The most outstanding to me was the ability, insight and true devotion of our Chinese Leaders. Less than half of the personnel were Chinese but this was inevitable due to the nature of the conference; for it was desirable that those present should be the individuals doing the task, irrespective of nationality. The addresses and speeches made, with two or three exceptions, were all in English, which greatly facilitated the conference as it was necessary that Dr. Weigle might know everything that was said. In spite of the handicap of language, many of the best contributions to the discussions were made by Chinese speakers. They spoke with the conviction of the need of a true church in China and emphasized, without any demur, the need of a highly trained ministry. They would not entertain for a moment a suggestion made by a missionary that perhaps the church in China would not need a trained and paid ministry. At the same time great emphasis was laid upon lay leadership within the church and every member should have some work to do. In fact, one speaker told of the ordination of lay leaders, with full power to administer the sacraments, though he believed it was a temporary measure.

The place of women within the church is ever expanding. Practically all Theological Seminaries are co-educational and one institution which has existed for the training of women reported that next year they are admitting a class of men. Already some women have been ordained to the full rights of the Christian ministry. A strong opinion was expressed that institutions should not be duplicated but men and women should be trained with the same curriculum.

An outline was given of all Theological Seminaries in China, this name including institutions admitting students of qualifications of Junior Middle School graduation and above. There are two post-graduate institutions, four requir-

ing Senior Middle School graduation and five requiring Junior Middle School. These are all union, besides which there are a number of denominational seminaries of various grades. It was hoped that soon all the institutions doing this work should require Senior Middle School graduation, but, for the present, circumstances demand others.

One felt that the problem is one for all China and any solution discovered of a problem in one section will probably be useful in another. To make possible mutual assistance in the future a Theological Association was organized, including all seminaries. We will henceforth work at our problems together for they are as difficult in one place as in another. The Chairman, Rev. F. W. Price, put this idea succinctly in a story. A little boy was visiting for dinner and when the meat course was passed, he was asked by his hostess if she might cut his meat for him. No thank you, he said, I'm used to it; we have just as tough meat at home!

A full report of the Findings of the Conference will be issued under the name of the Survey Committee, including Dr. Weigle's separate reports, and will be printed in English and Chinese. Every missionary in this kind of work should have a copy; and an effort should be made to get as many copies as possible into the hands of our Chinese Leaders. These may be ordered from Dr. C. S. Miao of the National Christian Council, Missions Building, Shanghai; or if any will so indicate I will order sufficient to supply those who wish a copy.

Write to Dr. Sparling at—West China Union University, Chength. (Ed.)

CONTROLS WHICH AFFECT MISSIONARIES:
AFRICA AND CHINA.

J. H. EDAGAR.

(Note: "This paper deals with Protestant Missions exclusively. But that does not suggest any lack of appreciation, or reverence for, numerous great Catholic missionaries in both countries. The writer is, unfortunately, not an authority on the Agents of the Propaganda. For instance, because of this limitation he cannot affirm that the Rev.

P. W. Schmidt, an Honorary Member of the R. A. I., and in China now on a visit, was formerly a missionary in Africa. But as regards China, even with libraries hundreds of miles away, he can mention Ricci, Schaal, Premare, Huc and Gabet, David, DesGodins and many others who in certain respects must be considered unique. (J.H.E.)

When reading the January-June address of the President of the Royal Anthropological Institute the question kept coming up "why has Africa produced so many missionaries of a very high order." We mentioned the matter to the erudite editor of the NEWS and the echo came back "Why?" and with a suggestion that an essay on the subject would be welcome if China was kept in the background as a land that would suffer by comparison. We do not entirely accept the bona fides of the wily student of "Volpone", "Tambouriane", and the "Duchess of Malfi", but as the request suits our purpose, we shall endeavor to show that Africa and China as Mission Fields are not the most suitable subjects for an unequivocal comparison.

The suggestion that China lags behind British Africa in the production of great missionaries requires proof, but in the meanwhile let the assumption pass. That Africa has had great missionaries, who having slipped into the limelight, remain to-day as norms and guides to their brethren in Ohina, no one would deny. We also agree that it would be a profitable exercise to enumerate and classify them, but esist the temptation and confine ourselves to types. First comes Moffat, one of the greatest of missionaries. Next is Livingstone, who put Africa on the maps, and had experiences with lions. Then there was Mackay of Uganda who consecrated an engineer's training to God for the Negro. Mary Slessor, too, by unusual methods became the Heroine on the West of the same continent. Dr. Junod was sufficiently versatile to become an honorary member of learned societies in England; and last year the Rev. E. W. Smith was President of the Royal Anthropological Institute. We must also mention Dan Crawford who lived in "the long grass" for a period extended enough to make him (almost) "Black" psychologically; and Schweitzer the French Protestant with four or five doctor's degrees, who labors in a climate which plays havoc with negroes and pianos (see de Quatrefages: "The Human Species", pge 217) and supports his mission by interpreting Bach to European audiences.

Unless Africa has been favored with men of superior mind calibre we must assume a field more suitable to human

genius; an urge that will harmonize with conditions: and a political policy that aims at conserving results. We certainly think Africa presented innumerable opportunities to a great variety of human minds. It is perhaps the most all round wonderful land on Earth. Adventurous spirits of all ages have had their eyes focussed on it. Some set out to solve mysteries; and others to steal slaves for the mines and plantations in America or the harems of southern Europe and Asia. It was a land of deserts, forests, jungles, lakes, mountains, rivers, and ruins. The botanist had a virgin field, and the student of natural history could hunt the okapi, the zebra, the giraffe, the hippopotamus, the rhinoceros, the hyena, ostrich and buffalo, as well as the lion, gorilla, crocodile, and elephant. And so it was; men with their imaginations fired set out in the interests of unconstructive adventure, or to find the fountains of the Nile, the realms of Prester John, the Happy Valley of Rasselas, or the Mountains of the Moon. But to those anthropologically minded the call was even more imperative. It was a land of yellow, red or coal black negroes; it had a Christian kingdom dating from the 5th century, A.D.; the agents of Mohammed were militant and successful; and altho' Barbary pirates and the "Dey of Tunis" are ancient history, the Arab slavers, a generation ago, were decimating the inland tribes. Then Africa pre-eminently offered opportunities for studying complex migrations, primitive civilizations, almost subhuman bushmen, cannibal pignies, feasts with human flesh on the menus, physical abnormalities, barbarous mutilations, and abundant reactions from the impacts of alien civilizations.

