

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

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EDITORIAL.

AT THE CROSSROADS.

News has reached Chengtu of the evacuation of Peking by the forces of Generalissimo Chang Tso lin. There has been some scepticism regarding this; but as time goes on it is more fully believed. All well wishers of China can only hope that the northern capital has been evacuated by the armies of the Ankwehchuin and that this has been done with a minimum of fighting and further loss of life. The devastating civil war under which this country has suffered for so many years is more likely to stop if Peking has been occupied by the Nationalist forces. For Peking has become a symbol of victory and the party holding it will continue to claim that it really represents the nation. War and bloodshed cannot decide the righteousness of any cause and the sooner the fighting ceases, the sooner will the country have an opportunity to approach normalcy.

So far as the Christian Movement in China is concerned, it with other agencies for righteousness and fair dealing will be brought to the fork in the roads. It will have to choose afresh its methods of work and afresh marshal its forces. Because the movement is an integral part of the life of the nation, it cannot afford to lessen its efforts for the final redemption of the country from militarism and the attendant injustice that follows in the wake of war. Where are we? What forces can we muster for the new day that peace will bring? Who is for us? Who are against us? What is the attitude of the masses of people among whom we live and work? An answer to some or all of these questions will help us in our further campaign.

IGNORANCE.

As we study this matter we find four attitudes on the part of the Chinese people to the Christian Movement. At least one of these is of long standing. It is that of crass ignorance. It is still only too true that the greater part of the Chinese people know next to nothing about Christianity. Millions of them have not yet heard the name of our Lord and Master. They know nothing about God and His grace as manifested in the person of His Son. It will not do for the Christian Church to forget this fact. All thru the country there are thousands of places to which the gospel message has not yet come. One can think of hundreds of villages and hamlets in Szechuan where Christ has not yet been preached. These millions are yet untouched by the truths of the gospel. They are a possible danger to the Christian Movement and they present a stupendous task to the followers of Jesus Christ. It is far too early for us to cease the evangelization of this part of China. It should be possible for the Churches and the Missions to make plans for the heralding of the gospel to these untouched millions.

INDIFFERENCE.

Another large class is composed of those who having heard the message are still stolidly indifferent to its claims. This class loomed large in the days of the Empire and was the greatest obstacle to the missionary forces. Since the beginning of the Anti-Christian Movement, it is true to say that this group of people has been considerably lessened. Whatever that movement may have accomplished, it certainly has waked up large masses of the people to the fact that Christianity is here : that it is here to stay, and that it can no longer be neglected. Never before in the history of Christian Missions has there been such concentrated study of our religion. Many have enquired as to our motives and principles in order to be able to oppose them. Others who, while quite friendly to us, but not ready to unite with us, are open-minded enough to wish to know what we represent, have been quietly reading the Bible and other Christian literature. We need not in the near future worry much about indifference.

OPPOSITION.

Out of the ignorant and indifferent classes many have been drafted into the ranks of our avowed opponents. The ignorant recruits know little if any more about our ideals and doctrines than they did in the old days. But they have been whipped into line by our opponents and can shout as lustily as the bitterest enemy of the Cross: "Down with the Christian Church." Just what that church is and does they are not clear; but their voices help to swell the clamor against the Christian Movement. Because of their ignorance they constitute a danger not only to the Christian Church but to all sane and sound government. They are the people who have been exploited by the Communists. The Eldorado promised by the Reds lured them into their ranks and they have served the purpose of these violent agitators. It will take some time for them to wake up and find how much they have been duped. Students by the thousands have lent themselves to this opposition. They have a smattering of learning that has led them astray from all hard study and the real desire to know. Members of the literati basing their philosophy of life on the crass materialism of both East and West are to be counted as among the opponents of the Christian religion—indeed, against all religion as a system of thought based upon superstition.

LOYALTY.

Last, but by no means least in significance, comes the class of those who under persecution and ostracism have shown a deep seated loyalty to the religion of Jesus. This has not been easy and it will not be easy in the immediate future. Strong pressure has been brought to bear on many Christians to forsake their faith and throw in their lot with those who oppose the Christian Movement. We do not lose sight of the fact that some have capitulated and gone over to the enemy. But we do wish to bear testimony to those who have proved faithful. And it is this group that is the social and religious salt of China. It is to these faithful witnesses that not only the Church but the Government can look with assurance that they will be found on the right side in any moral

struggle that may come in the life of the nation. They will learn the significance of the other three classes and not cease until they have won them to loving loyalty to Jesus Christ.

CHRIST AND CONFUCIUS.

“We have been hearing, not perhaps without a measure of patience, that we must interpret Christianity in terms of Chinese culture. There is a good deal in it. But what we really need is a thorough understanding of the teachings of Jesus, and a direct experience of Christ, through a living of His kind of life. The Christian message is clearly far above what Confucius can offer and what his followers can give. Mankind wants God. My personal opinion is that God can be found in clear expression only in the Lord incarnate, our Lord Jesus Christ. The greatest task ahead, it seems to me, is a creating of the direct experience of God through our faith in Christ. The Christian message lies clearly in the definite faith in God as Father, with whom His believing children can have personal communion through the living of a life as exemplified in Jesus, a life of moving and conquering love. It is clear that Confucius has not given us a gospel, a simple yet magnificent gospel, of the love of God the Father, who wants us all to be like Christ, and to have the most abundant life, that contains in it a wonderful peace and joy and a contact with everlasting reality.”--

T. C. CHAO.

LAUSANNE CONFERENCE

THE UNITY OF CHRISTENDOM AND THE RELATION
THERETO OF EXISTING CHURCHES

Bishop Headlam.

The subject on which I am asked to address you today is The Unity of Christendom and the relation thereto of existing Churches. It is, of course, somewhat difficult to decide what the relation of existing Churches shall be to our future united Church until we have made up our minds on what lines the unity of Christendom is to be attained. I believe that the ideal that we have put before us is a unity which should have in it great possibilities of diversity, but that unity is not to be a mere federation, it is not to be a combination of different bodies merely for the sake of efficiency: the unity of the Church as St. Paul teaches us is a spiritual unity, a unity in Christ, a sacramental unity, a unity built up on a divinely appointed and divinely inspired ministry. Within this unity diversity might be possible. I propose, therefore, first of all to sketch shortly the principles of unity, and secondly the principles of diversity.

The unity of the Church must be a unity of faith, a unity in the Sacraments, and a unity in the ministry.

First as to the unity of faith. This should be in words which have already been suggested, "The faith of Christ as taught in Holy Scripture and handed down in the Apostles and the Nicene Creeds". It is not the Creeds or the Scripture that we believe in, but the faith that they teach, and this is of extreme importance, for it means that we are not committed to any particular theory of inspiration, and we accept the Creeds not as infallible or inerrant or necessarily unchangeable documents, but as the traditional expression of the faith in Christ. That faith means the belief in God as revealed in Christ; it means fundamentally the doctrines of the Incarnation and the Trinity; it means that reality is expressed to us in the words God, Son, Spirit, in the Life and Death, the Incarnation and the Atonement of Jesus Christ.

Just one thing more I would say, and I think it is fundamental. The same Council of Chalcedon to which we owe the document we now describe as the Nicene Creed condemns, not only those who reject that Creed, but also those who add to it in any way. I cannot but think that many of the evils of Christian disunion have arisen from the attempts that have been made from time to time to add to that Creed. We should unite on the fundamental revelation of reality which comes to us in Jesus Christ, and not impose as in any way necessary for salvation any further interpretations or elucidations.

Secondly, the union is to be a sacramental union. "In one spirit are we all baptized into one body." "We being many are one bread, one body, for we are all partakers of the one bread." Now this unity in sacrament means the acceptance of the sacraments and not of any particular teaching about them. For twelve hundred years the Christian Church was satisfied with that. There was much theology on the sacraments, some good and some bad. The traditional belief was enshrined in liturgies which might still form a common basis of union. But no particular acceptance of any theory was required or enjoined or forbidden by the Church. I believe that that must be our basis of union in the future; we can unite in worship, we cannot unite in definition. The future Church will look upon baptism as the one means of entry into it: it will look upon the Holy Communion as the great corporate act of worship; it will endeavour to express its belief about these in the best way that the revelation of scripture and theological thought has taught it. but it will not impose as a condition of entrance into the Christian society or of membership of it any particular belief about the sacraments, nor will it prohibit any particular belief. Each worshipper will receive the sacrament with meaning that he himself attaches to it.

Then thirdly, the union must be a union in ministry. The Christian minister is not merely an official appointed for the convenience of society. His appointment comes from God: "God has appointed in the Church apostles, prophets, teachers." "The Apostles, the Evangelists, the Prophets, the Pastors and Teachers" have received in a marked way the gifts of the spirit and that "for the perfecting of the Saints, for the work of the ministry, for the building up of the body of Christ." Nor have I any doubt that this union in the ministry must mean the acceptance of the traditional form of the Christian ministry, the acceptance of Episcopacy and of Episcopal Ordination. It is not my purpose at this time to discuss how that may be

brought about; I would only say this, that I do not think that it is possible for any one Church to go to any other and say, "Our Orders are valid, yours are not". It is not possible for them to say, "We have the succession, you have not". The only full and complete Orders would be those given in a united Church, and because the Church is divided therefore all Orders are irregular and no succession is perfect. The unity of two branches of the Christian Church must come by each giving what it can to the other in the ordination of its clergy.

This, then, is our Christian unity, and I believe on this basis a strong, elastic society would be built up allowing within it for the manifold divergences which have come through the different types of human nature. The Gospel of Christ is far deeper and fuller than anything which any one man or any one nation can grasp. All the different nations and churches of the world bring their honour and glory to the building up of the heavenly city, and if we attempt to impose upon the different Christian societies an ordered uniformity, we will destroy much life and the expression of new aspects of the Christian faith.

Let us now pass to the problem of variety.

There are I think two separate problems. There is first of all the relation to one another of the different National Churches. In most European countries there is an established National Church with definite relations to the Government of the country, often supported in some way or other by public money. In some countries the National Church includes the vast majority of the population. What is to be the relation of these Churches to one another, and how far, if there were to be full Christian unity between them, could they retain their distinctive customs, manner of worship, and religious teaching? It is this problem that meets us most prominently in Europe.

Then, secondly, there is the problem which presents itself most prominently in America where there is no National Church, but there are a vast number of separated Religious Societies or Churches, often differing from one another in points which seem to the outsider to be matters of slight importance, but yet having their own independent traditions and life. How far can these co-exist with one another, and in countries where there is a National Church, how far can they coexist with that Church?

I will speak first of the problems raised by the relations of the different National Churches one to another. How far can their individual usages and customs be retained?

