Yenching
Corres.
Chao, T. C. 1934-1941(?)

T.C. Chao

TRANSFER

YENCHING UNIVERSITY
School of Religion
Peping China

(Sent by Dr. Stuart's letter 1/10/34)

January 10, 1934

Dr. J. Leighton Stuart
Yenching University

My dear Dr. Stuart:

In view of the budgetary difficulties of the School of Religion for 1934-35 which we have so thoroughly discussed, I realize that we have either to give up the item on scholarships for $2500 L C, or to ask another member of the faculty, Professor J. F. Li to leave the School. In my mind doing either of these two things would mean the disintegration of the School. Professor J. F. Li has been doing hard work during the past year taking care of the short term course and teaching the Old Testament, and doing literary work. Moreover, he has been connected with the School from its very beginning and has been one of our Fellowship, whose dropping will mean nothing short of the disintegration of our group; at least a dampening of the spirit of our faculty. Professor Li already has been on half time for two years, and as we have already agreed to drop Professor Andrew Ch'eng, we cannot drop another person without disrupting the whole work.

On the other hand, we cannot dispense with the scholarships which we give to students. As you well know, it is necessary for us to give scholarships to students in order to help them to study with us. The churches are in financial difficulties these days and are unable to support any of them. Moreover, our students have not been sent, with the exception of one or two cases, by the churches. They come to us because of their own Christian earnestness to learn what they can in an atmosphere of personal freedom and religious devotion. Thus far we have been able to secure a better grade of students than we can hope for in any other way. Again, it is impossible for students to study and at the same time to work to earn money for their own support, because they cannot preach in the neighboring churches as students can do in America and receive remuneration for their services, nor can they secure money in any other way. Students come to us at a great sacrifice. In many cases they have brothers and sisters to educate and they have to postpone that in order to study. If we do not offer scholarship help to our students we simply will not have students. This means that we have to close our School at a time when China is in great need of trained ministry and trained Christian workers. For the next year I have already four college graduates corresponding

with me requesting to enter, but all of them need scholarship money. There will be others also, and then those whom we already have in our School and who will continue with us will all need the same help they are receiving now. I do earnestly request, although I realize the almost insuperable difficulties before you to secure money in America, to make another attempt to secure for us this needed sum for scholarships. In fact, we are in need of more than $2500 L C for the next year, but it seems to me that $2500 will be the minimum that we will need in order to provide the best for the students for the next year. It would be sad indeed for us to see either the dropping of Professor J. C. Li or the inability to help students for School when so many good students are trying to come to us.

Our prayers are with you for the guidance of God in these very difficult matters. It is not out of a lack of sympathy with your difficult problems that I write this letter, but it is because of the very urgent need that compels me to write that I send this statement.

Very sincerely yours,

T. C. Chao.

TCC C

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June 1st, 1934

Dr T. C. Chao,
Yenching University,
Peiping, China.

Dear Dr Chao:-

In planning our publicity another year, for 1934-35, I have been thinking of using letters from the members of the faculty giving rather intimate views of what was being done in their departments of work and what influences this work was having upon the young men and women who are going out from Yenching to take up their positions and under their influences for the betterment of conditions in China in their special fields.

I am afraid that there is a good deal of misunderstanding here in America concerning the attitudeof the religious workers out there. I have repeatedly had people say to me that there was much difficulty in explaining the situation to fundamentalists. Personally, I have never met this. But I would be glad to have a couple of letters, one from you and one from some foreign member of your group, telling what effect the teaching at Yenching is having upon the lives of the students and through them upon the communities into which they go. The activities in the institution, the place these young people take in the life of the church and also the place they are taking as leaders in the Christian movements of different kinds in China. Such letters might be printed in a form similar to the ones Dr Stuart sends out to the Advisory Council. I would suggest that they be printed in large enough lots to go to any lists that you wish to send them to from out there and allow us say around 500 copies ofr distribution here. I like to have these go to our list here and then have enough left over to use them in letters from time to time.

I always stress the religious life rather than the theological viewpoint. I am sure that this is the simplest way to avoid controversy and yet at the same time to let people know how wholesome religious lifeon the campus is.

If you are willing to write one of these and get some one else to write the other letter from a somewhat different viewpoint,it would prove most helpful. May I depend upon you to get these two letters to us? Let one come to us by the middle of September and the other in the middle of the winter,about the end of January or early February, please. I am sending a copy of this to Miss Cummings who will follow it up for us.

With all good wishes, I am

Very sincerely,

N. Gist Gee.

C. To Miss Cummings

Chae

School of Religion
Yenching University,
Peiping, China.
August 18 1934

Dr. N. Gist Gee,
Office of Yenching University,
150 Fifth Avenue, New York, N. Y.
U. S. A.

Dear Dr. Gee:

In spite of financial and other difficulties, the year 1933-1934 has been a fine year for our School of Religion. We had an enrolment of 32 students, of whom 12 were college graduates and the rest were of middle school graduation standing and above. Among the graduate students, two, Mr. David Fang B. A. a member of the Phi Tau Phi Honor Society of our own University and Mr. Wang Chun-Hsien B.A. of West China Union University, received the Degree of Bachelor of Divinity from us in the summer. Fang wrote his thesis on "The Martyrs of Hopei", a subject which now needs careful study and which should be brought to the attention of Christians in the country. Wang wanted to devote most of his time last year to the study of the Bible and wrote on "the New Testament Idea of the Kingdom of God". These two students incidentally represent a trend among earnest theological students to lay special emphasis on the history of the Christian movement in China and on the Bible. It is only an insight into history and into the heart of Jesus' life and teachings that will lead to the building up of the church in China. As you know, our School aims at helping to build up a strong foundation of Christian thought in China and at doing this largely through its students.