But curiosity was not only directed towards "stones and bones and nasty stories about natives". In the majority of cases men had become assured that there was a future for the African, and the religion and politics of England could not only start him in the right direction but by her conquest on land and sea safeguard his van and protect both his flanks. At least this was accepted as a working hypothesis by missionary statesmen who were eagerly waiting for an opportunity to add their Q.E.D. Their successes would not all reach the same level. In some cases their proteges would never be more than Gibeonites to the Israelites; others might be, potentially, capable of adding a new stratum to the conquering race; and some might so develop that they would in time rule independently and beneficently in the world. Here the scientist, the statesmen and the missionary must join hands. The traditions, history and national psychology

of the negro groups would all be of great value. How will they react to the shock of an alien civilization? In what doses shall it be given to them? To what extent can it be diluted with what is good and valuable in their own politics and customs? And to what extent will a tyrannical past and elephantiasis of the racial Ego nullify the best endeavors of the Suzerains? Answers will not be readily forthcoming nor will they be uniform. But in Africa legislators have sensed the difficulties and seem to have, in many cases, made praiseworthy efforts to solve them in a way favorable to the African. In other words, the days of exploiting native races without relation to their future welfare was to be a thing of the past. This, of course, gave the missionary his grand opportunity, and we find men eminent in all branches of knowledge offering their services in order that the African might become a good Christian and a loyal, useful, and contented subject of the white king. Indeed, the missionary body was, with its individual gifts, like a large laboratory with equipment ready to deal efficiently with the most diverse problems. Specifically it was to wean the African from idolatry and enable him by all legitimate means to live and develop in the new and invigorating atmosphere of Christianity. This latter, the developing under favorable conditions, was of great importance. An environment of expressed hostility, combined with the natural tendency to join the herd, without a strong counteracting pull, in most cases would be fatal. But in Africa conversion to Christianity would mean also allegiance to a Government, the Head of which was the Defender of the Faith. The break with his Social and Political Past would not be a heartbreaking experience. The African was not as a rule tantalizing his mind with visions of Universal Power. Indeed, his Government was normally in a state of "unstable equilibrium." That his fate would be ultimately incorporation into the Commonwealth of the irresistible Alien, was a foregone conclusion. But if it did not mean extermination or hopeless slavery opposition would not suggest itself. The missionary had always been the champion of the negro and would continue to be a friend at Court. And there was nothing to fear from the Government which was advocating the "Indirect Rule Policy". This among other things left him with his native languages, and all customs and political ideas of a useful kind were allowed full play in the task of working out his own salvation. This would modify the tendency to idealize the Past, the power of a perverted psychology, or the easily engendered race hatred. So

with the native suspicions allayed, freedom of action guaranteed, peace and prosperity a reasonable expectation, and equality in the Kingdom of God reiterated, "The Good Ground" was in excellent condition. We in China while rejoicing and giving thanks to God must admit that our problems are often of a different and more serious kind. Take, for instance, the question of mass movements. In China they present difficulties of many kinds. They may become anti-national, and even when not, a charge of this nature may be an excuse for persecution and Xenophobia. In most cases it is impossible for the missionary to meet the mass expectations or supply the atmosphere necessary in their case for a healthy growth. But in Africa, where accepting Christianity they frankly changed their politics, the urges are away from, not towards, the old life. In other words, we must recognize our African missionaries as scholars and statesmen. They surveyed the field and popularized it, and comprehending the problems and analysing them, presented solutions favorable to the natives and in accord with Imperial policies. And in the course of time it was not only easy for the natives to make a Christian profession but to express their faith in conduct. This in turn would induce philanthropists in the Home Lands to come forward with support. Recruits, also, would not be wanting, nor rewards and public recognition for the Great Hearts who had solved problems and overcome difficulties.

Much of what has been said cannot be true of China. The country has not the romantic appeal, and society is too commonplace to engender enthusiasm. There is a general belief that China has little that is new. Her Natural History, Botany, Ethnography, Geography, Geology and History have never been popularized as were the African counterparts of the same sciences. Perhaps this is explained by an uncompromising past, and a healthy racial Ego making the trend of the "spheres of influence" uncertain to the point of abortiveness. And so China has remained an alien land, jealous and suspicious of western progress and methods, and apt to misunderstand European philanthropic intentions. Mass movements Christwards might indicate irredentism of a European brand. Hence, unfortunately, to many the acceptance of Christianity seems the first step towards national apostacy. Indeed, without any guarantee against persecution, coercion, and countless hostile movements, the Foreign Religion depends for its existence on individual faith and character. From the standpoint, also of

those who support missions and reward missionaries the worker in China is adding nothing of value to the Empire. All that he owes to his country is being offered to an alien as a gift. But it is futile to continue. The differences are clear enough to give us a suspicion that the greater popularity of the African missionary must be explained by the choice of a field rather than the quality of the personnel. What would Africa have made of Morrison, Legge, Gutzlaff, Wylie, John, and James Hudson Taylor; or statesmen like D. E. Hoste, W. Cassels, and O. L. Kilborn? And what about Sir Montague Beauchamp? Again put W. Upcraft and Harry Openshaw in Africa with a mass movement and a friendly government in the offing, and Church History would have a new chapter, perhaps a new book. There is no reason either why D. C. Graham should not, in the near future, have more degrees than Schweitzer; or that W. R. Morse should not fill the chair of the R.A.I. Again, if L. G. Kilborn had the opportunities, safeguards, and urges peculiar to Africa, and chose to accept them, West China would have a busy time redirecting congratulations. And if faithful service for the distressed during a generation could be appraised in China as in Africa his mother, Mrs. R. G. Kilborn, M.D., would be conspicuous in the galaxy of famous missionary women..

THE SOURCE OF POWER*

LESLIE G. KILBORN

When Dr. Sherwood Eddy was in Chengtu his message to the students of this city was threefold. (1) China faces many difficult problems. (2) China needs a new source of power, a new spirit, to enable her to solve her problems. (3) Such a new power and new spirit can be found in the Christian way of life.

*Address given from notes to the students of the West China Union University, December 2, 1934. The address was delivered in Chinese, and this English copy was subsequently written out at the request of the editor from rather sketchy notes.

The newspapers of Chengtu, when they reported Dr. Eddy's meetings, largely agreed with the first mentioned two aspects of his message, but they severely criticized him for maintaining that power could be found in Jesus' way of life. However, their criticisms were largely made up of the old, outworn Communist slogans that religion is the opiate of the people, that religion is superstition, and so obviously could furnish no power for the solutions of China's problems.

To-night we shall for a time examine into this problem, and we shall endeavor to seek an answer to the problem; what is the source of power?

First let us confine ourselves to the material world. From whence does physical power come? What is the source of physical energy? As we watch a machine at work, we say that the machine has power. It has power because it accomplishes work. From whence comes that power? Obviously it is power that is stored in the fuel consumed by the machine, in the coal or in the oil that is burned. The power is merely released by combustion. Some of the stored energy has become converted into heat, and some is utilized for the production of work. Or we may be thinking of the production of electrical energy by a dynamo made to revolve by the force of running water. The electricity so produced lights cities, moves machinery, does work. But again it is merely released energy, previously stored when the water was got into the higher position. The fall of the water from the higher to the lower position releases this stored up kinetic energy, and part of it is transformed into work. Because machinery can utilize the stored energy of fuel or the stored power in water running down hill, we sometimes are inclined to think of machinery as a source of power. We see the tremendous results that come from the use of machinery, huge loads are transported, great buildings are erected, and the world's stock of goods is increased at a remarkable speed. And like Russia we bow down and worship the machine. Power resides in the machine!

But let us think clearly, and we at once see that that is not so. The machine merely utilizes the stored energy. The energy has been stored for thousands of years in the coal. The power is in the coal, then. But is it? Let us stack a pile of coal as high as the clock tower in the middle of our campus, and set it afire. Energy is released, but it is all wasted as heat. No work is done. We can hardly say that the coal alone is the source of power. Nor can we say that combustion is the source of power. Nor, obviously is the

machine alone the source of power. All must be suitably combined. And how? That is our problem.

Suppose we consider the steam engine. The steam engine uses coal to boil water. The steam from the boiling water does the work. From very early times probably even primitive man was able to boil water, yet primitive man had no steam engine. But one day a man noticed that the steam from the water boiling in a kettle raised the lid of the kettle, in other words he noticed that work was being done by that steam. Now steam had been doing such work for many thousands of years before anyone noticed that it was work. Then a certain man observed that when water was boiled work could be done, and he took further thought and said to himself: "If steam can work to raise the lid of a kettle, why should not steam be made to do other forms of work? Steam obviously has pressure. Then if we can get enough steam, surely we can get enough pressure to do work of importance." And so, from the observations and thought of one man the steam engine was first invented.