First, variety in worship. There are many different types

of Christian worship existing in the world. There is the worship of the Roman Church, of the Greek Church, of the Anglican Church, of the Lutheran Church, of the Presbyterian. In all these I have at different times taken part. In all of them I have received edification. They have gradually been developed corresponding to the aspirations of different sections of the Christian society; in their turn they have helped to mould the character and temperament of nations. I do not think that we can say that any one of them represents the perfect form of service. We may have our own particular desires depending largely upon habit and custom, but what may appeal most to us will not appeal in the same way to others, and therefore I see no reason why in the united Church these different forms of service may not remain; although no doubt when the churches are united together, each will learn from the other and there will be more tendency to assimilation.

In fact, already in the Church of England we have begun to find that complete uniformity in worship is not attainable. Particularly in the mingled life of our great cities the various needs of mankind to be satisfied are far greater than any one form of service can content. There are many who wish to worship in different ways, and I do not know that the worship of one is a deeper or more real expression of Christian piety than the worship of another. The same diversity that exists within the Church of England might be extended and exist in greater variety in the united Christian Church.

The second point will arise as to the particular confessions of particular churches. What are we to say to the Westminster Confession or the Augsburg Confession or the Formula Concordiae? It will clearly be necessary to have in any Christian society other statements of the Christian faith than the Creeds. They alone are not sufficient to teach what Christianity is. They concentrate the mind on the essential truths, they do not explain those truths. Every church will need its catechism for the instruction of the young, it will need some manual or book of directions for its clergy to tell them the lines on which they should teach. The aspect of Christian truth presented to us in England is somewhat different to that presented in Germany. It is not that the one is true and the other false; it is that they are different interpretations of the one truth, and that clearly must remain. If suddenly Christianity as taught in England were to be taught in Spain, or the Christianity of Spain be taught in England, it would mean something difficult for those who heard it to understand. So I believe that for a

time at any rate the different confessions of faith will continue, but they will continue not as documents excluding from the Christian society, but as manuals of instruction putting before the clergy traditional lines of Christian thought and teaching. No doubt each Church will learn from the other, no doubt these formulae may gradually be modified, no doubt in time they may give place to some new manual of instruction, or some new catechism putting the traditional truths in a way more suited to the change of thought of modern times, and to a united Church. But that should be a slow process gradually going on. We do not wish to say at once that these traditional types of theological expression should be banished.

Then, thirdly, within the Christian ministry there may be different methods of expressing the relationship of the different parts. It is not so much the administrative unity of the ministry or its aspect with regard to organization, but its spiritual unity that is essential. Episcopacy may be autocratic, constitutional or democratic. The authority given to the Christian congregation may vary. Different forms are suited to different stages of civilization or to different national temperaments. I do not see that it is necessary for us to impose one particular form on everybody. The tendency at the present day is to what is called a constitutional episcopate, to emphasize the congregational or the democratic elements. It has not always been so; it might not always be so again. At any rate, what I am desirous to suggest is that the adoption of Episcopacy does not mean the adoption necessarily of one particular type.

Then, fourthly, the relation of the Christian Church to the national life may vary very greatly, and I see no reason why we should necessarily impose one particular type; and I think that it is particularly necessary to emphasize this, for there is great variety existing at the present time, and that variety should not necessarily be changed. We have, for example, in Scandinavian countries strong national churches in a close connection with the State; we have in America a loose form of establishment of all religious ideals; the attitude of the Church of Rome towards the government has varied much in different countries. I am not prepared necessarily to say that one particular type of national church is necessarily the right one. I have sometimes seen it suggested that the ideal put before us by the English Free Churches should be considered the one possible relation of Church and nation. Personally, I dislike that ideal intensely. For me the building up of one national Church in any nation in close union with the State seems the

ideal to be attained. I have far greater sympathy with English non-Conformity as a religious movement than as a political movement. But it is not my business to discuss what should be the relation of Church and State. What I wish to point out is that each nation and each national church should be left free to make its own arrangements for the relation between the two great societies in accordance with its own traditions and the characteristics of its people.

So far I have been discussing the question rather from the relation of national churches to the Christian unity; but we have to pass now to the consideration of those societies which have organized themselves apart from national churches. I should look forward to the unity of the Church finding its natural expression in a local unity of administration or organization. That is to say, I believe that in some form or other the Diocesan and Parochial systems which prevail in almost every country of Europe should be the basis of Church life. But in no times of religious earnestness has that ever been quite sufficient. In the Middle Ages we find the local organization supplemented by the great monastic system, and always there have been religious societies within or without the fold of the local church expressing different and sometimes intenser forms of the religious life. It would be a grave misfortune to Christianity if such variety should cease. The only thing that we should demand is that these societies whether Anglican, Roman, Methodist, or whatever they may be, should not call themselves churches. And as I see it, the relation of these societies towards the Church might take one of two forms. The one form would be that represented at the present time by the position of the Uniate churches in the Roman Catholic Communion. These bodies have their own hierarchy, their own liturgies, their own Canon Law, and they exist in the same locality side by side with the churches of the Latin rite. I do not see why such a variety should not exist in our united Church. Quite clearly even if there were to be unity between the Church of England and the Church of Rome, those in England who have been in the habit of using the Latin rite would not want to give it up. I can well believe that other Christian churches existing at the present time might like to organize themselves on the same basis. They would have their own episcopate, their own properly ordained ministers, in communion with the localized ministry, but adding to the intensity and variety of religious life.

But there is another relationship which is possible. I can well believe that these separate bodies might exist without a

separate religious organization of their own, as societies for promoting religious life: that I believe in some of the Scandinavian countries is the relation of their free churches. They have their separate religious life, but they have not their separate Communion service. They would communicate in their Parish Church. The relationship of the Salvation Army might be the same as the relationship of the Church Army. Methodist societies might be religious societies in quite close union with the National Church.

Let us take some concrete instances.

First of all let us picture to ourselves a country where there is a Lutheran Episcopal Church, as the National Church, with a considerable minority belonging to the Orthodox Eastern Church. Each of these has its traditional form of service, each its traditional Church life. It would not be very easy for either of them to change suddenly his ways of thought, nor can I see any reason why they should change. We want them to be one Church and not two, and that we should secure if their ministries were unified; if Bishops from both Churches should take part in all Consecrations, and perhaps also if, in the Ordination of Presbyters, Presbyters from both Churches should take part. They would unite in Synodical meetings to discuss all those matters which formed the common interest of both Churches, especially the regulations as regards religious education. They would unite in solemn service from time to time, and where necessity and occasion demanded the members of each would be admitted to Communion at the altars of the other, but they would each live their own religious life and continue to observe their own religious customs and methods of worship. No doubt if thus united there would be considerable influence from one and the other. Each would learn from the other, and probably the unity between the two would become greater, but I see no reason at all why the two forms of worship should not go on side by side.

Or again let us picture the way in which religion might organize itself in England. We have a National Church, which ministers directly to about half the population and has attached to it by nominal ties a considerably larger number. We have a body of Roman Catholics, about half a dozen considerable Nonconformist bodies, and a very large number of smaller sects. As regards the latter, it is not quite possible to say whether, if there was a general move towards unity, they would desire to retain a separate existence. Some would, some would not. Some would probably be quite implacable, like the

Plymouth Brethren. Others would tend to be absorbed in larger bodies. But there will always be separated bodies so long as men think for themselves and think incorrectly. The Churches we should be concerned with would be the Roman Catholic, the Methodists (who will probably become a united body), the Congregationalists, the Presbyterians, and the Baptists. I do not know whether the Baptist Churches will ever desire or accept unity. As regards the others, the Roman Catholics might well continue as a separate body of Christians observing the Latin rite, living side by side with those following the English rite. The Bishops of the two societies would mutually assist in Consecrations. I do not know whether the Methodists, the Congregationalists and Presbyterians would care to have Bishops of their own. They would I think tend to become, what they really are to a large extent at present, religious societies organized on a somewhat democratic basis, supplementing the religious life of the National Church and correcting its deficiencies. Only in the future they would do this in union with the National Church and not in opposition to it. That would mean that the ministries of these Churches would be Episcopally ordained, that they would assist in Ordinations as Presbyters of the Church, that they would meet in Synods and Councils, and that they would communicate with one another. But they would preserve each their own religious life and customs and manner of worship. No doubt when once united together they would tend to learn more from each other than they do at present. In some cases they might gradually approximate to one another, but I doubt if that approximation would proceed very far. The form of worship and religious life which is presented in Nonconformist Chapels in England makes a definite appeal to many persons and would remain as a permanent type of religious worship.

As regards America, it is difficult for any one outside to speak, but sometimes the observations of an observer looking on are of value, and from such a point of view it would appear that the one thing that is needed for that country is to construct out of its vigorous but disorderly religious life an organized territorial ministry, to build up a proper parochial system, as the only method to prevent the overlapping of rival religious bodies, and to secure that every person throughout the country shall, if he claims it, have the ministrations of religion available. I believe that if the principles of unity I have laid down were accepted such a system would come very quickly. No doubt, especially in towns, it would need, as in England, to be suppl-

mented by greater religious variety. I imagine that America would never have an Act of Uniformity. That a certain unity having been secured, it would be left to each separate congregation to continue to develop its own life, only there would be a decided tendency for different forms of worship to approximate to one another. The problem really in America is to create a unity out of the great number of very varying religious bodies which are yet not separated from one another by any fundamental point of doctrine. Once grant unity and a sufficient uniformity would be quickly developed.

I have endeavoured to sketch out as well as I can what I conceive to be the proper relationship of the Christian societies. Of course, anything put forward must be very much in the air. We do not know whether we are going to unite or how we are going to unite, but it is important, I think, to have clearly before us an ideal which leaves great room for diversity and variety. One thing only I would like to say in conclusion, and that is that a fundamental postulate of our united Christianity must be freedom and toleration. It seems strange that this is a lesson very slowly learnt. It must mean freedom for those who do not care to join the United Church; it must mean freedom within the Church for those types which do not have any desire to conform to the organized life of the National Church; it must mean, above all, educational freedom. It is strange how difficult people find it to learn these lessons. I am shocked when I hear that only in recent years in one country the Roman Church has joined with the socialists to despoil a Protestant Church of its building. I am equally shocked when I hear that in another country a Protestant Church has joined with the anti-clerical State to prohibit Roman Catholic schools. I am shocked at the way in which modern liberalism has failed to realize that educational freedom means freedom to teach your children your faith as well as freedom from a State or church imposing its creed upon your children. It will be useless and dangerous for us to build up any form of United Church unless all alike, Romanist, Anglican, Protestant, Non-Conformist, have learnt the fundamental doctrines of Christian liberty.

LAUSANNE CONFERENCE

THE UNITY OF CHRISTENDOM AND THE
RELATION THERETO OF EXISTING CHURCHES

by the Most Rev.

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I.