We have now over 60 graduates working all over the country of whom about a third are Christian pastors and ministers. Others are in Christian educational work, offering courses in religion and other subjects, carrying on the work of religious directors in educational institutions, and occupying important places in theological schools. A few have come up a real scholars. One of these, Professor T. S. Hsu of our own University has been hard at work and has recently brought the first volume of his "History of Taoism" to publication. Others like Dr. Lo Chuan Fang and Mr. Yang Chang Tung are men of much promise.

Most of our B. D. graduates, however, are in the front line of the Christian campaign in China. They occupy humble places, receive small salaries, and sustain much personal sacrifice. Let me give you a few illustrations. Mr. Lu Cheng Chung, a thorough student, has been teaching in the Ming-Nan Bible School, (South Fukien), has struggled and contented himself with a small income, and has made a fine contribution there. Mr. Cheng Shao Huai whose pleasing manners and courtesy had won many friends for him and who got the first place in an oratorical contest in Peiping in which all the Universities of the city participated, is now working in a small rural church in Swatow. His salary is insignificant. He is so simple, humble and energetic, that he is liked by all the pastors and ministers older than himself and consequently is given the opportunity of helping them in improving their work. He now gives lectures and addresses on religious education and other religious subjects, conducts institutes and classes for the training of church workers and young people, and travels a great deal in South China for this purpose. A class-mate of his, Mr. Ma Ching Hsien, went to Fukien after his graduation. He is now proctor and religious work director in Westminster Academy at Chuan Chow. During the political troubles there last year, he was unmovable while the students got into a state of alarm, and he helped to maintain the morale of the school through an extremely difficult period of time. Allow me to give you one more instance. Dr. Francis Chen who returned from the States a year ago, with a much coveted doctor's degree from Yale, is now working in a small village centre 3 or 4 miles fr[illegible] Fukien Christian University. To serve as an example to the college students that [illegible] summons to help him, he himself puts on over-alls, so unlike an old-fashioned gentlem[illegible] sweeps the streets and teaches the country folks how to build up a new village throu[illegible] sanitation, education, social service, recreation, citizenship training, and religious devotion in worship and in labour of love. Some years ago it was an unheard of thing for a highly educated person to get interested in rural reconstruction and to devote his all to it.

There are others who are doing good work among young people and carrying on the activities of the church in this time of economic depression and political disturbance. Th[illegible] are different centres of spiritual fires burning in the dark wilderness of the country. Th[illegible] have indeed received a liberal theological education from us, but they consequently kn[illegible] reality themselves, having, as one of them has recently said "experienced God as never before" in facing the problems of life in harsh and bold relief.

Last year we had 16 short term students, all of senior middle school graduation standing, that came from among Y.M.C.A. and Y.W.C.A. secretaries, primary and secondary school teachers, and the rank and file of church pastors and ministers. At present we have over 70 such people who have received certificates from us and are working in various Christian organizations throughout the length and breadth of the country. The one year they spend in our midst is of great value to them; for as we are connected with a strong University in the great cultural centre of Peiping (old Peking), we are in a position to offer them the

best intellectual and religious instruction that they can get in China. Their minds are broadened and their religious experiences deepened through creative worship, religious activities, social fellowship, and numerous visits to places of historical interest, to industrial and social organizations, to educational institutions and to city and rural churches.

These men and women often occupy important places of leadership in the church. To illustrate I may mention Mr. Chen Tsu Chi who after leaving us, went back to Fukien where he has been a minister to young people deepening their spiritual life and literally revitalizing the Christian community there. Mr. Chen Hsi-shan has had only a middle school education but he is full of new ideas and energy. After his year with us, he returned to the Tientsin Young Men's Christian Association and through sheer good work day and night, he has risen in a very short time to the position of General Secretary to the Tientsin Association. Under his leadership, not only as General Secretary but also as educational and religious secretaries combined in one person, this great association has gained the support of the important people of the city. The financial campaign of the association went beyond its goal last year. Then I may mention Mr. Kang Te-hsin who did not even know a word of English. But through indefatigable work and spiritual power, he has become the chairman of the North China Synod of the Church of Christ in China. I cannot stop without mentioning a woman student of ours, Miss Yu Hsiu Li, a charming young woman. She came to us already an experienced worker in the Methodist Episcopal Church South. She is now back in Moore Memorial Church in Shanghai, where she does educational as well as religious work among young women. She shoulders important responsibilities.

I wish I could show you letters both from our graduates and our short term students, that report their activities and show their enthusiam for our school. We have never done much publicity for our various courses and very little in the way of recruiting for them. Hitherto we have built up our work mostly through our "living epistles" which can easily be read by all. Some times we receive inquiries as to whether we could find suitable persons among our short course students and recommend them for important jobs in the church. We have to answer them in the negative with much regret, for all those who come to us are wanted by their sending organizations.