So, to come back to our original question, what is the source of power in the machine? We shall have to say that it was originally the inventive ability of man. It was man who observed certain natural phenomena; from his observations he drew certain conclusions; he tested his conclusions by further experiments; they stood the test; on the basis of his observations and conclusions he built a steam engine; it worked, and converted the energy stored in coal into work. And so the source of power was in the inventive genius of man, and the inventive genius of man was only observation of nature until from his observations he drew certain conclusions, which as they were true when retested, were formulated into a natural law. Then when the law had been discovered it was utilized to obtain energy. The utilization of the laws of thermodynamics has given us the steam engine, and many other machines. Newton discovered the law of gravity, and now we utilize the law of gravity to turn the wheels of machinery, and we get electricity. We use the electricity as power. With it we do work. So, to sum up, in the physical world the source of power is, firstly the discovery of a law of nature, and secondly the utilization of that law for the production of energy.

But please notice, to obtain the power we must obey the law. We must freely acknowledge that we are subject to law. Nature binds us, and we are not free. Suppose we refuse to admit this bondage. Suppose I say, this slavery to the law

of gravitation is intolerable, I cannot stand it. I am a man, I am the greatest thing in creation, I am master, away with gravitation, I will no longer be its slave. To prove my freedom I'll jump from the top of the clock tower. Who suffers, I or gravitation? Suppose I say, the laws of nutrition are intolerable. To have to eat every day is a waste of time, I refuse to be in bondage to any law, I am man, MAN, the Lord of the Universe. Does not the atmosphere contain nitrogen more than sufficient for my wants? I'll no longer eat, I'll be free, FREE. I'll live on the nitrogen of the air. Who suffers, I or the laws of nutrition? Can I ever by refusing to obey nature's law triumph over nature? Can I ever obtain power by disobedience to nature? Of course not. But I can study nature, learn her laws and then utilize them to fly through the air or to obtain a healthier body.

Perhaps we can now state as a "law of nature" that power comes from the utilization of discovered natural law, and never from disobedience to natural law, either known or ignorant disobedience. Physical power comes from the application of physical laws. Health and bodily power come from the utilization of the laws of hygiene and nutrition. And similarly spiritual power comes from the application of discovered spiritual laws. And when Dr. Eddy said that China's problems could be solved by the power to be found in the Christian way of life that is exactly what he meant. Physical power will not do away with opium, squeeze and militarism. China does require more health and bodily energy for the masses of her people. But the real solution to her greatest problems will only come from the discovery and utilization of spiritual laws.

Now, where are we to seek these spiritual laws the utilization of which will give us spiritual power? As I have said on previous occasions there are in the world today only two religions which give their followers power. I refer to Communism and to Christianity. If it is true that these two religions, these two ways of life, do give power and enthusiasm to their converts, we must conclude that each has discovered and utilized spiritual laws that are true. By their results we judge them.

First let us examine for a few minutes the basic doctrines of Communism. Are they not co-operation and materialism. The ideal state is built upon these two principles, and I propose to examine these in some detail to see whether or not we can accept them as true laws of nature. So, firstly let us look at the principle of cooperation. This principle

has been opposed by many scientists and militarists as opposed to nature's own way of working. Ever since the publication of Darwin's "Origin of Species" many folk have declared that progress rested upon conflict. All forms of life were supposed to be in conflict, and the fittest survived. Those unable to overcome in the struggle for existence went under. And so much of modern western civilization has been built upon this principle of the struggle for existence and the survival of the fittest. The principle was first enunciated by a biologist, so suppose we go to his own field, biology, to test its truth. When did biological progress really commence? Did unicellular organisms continue for ever to strive for mastery over each other, forever killing off the weak and forever developing the strong? Obviously not. Progress came only when two cells decided that instead of struggling with each other they would cooperate, and unite to become a bicellular organism. And now we can all see clearly that progress has not come from the struggle *per se* but from cooperation. Evolution of higher and higher forms of life has been due to greater and greater degrees of cellular cooperation. Cells became tissues, and tissues became organs, and so the complex forms of life now peopling the Earth came into being. And the same is true, of course, of man himself. As long as primitive men could not cooperate with each other they remained primitive. Progress came as a man and a woman learned to cooperate in founding a family, as groups learned to cooperate to form a clan, as clans cooperated to form a nation. And possibly we shall even yet see the day when nations can cooperate to form the commonwealth of mankind.

It is true, as Darwin taught, that the fittest survive and that the unfit perish. But who are the fit? I claim that the fit are those who are best able to cooperate. The unfit are those who are unable to cooperate. This I believe to be a fundamental law of nature. Because the Communists have emphasized the application of this law, they have found power. And through this new found power they are solving many great problems, not only for Russia, but probably for all mankind. They have discovered a law. They have applied that law. And so they have power.

Now for the second principle of Communism, namely materialism. Here is where I believe the great weakness in Communism lies. Unless they discard this principle Communism will perish, for not only is materialism not true but it is an actual disobedience to laws already discovered. When Marx first enunciated his material interpretation of history

about a hundred years ago, he was basing his theory on what was then a quite commonly accepted physical hypothesis. But unfortunately for his theory, most modern physicists have not only abandoned the materialistic conception but have also moved on to a positive non-material and in some cases a real spiritual interpretation of the universe. However, what I propose to discuss is one of the logical results of the adoption of materialism as a fundamental principle in Communism, and that is the devaluation of the individual. When we think of the individual man as just so much calcium, phosphorus, iron, sodium, potassium, sulphur, etc., and when we reckon out the commercial value of man in terms of the matter of which he is composed, it comes to not more than five dollars silver. Man as a lump of matter is of very little value. According to the Communist the only thing that is of value in this universe is society as a whole, a collectivist, cooperative society. The individual units which go to make up that society are in themselves of so little value as to be not worth bothering about. Hence, society is fully justified in coercing the individual that will not cooperate. Any given individual is relatively of so little value, just a lump of matter, that if he stands in the way of progress his removal is a relatively simple matter. We have merely lost about \$5.00 worth of minerals, which may still have some value as fertilizer at least. Hence, the use of force to achieve the ideal Communist society becomes the logical method of progress for the Communist. And this is just where Communism will eventually fail, for forced cooperation is not cooperation at all. The two basic principles of Communism are incompatible. Such power as Communism has achieved has come from the discovery and application of the spiritual law of cooperation. Her eventual failure will come from the adoption of materialism, and its corollary the free application of force to compel the almost valueless individual lump of matter (commonly known as a man) to conform to the Communistic ideal. The whole nature of man rebels at this cheap value placed upon him, and very few men can be convinced that they are worth only about \$5.00. Hence eventual failure is certain.

Now let us turn to the fundamental principles of Christianity. I believe that if we again limit these to two they would be, firstly a spiritual interpretation of the universe and secondly a cooperative society. This surely is the meaning of Jesus' definition of the way of eternal life when he declared that love of God and love of man were the two most im-

portant essentials in his way of life. If we agree that these are the most fundamental characteristics of the ideal Christian society, then we should examine them with a view to seeing whether they are laws or principles of nature. Is the universe made that way?