Every manifestation of Christian unity, beyond the limits of creeds and nationalities, points to the mysterious secret communion with God and Christ of all believers. This unity is not a fact proved by analysis, but a subject for faith. The intimacy of the union of the departed and now living Christians is seen through the picture of the body and limbs. The one holy Catholic and Apostolic Church is the body of Christ. The Church even possesses a significance for the spiritual world, "to the intent. that now unto the principalities and powers in heavenly places be made known by the Church the manifold wisdom of God" (Eph 3: 10).

Even Roman Catholic theologians, who are, by their Church Government, enjoined to be Thomists, and who therefore look upon the first and second articles in the Creed of the Father and the Son as the necessary conclusions of common sense and not strictly as matter for faith, regard however the third article about the Spirit and the Church as a dogma of faith.

II.

This Christian unity expresses itself through the love, the faith and the organization of the Church.

How should fellowship around the Saviour express itself, if not in love, according to His command: "Love one another"?

Deus et anima. God and the soul. Nothing second, nothing third. No third. Salvation and peace, or unrest and damnation. Peace and trust in the proximity of God. Unhappiness and unrest remote from God. So runs the one great question

of life. Beside that all else becomes "rustling, withered leaves." "What shall it profit a man, if he shall gain the whole world, and lose his own soul?"

But salvation can never be indifferent to mankind. If one persuades himself that he can win and enjoy peace with God without troubling himself about the needs of his fellowmen, then he is no Christian but a mystic, and he is a mystic of an egoistical type who finds bliss beyond good and evil. All the greatest mystics in different religions have laid stress on charity, the proof of love as at least a necessary preparation for the meditative life and the blessedness of communion with God. And they have afterwards controlled the value and truth of the mystic experiences through the soul's fervour or indifference towards duty and the love of one's neighbour as oneself.

Jesus is dangerously sharp and pungent, a masterly and penetrating mind. But Christianity is not an intellectual aristocracy. If it is necessary to choose, then a simple childish philanthropist, who is sincere, warmhearted and self-sacrificing, is far nearer Christianity than the most splendid misanthropist.

How shall Christians show their unity? Perhaps it is reasonable to ask rather: How do Christians most clearly show their Christianity? Hereupon our Lord answers, unequivocally in the Sermon on the Mount (Matt. 7: 16): "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistle? "He makes it clearer in Matt 7: 21: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." He makes the same clear point terrible in the parable of the last day, where not even the most rigid churchman nor he who is strictest in formulas and forms of doctrine and constitution can interpret away the Saviour's unpalatable work. Formulae or creeds or similar subjects are not asked for, but simply: Have you fed the hungry and given drink to the thirsty? "Inasmuch as ye did it not to one of the least of these, ye did it not to me" (Matt. 25: 45). Doubtless we come nearer to unity, if we more faithfully come near to the Master, and in our life and conduct are inspired by His Spirit.

In Stockholm two years ago we were brought together by Christ's burning appeal to his disciples in singleheartedness to satisfy the hungry and help and comfort and not to withdraw ourselves but to feel at one with the need of the race. For we see that in the new conditions of our times, it does not suffice to repeat only that which stands in the Scriptures, or to quote

the Fathers of the Church from the first centuries till the Reformation in the sixteenth century and later, but the principles and spirit of the Gospels must be freely applied to the problems of our day, so that we become in a position to obey effectively Jesus' command. Our fellowship in the Stockholm Conference of 1925 was therefore a *communio in serviendo œumenica*. Its aim was not to manifest unity as such; yet, when we think of ourselves as sent, like our Saviour, 'not to be ministered unto but to minister', and when, in readiness for service, we come to ask how we can serve effectively, desiring no credit for ourselves but seeking only the right way of helping others, then we do find ourselves nearer to our Saviour and nearer to each other; we do feel ourselves to be at one.

No one is likely to deny that for the Christian Church the life and work of disciples according to the Saviour's command and example is just as important as the confession of their faith. Both are needed, in principle they are one. Faith lies at the root. It inspires life and word.

III.

Love and life consequently lead us to belief.

In Stockholm, during our deliberations on the right way in which to serve God in our fellow creatures and during our common worship in God's House, most wonderfully of all perhaps during the High Mass in Engelbrekt, our spiritual unity was revealed to us. What did this consist of? Many participants, from the Old and the New World alike independently of each other, said: "We were brought together for Life and Work. God's Spirit was with us and overpowered us." To the less convinced also was revealed the Church's unity round the Saviour's cross. But this unity, if we seek to find its nature, was in principle faith, trust. That which united us in Stockholm was our common faith. This found expression in prayers and hymns and psalms and in the Church's old Creeds. Grand, venerable, glorious expressions. Still none of these expressions was such that it represented to the full the Spirit's underlying power. So closely are the two linked together, imitation and confession, life and belief. A writer in the *Svensk Teologisk Kvartalsskrift* wishes to amend "Life and Work" to "Faith and Work." They are really not different. The disciples were sent out according to the example of Christ and in His strength to help the suffering, to drive out evil spirits and to preach the

Kingdom of Heaven. That went on, according to St. Mark's 7th chapter, for several weeks or months, and if we include St. John, perhaps for some years before Peter in answer to Christ's question announced for the first time the Christian confession, "Thou Jesus art the Christ."

Without taking up at this point the discussion of the extent to which will, sympathy, knowledge and certainty are found in Faith, we are all agreed that there is in Faith confidence, reliance and personal trust. So far faith unites all those that trust in God, and in Him whom He has sent, however different the inner and outer manifestations may be of this belief, and however different the theological forms for doctrine and dogma may turn out to be.

Here lies before us surely a clear communion of all Christians.

(a) The communion is found in all Christian hearts. For, to be a Christian means to believe in God for Jesus Christ's sake. However unlike the interpretation may be in the one or the other, all Christians are united through their gratitude that God, Jesus Christ, delivers them from sin and death.

(b) How does this faith and love for God express itself? Partly its expression turns directly to God through prayer, partly this love for God is exercised, as we have already shown, through love to our neighbours. This love for God is proved in life. If sincere it goes out to our fellow creatures. There is, according to Jesus, no other fit way in which to show faith and love for God except becoming, in His service, the servants of our fellowmen.

In these two: the believing prayer and love's manifestation in life, lies all that is contained in Christianity. The two are one.

Belief, trust, has its immediate and necessary outlet in prayer, in the heart's perpetual communion with God. Worship, intercession, thanks and praise and invocation have been practised ever since the early Church, not only by the individual in the closed room, but also by larger or smaller groups of the Faithful in the sanctuary. When we sing the hymns in a service, we do not always reflect that their composers during their lives belonged perhaps to different communions or fought against each other as heretics. When they worship the Highest their differences and human limitations disappear. They are one in the Church's worship on earth, just as, immortalized, they praise and worship in unison before the throne of God.

It was wonderful to witness during the Stockholm convention, how divine worship gathered together the spirits from

different nations, confessions and tendencies.

The Bishop of Gloucester writes about the Eucharist: "It is easy for us to unite in worship, it is impossible for us to unite in definition, for no human language can be equal to so great a mystery."

The great Orthodox theologian Nicolas Glubokowskij reminded us during the Stockholm convention that *dowa* means not only doctrine but also praise and worship. Orthodoxy thus means right doctrine but also right praise. Thomas Arnold was exact in observing that the Symbols of the Old Church should be regarded in the same manner as the *Te Deum*, as hymns of praise.

Theology must culminate in worship. For adoration of God is inseparable from knowledge of God, from creed and investigation of the mystery of salvation. Who more beautifully than John Henry Newman has interpreted the nobility of theology? Language has few letters, just as the scale has few notes; but just as these notes can make a wonderful harmony, so even the letters and sounds of language serve the supreme purpose of expressing the Eternal.

It has been rather ironically said that if it is impossible to read the Creed together, it can at least be sung. But herein lies a deep truth. It is paganism and blasphemy to think it possible to speak about God just as one speaks about geological strata or species of animals in Madagascar or geometrical figures or the successors of Alexander. Therefore are also Christianity's old confessions, according to their nature, at the same time psalms and hymns of praise. Do we not feel that every time we read or hear the Apostles' and the Nicene Creed? When the venerable Patriarch of Alexandria read the Nicene Creed in his own Greek tongue in Upsala Cathedral, did not our hearts burn within us? Adolf Deissmann said that it was as if the metal of the old hard formula became molten and liquid.

Go to the Scriptures. The composer of the 73rd Psalm nearly loses his faith when he contemplates the iniquitous ways of the world, but when he thinks of God's power and becomes aware of His proximity, he ends in worship just as Job does. In the Epistle to the Romans, 9: 11, the Apostle broods over the fate of the Israelites and the ways of God, but when he penetrates deep enough into the problem, he bursts forth into a hymn of praise.

Therein lies an incentive to the difficult task of reflection. Unity must find its expression in clear, thoroughly thoughtout

words, forms. The heart's belief must, as with Peter and the disciples, become a confession. Professor Lyder Brun writes:

"One can see Christian unity in the common worship or in practical work as it is done in the Life and Work movement and as it was accomplished by the meeting in Stockholm in a very promising way. But both united worship in the intensity of adoration and the practical treatment of the great problems of society bring us at the end back to the life of faith, which also must try to express itself theoretically through the work of theology".

Concerning that theological expression of our Christian faith and experience, one requirement appears to me to be essential, and we might as well divide it into two principles, because two parties are concerned in religion, God and man, revelation and faith. Christianity means a dramatic dialogue between a me and a Thee, between the soul and its Creator, between humanity and its God.

In stating these two principles which are fundamentally one and the same, I venture to use the letter written in 1922 by the Council of Swedish Bishops to the Conference of Bishops in the Anglican Communion.

"As to God's work and our knowledge of God and what He has done for our salvation, "no other authority must be put directly or indirectly above the apostolic word in Holy Scripture, as the message preserved to us of the works of God for the salvation of man in that history of salvation wherein the all-commanding centre which everything else presages or points back to is Jesus Christ. The prophetic and apostolic message has sprung out of this revelation of God himself and is itself a part of this revelation. All later expressions of Christian faith, however great their value may be, are to be considered only as more or less reliable guides to or, in the words of the *Formula Concordiae*, "witnesses" of this revelation, witnesses whose verdicts must always be tested by the experience of the Church and of the individual Christian, in the light of the revelation itself, which is recorded, confessed, and interpreted in the prophetic and apostolic message and is thus accessible to us also."

The eternal will and purpose of God, His Work, His message to humanity, His Logos, was incarnated in Jesus Christ and is to be incarnated through him in humanity and creation. But that Word, or Logos of God had made itself known already before Christ in various countries and various times, most clearly in the sacred line of prophetic revelation to Israel.

Therefore the classical documents which tell us about God's word, the Holy Scriptures, have a unique authority.

If we pass from the revelation of God to the reception of that revelation by human hearts, we must state the fundamental character of that reception, which is called faith.