Our School has been always active in its services to the Christian movement in China. Besides participating in student and church conferences, in religious education and literature committees in various places, its members do a good deal of literary work to meet the urgent demands of the day. During the last year, Dr. T. T. Lew kept up *The Amethyst*, a magazine of special value to Christian pastors and ministers. He is also hard at work on the Union Church Hymnal. The Christian Fellowship Hymnal and the People's Hymnal, prepared by Professor Bliss Wiant and myself have gone through the second edition. *The Truth and Life*, a journal of Christian thought and practice, especially issued for the use of students and church workers, has steadily gone on for years, interupted now and then only by lack of funds. In addition, we have begun to publish a series of *Yenching Tracts for the Times*. The first Tract has come out, on Jesus Christ, written by two professors of the School. Professor P. C. Hsu recently edited a book of religious experiences, written by no less than twenty well known Christian leaders and several earnest Christian students, both men and women. Two long essays, "on Christianity and Chinese Culture" by Professor Hsu and on "The Central Faith of Christianity" by myself, has just been published. Various members of the Faculty have literary projects for the coming year which cannot be told here.

The School has now a rural evangelism project which Professor P. C. Hsu is carrying out. The whole country is crying for rural reconstruction, and naturally all our students whose patriotism and religious zeal are aroused at this time, are deeply and actively interested in this new movement.

A letter like this gets long so easily that I have to leave a number of things unsaid. I have asked Miss Myfanwy Wood, a Western member of our Faculty to write to you later both to amplify what I have mentioned here and to supplement my statements with further information about our work in religious education and our religious life. One more thing, however, I desire to say here before I close, that is, the contribution that School makes to the religious life of the University as a whole. During all these years, members of the School have served as chairman of the Yenta Christian Fellowship, as chaplains of the various University Sunday services, as organists and choir leaders, as organizers and teachers of Sunday schools, as personal evangelistic workers, and as leaders in conferences, retreats, groups, meetings, and social service. The contact between them and the students, though not sufficient on account of various limitations, has been important and effective. The religious work the members of the school do goes on noiselessly. It is not for us to say what part the School plays in maintaining the Christian atmosphere of the University. Perhaps, it will never appear what difference it makes in the life of the University as long as it continues its existence.

Very sincerely yours,
T. C. Chao,
Dean

36 Yen Ping Yuan,
Yenching University, Peiping, China
Aug. 21, 1934.

Dr. N. Gist Gee,
Office of Yenching University,
150 5th Ave. New York, N.Y.
U.S.A.

School of Religion

Dear Dr. Gee:

I thank you for your letter of sympathy. My father had been in good health up to the time of his passing on to the other world. I was not by his side when he died as he left us rather suddenly; but he had a wonderful peace and fore-knowledge as to the day on which he was to go. He was a happy man indeed, leaving this world of trouble and sorrow to join his dear ones elsewhere and to be in the bosom of Almighty love, where there is no death nor hatred and conflict.

We feel here also that conditions in your country are still unsatisfactory. But here work goes on as usual. While outwardly we do not notice much difference, in the heart of everyone of us there has been much anxiety, for our University and especially for our country. Drought in central and East China, flood in Szechuan and other places, disturbances in Fukien, not to say the evil doings of Japanese agents in the North in selling narcotics, etc. make a very dark picture of things. We too "still have hope", and that helps us to go on steadily in the doing of our little bit.

I have recently written to you about our School of Religion. The letter is now in the hands of the President and will be printed before it will be sent to you. I am myself still Chaplain of Yenta Christian Fellowship and dean of our School. But I am finding religious work a great burden as well as a great privilege & joy. Please give my best regards to Mrs. Gee and other friends.

Very sincerely yours,
T.C. Chao.

October 30, 1934

Dean T. C. Chao
School of Religion
Yenching University
Peiping, China

Dear Dean Chao:

We have just received a letter from Mrs. Harriet Hinchliff from which the following paragraph is quoted:

> "The valued communication from Dean T. C. Chao was so interesting that I am sending it in the Round Robin Class Letter of the Class of '82 Wellesley College, together with a copy of the Kobe College dedication hymn of Josephine Daskam Bacon, as I am sure my classmates will appreciate both."

We are sure you will be gratified by this opinion of your letter. We have had other expressions of appreciation from those who have received it also. A letter like yours now and again will be most helpful in keeping the work in the School of Religion before the Yenching constituency. Please be sure to let us have anything you think will be of interest to people over here. While we may not get much money now, yet when times come back - as we still hope they may - people may be in position to give us money for religious work.

With kind regards, I am

Very sincerely,

N. Gist Gee

NGG:HW

Copy for Dr. Stuart

Mr. Five - W. H. Gleysteen
Mr. Seven- Dr. T. T. Lew
Mr. Eight- Dr. T. C. Chao

Excerpt from Dr. Barnhouse's report in the Presbyterian, Oct. 31, 1935

"Mr. Five took me to the offices of the faculty of the school of religion. The first man we met was a national, Mr. Seven. After the amenities of the meeting were over, I told him I had heard that his school had several faculty members who were practically Unitarian and that the churches did like the students who graduated from the school because of their theological position. I asked him if that were true. In his answer, stenographically reported by my secretary, Mr. Seven said, "We stand here for freedom. You can contrast this place with Blank Theological Seminary. I an told the teachers over there have to subscribe to a creedal statement and that they have to subscribe to it each year. Here we do not do that. The individual belief of a man is honored. When we invite a man to teach here, of course we investigate and make sure he is in good standing in an evangelical Church" Mr. Seven said that though he himself personally did not take the Unitarian position, he would be glad to have Unitarians in his church as associate members. He said, "I think a Unitarian is a Christian, but he cannot be admitted into full evangelical fellowship." I asked Mr. Seven what his definition of a Christian was, and he answered, "A Christian is one who is not against Jesus."