I have already tried to show that cooperation is nature's own way of progress, and that Communism derives what strength it has from the practical application of this principle of cooperation. Although Christians have badly neglected this principle in the past I believe that it will not be so neglected in the future, and that it will be one of the great sources of power in Christianity.

As for the second principle, that of the spiritual interpretation of the universe, as I have already pointed out, many great modern physicists are agreed that a purely material conception is no longer tenable. To bring out more clearly what is involved in a spiritual interpretation of life let us consider for a while one practical application of this principle. It was clearly pointed out by Jesus when he stated that a man who sought to preserve his life would lose it, but that the man who lost his life would save it. This statement of Jesus seems to me to be in entire harmony with a physiological principle which those of you present who have been in my classes will readily recall when I say that I yearly teach that it is the basis of civilization, the distinction between culture and savagery, the difference between man and the lower animals. I refer to the power of inhibition, possessed to a slight extent by the higher animals and to a very large extent by man. Without it man would be no more than a reflex mechanism. A given stimulus would, under like conditions, invariably call forth a definite and predictable response. I stand on this platform beside President Dsang. He is wearing a better suit than I am. I am physically stronger than he is. My reflex action as a savage man would be to attack him and by force take the better clothes from him. But, as a civilized man I find no difficulty in inhibiting such a reflex. And although I lose a good suit of clothes by my action, nevertheless I am convinced that my life has gained something in this step from savagery to civilization. I have controlled something within me, I have lost something as an individual, but nevertheless I have gained a much more worth while life. And this is merely an elementary illustration of what Jesus meant by his paradox of gaining life through losing it. The man who voluntarily inhibits his own little, petty, individual life and substitutes

for it the will of God, the great Tao of the Universe, such a man has found Life. This cannot be done by external force. It must be by voluntary action from within. Herein the Christian differs radically from the Communist.

Now, if it is true that power comes from the application of discovered laws and principles of the universe, then the application of these basic principles of Jesus' way of life, if true, should produce correspondingly great results. Let us imagine for a while that I am first a Communist propagandist, and then a Christian pleading for the adoption of Jesus' Way of Life. To speak truthfully and plainly the fundamental concepts of these two religions should I not go about it this way:—

I am now the Communist. I come to my friend whom I wish to convert, and I say to him: "Friend, you as an individual are of almost no value. At most you are worth only a few dollars, just a bit of matter. The only thing in this world that is of value is society. You should, therefore, sacrifice all you have and are for the sake of society. However, unless you are willing to do this, I shall feel quite free to force you to do so, and if you do not conform to kill you, remove you from the path of progress, for you as an individual are almost worthless. Only as a part of a communistic and cooperative society have you any value at all."

Now I am the Christian. I come to my friend and I say to him: "Friend, you as an individual are the most valuable thing in this universe, for you have a spiritual life. This life of yours should be such that it will triumph over the matter that is your body and not be its slave. Join me voluntarily and I will show you a Way, a Power, by which your present petty life can be transformed into a fuller, greater life. Unless you come of your own accord, however, I cannot force you, for the coerced spirit is degraded, and loses even that life which it has. But if you will willingly substitute for the life you have the Will of God, the Way of the Universe, then you will gain life that is real, that is infinitely greater than what you now have. And of such as you then would be are the citizens of the Kingdom of God."

Which appeal do you think would bring the greater results? Which way will give evidence of power? To which will the average man more readily respond?

To sum up: In the physical world power comes from finding and applying natural physical law. Jesus claimed the same to be true for the spiritual realm. Therefore, the man who seeks, finds and applies spiritual laws will have

spiritual power. Jesus discovered a number of important spiritual laws. Through their application we can obtain the spiritual power necessary to enrich our own personal lives, and enable us to solve the problems now before us as a nation.

July 4th. '35.

LAWRENCE OF ARABIA.

A Genius of War and Letters is the title given to the article written for the *Times* by Captain Liddell Hart on the day that the death was announced of Mr. T.E. Shaw, the name formally adopted several years ago by Colonel Lawrence, the legendary hero of the Arab revolt during the Great War. To all those who had known him personally or had become interested in his life and career or had been inspired by his theories, such a tribute must appear deserved. And the way in which he met his end, vainly attempting (while riding a motor cycle) to avoid a collision with a boy on a bicycle, will but serve to confirm in the memories of men the character and the unsurpassed exploits of Lawrence of Arabia.

Those who knew Lawrence best seem to agree that his was a complex character. They agreed also in thinking that he was the most remarkable of living Englishmen. While he yet lived he became a legendary hero. On his death the King and Queen of England paid him tribute. Winston Churchill said of him "In Col. Lawrence we have lost one of the greatest beings of our time. I had hoped to see him emerge from his retirement to take a commanding part in facing the dangers now threatening the country. No such blow has befallen the British Empire for many years as his untimely death."

While still a boy Lawrence took an interest in archaeology and in pursuit of this interest made many bicycle tours round England and also of France. It is said that while still in High School he began thinking about a revolt of the Arabs against the Turks. At Jesus College, Oxford, there was a mystery about a "strange undergraduate who never appeared in the daytime but spent hours of the night walking about the quadrangle by himself". Having chosen as a subject

for a special thesis, "The influence of the Crusades on the mediaeval military architecture of Europe", he went to Palestine and Syria to study the Crusaders' castles there. When he returned after four months he brought back sketch plans and photographs of every mediaeval fortress in Syria, having gone on foot from the coast of Palestine to the Euphrates in North Mesopotamia. Then began his familiarity with Arabic dialects and his fluency in conversational Arabic.

In the winter of 1913 Lawrence acted as archaeologist to a surveying party in the peninsula of Sinai which among other things mapped out the probable route of the Israelites in their wanderings with Moses. When Lord Kitchener ordered all members of this 1913-1914 expedition to Egypt on Turkey's entering the war, Lawrence was engaged in making maps of Sinai for the General Staff at Whitehall. In Cairo Lawrence was attached to General Headquarters as Intelligence Officer because of his knowledge of Syria and Mesopotamia. In April 1916 he was sent to Mesopotamia where General Townshend was besieged in the town of Kut as a member of a secret mission to the Turkish commander. Lawrence had his own personal intention which was to see whether local cooperation on Nationalist lines between the British and the Euphrates tribes was possible. He found that it was not because of the policy adopted by the Indian government which was to secure Mesopotamia without Arab help.

Shortly after his return to Cairo Lawrence came to the conclusion that the leaders of the Arab revolt, Hussein and Feisal, would not receive proper support from the general commanding the British forces in Egypt and contrived to have himself transferred from the Military Intelligence Service to the "Arab Bureau", a department formed specially for helping the Arab revolt and run by a friend of his. Then he asked for and received ten days' leave during which he planned to accompany a Foreign Office official who was visiting the Sherif of Mecca, Hussein, on important business. The rest of the story of Lawrence's connection with the revolt of the Arabs is told in his own book, *Revolt in the Desert*.

On his return to England in November 1918 Lawrence was appointed by the British Foreign Office a member of the British Delegation to the Peace Conference. In accordance with the promises made during his association with the Arab revolt Lawrence wished Syria and Mesopotamia to be recognised as independent Arab states and he had a vision of

a future United States of Arabia. The settlement finally reached did not satisfy Lawrence who maintained that the promises made to King Feisal had not been fulfilled and regarded the matter as such a personal one that he felt he could not wear the decorations or accept the honours granted him.