"The revelation is throughout essentially a revelation of God's prevenient and unconditional grace, precedent to and independent of all human endeavour, that is, a revelation of the love of God which, while condemning sin, searches for the sinner and restores him with His forgiveness. What we want to express by this is not only one, not even the most central, of those Christian doctrines which have grown out of the divine revelation, but the fundamental direction and meaning of God's whole activity for salvation, whereby He has revealed himself to us and has, in spite of our sin, opened to us in Jesus Christ His paternal bosom. The revelation has no other meaning that could be put on a level with this: everything else that we derive from it is only a consequence of this. And when we combine the Grace of God and the Faith of man in a close connection, we mean only to determine thereby more fully the nature of prevenient Grace against all pelagianizing tendencies.

Faith means to us, not something which man has to do that might precede and be a condition of God's grace and remission of sins, but faith is only that *organon leptikon* which is received by man: out of the revelation of God's love in Christ Jesus our trust in this love is born and by that it is sustained. The new moral life is a fruit of this communion with God, which has been opened to us independently of any work of man". Faith means to the Christian religion not a human *praetandum* or one of the human *praestanda* for receiving God's grace, through Word and Sacraments, but faith means the fact that man receives God's grace, and that fact itself is a work not of man but of God's mercy.

It is obvious that those two principles are in reality one single fundamental principle, that must find its full expression in the creed and doctrine of a united Church.

IV.

If we proceed from the creed to church organization and order, the first and last condition for unity is the clear acknowledgment that the order of the Church has one unique purpose, that is to bring God's revelation to man and to foster, maintain, strengthen, educate and develop faith. The only

raison d'être of church organization as a divine work in history is to bring the good tidings of God and His work in Jesus Christ into the souls of men. All that is meant by church organization, order and constitution has a single purpose in that the Church, through God's Word and Sacraments, carries the mystery of salvation to the hearts of men and educates them. Different forms have evolved. But as long as the above-mentioned purpose is kept well in view, there exists a profound unity in spite of the differences. Here again I may be allowed to quote some extracts from a declaration of the Swedish Church Commission of 1911.

"The object of any organization and of the whole ministry is included in the preaching of the Gospel and the administration of the sacraments,—according to the fifth article of the *Augustana*, God has instituted "*ministerium docendi evangelii et porrigendi sacramenta.*"

Clearly it is thus indispensable that there should be a ministry and a church organization. The Gospel requires it. And our Lord himself gathered such an Ecclesia in the group of His apostles, to whom He entrusted the future of His work, and to whom He promised the Holy Ghost to continue His teaching and leadership in His Church.

V.

In order to describe the general attitude of the different Christian communions towards the unity which I have tried to sketch, it will be necessary to distinguish between the soul and body of the Church. The soul is, of course, the divine inspiration conveyed to the Church by the mediation of the Holy Spirit through Word and Sacrament and the reception of God's revelation through faith. The body is the system of creed, doctrines, rites and institutions of all kinds, which serve as channels or means or vehicles of God's grace. Here we find three general answers to the question about unity in Creed and Order. I venture to call those three positions (1) Institutionalism, (2) Spiritualism, and (3) Incarnationalism. Terms are dangerous, especially if they are used in order to denounce ideas that we do not accept. Therefore it is by all means necessary to define such general names as Institutionalism, Spiritualism and Incarnationalism.

(1) Certain groups regard their own formulas and their own church organization as necessary for unity. Certainly Rome recognises unity only in this way, that all Christians acknow-

ledge the Holy Father's absolute authority, as it is formulated at the present day by the Vatican Council. Likewise certain bodies in Evangelic Christendom and even in the Greek Orthodox Church, set forth an analogous demand: "Come to us, we have everything prepared and clear. Unity can only be attained when all the others accept our doctrine and order." The body is a complete system.

(2) The second principal group is composed of certain groups to which differences are more or less indifferent. *Alles Vergänglichliche ist nur ein Gleichnis*. Religion is spiritual. When the Spirit is present, nothing more is required. Why then demand conformity in doctrines and forms? Is it not enough that we all love Christ and wish to follow after Him and obey God's holy will?

(3) The third group emphasized as against the first, that religion not only and essentially is a body, a fixed form, a doctrine, a hierarchy, but primarily a soul, a spirit. It is emphasized as against the second group, that for us in this earthly existence every spirit must receive bodily form, be incarnated in words, in deeds, men, institutions, doctrines and forms of service in order to become active and lasting.

Religion has both body and soul. The question becomes: to what extent is similarity in the body and soul of religion necessary in order to bring about church unity? That is for us in our communion the main thing, and, I venture to suppose, for many of our brethren of other communions also, both Orthodox and Evangelical. We do not demand submission to a common, external church authority. We do not demand conformity in the presentation of doctrine. We allow a manifold unity. We do not think that the Church is served by uniformity. Such a similarity does not belong to the ideals of church history.

But on the other hand, we cannot be indifferent to the forms that belief and worship and the Church possess, for we understand the necessary connection between body and soul, between the spirit and its manifestation. We demand a form.

Here I conclude with two statements:

(a) We can highly value a certain form of the ministry and of the Church and do everything in order to maintain and propagate it, but at the same time we are not bound to consider it as necessary in principle for church unity. Here again I venture to quote our Swedish Church Commission of 1911.

"That doctrine in no wise makes our Church indifferent to the organization and the forms of ministry which the crav-

ings and experiences of the Christian community have produced under the guidance of the Spirit in the course of history. We not only regard the peculiar forms and traditions of our Church with the reverence due to a venerable legacy from the past, but we realize in them a blessing from the God of history accorded to us."

(b) The only way for us to decide what part of formulated doctrine and church organization is necessary for unity, is to consider its ability to bring the supernatural divine content to man, society and mankind.

"No particular organization of the Church and of its ministry is instituted *jure divino*, not even the order and discipline and state of things recorded in the New Testament, because the Holy Scriptures, the *norma normans* of the faith of the Church, are no law, but vindicate for the New Covenant the great principle of Christian freedom, unweariedly asserted by St. Paul against every form of legal religion, and applied with fresh strength and clearness by Luther, but instituted by our Saviour himself, as, for instance, when in taking farewell of His disciples He did not regulate their future work by *a priori* rules and institutions, but directed them to the guidance of the Paraclete, the Holy Ghost."

Such a principle makes the task more complicated and difficult. But we must not shrink back from difficulties. Difficulties are there in order to be overcome. The bliss of church unity is great enough to demand the price of our patient and prayerful consideration together in order to distinguish what is necessary and what is, in different situations, useful and important in creed and order.

A MESSAGE TO CHINA'S YOUTH

TRANSLATED BY L. T. CHEN

1. Those who hold political power and those who command military forces in China should note that the disorders and dissensions of the country have reached their limit. Such a state of affairs this generation probably could not have helped but it is imperative that we should not fail in our responsibility towards our posterity so that they may be blessed with better

days. The youth of today is the livestock of the future. Unless they are led to a new way of life and are fired with a new zeal they will be swept back and forth by the waves of meaningless politics with the result, on the one hand, that the period of life best suited for study and preparation is idled away and on the other that their character is branded with heartless cruelty, the while bequeathing to society an unwholesome environment. Later in life if their activities should further sow the seeds of countless crimes then the destruction of the Chinese race is a foregone conclusion.

But how are the youth to be saved at present? To guide them or to undertake other things are both equally presumptuous. But who is there today who is assuredly on the right track and who is not guilty of wrong speech?

The whole country is now torn by factions. The so-called leaders are constantly engaged in attacks and are jealous of one another so that the youths who assert themselves could scarcely escape taking side either with the one or the other, only to find themselves in a blind alley after having pledged their allegiance. It looks as though the quest for a leader of trustworthy judgment and intrinsic power is doomed to failure at the moment. That being the case, what the students should do for the time being is to give no heed to political squabbles but bend every effort to study in the hope that they may discover new light through learning. If they could only be calm in action as well as in speech not only much of the disorders now will be diminished but also their useful energy will be conserved for the future. Coming to their senses in a year or two they will regain their peaceful spirit and discover the right way for future progress. I therefore hope that those engaged in political struggles today will bear in mind three things; (1) That they will not again stir up those kinds of selfish and misdirected manifestations glorified in name as "youth movement" which are really used merely to further personal interest. (2) That at the present our intellectual powers are meagre and superficial; the individual judgment of any one man is not altogether trustworthy. This is an era when politics are in a muddled state and society is lost in tumult; there is call for conservation in every direction. The only way to conserve our youths lies in peace. Its secret

NOTE: This is the preface of Tai Cei-tao's latest book entitled "The Road for Youths" written in December 1927. Mr. Tai is a son-in-law of Dr. Sun Yat-sen and is Director of the Propaganda Bureau of Kuomintang. He is often referred to as the St. Paul of the Nationalist Party. L. T. C.

of success is to withhold them from the arenas of struggle. By so doing we shall avoid serious mistakes. (3) That the progress of education should be strictly safeguarded so that scientific education may advance and the youths may be trained for industrial undertakings. One is a creditable revolutionist in public life only when he is productive as individual. If one and all could hold fast to these principles, we will contribute infinitely to the future welfare of the people. As a minimum goal, we should place education on a truly sound basis within the next three to five years or else the calamity which ravaged the last days of Ming Dynasty is upon us.

2. Those who are now pursuing learning in schools should know that during the past few years, Chinese thought has taken a gigantic stride forward. I refer to the fact that we have learned that the principles enunciated by Dr. Sun are correct and unmistakable. The way he pointed out to us is safe and sound. Any one disbelieving them is a willing victim of the treacherous evils of the devil, and subjects himself to suffering and involves society in misfortune. What are these principles taught by Dr. Sun? Of course, Sanminism, the essence of which is the urge for public weal and the advancement of civilization. To attain this end, the first prerequisite is the recovery of the nation's morality; the second, the acquisition of western scientific knowledge. In this task of reconstructing China's civilization by means of science the ground work has to be done in one's student days.

But how is national morality restored? Briefly it involves the following elements. (1) fidelity and filial piety, (2) sympathy and love, (3) faithfulness and righteousness, (4) harmony and peace. On all these Dr. Sun has already dwelt at great length in his book. Suffice it to say that we should know clearly that China's disorders today are due to the lack of progress in material civilization on the one hand and the decline of moral concepts on the other. The importance of the moral problem can be driven home by a discussion of the underlying principles of People's Livelihood which are the equalization of land ownership and the regulation of capital investments. The moral basis of the first is that "all under heaven should work for the common good." This applied to the individual means diligence. If one is not willing to work for the common good at the sacrifice of personal interest, how can there be revolution? The moral basis of the second is the negation of human desires, among which the strongest are hunger and sex. All human activities are attributable to these desires. If these are not

held in restraint, to say the least, one's health is impaired. What can one do in the revolution without good health? On the other hand, if a man can bridle his desires in all habits of life, especially in sex relations, according to scientific principles, the least we may expect is that he will not be a social nuisance. Such ideas are never talked of in recent years but it should be known that they are fundamental to human conduct. One must first achieve a good character before one may consider undertaking revolutionary work for society and for the world. If a man is possessed of selfishness and allows his desires to be guided by emotional dissipation, not only will his own life degenerate with the passing of time but in turn he will also cause society to degenerate still further. How can he undertake any constructive work?