Mr. Five then took us to call on Mr. Eight, the dean of the school of religion. This gentleman told us that there were eleven regular students and eleven special students. There is also a faculty of eleven, but all of them do some teaching in the university.

Agnosticism

I told Mr. Eight I had heard that the doctrinal position of the school was a Unitarian one. He immediately explained that he was not a Unitarian. I now quote from the stenographic report of the conversation:

Q. Do you believe that Jesus eternally pre-existed as God?
A. I do not know.
Q. Do you believe that Jesus had a human father?
A. I do not know. I am an agnostic on that point.
Q. Do you believe He pre-existed eternally?
A. Something did exist, certainly. The existence of something is very important.
Q. Do you believe that this existed in Christ more than in any other being?
A. I do not know.
Q. What about the Bible statements?
A. Some claim one view, others claim another. Each claim to have a revelation from God. How can anyone know about spiritual things?

Excerpt from Dr. Barnhouse's report

I answered that this knowledge was supernatural and explained my position by the difference between those who were not born again and those who were born again, and thus received supernatural knowledge of spiritual things. He replied, "You draw a line between two classes, those who are saved and those who are lost?" I answered, "Yes". He replied, "I do not know how you can draw that from the teachings of Jesus."

Q. But what does God say?

A. The Word of God is written in the hearts and minds of men and women and is found in the writings of men throughout the ages as well as in the Bible. The Bible means nothing without the life of Christ. I believe that every word that comes from the mouths of Christians is a word of God. There are new complexities of life and new needs for an expanding revelation.

Copy for Dr. Stuart

Nov. 19, 1935

Dr. T. T. Lew
Dr. T. C. Chao
Yenching University,
Peiping West, Hopei,
China.

Dear Drs. Lew and Chao:

The years have been far too many since I last talked with you; but they have been full years with me as I have great reason to believe they have been with you, having seen and heard many mentions of the activities of you both. I had hoped that my coming to America in 1927 would be but for a year of furlough; but family conditions have held me here and my one consolation has been that opportunity has been afforded me throughout these almost nine years to continue to work for China by speaking, by writing and by service in the Office of our Board.

It is in this latter capacity of a Board Secretary for China that I am now writing you with regard to a matter which has been causing us some little trouble. As you may have heard, some of the most conservative people in our Presbyterian Church have been accusing our Mission Board of appointing and maintaining missionaries in several fields who are not loyal to our Church's doctrinal standards, and of cooperating in Union Institutions with workers of other organizations, both national and foreign, whose teaching and writing are still less in accord with our convictions. One of these pronounced conservatives, the Rev. Donald G. Barnhouse, of Philadelphia, Pennsylvania, has recently spent a year and a half in a personal visitation of our Mission fields, endeavoring to ascertain for himself the correctness of these charges. While we questioned the wisdom of an individual investigation of this sort, yet we held friendly conference with him before his departure, and at our request he has presented to us his report on his return before publishing it to others.

That report is, on the whole, very commendatory of our missionaries and the institutions which they have helped to develop. One of the "exceptions" to which his report draws attention is Yenching University and especially its School of Religion . He visited your campus and reports interviews with you both, as per the extract from his report which I am enclosing herewith.

My purpose in writing is neither to accuse nor to investigate your theology, but simply to inquire whether Dr. Barnhouse has done justice to you in his report of his interviews. From my acquaintance with you I incline to think that he has not. Though I am familiar with Yenching's stand for freedom of thought, I rather think that the trend of Dr. Barnhouse's own thinking has prevented his giving a perfectly fair report of your statements and attitudes; therefore I shall be grateful to you for your own reports of the interviews, if you are willing to give them to us.

With deep interest in the manifold problems which your country, its Christian Church, and the University are facing in these days, and earnest prayer that you may be prospered in all your endeavors to save and build up, and with kindest personal regards, I am

Cordially yours,
Courtenay H. Fenn

Chao

燕京大學

YENCHING UNIVERSITY
School of Religion
Peiping, China

Office of the Dean

Dec. 12, 1935

Dr. J. L. Stuart,
150 Fifth Avenue,
New York City, N. Y.,
U. S. A.

Dear Leighton:

This brings Christmas and New Year greetings--our kindest thoughts and best wishes--to you.

Your letter from the steamer was deeply appreciated. Since then I had communicated with Mr. Barnett in regard to their training program, just to be in touch with him.

You may have understood the North China situation better than we do as you are now at a long distance from it and have a clearer perspective. I am sure reports are reaching you in regard to student demonstrations and strike, and so it is not necessary for me to add any information on these things. One feels so utterly depressed and concerned over these matters.

P. C. Hsu wrote that he would return for a fortnight during the Christmas season, and then he would probably come to some decision as to whether he would return to us or not next year. We shall have to urge him to return. T. T. is up and doing as usual, though at times, he looks so ill and depressed. He touches me deeply when I see him but I am not able to tell him how much I feel for him. Words have the appearance of affectation. His courage is something that I do in my heart admire.