In 1921 a crisis in Middle Eastern affairs arose and Mr. Winston Churchill as Colonial Minister sent for Lawrence and offered him the post of adviser to himself. Until March 1922 he occupied this position and to these two men must go the credit for the solution which was so much more satisfactory to Lawrence than that of the Peace Conference. Lawrence himself stated that in his opinion this solution honourably fulfilled British war obligations and his own hopes.

Of Lawrence's life in the Royal Air Force under the name of Shaw much has been written mostly in the nature of explanation. By many it was regarded as a mystery but the simple and understanding explanation is to be found in his desire to secure privacy. Such was his fame however that on more than one occasion reports and charges of his being engaged in espionage work had to be denied in the House of Commons. In a letter to a friend Lawrence said that the reason he was in the R.A.F. was simply because he liked the R.A.F. The work of the skilled mechanic and the aim of the conquest of the air appealed to him.

After the Peace Conference Lawrence returned to London and in November he was elected to a seven-year research fellowship at All Souls' College, Oxford. His history of the Arab Revolt was written in Paris between February and June 1919. But this text was lost when his handbag was stolen about Christmas 1919. With the help of certain diaries and notes which fortunately had not been destroyed he set to work to re-write the book and this time he revised his text again and again and when the SEVEN PILLARS OF WISDOM finally was printed in 1926 it was characterised by a simplicity of style and statement only found in truly great literature. It was not intended for publication and only some one hundred and fifty copies were published. but it was done so well that Lawrence found himself with a debt of ten thousand pounds and to recover this sum the abridgment REVOLT IN THE DESERT was undertaken for public sale. In this the more personal material does not appear, but it remains a clear expression of Lawrence's character and achievement.

The place of Lawrence in history and in literature is unique and assured. His success as leader of the Arab revolt

and as a commander of troops in actual warfare as well as in the use of tactics based on the most modern weapons was the result of his extraordinary capacity for clear thinking and hard work. His theories on the conduct of war based on his reading of history and of military literature and his successful putting into practice of these theories in the form of a new strategy, established his genius. Knowing the English language so well his writing is expressive of the vision and the emotions and the impressions of a deeply sensitive soul.

But great as was the military genius of Lawrence the man himself was something greater still. In the words of a close friend Lawrence came nearer than any man he had ever known, to fulfilling the old proverb, "Wisdom is the principal thing; therefore get wisdom; and with all thy getting get understanding". Lord Allenby in a broadcast appreciation of Colonel Lawrence concluded with these words: "He did his duty as he saw it before him. He has left to us who knew and admired him a beloved memory; and to all his countrymen the example of a life well spent in service".

To many readers of the NEWS Mrs. Lawrence and Dr. Lawrence are known as friends. This appreciation of Colonel Lawrence is written as a tribute to them and in memory of the first full days of a treasured friendship.

H. D. R.

TO-DAY'S TRENDS IN CHINESE EDUCATION

BY WILLIAM G. SEWELL

Everyone realises to-day that the new national spirit in Western countries like Germany and Italy is leading towards complete control of the individual by the State; but many have not yet realised that the same thing is happening in the Far East. Even in a country like China, where there has been an age-long tendency towards local autonomy and a policy of *laissez-faire*, there is now developing an effective centralised control and a regimentation of the people. Helped by the tremendous improvements in communications, the

decrees of the Central Government are being made known throughout the land, and, with the support of the articulate minority, an attempt is being made to put them into effect. It is no longer possible to hope that government orders will be merely scraps of paper. They are meant to be obeyed.

Nowhere is this more apparent than in the realm of education. For those interested in the growth and spread of Christianity, this is important. The missionary societies have everywhere founded schools for training the children of their members and giving them, and others, a modern education, as distinct from the old traditional instruction which was based on a study of the classics.

Formerly the mission schools were pioneers, but now that day has gone, except in the case of certain departments in the Christian Universities. There are now government elementary schools in every town and village. Secondary schools, teacher training colleges, and technical schools abound. The largest cities have one, or, sometimes unfortunately, several universities. Some of the Government institutions have more money and better staffs and buildings than the private Christian ones. The latter, hit by economic depression abroad, or Chinese government regulations, are gradually being closed or changed almost beyond recognition.

During recent years the government has taken definite steps to gain control over schools and colleges throughout the land. This policy is now being considerably developed and strengthened. Secondary schools and universities established with private funds must register with the government, obey all regulations, and be under the control of a local board of directors, the majority of whom must be Chinese. Moreover, the head of every school and college must be Chinese. Foreigners may no longer conduct elementary schools, nor may they train teachers for them.

There have also been changes in the methods of administration. A few years ago most of the Christian colleges, for example, were controlled by trustees meeting in America or Britain, and managed on their behalf by other bodies in China. The trustees have now for the most part found it necessary to lease their plant and grounds to the boards of directors in China. The directors, who include representatives of the missionary societies or Chinese churches, have the power of appointing the president, who, under government regulations, is very influential, having the responsibility of appointing the staff and generally controlling the university. He may naturally consult with members of his staff, but he is within

his rights to supersede their wishes if he so desires, and may even be forced by government to do so.

The secretarial staffs of schools and colleges are taxed to the utmost by the constant stream of official letters and by the numerous forms which have to be filled in, often many copies of each being required. Both the provincial and national education authorities must be amassing an enormous volume of statistics. Every detail about the career of a college student has to be reported, not only about his course and marks, but also relating to his personal life. The qualifications, teaching load, and personal particulars of the staff are also required. Other periodical reports have to deal with the finances of the institution, and so on.

Student interference in educational administrative affairs used to be a common occurrence. It is noteworthy that this has been less noticeable lately. The government, however, has used no coercion to enforce its orders against student opinion. Should this ever happen, it would be instructive to watch the result.

The way pressure is brought to bear is illustrated by the government orders relating to military training, which is now demanded of all schools and colleges. No exemptions are yet permitted, though many Christian institutions might prefer not to include this subject in their curricula. The presidents cannot shift their responsibility to a board or committee, and are personally threatened with punishment and blacklisting if the orders are not satisfactorily carried out. Moreover, in China a student's diploma is of no very great value unless countersigned by the education authorities. The government now refuses to do this unless military training has been undertaken, thus ensuring that there will be a strong student demand for military drill, and active student opposition to any president who may be dilatory in its introduction.

It may be noted that in this the Department of Military Affairs has taken precedence over the Department of Education. Orders for military training are not actually promulgated by the education officials, but are only passed through their hands. Although the Minister of Education cannot cancel these orders, it is realised that he did his best when last year a demand that every university should give four complete months of extensive military training from April to July, in which teachers and students must alike take part, was issued only after considerable delay, so that it was received too late for the colleges to comply. A section of Chinese

youth, however, is to an increasing extent being trained in military tactics, and in the same way that much European youth is now being brought up in uniform and under banners, is becoming militarised with enthusiasm.

Military training is not the only subject stressed by the government. There is a new emphasis laid on science courses in general. A few years ago it was planned to prevent students studying arts, but although this extreme attitude has been modified, there is nevertheless more emphasis on science than previously in schools and colleges.

With the object, so it is said, of raising the standard in education, centralised examinations, set by the local educational authorities, have already been introduced for secondary schools. This means that those schools where any experimental work is being carried out are handicapped. In one school in Chengtu, where attempts are being made to adapt for Chinese students Palmer's plan of teaching English by the direct method, the government examinations have resulted in wholesale failure. The consequences of this have been a student strike and complaints to the authorities. Eventually the school will have to abandon its experimental work, and adopt the usual method of teaching grammar and composition.