3. During recent years China has made some progress, but all at too heavy cost. The two sides of the account do not balance. For this, of course those engaged in the revolutionary movement in the early days are to blame. But how can this responsibility be distributed? To simplify the process, I would do it on the supposition that the higher position one holds the greater his blame and responsibility. At this thought I have often broken into a cold sweat from shame and fear and lain awake at night conscience-stricken. But on the other hand, I have also thought that the fact that I have this discomfiture of heart is because of my craving for knowledge. As my knowledge increases and my experience widens, I am able to recognize my mistakes of the past the more clearly. My heart trembles when I think of what I did and spoke in view of our people's suffering today. This feeling of mortification becomes unbearable when young students compliment me. In their presence I could only suffer the bitterness of suppressed tears. As to why old comrades in the revolutionary movement have failed in constructive achievements, the facts, in my recollection, fall in to two main divisions.

a. Like the youths of today the revolutionaries of our generation lived mostly a dissipated life. Although conditions were not as bad as today yet the moral influence surrounding them and their personal conduct were in the main not of the best kind. The mere fact that all of us, in the vicinity of forty years of age are failing in health and vitality is proof that we did not keep ourselves under discipline. Strictly speaking it is universally recognized that only after a man has passed thirty can he be considered as having had adequate training and sufficient experience, and only after fifty may one be considered

mature. If those in public life, especially in the wake of the revolution should show signs of debility at forty, society shall never be reconstructed; it will forever remain in a whirlpool of perils. Look at the men of the Reformation in Japan. Except those who died in the undertaking, all who have survived are now in excellent health at the age of seventy or more. Good health is their primary asset to success. That they have good health is due to (1) the vitality of racial stock and (2) their strict discipline of mind and body beginning in childhood. Therefore, they could be earnest in effort, resourceful in endeavor and persevering in spirit. We should recognize the fact that life under twenty-five is good for education and training; between twenty-five and thirty-five is the period of practice. Only after thirty-five years of age is one able to undertake independent responsibility. Given a capacity for continuous work for thirty-five years, thereafter one will have accomplished much when the infirmity of age sets in at seventy. Through his accomplishments numerous youths could have been trained for the future. But if a man is debilitated at the age of forty, his activities afterwards can not be vigorous, and no one can succeed in anything while suffering from mental and physical deterioration. The consequence of his personal failings is the placing of hindrances in the way of those whom he precedes. What has been said is not only true in economic and political developments but it is infinitely more true in the pursuit of learning. Under thirty one could barely lay the foundations of learning; after that age one will be able to undertake original studies or make new discoveries. What a loss to society if one should die or decline immediately after the completion of his education! Young men, if you are persuaded that this is the fundamental cause of the failure of the constructive efforts of the revolution be warned that you do not follow the same trail. Make haste to build up your mind and body. To accomplish this, three things are necessary: first, physical culture; second, personal hygiene; and third, moral character. These words of mine are the results of bitter experience. My life is a testimony to their truth. If you listen to my advice one may safely take an optimistic outlook for our people's future.

b. The next thing is scholarship. The early revolutionists despised learning altogether too much. Consequently forty years of revolution there are few among us who could be called scholars. Specialists in education or art or industry are not even heard of. When there is a lack of leadership to such a degree what hope is there for reconstruction? In recent years

we have all become insane, behaving like drunkards and taking the young people with us. But now we realize that without real ability not a single constructive undertaking can succeed. In this book of mine I have dwelt on the question of study mostly. The fact that I refer to the past in such scathing terms should not be interpreted as throwing mud upon our colleagues. My hope is that by impressing upon you the fact that all the failures in the past are due to our negligence of study and the consequent lack of learning in us, you might all be spurred to strive for learning and to acquire love for yourself and for others. As things stand today not only one will look in vain for a constructive policy but even if such a thing were available the majority of us would not have the wisdom to see it. We are more able only to call a thief, father. Ignorance breeds foolishness. No foolish people can produce worthwhile things. Young men, now is your opportunity!

4. Now what I particularly want the young to note is that in working among the masses you should proceed along truly constructive lines. For instance, in working among farmers let your objective be agriculture; in working among laborers, let your objective be industry; likewise with merchants. Any activity which does not look forward to the development of industry is foreign to genuine revolution; for revolution aims at producing life not killing it. It is serious business not mockery. Mock revolution is by far a greater sin than either Imperialism or Militarism. For the activities of imperialism are not without a measure of constructive value in material progress and even the militarists, if they are firmly established, can give security to a people who care only to exist undisturbed. But mock revolution does not even have the semblance of creditable results; it merely destroys life and paralyzes productivity.

There are many people in our country who have recently returned from Russia after receiving a smattering of an education in communism. To these I would offer my earnest advice that they should clearly distinguish China, a weak nation for more than a thousand years, from powerful Russia, China with limited territory and a dense population, from Russia with extensive territories sparsely populated, China lacking in scientific development from Russia with an educational background of European civilization for several hundred years; and finally, they must distinguish between an old country with a civilization of four thousand years, and Russia whose people,

the Slavs, have come under the influence of civilization only within comparatively recent years. In view of these many differences, the life of the Chinese people should never be used as a test to distinguish between gold and stone. Look at the rise and fall of dynastic changes in the past, especially the gruesome conditions during the last days of Ming Dynasty. By disrupting the moral foundation of Chinese society and upsetting the social life of the people you could easily reproduce those days.

Furthermore it should be clearly understood that the movement against communism is not the reaction of conservatism but the effort of life itself. It is not a false but a genuine manifestation of social vitality, a remonstrance against the frivolous and dissipating youth. There are many among the youthful followers of Marx and members of the Communistic Party who truly love the common people, but their energy is misapplied and their objective misplaced. It is truly pitiable that because of one error in thought all their good intentions have brought only evil. May I urge that we make a realistic study of the historical antecedents and consequences of the Russian Revolution which clearly proves the failure of Communism and given reasons to believe in the success of Sanminism? Never again should we fall under the spell of mischievous propaganda. The shore we seek is not far distant, strive for self-realization. Following the light of scientific knowledge, actual experience let us build up a country whose society is truly based upon Sanminism, so that China may be spared a fearful calamity and we may develop abundant life energy.

5. I now bring to the attention of the young men today the following suggestions in the hope that they may rise above their prejudices and accept these as the one true way for saving one's self and others:—

a. Students in primary and middle schools should not enrol as members of any political party, nor should they participate in any gatherings or clubs of a political nature. This is a fundamental safe-guard for the life of nationhood. If it is sin to induce youths of undeveloped mentality and immature judgment to believe in religion it is even a greater sin to induce them to join a political party.

b. Students of professional schools, of universities, may enrol in political parties but their motive for so doing must be pure, otherwise, they should not do so, for this is a matter of life choice. If a false step is made here, it would involve life-

and long suffering. Furthermore, it should be remembered that student has a special duty. He should not accept a political appointment or anything similar to it. At this stage of political development, when politics are confused to the extreme, to serve in the government and to study at the same time would tend to corrupt student life and throw the school into an unstable position. At the same time government authorities should recognize that the sanctity of education and the safeguarding of student liberty is essential for conserving the life energy of the nation in the future. When the crimes of one generation are made immune to the next, it is a very great thing for the preservation of the people and the country.

I have dwelt on these points in order that we may be reminded that the life of mankind as well as the nation goes on for thousands of years. The duration of one decade may witness the rise and fall of many men and the duration of one century may witness the rise and fall of many nations. As political parties are but the grouping of individuals and the miniature of a country, they will naturally also be subject to the common destinies of human life. In casting our lot with this socio-political revolution we should constantly bear in mind our responsibility to the people and the country in order that we may never lose sight of what we strive for.

Moreover, we should remember that our party is called the People's Party of China. If we should forget the *people* and *China* and remembered only the party we should be guilty of a very serious offence. In times past our businessmen concerned themselves with business only, and our students with their studies only, paying no attention to the affairs of the people or the country. Consequently, the very life of our country was a thing to be tossed about in the hands of the militarists. Similarly if those of us entrusted with the tremendous responsibility of national revolution should be concerned with the interest of the party instead of that of the whole nation not only should we fail to save the country, but even the foundation of our party would become shaken. Let it be recognized without fail that the spirit of universal love applied equally to the country, the people, mankind and the world is the very soul of a political party; should this soul be lost the party would be dead. Nowadays, the cry, "Save the Party" is slowly arising. Such calls have a pathetic note in my ears. It seems that they are the cries of a deranged person on his deathbed. Those pleas having to do with personal gains are of course even more despicable. Pure and untainted youths: This is the time when

you should stand firm and hold fast to your purpose lest you be swept off your feet by the lustful storm. Only then can you truly give aid to the people of your country.

My words proceed from the depth of my travails and sufferings. Every letter of them is the revelation of honest truth. If they could put you on the highway to wholesome development, not only should I be happy but the whole country will have infinite joy. My earnest hope is that from now on we should all be humble and calm, helping one another in self-realization and bearing one another's burden. No longer should we organize ourselves for purposes of antagonism, merely because we have learned a few meaningless slogans. As to extreme and heartless methods never, never should we have recourse to them. They would sow seeds of evil. Especial care should be taken that we should not be thrust into the seething whirlpool of either utilizing others or allowing ourselves to be used by them. In discussing a school of thought and in studying a set of problems you should especially be peaceful and truth-seeking. Avoid blind obedience as well as unreasonable opposition. At all times you should keep a heart like the white sun in the blue sky. Fix your goal for years to come and strive for it with a dauntless spirit. In trying to be a man one has to settle the question first whether he would live for himself or for others. If one's zeal for the public can not overcome the interest for self, one should never bid for public offices where he would lead the life of a hypocrite. As a dutiful citizen one could always earn a comfortable living. If one must enter the political stage, then let him give up his greediness and hatred, always having at heart the welfare of the people and the country. This is the way to save one's self and one's country.

IN HOC SIGNO VINCES.

When I survey the wondrous cross on which the Prince of Glory died, my richest gain I count but loss, and pour contempt on all my pride. Forbid it, Lord, that I should boast, save in the death of Christ, my God; all the vain things that charm me most, I sacrifice them to His blood. See from His head, His hands, His feet, sorrow and love flow mingled down: did e'er such love and sorrow meet, or thorns compose so rich a crown? Were the whole realm of nature mine, that were a present far too small; love so amazing, so divine, demands my soul, my life, my all.