With regard to students in the School, we have had a very sad thing happen to us. Tao Li Yung in whom we repose so much hope and confidence, was found ill with a dirty disease as a result of his going to houses of ill fame in the summer vacation. He was stirred up to go by news paper descriptions of life in those evil quarters. After having had all the facts in our hand, we had to dismiss him and at the same time, to help him to a real restoration of his health and his character. We sent him to Tsang Chow where a missionary doctor would look after him. He showed signs of real penitence and we hope that he would really become a renewed person. He seems to be grateful to us for what we have tried to do for him under very difficult circumstances.

A student, Yu Teh Sheng by name, withdrew from the School. Since he is not interested in the study of religious subjects, it is well that he should early leave us. His family has paid back the scholarship which we awarded him when he came upon the recommendation of Pastor Tseng of the Methodist Church, Peiping.

Two short course students have temporarily left us, one to do flood-relief work in Honan and the other on account of the serious illness of his wife.

Miss Wood attended Dr. L. Miner's funeral in Tsinan. During her short visit there, she had conversations with Mr. Cady and Mr. Lo Shih Chi, the acting dean of the Chi-loo School of Theology. They were rather disappointed at the Weigle plan, thinking that Nanking is making itself big and that the idea of cooperation will not be carried out for some years to come. Moreover, the narrow lines upon which Nanking is proceeding is unsatisfactory to Chi-loo. Lo and others feel that Chi-loo and Yenching have a similar point of view and both have some very strong points. These two institutions should come together more in various ways. Just in what things or in what ways the two should work together, is not suggested; but there is the conviction that under the present circustances we should keep in close touch with each other. This may suggest a number of things to you. In case you have certain ideas called up by this suggestion, you may like to try them out on the responsible bodies in America that are maintaining our Schools here is North China. Both Miss Wood and I have written informally to Mr. Lo Shih Chi that if a friendly visit from me is acceptable to their Faculty and students I should be glad to spend a week in Chi-loo after the new year holidays.

The political situation gave us much concern. Our students, those in the School of Religion, feel also distressed. I have taken this chance to be with them constantly encouraging them, speaking and praying with them, and guiding them in their activities and studies. On Wednesday and Friday afternoons, from 5-6 P.M. I speak to the whole School, seeking together with them the power that we need to do our part for China.

This semester I am having a Faculty discussion group to lead on "Things That We Live By". Altogether we had nine persons in it. Strangely it is mostly British. There are three Americans in the group and I am the only Chinese.

I also preach continuously, now five Sundays together. It is very difficult to get others to preach, since J. F. had his series of sermons in the P. U. M. C. J. F. is working hard and burys himself in the library most of his spare time.

About our Budget for 1936-7, we still lack about $5,000 L.C., even if we go on as we do this year. Probably, better rate of exchange will help us somewhat.

I hope you have good health and under very great burdens an assurance from God, the source of light, peace, love and joy, that whatever you do will be of real and permanent value for us and in His Sight.

Yours very sincerely,

T. C. Chao

T. C. Chao

TCC:Y

BMG 11/11/36

C_O_P_Y

Dec. 31, 1935

Dr. Courtenay H. Fenn,
The Board of Foreign Missions of the
Presbyterian Church in the U.S.A.,
156 Fifth Avenue,
New York City,
U. S. A.

Dear Dr. Fenn:

Your letter under the date of November 19 came just during the Christmas season and consequently I had to wait till today to send you an answer. (First, allow me to say that I appreciate the spirit in which your letter was written and sent) for it is "neither to accuse nor to investigate" our theology, "but simply to inquire whether Dr. Barnhouse has done justice to" us. I must say that (this is a day for rethinking on fundamental things, in theological matters as well as in matters pertaining to missionary work. As I understand the matter, the Christian Church should encourage fearless and yet devout Christians to do their own thinking instead of insisting on the surrender of their right to re-interpret their faith in the light of advanced ideas in other fields. In the case of the younger churches, this new freedom of theological thinking should be especially fostered. No mistake, it seems to me, can be more serious than that representatives of the Mother Church should make attempts to keep members of the younger churches within prescribed and traditional lines. For such an attempt either stops thinking or drives the thinkers away from the Church.

In the second place, allow me to say that the freedom exercised by conscientious Christian thinkers, in the light of the churches' teaching and in the light of modern knowledge and life, leads, though it may be rather slowly, to the conformation of the great truths of our religion. Divergence is the stage that precedes that of convergence. There are numberous factors working in the world and hence in the minds of Christian thinkers and at times we do not see the hand of God guiding. But His Spirit never leaves those who truly love Him and desire to know nothing but His laws. Parenthetically let me confess that I am not a modernist in the full sense of that word, for modernism is an approach and I personally have for some years found that that approach is inadequate. I am trying, with all the intellectual integrity that I can hold, to find a new and more adequate religious epistemology, whereby we may be reasonably assured that what we know of religious truth is truth indeed. Such an attempt may not lead to much light; but that it is being made is not without its significance.