Within a very short time, it is expected that standardised examinations will be set by Nanking even for the universities, only those students who pass being eligible for government appointments. Another step to be taken shortly is the naming of textbooks on which all teaching must be based, not only in elementary and secondary schools, but also in universities. Already information has been collected about the books which teachers are at present using.

Professor T. T. Lew, of Yenching University, in a conference at Shanghai last November on "Religious Education," drew attention to some of these conditions. Throughout China, government money is being contributed for the repair of Confucian temples, and he foreshadows the possibility of a demand that the Confucian ceremonies should everywhere be observed once more. Fascist thought has become as popular in China as in some other countries, and a revival of Confucianism might well be considered as a means of welding the nation into one. Should such a step take place, religious liberty would at once become an issue in Christian schools.

During last year the government has also made extensive grants to most of the private universities. The principle on

which these grants are made may not not be as unconnected with that governing the grants made to Confucian temples as appears upon the surface. At any rate, still tighter centralised control is following.

If the present trend in education is continued much further, it seems likely that Christian schools may become so controlled that the Church can no longer conscientiously continue to maintain them. Also the supporters of mission work may not be willing to pay for what will be virtually Chinese government institutions. Some may welcome increasing government grants and control as a method of release from continuing indefinitely to support Chinese schools with foreign money, thus making it possible to direct missionary effort towards other ends.

Before many years have passed it is inevitable that the missions should change their educational policy, perhaps directing their energy towards mass education, or, if they are allowed to do so, running hostels for students, and having individual missionaries appointed on the staffs of government colleges or schools where this is possible. In this quickly-changing China it is not possible to prophesy just what the future will bring forth, but the facts that have been mentioned clearly indicate the direction in which the educational machine is at present progressing.

West China Union University, Chengtu.

—*The Friend.*

THE UPPER ROOM.

A Discussion About Christ.

Reading: John VII.

J. TAYLOR.

Once more we find our Lord in Jerusalem. But he did not go according to schedule. The Feast of Tabernacles which comes in the autumn was about to be held. During seven days the Jews lived in booths to remind them of the wandering life which their forefathers had led in their wilderness journey. During this week of festivities, a priest

drew water from the pool of Siloam and brought it into the city amid general rejoicing. The feast was not altogether a religious ceremonial and the people gave themselves up to much merriment and to exchanging social visits with one another. They coupled with all this, services of thanksgiving for the harvest which had just been gathered. It may be said that it was somewhat like a combined Thanksgiving and Christmas Day of the West.

The brothers of Jesus wished Him to go up to this feast with them although they did not at that time believe in him as the promised Messiah. Yet they were willing to exploit him for their own benefit. What was the use of his pottering about among the villages of Galilee if he was the Anointed of God? Why not come out into the open and test his claims? If he would go up to the Holy City with them and there declare himself, he would put his claims once for all before the leaders of the Jews and the common people. Then they (his brothers) could watch the results and own or disown him as the case might be. They were afraid of missing something; and they were afraid of incurring the displeasure of the leaders. They were uncertain of the outcome and did not know on which side of the fence they should climb down. Hence their demand that he accompany them to the feast.

But Jesus did not propose to commit himself to any party, even to his own kith and kin. He knew that "his time had not yet come." And he knew that when that time was ripe that he would go up to Jerusalem and be delivered into the hands of the High Priest and his party and that the end would be death. So he told his brothers to get away to Jerusalem; that he would not accompany them, but would come privately later. He felt the opposition that was gathering against him and wanted a quiet time to think his way through it all and to commune with God.

Meantime, crowds of people had gathered at the capital and were slowly arranging themselves into parties, although they hardly knew what they were doing. There were several groups present. The traditionalists were there. They expected the Messiah, when he came, to work many miracles. Here was a man who had been working miracles for nearly two years; would the Messiah, when he came do more wonders than Jesus? They thought it was hardly possible. So they were inclined to espouse the cause of Jesus. They had external evidence about him.

Then there were those who dearly loved a mystery. The Messiah according to them would come unexpectedly; no one

knew where he would come from. He would do marvellous things which no one could explain. In this last point they tended to join themselves to the traditionalists. But their chief difficulty was this: "We know this man whence He is; but when Christ cometh, no man knoweth whence He is." Jesus was too commonplace; too ordinary. His family was known to some of them; he hailed from Galilee, and it was a common saying that no prophet would come out of that province.

The legalists and hundred per cent. patriots were afraid that Jesus would come to the Feast and enunciate some revolutionary doctrine which would bring down the wrath of Rome on the country. There might be an insurrection started and the fat would be in the fire and there would be havoc to play. This party was ready to suppress Jesus in order to maintain the *status quo* in the country. And so they were all perplexed and fearsome.

There are always some who keep their ears to the ground and are ready to jump to either side of the fence. Jesus described them as reeds shaken by the wind. They wait for some indications from headquarters; they never think that their real difficulty is within themselves—that what they need to do is to *make up their own minds* instead of allowing someone else to do their thinking for them. Their religion is an authoritarian one and such folk find life more restful within the bounds of an authoritarian church—it frees them from the serious task of thinking.

Others are quite satisfied if they can get external evidence for their belief. Surely one can be safe in accepting miracles as a sufficient proof of the divinity of Christ. What more is necessary? It fits in with the traditions of the elders. Such people must have something other than the character of their god to assure them that he is worthy of their worship and their devotion. These people are usually quite happy in their religion—if they are not disturbed by the doubts and questions of others. Their number will always be large and they will always be of great help to the church on its philanthropic and missionary side. They do not want to re-think missions but to get on with the task of converting the "heathen" to their way of thinking and living, but above all to their conception of God.

Then there are the declared opponents of Truth. They want the *status quo* to prevail. What has been good enough and sufficient for their ancestors is certainly good enough for them. These people love to express their religion along

national and political lines. They are self-appointed Defenders of the Faith. They are to be found within the ecclesiastical machinery of the Church. They thoroughly believe that the "faith once for all delivered to the saints" is in their care and keeping. Their brothers in the political life of the nation are afraid of new parties and policies that smack of revolution.

Jesus comes into the midst of these conflicting expressions of religion and says: "I am come from God." "Every one that is *of the truth* heareth my voice." "He that is of God, heareth God's words." "If any man is desirous to do the will of God, he will know of My doctrine whether it be of God, or whether I speak of myself." There is the touchstone. Don't spend your time discussing my miracles; it really does not matter whether I come from Galilee or some other part of the country. *I have come*; I am here among you. I say very distinctly that I have come from God. Now test me by the Truth of God. If you find that I am true to that truth come and follow me. I am the Light of the world; I am the living water. Come and see, come and drink. This is what Jesus asks; and this is sufficient. Miracles and birthplace are all well enough in their place but they are not essential to your eternal welfare, either here in this world or in any other world that is to come. Love me; love God; love your neighbor and transmute that love into helpful action.

THE GRADUATION EXERCISES OF THE COLLEGE OF RELIGION.

This year the graduation exercises of the College of Religion were held on Friday June 21st, opening at half past ten o'clock. At that time we were in the midst of our conference on Theological Training with Dr. Weigle and Dr. Miao, and adjourned in the middle of the morning and invited all members of the conference to attend the exercises in Hart College.

These Exercises took the form of a religious service at which Dr. Miao preached. Dr. Miao's text was, "Behold I Set before Thee an Open Door which no man can Shut". The sermon was full of inspiration and very appropriate for

these young men who are leaving to go out and work for the church. Dr. Miao told of how often these words had given him courage and faith and pointed out how frequently they had been proven true in China. There have been forces at work opposing us, such as the anti-Christian Movement of a few years ago, but they have never succeeded in closing the door of opportunity. In fact most of such movements result in a widening of our opportunity and a preparation for more effective work in the future. Dr. Miao spoke out of a life of devotion to the cause of the church and the ministry and his words were with power.