THE LATE DR. J. H. MCCARTNEY OF CHUNGKING.

With the "home going" of Dr. J. H. McCartney of Chungking a great man passed away in Israel and a great missionary went to his reward.

He was great in every sense of the word; he had a big heart, a clear intellect, a rare sense of duty, a very high devotion and an unsurpassed industry. An American first and last, proud of his flag, ever ready to defend his country's reputation or interests, he was at the same time a true cosmopolitan. He loved all men. The world outlook was his in no ordinary degree. The passion of his life was service to all, deserving and undeserving. Christ's love of humanity possessed him, body soul and spirit. Every ambition he subordinated to the saving of souls. All his powers he methodically and ardently used to this end. His constant radiance, his ready hospitality, his native commonsense, his pungent advice, his unflinching application—who, that ever saw him, can forget? Here one felt was a man indeed, a missionary of the first order.

He was a native of Girard, Ohio. After graduating at the Medical School of Western Reserve University, he came to China under the American Methodist Episcopal Mission in the autumn of 1890. The Board rightly judging the moral calibre of this young doctor sent him to the far West of China, then only opening up medically and requiring men of unflinching courage to conquer the difficulties that lay ahead.

Fortune favored him in the presence there of Mr. and Mrs. S. Lewis. From the first they took home to their hearts this optimistic medico and his wife. In them he found the needed counsel a young missionary requires in his early days and every encouragement to carry out his forward and daring proposals. The result was immediate, even electric in its success. The unheard of cures he made in Christ's name and the good he did spread far and wide. A delicate eye operation particularly helped to establish his reputation. He told Mrs. Lewis he was certain he could perform it successfully. But certain persons were adverse to his making the attempt, presumably lest failure might disparage the work. He was too young, they thought. "Then, don't be afraid" counselled his friend, "show them you can do it."

Dr. McCartney was not the first doctor in Szechuan. One or two British doctors were ahead of him, but he was the founder of the first hospital in Szechuan, and therefore the first solely or regular practitioner. It was a one story institution, built on the cottage plan. The accomodation speedily proved inadequate. Another larger but compact building of three stories and basement took its place. The doctor built this entirely from funds raised by his own energy. No appropriation for it was made by the Society.

After the first two years he became self-supporting. The acceptance of the post of Port Doctor to the Customs made this possible. Thereafter, unless when he went on furlough, he nor his work cost the M.E.M. one cent.

A hard blow fell on him in the death of his devoted wife. People at home little realize the full cost of missionary work: they know not the weariness and tears it often calls for. They who preach the Cross have to go forward by the way of the Cross. With his two motherless children he had to face again duty and work. But that grave meant no going back. It rather spurred on to a deeper consecration and a holier zeal for it signified the pledge of spiritual success.

The passing of time made this known. His usefulness and fame increased. The Lord was with him. To the brightening of his home life came Miss S. E. Kissack, a Canadian nurse, whom he married in 1896. It was an ideal union. He found not only a wife a sweet counsellor but a true helpmeet peculiarly fitted to assist him in his deeds of mercy. His fame as a surgeon grew rapidly. "Mac" was the one the foreigners trusted when the knife was necessary. He was the man the other surgeons must consult or seek assistance from in delicate or severe operations. His breezy manner was itself a tonic. His buoyancy brought patients through that all his drugs could not otherwise reach. "You do not need my medicine for your stomach", he told a patient long before the advent of our dentists. "you need a new set of teeth to chew your food properly." He was a born physician. Few had the penetrative commonsense that served him so well. He got in behind the symptoms and saw what exactly was to be done or wherein the patient could work out his own cure as if he did it all by intuition.

There is no exaggeration in saying that he constantly did the work of three men. How he managed it let the other doctors tell. But he did all well. He installed a pumping plant for the hospital. He put in electric light. He ran an opium refuge. He founded the Chungking Red Cross Society. He introduced

an ice making machine. He owned the first motor launch in West China. He hung the first church bell in the province. Last but not least, he opened a foreign drug store.

This last venture became eminently lucrative. His profits, be it noted, he turned over to the general work of his mission. These for a long time, averaged \$5000. per year; and during the last five years he served the Society, \$12000. per year. The good this did, for instance, in releasing monies to open outstations space forbids enumerating.

The zeal of the practice of the Christlike life and the making known of the message of pardon and redemption ate him up. The gospel was not neglected in his hospital. He had of times to mourn, like the rest of us, over the treachery or failure of some he had trusted, yet he in no way let that hinder his faith. He ceased not to publish in his wards the story of the Redeemer's love.

Inevitably, Satan could not let such a servant of Christ alone. Like others in true apostolic succession the doctor's troubles came from the least expected quarters—came from within—from certain "Christian" brethren. Such naturally were the hardest to bear. Young recruits, skilled in higher critic methods, began whispering, questioning, flaw-picking, wire-pulling—everything but praying for him and the doctor's sensitive soul felt all this acutely.

Their complaints *analyzed*, appeared to be (1) that he could conceive and carry through a piece of work before it occurred to them to call a committee meeting about it. Which was very unbecoming and illogical on his part. The "talkee, talkee" not the work was the essential thing. (2) He took too much upon himself like Moses. (3) He did not coddle his natives enough; where they rejected the gospel he was too apt to remind some that then there remained for them nothing but the inexorable law.

To any sane person these supposed delinquencies really recommended the man. They were actually turning his very virtues into seeming faults, attacking the qualities in him which precisely made him great. Was it not ludicrous to find Americans attacking one of their own countrymen for having too much hustle, for accomplishing a record output of work and for having the strength of character to overcome what undeniably is a peculiar besetting weakness of U. S. A. men and has done more harm to the success of Christian work than anything else?

Had it been only these active opponents he had to consider, he should have gone on his way undisturbed. But it chanced

that Dr. S. Lewis and Dr. J. Beech, his staunch supporters, were temporarily absent and when two men he considered his friends selfishly elected to assume a neutral attitude, he grew weary of it all and sent in his resignation. This perhaps was a mistake as much as when the noble Dr. Livingstone and Mrs. Livingstone were stung by waspish criticism into making a decision against their better judgement that she should return to Africa. The end in both cases was tragedy. Mrs. Livingstone died soon in the swamps, leaving the African hero broken hearted for life; and the M.E.M. lost the services of this outstanding servant.

It has yet to be explained satisfactorily why the M.E.M. suffered this missionary of twenty-five years standing to quit the service. Their action offered another instance of some of the almost unbelievable things Mission Boards can be led into doing. During his period of work with them 13,800 patients had passed through his wards; nearly half a million outpatients had been treated in the Mission dispensary, and he had performed between nine and ten thousand anaesthetic operations. This, the finest surgeon in West China, if not in all China, the man with so many God-given gifts and graces, called and chosen by the Holy Spirit for their work in Szechuan and who had labored so self-sacrificingly they simply allowed to go; his free running hospital to close and the yearly income he brought to the work to lapse!

What exactly Dr. McCartney's work meant in the early years to us up-country workers will never be estimated. Prejudice was then everywhere strong against the foreigner. We were accused of all sorts of unnatural crimes. The officials often prompted or encouraged anti-missionary agitation. Many places had never seen the blear-eyed barbarians. We were alleged to possess occult powers in an uncanny degree. Our presence was to be shunned, our going anywhere barred if possible. It was no unusual experience for us to be cursed, jostled, stoned or hustled unceremoniously out of cities and market towns. We of course, had to take all this in the day's work but the knowledge that the Chungking base, by the work of Dr. McCartney and others, was being rendered safe for us in case of a forced retreat helped us to cast off undue worry. Where these good Samaritans were creating a new feeling for foreigners, they were preparing, at least, a safe exit for us in case of emergency. And where reports of what they were doing circulated up-country scowls gave place to smiles, brickbats to open doors,—we therefore could not forget him.

The Chinese gave him a tremendous send-off. At Shanghai, where word of his quarter of a century's work had preceded him the American Community feted him royally. We knew this comforted and cheered the doctor and his good helpmeet not a little.

On his return to Chungking he set himself with all his usual mental and physical vigor to perform an independent work. He rented a drug and general store at the Taiping Gate. Here he conducted a dispensary each morning. His old duties of Port Doctor again devolved upon him. The city people, missionaries and outsiders could not do without him. He was the key man somehow. Everybody had a cheery word for him and he for everybody. His home was open to all comers. Consuls, merchants, missionaries and natives dropped in to him for advice. With others he interested himself in building a Union Church for foreigners, giving the site for this from grounds he secured on which to build a home for himself. The home came in due course as he found the money to build it. And the home reminded one of the man. It had a fine broad outlook; it was set on a hill and could not be hid; its depths comforted and helped many a weary passer-by; it had Chungking in retrospect.

The passing years mellowed him visibly. He was ever thankful. The Lord's mercies seemed uppermost in his thoughts. One never heard him say an adverse word against his own Board. He did once say that his one-time critics were all off the field. The neutrality pair he watched though he met them on any occasion with perfect affability. Had he chosen he might with truth have said that the Lord adopted a neutrality attitude towards them. One fell to the mere commonplace, the other lost his spiritual eyesight. But this is the last thing he would have chosen to say. He could love even his enemies. His three children, Leroy Wesley, Ethel and Lincoln, formed the pride of his heart. Here he could grow eloquent and one loved to hear him. It has been said that love loves to pour itself forth. Dr. J. H. McCartney's whole life was an outpouring of itself to needy humanity. Certainly no one ever poured out his soul and strength more ungrudgingly than he. His record of service will live. Our hearts go out to Mrs. McCartney left lonely in Chungking. "Man's period" said a great preacher, "is God's comma." She and we have the satisfaction of knowing that while the Doctor has been called to his Master's presence, the work he did during thirty-seven and a half years in China, will not fail. The Great Worker will continue it until the hills and dales of Chungking resound with His eternal praise.

COPY OF MR. C. T. SONG'S ADDRESS AT C.I.M.
MEETING. (GIVEN IN LONDON 25/10/27)

“THY KINGDOM COME, O Lord”.

O Lord, our most gracious Redeemer and King, dwell and reign within us, take possession of us by Thy Spirit, and reign where Thou hast the right to reign, and spread Thy Kingdom through the World : through Jesus Christ our Lord Amen.

John 12. 21. “Sir, we would see Jesus”. 32. “And I, if I be lifted up from the earth, will draw all men unto Me.”