Now Dr. Barnhouse did not seem to know our background, psychologically and culturally. The questions he put to me, during the forty minutes visit in our School of Religion, are all from my standpoint theoretical questions, namely the preexistence of Jesus as God, the doctrine of Virgin Birth, and the theory of the verbal inspiration of the Bible. It seems as though he could decide who is a true Christian and who is not by these standards of his, without going into the vital religious experience, character and achivements of those whom he approached with his theories. The impression that Dr. Barnhouse made on me was that he was a fault-finder, a heresy-hunter, bent on stirring up difficulties, not on a loving and appreciative grasp of other's desires to serve God according to their stage of development and to come to deeper understanding of spiritual things. It is so hard to believe that a genuine Christian could be one who was anxious to devide humanity into those who agree with him in theological fixities and therefore are saved and those who do not agree and are therefore condemned to eternal death.

In answer to your inquiry as to whether Dr. Barnhouse has done justice to my theological views, let me say that while Dr. Barnhouse had stenographic help at the time of his investigation, I had no help of that kind. And consequently, since the incident happened over half a year ago, I have forgotten much that had passed between us. (I am, however, surprised to find myself making such truncated statements without qualifications. As they are taken down and sent out to me, the statements are untrue not to say inadequate. I can neither take Dr. Barnhouse nor the statements seriously.) Only a few days ago I was surprised to read an address of mine on "The Contribution of the Young Men's Christian Associations in China", published in the Peiping "Y" news. It took me an hour to give the address. But when the address was published, it covered less than two pages of printed Chinese and made so many faulty statements that I could hardly recognise them as mine. And yet two trained shorthand writers took down what I said at the time when I delivered the address. I do hope that those who read the article would not take it too seriously!

I have no printed English statements of my own on theological questions. (Perhaps my address on the Meaning of the Church may help to give you some idea of my views.) So I beg to send it on to you. I personally need loving and open-minded guidance and help from thinkers of the churches in America. The one desire of my life is to love God and His Son Jesus Christ with all my being, and to serve the Church accordingly.

With personal regards,

Very sincerely yours,

T. C. Chao

Encl.
TCC:Y

燕京大學

YENCHING UNIVERSITY
School of Religion
Peiping, China

Office of the Dean

January 8, 1936

Dr. J. Leighton Stuart,
150 Fifth Avenue,
New York City,
U. S. A.

Dear Dr. Stuart:

Enclosed please find a copy each of Dr. Fenn's letter to me with Dr. Barnhouse's stenographic report of his theological investigation and of my reply to Dr. Fenn. These letters may be of use to you.

The situation in North China is full of uncertainties. It seems as though Yenching is confronted with serious problems. The School of Religion is disintegrating. P. C. has resigned and the Faculty has asked him not to resign for the sake of the common cause and of the fellowship that is ours. He is given another year of absence. But so far as I can see, P. C. Hsu will stick to his other work and will not come back.

There is no need of my saying any thing further; for you know what is left of our School. (I am only an instrument, a member who happens to be its dean and who follows your leadership.) Your estimate of the value of the School carry weight with us all.

It seems to me however, that change of circumstances should not affect the nature of the School. Jerusalem may fall under the attack of the Babylonians. But God resides not in Jerusalem alone; His throne can be borne by the four heterogencous but living animals, that fly, run, and howl! (It is not the locality that counts in times of difficulty, but the creative quality and the prophetic voice that can not die!)

with best wishes,

Your sincerely,

T. C. Chao

T. C. Chao

Chao, T.C

學大京燕
YENCHING UNIVERSITY
School of Religion
Peiping, China

Office of the Dean

April 5, 1937

Ack 5/25/37

Dr. B. A. Garside,
150 Fifth Avenue,
New York City,
U. S. A.

Dear Dr. Garside:

approved May 25

About two months ago, President Stuart had a conference with the Faculty of the School of Religion and expressed the conviction that the School should be responsible for administering the McBrier fund for religious work in Yenching University and for initiating by the help of all interested in this task, a program of religious activities among our college students. After prayerful consideration, we decided to shoulder this great responsibility if the step was approved by our American authorities. It is rather difficult for the University administration to handle this matter in an official way. The Yenta Christian Fellowship also is not quite able to perform this function because it is a voluntary association which changes its personnel every year and which must during a considerable period of time build itself up through the bearing of its own financial responsibilities. On the other hand, the School of Religion is organically connected with the University, takes as one of its main functions religious activities among college youths and desires to make the University its experimental field, and is able to do constructive and expert planning and to give to the work continuity, permanence, and development.

A tentative committee composed of the Dean of the School of Religion as chairman, Miss Myfanwy Wood, Dr. William Hung, and President Stuart, has been constituted to look into the matter. It met for the first time a few weeks ago and its delibrations have been brought before the Faculty of our School for more extensive discussion. Some of the things that have occupied our attention may be of interest to you. And I take this opportunity to present them to you in a brief way.

In the first place, a change among our students in their attitudes toward religion in general and toward Christianity in particular has taken place. Mr. Arthur Rugh, now an honorary member of our School, together with a group of men and women, has been making a survey of the religious life of our students. They have found that while there is much ignorance on the part of students concerning Christianity and religion generally, their attitude is invariably favourable; even that of radical students is so. We have just had a wonderfully inspiring Easter season. The services on Palm Sunday, Thursday, Good Friday, and Easter were very well

attended. Seven students received baptism, of whom one is a graduate student of history and three are science students. Among the University Faculty and the Christian students there is a number of people who are active in carrying on personal evangelism.