One student, Mr. Yeh Deh Ping of the Baptist church, obtained a full diploma from the College. This requires, besides a number of credits in the Arts course of the university, seventy-five credits in subjects in religion. Mr. Yeh, who also obtained this year a degree in Arts, fulfilled all the requirements of the College and was granted a diploma. Besides him there were eight students who had studied in the special class in Religion for one year. They were sent in by the Churches one year ago at the invitation of the university for one year of intensive training and have proven themselves a very devoted group and rapidly developing deep interest in the church and the preaching of the Gospel. Only one of them has had full Senior Middle School graduation standing, the others ranging from Junior Middle School graduation standing up to Senior Middle, but all are men of several years' experience in work for the church. They leave our College now with a certificate for one year's work which was granted to them at our graduating exercises, to work for the church as preachers. We hope that at some future date after a few years more of service they will be sent back to our new Theological College for another Refresher Course of a year.

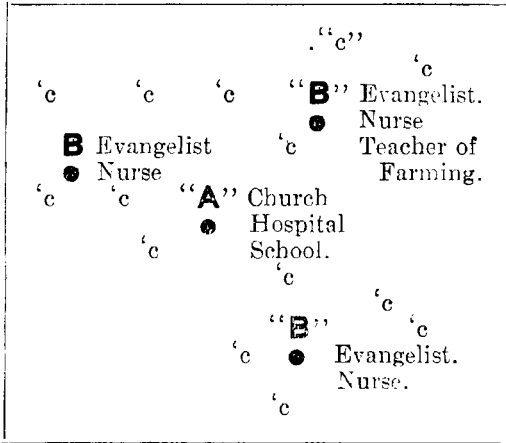
The diploma and the eight certificates were conferred by President Dsang, who in a short address to the students set forth the responsibilities and opportunities of the preacher. Replies were made by Mr. Yeh Deh Ping and Mr. Tai Pi Chiu. We wish for all of these students a very happy and useful life in the service of the church.

THE TRAINING OF EVANGELISTS.

The subject for our discussion this morning is the "Training of Evangelists". Before we enter upon this, however, let us briefly survey the work of the Church as a whole, see what part the Evangelist is expected to take in the latter and then examine the nature of the Training that will the most efficiently equip him for it.

Two years ago I visited Tingshien and studied the work that Dr. J. Yen and others are doing there. The scientific, systematic way in which the "Experiment" is carried out made a deep impression on me. Nothing is left to chance. From the highly trained worker at headquarters down to the voluntary teacher in the remote village, there is the closest co-operation. I thought of much of the Church work I had seen in West China and became painfully conscious of the sad contrast. "Was there no way," I asked myself, "Of co-ordinating evangelistic, medical and educational work in West China in the same way that the Tingshien experiment is co-ordinated?" I humbly believe there is and I want this morning to delineate a scheme, at once closely knit together, and yet allowing of considerable adaptation, for obtaining this objective. Then, with this scheme as a background, I will endeavour to sketch in the functions and requisite training of evangelists.

Let us start with the Church that has already been organised in a large town which we will call "A". One of the greatest needs of such a Church is a keen spiritual Pastor who has had at least a Senior Middle School and three years Theological College training. His training will have been of such a nature that if there are a Christian hospital and School in the same town, he will be the unifying factor in this three-fold work there, and he will ever seek to bring all types of people into the life-giving fellowship of the Church. Above all, he will devote his energies to the training of lay-leadership and to the cultivation among all classes of the evangelistic spirit.



In the country districts around "A" will be smaller towns where evangelists of the type we are going to discuss this morning, can best do their work. These evangelists will work under the close supervision of the Pastor at "A" who will visit them periodically; encourage them in further study; hold meetings for voluntary workers and do everything to make these smaller churches self-supporting and self-propagating.

The work of the evangelist at the smaller towns or markets called "B" now claims our attention. Apart from the organising of Church services, house visitation, the holding of Bible classes, Sunday schools and night schools etc., he will go himself, and get others to go, to the farmsteads in the surrounding district and try to build up several "house-churches" there (C). This has been done to good effect in the Mienchow, Hua Kai Tsi area, the last three or four years. Two such churches have been formed and two others were in process of formation at the time of the recent evacuation. One group of Christians has reached the stage when it can erect its own clay-built Church and meet the expenses of a Bible school for 10 men and 20 women without looking to the Mienchow Church for any financial help. No work at the present time is more encouraging than this rural work, and no work is more essential to the building up of a healthy self-supporting church of the future. Dr. Harnack has shewn from Church History that all healthy church growth is from the working classes upwards and not vice versa, and Com-

munism on the one hand and missionary leaders of the calibre of Dr. J. R. Mott and Dr. Kagawa on the other, have given to us a vision of the vital importance of getting one's roots deep into that group in society which forms eight-tenths of the population. And in this systematic development of the rural work lies perhaps one solution to the perennial problem of self-support for a higher paid ministry. Enlarge the rural Church group by means of the evangelist and voluntary workers at "B" and then the Pastor at "A" will feel that it is all the more worth while to visit "B" and "C" and the people at "B" and "C" will be all the more willing to pay something towards his support.

It will be noticed that a nurse has been included as a fellowworker with the evangelist at "B". This is only in cases where there is a hospital at "A" and where the nurses can work in co-operation with it. Along the lines of the Tinghsien Experiment he could very helpfully be in charge of a dispensary, give hygiene lectures, refer cases to the central hospital and work under constant supervision of the latter. Medical authorities must be left of course, to work out this part of the scheme. Forming as it does, however, an important part of the whole, and having a close connection with the subject under discussion this morning, one cannot but mention it in passing. One sincerely trusts that there will be that co-operation on the part of Medical Boards that will enable methods that have proved a success at Tinghsien to be tried out in West China also.

The main outlines of the scheme have now been sketched and we can see the part the evangelist is expected to occupy, and in measure guess the training that he will need. Let us look at the man himself, for it is personalities rather than schemes with whom we have primarily to deal. From what sources is the Church to get the right type of evangelist? There are many. Perhaps in the future some of the best men will come from Government schools where Christian work has been done. At the present, however, one of the main sources is the Junior Middle School. Sixteen years ago a Missionary went out from time to time with fifteen students from the Mienchow Middle School on evangelistic work. Today, five of these students are in full time Christian work. There are at the present time one student in the University and four students in the Higher Middle School who are from the Mienchow Middle School and who hope to become evangelists later on, and there are five other students from the same school who want to enter a class for evangelistic train-

ing next term. If the question is raised why these students are coming forward in this manner, then the answer is to be found in the importance that is attached to the winning of boys for Christ in the School and the leading of them out in evangelistic work to nearby farmsteads. Evangelism is, thus shewn to be a normal activity of the healthy Christian and the calling of a full time evangelist one of the most noble there is. One wants to stress this point, for it has a vital connection with our subject. When the Church by laying the emphasis in the right place enables promising young men to see that one of the greatest contributions they can make to society is the changing of personalities into Christ-likeness, then men of the best type will accept the challenge and dedicate their lives to this honoured ministry.