Ladies and gentlemen, it is a great privilege to be here to speak a few words to you. I hope you will be patient enough to endure my broken English. Before saying I want to thank you for your deep interest in China, for your prayers and efforts to help our country. May I also represent the Chinese Church to send you greetings. As I stay in England, I admire your country in many ways. There are two things which strike me most. One is your beautiful family life; the other is your Cathedrals and Churches. As I sit among the members of many Christian families and join their family worship. and as I walk in some of your Cathedrals and behold the grandeur and glory of the buildings, I can see how the religion of Jesus Christ is deeply rooted in the life of your nation. It is the foundation of your civilization and the secret of your strength and happiness. Christianity is a Missionary religion. People who have the good news cannot but tell others. So many of you are inspired by the Spirit world. Some have come to China and established many Churches, schools and hospitals. The result is that many Chinese men, women and children have become Christians. Words will fail me to express our deep thankfulness to the Missions and the Missionary friends who have spent time, energy, money and life for the Chinese Church.

In the last ten or fifteen years, Missionaries as well as Chinese Christians prayed very much for the *revival* of God's Church in China. We prayed that God would lift the Church out of the rut. Many prayed for a real spiritual earthquake,

We prayed that God might give such new life to the Church that the eyes of the Chinese Christians might be opened and be moved from centering upon Missionaries to the Lord Jesus Christ. We prayed that the Chinese Christians might carry more responsibility and finally that the Church might become independent. As you know that God is always more ready to answer our prayers than we are ready to pray. In this case, He answered us in such a marvellous way that some of us—Missionaries and Chinese Christians—become fearful and even disappointed, but all the time our Lord is saying to us “Be of good cheer; it is I; do not be afraid”. Through the growth of nationalism and the political difficulties, many Missionaries have to retreat for a time. God’s will and purpose for the Chinese Church, as well as for His servants, are going to be worked out at the same time. In these few months God has given opportunities to the Chinese Church to walk a little independently. The Chinese pastors and all forms of Christian workers and Christians have struggled very hard to get along, and we have received very good and encouraging reports from many quarters from time to time. Of course there are many difficulties, but God is in the midst to help and to cheer. Thus the Chinese Church is learning the meaning of life from the Lord Jesus Christ in daily experience. In the time to come—we hope it will be soon—she will be glad to welcome her Missionary friends back again and work hand in hand in a new way for the coming of the Kingdom.

On the other hand, God certainly wants to meet His servants, who have served Him so many years abroad, in a very special way at this time. So it is a wonderful opportunity for the Missionaries who have retired for the present to draw near to God and to know Him and themselves in a fresh way. By the inspiration of the Holy spirit may they humbly and sincerely ask themselves some questions, like—

1. During my Missionary career in China, did I really believe in the message I tried to give? Did I believe that real victory is often in the apparent defeat, an instanced in the crucifixion of our Lord.

2. In the Church or School or Hospital in which I served, did I usurp the throne of God? That is, was Christ Jesus the real King and Master of the flock or was I myself the king and master? Was Christ’s Will being done all the time? or was my will being done in the name of Christ?

3. Did I really make many friends among the Chinese like Jesus did when He was on earth?

4. Was my *attitude* toward the Chinese such that did draw them to Christ or drive them away from Him?
5. As I think back my time in China am I truly satisfied with my work?
6. If I die to-night, do I feel that I have run the good race and fought the good fight for the Lord?
7. Did I always live up to Christ's standard, seeing that I was His representative in China?
8. What about my own spiritual life? Was it pretty dry sometimes or was the living water always flowing through me?
9. How about my own intellectual life? Was it sometimes rather dry or was it rich and full that I was able to see God's Presence in all forms of truth, beauty and goodness?
10. Did I win many souls to Christ through *personal, individual touch* and true friendship and thus gladdened the Master's heart, as well as my own? Or was I occupied by too many things that I had no time or heart to do this one thing which was needful?
11. Did my life in China give glory to God?
12. Am I now ready to wait upon the Lord for a bigger vision of the work before I return to China?

In asking these questions, God will reveal Himself in a fresh way to His servants. And may I say that the Chinese Church demands her Missionary friends to ask themselves such questions at this time and be able to return with new visions and strength. The brothers and sisters in China are quite keen and eager to welcome their Missionary friends back again. I am sure their friendship will be on a new and firmer basis and it will be deeper.

There is no conflict between nationalization and Christianity. True patriotism is the product of Christian religion. China as a nation has a contribution to offer to the whole world, through the growth of her nationalism. She is just now in deep struggle and she needs God's help through your prayer. The *character* and *Cross* of Christ is going to save China and the world. Missionaries are still needed as helpers, guides and friends. I believe that the Christians of different nationalities can and must work together, for Christianity is a world wide religion. Christianity will change and transform China, but Christianity will become richer and fuller because of the Chinese civilization. Formerly it was Missionary plus Chinese helpers. As time went on, by the Grace of God scaffolding is no longer needed in many places where building is erected. So now the situation is Chinese plus Missionary helpers. Now A Missionary

is a man who has the knowledge of God and the *heart* of God and who has received a mission directly from God for the salvation of men, and the extension of God's Kingdom. He is a man who comes out *to serve* no matter in what position or form. he is a true servant of God, one who serves, and serves with the Spirit of responsibility and not of superiority. He is a man who *lives* the life of Jesus Christ and sees Jesus Christ in every man. His prayer life is such that the glory and peace of God shine on his face. His vision of God is such that he can appreciate the truth of all other religions beside his own. His love of God and man is so real that he can see and feel the touch of God in all forms of truth, beauty and goodness. and he has the assurance of triumph in defeat. He treats every man as an end and never as a means. Every man is a personality to him. He is a brother among many brethren. His character reveals Jesus Christ. His intellectual life is so rich that his mind is stored up with beautiful thoughts like a good picture gallery. He is a true teacher and an eager student. He can afford to learn as well as to teach, to receive as well as to give. His life and work simply draw men to God, for He carries Jesus Christ's cross daily and follows Him. In other words, he is the Ambassador of Jesus Christ. China needs to see Jesus and her people in their best moments are saying "Sir, we want to see Jesus". They can see Jesus through Missionaries as I have just described. In this sense of the word China welcomes as many Missionaries as you can spare. May God help you to make your decision to come. Thank you for your patience.

WHAT IS AGE?

I could not learn from words of men
 The real significance of "old" and "young,"
 And so I asked the mountains,
 What is Age?
 They said: 'O, child of Days,
 Thou canst not know what age is ;
 Neither can we know,
 For earth is not yet old, but in its prime :

And, though our brows are furrowed deep with time,
We hope to see full many a thousand years
Before our day of dissolution come.
A century is but one tick of the great clock
Which counts our years.

“And as for men,
They grow not old on earth—
They have not time;
They but begin to live.
They do not even come to ripeness here,
But only yonder in the Great Unseen.
It takes a million years to make a man!

“This earth is but man’s cradle;
A man of fourscore is a babe,
Peering, perhaps, over his cradle’s edge,
But the wide world of his existence
Is yet to roam through and to widen in.
Life is before him, greatness is to come!
After a while he shall vacate his cradle,
And go forth to seek the fortune
God reserves for him.

“But man on earth knows nothing of Old Age.
Man’s longest earthly life
Is but a ripple lapping at our base.
We see the generations come and go,
And men say we are old:
Yet are we young beside God
And His angels, which excel in strength.
And Paul is young yet,
And John, and Moses, too,
Walking the hills of everlasting life.
Immortals grow and grow but ne’er grow old!

“What man gets on earth
Is just a Start in Life,
And it is well with him, whate’er his years,
Who is well started—
Has learned the speech of truth,
The trade of righteousness,
The love of God,
The hope of deathless glory.

"He lives by heavenly plan.
 His hands are clean and kindly,
 His heart is gentle and his word is true ;
 Men honor, angels love him.
 And his name is writ on high.
 He grows, but grows not old !"

So said the mountains ; and I said :
 "Thank God, who gives His children,
 An eternal youth, which knows advance
 But never knows decay !
 All hail, eternal youth !
 Eternal Life, that knows not youth nor age.
 But grows on through an everlasting Now !"

The late Rev. WILLIAM V. KELLEY, L.H.D., Wrote
 this poem, or, as he says, "It wrote itself," at Lake Mohonk,
 N. Y. about forty years ago.

ANNUAL MEETING OF THE DISTRICT COUNCIL.
 IN THE WESTERN DEANERY OF THE
 DIOCESE OF WESTERN CHINA.

Such is the official description of the annual church meeting
 in what is known as the C.M.S. District which was held at
 Mienchu from June 7th to 12th. The spacious compound provided
 adequate accomodation for the delegates from the churches.
 Mienchow, Chongpa Anshien, Tehyang, Hanchow, Chongchiang,
 Sintu, Chengtu, Mienchow and Longan were all represented.
 The church, which Mr. Jolliffe described as the prettiest he
 had seen in Szechuan, provided a helpful devotional center and
 enabled that atmosphere to dominate the business meetings.
 The glorious view of the mountains with many peaks still
 covered by snow was a reminder of the large regions still
 without any knowledge of Christ.

Archdeacon Ku was fortunately well enough to come from
 Paoning to preside in the absence of the Rev. C. T. Song and
 the discussions owed much to him. The main business was to
 review the present situation, spiritual and financial, and to draw

up estimates for 1929. As the financial situation was discussed there was much emphasis on the importance of prayer that the right perspective might be obtained both in making plans for the future and that there might be real self-denial. The result was seen at one morning session when many spontaneously came forward and laid gifts on the table.

Despite the difficulties of the past year there are 29 adults prepared for baptism as well as 20 soldiers who have been selected out of 80 who desired baptism. There was much plain speaking both from lay delegates and preachers. The former asked their pastors to be more diligent in visiting them and the latter pleaded for a more encouraging reception when homes were visited and special classes arranged.

It was decided to reopen senior primary and middle school classes in Mienchu for the children of Christian parents as many felt the loss caused by the closing of the Mienchow school. Dr. Hsi is opening a small hospital in Mienchow.

The Revs. R. O. Jolliffe and G. M. Franck spent two days at Mienchow and their addresses were much appreciated. Mrs. Spreckley arrived just in time to attend the meetings. On Sunday evening the climax was reached when over eight communicants were present at Holy Communion. The service was most reverent and orderly; conducted by four Chinese clergy. In the stillness of the eventide and the lengthening shadows, the Master again met with His disciples in the breaking of bread.

It was matter for much thankfulness that despite difficulties with the military in March, the gatherings were held without interence or disturbance. Perhaps prayer was slacked afterwards for on Sunday June 17th soldiers broke up the service, kicking and spitting on the preacher and for two hours making the compound a scene of uproar as they sought to drive every man off it.

WEST CHINA UNION UNIVERSITY.

COMMENCEMENT EXERCISES.

Another year of work at the university closed on June 18. On Sunday June 17 at 5. P. M. the annual sermon before the university was preached in the new library building by Archdeacon Ku of the Shen Kung Hwei.