Then, in the face of such a situation, it has been thought a trained Chinese should be employed to organize and carry on our religious work. It is not sufficient for us to secure a person or two persons, preferably a couple, or if not, a man and a woman, who may have had Young Men's and Young Women's Christian Association secretarial training. For the Y technique alone does not carry a person far among students of the present day. We are therefore thinking about securing the services of some of our own graduates who have been effective in active religious work and planning, to ask them, when they consent to come, to teach in our School part time and to devote the rest of their time to active religious work among our students. This will give them academic standing before everybody in the University.

In the third place, it is clear that in bearing the responsibility of administering the McBrier fund for religious work among Yenching students and of planning for it, the School of Religion will take no advantage of the situation or will not use any part of this fund for any part of its own work. What the School desires is vitality of its own faith in the Lord and of its own spiritual life, not any financial advantage. It will see to it that every cent of the McBrier money will go to the religious activities program proper.

Various suggestions have been made as to what should be done for the religious life of the University. Of course it is important that there should be a mobilization of all the available forces, both among the Faculty and among the students, for the maintenence and development of this religious life. In addition, however, we should start to invite Chinese Christian educators to come and spend several days or even weeks at a time, both to give lectures on religion and to answer various questions in open forum meetings and personal interviews. Special literature in the forms of tracts and pamphlets to meet present day religious problems should be produced, published, and circulated among our students. Later on we may go forward in the publication of religious books to meet immediate needs.

Hitherto, we have devoted a portion of the McBrier fund as scholarships to specially worthy and active Christian students. This has already borne good fruits. Not only have the students helped by this fund been religiously active in the University, but they have also done well after college graduation. To illustrate, Mr. Y. C. Wei has since been a rural worker doing very hard and effective work. Mr. Y. H. Chiu, who is now a student pastor in the Methodist Church in Nanchang, Kiangsi, has been doing a piece of very important work. Before one year of his service is ended, he has won many young people for Christ. Recently eighty-five of such people received baptism and

joined the Church. Consequently it has thought most wise for us to use a certain part of the fund to help our poor but worthy and active Christian students who are a leaven in the whole lump.

Of course the Yenta Christian Fellowship serves the University community as a Church and is entirely self-supporting. The services of its chaplains and of its various committees cost the University nothing. There is no need for the committee, now tentatively set up to administer the McBrier fund for religious work among Yenching students, to plan for public worship, Sunday services or any part of the regular Church program. What is needed is the service of trained men and women, part time as teachers, to maintain a concentrated scheme of religious activities and to reach the eight hundred students effectively. It has been even thought that in addition to the above mentioned projects, we should from time to time, to cooperate with national Christian organizations, to invite prominent religious leaders and thinkers from America and Great Britain to come and stay in the University for extended periods of several weeks or even months at a time. They can elevate religion in the eyes of China's intellectual element and commend Christianity to the mind and heart of Chinese students.

There are other things that we are thinking of doing. But as I am only making a report to you of what has recently happened, I need not make this letter unnecessarily long. We have opportunities before us and in short if we are given the responsibility to make trials, our faith convinces us that much can be done. The thought itself is inspiring. And we feel confident that you and Mr. McBrier are able to see things though our eyes and to feel with us into our situations here.

Yours very sincerely,

T. C. Chao

T. C. Chao
Dean

May 25, 1937

Dean T. C. Chao,
Yenching University,
Peiping, China.

Dear Dr. Chao,

Yesterday we had an informal meeting between Mr. McBrier and Dr. Gamble to discuss matters related to the administration of the McBrier Fund. It has not been possible to secure a satisfactory meeting of the McBrier Fund Committee during recent months for several reasons. Dr. North has been away from America most of the past year, and at the present time is on a trip to China. Dr. Fairfield lives in Boston, and it is not always easy to plan meetings at a time when he can be present. Both Mr. McBrier and Dr. Gamble are very busy, and must frequently be away from New York.

There has been the added difficulty of getting matters related to the McBrier Fund into sufficiently definite and comprehensive form as to justify calling the members of the Committee together. Our correspondence from Dr. Stuart frequently refers to individual items related to the McBrier Fund, but we have not often been able to secure from the field, or to construct from the individual items gleaned from correspondence, any adequate statement of matters with which the Committee should deal which would justify our asking the members to give time for a meeting.

But since Mr. McBrier will be leaving for a trip of several months before Dr. North returns, it seemed essential to have this informal meeting to clear some of the questions now before the Committee. This we tried to do yesterday.

The most important question now pending seems to be that of whether the School of Religion faculty should be asked to undertake the administration of the McBrier Fund program on the Yenching campus. (Copies of Dr. Stuart's letter of January 28th, proposing this arrangement, were sent to all members of the committee some months ago. All members have seemed favorably disposed to the idea.) Your excellent letter of April 5th was read and given careful study yesterday. Both Mr. McBrier and Dr. Gamble expressed themselves as very much pleased with it, and as entirely favorable to entrusting this responsibility to the faculty along the general lines you set forth.