Assuming now that such young men offer themselves for further training, what is the nature of the course that might then be given them? In answer to this question may I be allowed to quote verbatim from a Prospectus which I made out in preparation for "A Class for Training Evangelistic Workers", which it is hoped will be started this next September.

Aim.

To train young men who have a sincere devotion for our Lord and who possess a Junior Middle School education in evangelistic principles and methods.

The Course.

The course will last one year and will include lectures on the Old and New Testaments, Broad Outlines of Church History, Preaching, Apologetics, Prayer Book, New Farming Methods, Hygiene and Teaching Methods.

The course is to be a thoroughly practical one. A large part of every week will be devoted to the work of evangelism itself, in a wide variety of forms. Under the leadership of one or more teachers, the students will go out in bands to preach in farmsteads, markets, town-homes, and preaching halls. They will also be taught (largely by doing the work themselves) how to conduct:-

Sunday School	Prayer Meetings
Night Schools	Country Church Services
Children's Services	Farmers' Bible Schools.
Bible Classes for several grades of people.	

Special emphasis will be laid on teaching the students how to train voluntary workers to take their part in the evangelistic activities of the Church. And every effort will be

made to run the class as economically as possible so that men may be fitted in every way to take their place in a Church that is definitely working towards self-support.

There would be no guarantee of a paid position at the close of the course, but those students who had shown a real sense of vocation and aptitude for the work, might be engaged to work for a year as assistant evangelists with more experienced workers, and then if satisfactory, return at the close of that year for a further course.

The last paragraph makes it clear that the Class was merely preparatory to the real training that comes later on. It will be a year of testing as well as training and in this year it ought to be possible to find out for what type of training the particular student is fitted so that the latter may be given him in due course. Before passing on to the consideration of this further training one would like to make the plea that all Christian students who hope to work for the church in whatever capacity, whether as Pastor, Doctor, Nurse or Teacher, should be encouraged to enter this short time training class before going on to his specialised course. A year spent in this way would be well worth while if the student gained a vision of the work of the Church as a co-ordinated whole, and learned to bring a healthy evangelistic spirit into his own particular branch of it. At the end of a year's work as an assistant evangelist, the student might then, if he has really proved himself worthy of it, enter a two or three years' course of specialised training. With regard to this training one would like to stress two points. Firstly, in view of the fact that nearly all those who attend the course will work in towns and not large cities, one would plead that the training be given in a town that is as representative as possible of their future environment. For the most valuable training that a young man can receive, is in the nature of a demonstration of how theory may be applied in practice, and of how truth may be imparted to meet the needs of various types of people. The leaders of the Tingsien Rural Experiment have realised this and they have made their headquarters and training-ground right out in the country. Let us take a leaf out of their book and choose some town outside Chengtu which will afford ample opportunities for doing that type of town and rural work that the students are likely to be engaged upon when their course is completed. This will of course entail the selection of a full-time staff for the purpose and in this respect the co-

operating Missions must be prepared to make the necessary sacrifices. The Second point is concerned with the course itself. The latter should be of such a nature that the students will be enabled to see that direct evangelistic work in a variety of forms ought to occupy his undivided attention. He is to be a specialist as much so in his particular way as a doctor is in his. No doubt it will be well for him to know something about farming and hygiene so that he can cooperate in this work, but he must never be allowed to think that he can be a "Jack of all trades and master of none". At this juncture therefore, I want to make a definite proposal. Instead of filling his curriculum with a considerable number of lectures on farming, I would suggest that certain men whom we will call "Teachers of Farming" be separately trained to help in rural reconstruction work in one of the more highly organised districts and that they be given charge of a small experimental farm at one of the centres called "B". For if we are ever to get ideas of improved methods of farming across to the average farmer, we must look increasingly to trained men who really know their job and who can give an actual demonstration of their projects at an experimental station. As with the Nurse so with the Teacher of Farming, the evangelist will seek to co-operate with him in the building up of a fellowship of people who want life in all its fulness.

When the student has completed his three years' course, what then? It will be well to put him in charge of one of the centres marked "B" and under the supervision of one of the best Pastors in the Church. Whether he is to be trained as a Pastor later on or no, he will continue studies that have been prescribed for him, and once a year, or once in two years he will come for a short refresher course to his old college. An ever richer experience of Christ; an increasing treasury of knowledge; greater ability and winsomeness in presentation of his message and of establishing vital contacts; these are our earnest desires for every man who hears the call of Christ to give his full time to the work of an evangelist. And in order that our desires may have passion in them and that they may come to good effect, we will seek afresh in prayer the enduement of God's Spirit upon His Church, uniting it, empowering it and filling it with His Love for a needy world.

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INTER ALIA.

Mr. Thomas F. Torrance, New College, Edinburgh, is on the Executive Committee of the Inter-Varsity Magazine; he is representative for the Theological Colleges. Mr. Torrance is the son of Rev. Thomas Torrance formerly missionary in West China.

In 1934 China exported 19 million dollars worth of eggs to Great Britain. Rural Reconstructionists please take notice.

The following students in Toronto University Medical College have successfully passed their examinations:

Mary Sibley; third year.

Margaret Quentin, second year.

Robert Irish, fifth year.

William Service, second year.

Malcolm Allan, second year.

Charlotte Small, fifth year.

Muriel Wilford, third year.

All these students have at some time been pupils in the Canadian School for Missionaries' Children; and we rejoice with their parents in their scholastic success.

Dorothy Sparling, daughter of Dr. and Mrs. George W. Sparling, was chosen to deliver the valedictory address at Alma College.

J. Lossing Buck, Ph.D., and Al Lewis, Ph.D., both of the Department of Agriculture, University of Nanking, flew from Hankow to Chengtu in one day. They were the guests of the campus for a few days. Both these economists are making a study of the silver situation in China. Dr. Buck had a special silver study commission from the Treasury Department of the U.S.A. government. Dr. Buck is also seeking some information as to Land Utilization in Szechuan as part of a national program.

Dr. W. R. Morse went to Yachow after the close of the university to help Dr. Wan Kuen Pei, one of his old students. Because of the fierce fighting in the neighborhood of Yachow, Lusan and Tienchuen, many wounded people were brought to the Baptist hospital at Yachow. After rendering much needed service at the hospital Dr. Morse went to Mount Omei where he and Mrs. Morse are spending the summer holidays.

Mrs. Hugh Farley, English teacher in Yale Union Middle School, Changsha, was a visitor on the Campus of the West

China Union University, Chengtu for a few days in July. He planned a trip to Mount Omei, Wa Shan and the Gin Din before returning to his work.

Late in July, General Liu Hsiang sent word to Mr. Dickinson, President of the Behludin Association, permitting foreigners to go to Behludin. Early in the summer, this summer resort was considered unsafe because of the nearness of the Reds and the presence of brigands.

Active steps will be taken with the beginning of the 24th fiscal year (July 1st) for the enforcement of free education in Kiangsu province. A sum of \$300,000. has been allotted for this purpose, of which half will be appropriated by the Central Government and the other half by the Provincial Government.—*Kuo Min*.

Mr. R.A.S. Waters of the National Carbon Co. (Eveready Flash) was in Chengtu for some time in August on business for his firm. He has established distributing agency for the Flashlight in Chungking, Suifu, Wanhsien and Chengtu. Read our new advertisement this month.

Mr. G. Mellin of the B.A.T. has been a guest on the university campus for some time. Mr. Mellin has been a most welcome addition on the tennis courts to those who have been staying at the university during the summer.

On August 14, 15, 16, 132 students sat for the Entrance Examinations of the West China Union University at Chengtu.

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