On Monday morning the student, faculty, alumni and invited guests began to assemble at the Administration at nine thirty where refreshments were served and old students had an opportunity to renew old friendships. By ten o'clock the procession was formed and moved from the Administration Building to the library. This had been made suitable for the program which had been provided. As in all public functions, the meeting was opened by singing the National Anthem, which was followed by the invocation. The chief address of the day was given by Mr. Hsiang Hsien Ch'iao, Commissioner of Education for the province of Szechuan. Vocal music was finely rendered by the students of the Woman's College and then Dr. C. M. Stubbs spoke to the graduating class. Fourteen young men received degrees. The student body of the university then sang the school song in a hearty manner. Dr. J. Taylor in a short address explained the functions of the Senate of the university. Then Mr. G. M. Franck, on behalf of the British and Foreign Bible Society, presented a copy of the scriptures to each of the members of the graduating class. Mr. P. Y. Yang greeted the members of the graduating class and welcomed them into the ranks of the alumni and Mr. Lu Kwang Ting replied for the class of 1928. Benediction by Dr. Spenser Lawis brought the exercises to a close. In the evening a gathering that filled the area of the library was held. It was in the nature of a reception combined with moving pictures. The day was fine and cool and this added not a little to the success of the occasion.

THE 1930 WEST CHINA GENERAL CONFERENCE

It's rather early to be thinking as far ahead as January 1930, but if we are to have a successful Conference, participated in by churches and Missions, by representatives from the Coast and the Home lands, it is not too early to begin planning and praying.

The Szechuen Christian Council has had the matter before it at several of its meetings and a sub-committee has been doing a little preliminary work.

The Conference is being planned by reason of an action

taken by the First General Conference, held in 1925, when over 400 representatives of the Christian forces in West China Voted to hold a Conference every four years. It was absolutely impossible to get ready for 1929, so present plans call for the gathering in 1930. It is expected that Churches and Missions will heartily co-operate in making this second Conference an epoch making gathering.

The expense of holding a General Conference is considerable, and it is hoped that Churches and Missions will plan to hold their Annual meetings at the time and place of the General Conference. This will greatly reduce expenses for travel and should bring to together the leaders in all the denominations.

January is mentioned as the date for the holding of the Conference and the University at Chengtu as the place, though these matters have not been definitely decided as yet.

The early appointment of Commissions to study the various phases of the work and gather all kinds of statistics is desirable.

A suggestion has been made that all the delegates attending their annual meetings, together with local church members, come together at Conference time for three days of "Retreat or Revival" meetings, these meetings to be led by a special speaker from the Coast; then the various groups get together for their annual meetings and elect their delegates to the General Conference. That body may not need to be larger than 100, to convene for two or three days for the discussion of practical church problems.

It is to be hoped that the various Finance Committees, or other bodys, meeting during the Summer, may discuss the General Conference from all angles, and send in suggestions to the Secretary of the S.C.C. Especially it is desirable that Missions and churches should be thinking of assigning some of their appropriable funds to the Conference budget. The last Conference cost about \$1500.00, for setting up, printing, speakers travel expenses etc., etc. The various Missions attended to the entertainment and travel expenses of their own delegates, which in some cases was a considerable amount.

But more than all else what is needed is a VOLUME of prayer ascending to God entreating Him to graciously visit His Church in West China. Shall we pledge ourselves to this Holy ministry and thus make the coming Conference a success in the deepest sense of that word.

H. J. OPENSHAW.

Chengtu, June 9th., 1928.

SUIFU, MAY 28, 1928.

Dear Editor:—

Suifu is now very quiet "on the surface." The army of farmers, workers, and students have temporarily disbanded. Probably this is primarily due to the fact that this is the time when all hands must be busy with rice-planting.

There are occasional robberies in the country districts. Two days ago a boat was robbed on the way to Li Chuang. The militia promptly got busy with the result that all the robbers were killed or captured.

General Tseo of La Ch'i, just up-river from Lu Chow, has detained three postal boats loaded with parcels and is demanding that a tax be paid on each parcel. The postal authorities are refusing to pay, for they know that if they do such taxes will have to be paid to numerous other generals.

Recently Mr. Ririe, the Moncrieffs, the Lovegrens, the Canrights, the Hartwells, the Andrews family, Dr. Gifford Kilborn, and Mrs. Spreckley passed through Suifu on the way to their stations. This is the largest party that has been through Suifu since the evacuation.

The church, school, and hospitals are carrying on as usual. Most of the schools have a larger attendance than last term.

Sincerely yours,

D. C. G.

MISSIONARIES AND ARMED FORCES

A STATEMENT ISSUED BY THE SOCIETY OF FRIENDS

THE RELATION OF MISSIONARIES OF THE SOCIETY OF FRIENDS
IN CHINA TO THE QUESTION OF DEFENCE BY ARMED FORCES
OF THE BRITISH GOVERNMENT: A STATEMENT ISSUED BY THE
SOCIETY OF FRIENDS.

Recent events in China have raised acutely the question of the relation of missionaries to the policy and acts of their Government. There is a wide misunderstanding or misrepre-

sentation among the Chinese as to the underlying motive of missionary work, which is frequently spoken of in China as an "advance agent of imperialism." Even within the circle of those intimately acquainted with missionaries, there is often the feeling that in the last resort the latter are depending for their presence and safety in China not on the good-will of the Chinese people, but on the armed forces of their own nation.

The fact that British Missionaries do not cease to be loyal British subjects, with the reciprocal obligations thereby implied, and that their status is necessarily associated with that of a greater number of other fellow-nationals, makes it difficult for their problems to receive entirely separate treatment. In the case of the Society of Friends, however, any association with the use of armed force is at variance with our historic and fundamental principles and inconsistent with the message we are endeavouring to share with the Chinese.

Friends, commonly called Quakers, are probably best known to the world at large on the score of their pacifist principles. They have always maintained a testimony against war and the upholding of national interests by armed force. Members of the Society have accordingly, on many occasions throughout its history, including the late war, refused military or naval service. This stand is based upon the conviction that war, even in apparently righteous causes, is irreconcilable with a regard for the immanence of God in human personality, and inconsistent with the way of life which Jesus taught and practised. As his followers, therefore, we cannot take part in war; and it follows also that we cannot desire that others should take up arms in our defence, preferring that our persons or goods should suffer, if need be, rather than that we should deny the way of Love, which we believe to be right, and ultimately more potent than the way of force. While saying this we respect the sincerity of many who differ from us.

In the stand we feel called upon to take in this question we have no desire to embarrass our Government in any way. Our Society has contributed by its service, during and after the Great War and at other times, to that international understanding and goodwill which we are assured is our nation's aim and interest in China.

In pursuance of these considerations, we desire to make known our attitude to some of the problems arising from the present situation in China:—

1 Whatever influence we have as a small body of British subjects, we would use with our Government in the

direction of avoiding force, and settling any differences which arise by equal and friendly negotiation.

2 For ourselves we desire that no British armed forces should be maintained or employed in China in order to defend the lives and interests of those who as missionaries represent the Society of Friends in that country.

3 We desire on behalf of our missionaries voluntarily to relinquish any claim on our Government for armed defence, and we desire that they should not be required to place themselves under armed protection. We recognise that the question is complicated because in many cases those who take this position will be members of a group in which others desire defence. Though we believe that there is an increasing number of missionaries and others outside our own body who similarly wish to relinquish armed defence, we yet believe that we must make clear our own position in the hope that in actual cases means may be found to give it practical expression.

4 Should mischance occur in the absence of such defence we accept full responsibility, and do not wish any armed force to be used, directly or indirectly, to secure reparation. We recognise that this question affects wider interests than those of any one group; but even should reparation be exacted we cannot but make our own attitude public, and decline to accept any compensation obtained by the use of force.

In conclusion, while some may feel that our attitude endangers others, we express our conviction that such refusal to depend on armed force is in the long run the surest defence of the community; and our earnest desire is so to apply our principles that if any suffer it may be those alone who accept them and are prepared to pay the price.

ANNOUNCEMENT

It is with pleasure the Acting Business Manager of the West China Missionary News turns over his work to the regular Business Manager. Mr. G. M. Franck returned to Chengtu this Spring and has kindly consented to take over the office which he has filled so worthily for these many years.

Notwithstanding a variety of pressing tasks, for the past 18 months the labor of addressing some 400 odd wrappers monthly, to many whose names were familiar, has been a 'labor of love'.

We have not dropped any of our subscribers, though many are in arrears. We have, however, lost nearly all our good 'Ads', as business has not warranted investment in advertising.

Will all friends take this as a SPECIAL invitation to RENEW subscriptions, and send along changes in addresses, thus aiding Mr. Franck very much as he takes up his duties in the Fall.

With cordial greeting to all our subscribers and friends.

(Signed) H. J. OPENSHAW,

Acting Business Manager.

Chengtu, Sze. June 22, 1928.

INTER ALIA.

On June first, Dr. and Mrs. Cyril Canright and two children, and Dr. and Mrs. J. E. Moncrieff and three children arrived in Chengtu after a pleasant tho slow journey from Chungking by steamer and native boats.

Later in the month Dr. R. G. Kilborn and Mrs. Spreckly came over the same route. Once arriving in Chengtu, Mrs. Spreckly has gone on to Mienan to join her husband. They hope to be able to go on to Maochow. Dr. Kilborn and Miss Swan have gone off on an itinerary of the stations in which their Board has work.

Rev. T. Torrance and Dr. and Mrs. G. Agnew and little Robert made the last stage on their journey from Chungking to Chengtu in an automobile kindly loaned by General Den Hsi Heo.

Dr. Wilford has left for Chungking where he hopes to meet an automobile which is being brought up river for him, and in some way or other get it overland (and water if necessary) to Chengtu.

Mr. T. E. Plewman has also gone down to Chungking on business in connection with the Mission Press. He hopes to be able to bring considerable freight back with him.

Mr. Earl Cranston and Mr. Lawrence Lew have left Chengtu for America.

Rev. K. J. Beaton has also gone down river on his way to Canada on furlough.

Miss V. C. Manett of the C.M.S. has arrived in Chengtu and hopes to begin work on the teaching staff of the West China Union University, in the fall term.

Mr. W. Dorerer of the German Dyes Firm arrived in Chengtu on June 14. Mr. Dorerer will be in this city for a few weeks and then go on to Omei Shan before leaving for furlough. Mr. Dorerer has a reputation as a mountain climber.

On the same day Mr. Gould of the A.P.C. reached Chengtu on business in connection with the agency of his company in Chengtu.

On the afternoon of June 19 the ladies of the American Baptist Mission were at home to the community in honor of the sixtieth birthday of Mr. H. J. Openshaw. Mr. Openshaw came to West China in 1893 and is just completing thirty-five years of service in this province.

It is reported that the military officials at Yachow have vacated one of the houses of the American Baptist Mission in that city. This seems to have been done because of troop movements to Kiating.