Another specific matter discussed by the group yesterday was the recommendation contained in Dr. Stuart's letter of April 9th that Mr. Daniel L. Lee receive some part of his support from the McBrier Fund when he joins the faculty of the School of Religion at the beginning of the spring term in 1937-38. For several weeks I have been trying to arrange for Mr. Lee to meet members of the McBrier Fund committee, but he has been ill for a time and has only recently recovered. It will probably be impossible now to arrange such a meeting before Mr. McBrier gets away. But if we are correct in our understanding that Mr. Lee will still be here next autumn, that will probably be early enough to reach a final decision in his case.

The specific actions growing out of yesterday's meeting are these:-

1. The group gave general approval to the suggestion that the faculty of the School of Religion be responsible for the program of activities carried on under the McBrier Fund in general accord with your letter of April 5th, final decisions to be reached early in the autumn after Dr. North and Mr. McBrier return to the city.

2. The group earnestly requests that the faculty of the School of Religion send us at the earliest feasible date a definite program of activities to be carried on under this Fund during 1937-38, together with a detailed budget therefore. Heretofore the Committee has been seriously handicapped by the fact that it has never had any definite program or budget for any one year. The amount of money you can count on for 1937-38 is U.S. $3,500. Please let us know just what plans you have, and just what budget you propose. We assume that such a budget can and will be prepared with the same definiteness as is found in the budget of any school or department in the University. Until this budget is in hand, appropriations can not be made.

3. The group also requests that the faculty of the School of Religion also send us as promptly as you can a general outline of your proposed program to be carried forward under this fund for the next three or five years. The committee realizes that you will hardly want to make any hard-and-fast commitment to a detailed program at this early date. But it does want just as clear an indication as you can give at this time, keeping in mind the probability of changes as experience may dictate.

4. Assuming that you may need to make definite assignments of scholarships for next year along much the same lines as they have been awarded in this and previous years, the committee has given its agreement to the continuation of such scholarship grants - if you desire to make them - for approximately the same amounts as have been awarded in this current year. All such scholarships will of course be included in your budget estimates when they are submitted.

May I add that the committee is quite pleased with the pos-

sibilities which seem to be opened up by this arrangement of having the faculty of the School of Religion administer the program to be carried on by the Fund. We know that you and your colleagues will take a deep personal interest in seeing that the Fund serves the purpose for which Mr. McBrier created it - that of broadening and deepening the influence of Christ upon the lives of every member of the student body at Yenching University.

With every good wish, I am

Very sincerely yours,

BAG/G

1 copy sent to Mr. McBrier 6/25/37
1 copy of Budget for McBrier Fund

學大京燕
YENCHING UNIVERSITY
School of Religion
Peiping, China

Office of the Dean

June 29, 1937

Mr. B. A. Garside,
Yenching University,
150 Fifth Avenue,
New York City,
U. S. A.

ack. C.A.E. 7/26/37
ack. B.A.G. 8/20/37.

Dear Mr. Garside:

In reply to your communication in regard to the McBrier Fund for Religious Work among Yenching Students, I beg to send you a copy of my letter and a copy of the budget for 1937-1938, which I have recently sent to Mr. McBrier, and to say that we are thinking seriously to carry out Mr. McBrier's wishes and seeking the guidance of God and of many Christian people in the University in so doing.

The letter to Mr. McBrier explains, though in a brief way, our plans for 1937-1938. The general principles and methods that our plan seeks to follow and use are rather clear. In the first place, we desire to mobilize all available forces within the University and concentrate them upon the work of character building through the spread of the Faith in Jesus Christ the Revealer of God and the Saviour of man. Christian faculty members and students must be aroused and urged to function religiously in their own ways. When this fails and when religion becomes purely dependent upon external forces, speakers and conferences, revival meetings and sensational calls for decision, however important these may be, religion becomes something mechanical, unnatural, contradictory to its own reality, therefore not only unimportant but positively harmful.

The second emphasis is on the training of our forces to do this work, through small religious fellowships, worship, service, training conference, etc. Not merely will technique be emphasized, but especially the spirit of religion, devotion to God and loyalty to His cause, should be cultivated. The old "means of grace" therefore shall not be neglected.

Our third emphasis is the unification of the work. Freedom and democracy are the most valuable things that we have in Yenching in the development of our work. These two realities are in a religious way embodied in the Yenta Christian Fellowship which has been organized voluntarily by the Christians in the faculty, in the student body and in the group of workmen, of the University, and which carries on practically all the religious activities of the

University community, serving it really as a full-fledged Church. But this fellowship raises its own budget and is a self-supporting, self-progacating, and self-governing body of Christian believers. So while the McBrier fund for religious work, must be administered in cooperation with the Venta Christian Fellowship, it must not impair the energies and freedom of the workings and of the spirit of this voluntary organization. Things at present seem to converge at certain points. For instance, the dean of the School of Religion will be for the next year the Chairman of the Special Committee that administers the McBrier Fund, concurrently the Chairman of the Venta Christian Fellowship, and the Chaplain of the University Sunday service. The organization of the work of the Fellowship has recently been improved in order that forces may be concentrated upon the work of the students, for the students, and largely by the students.

You will note from my letter to Mr. McBrier that we place special emphasis upon the employment of part time workers or secretaries of religious work. No one who does not teach and teach well can really stand in favor with our teachers and students. Mr. Lü Chen Chung will concentrate his part time upon personal evangelism. Mr. Daniel Lee will when he comes to us, devote his part to organization, correlation, and field activities. We have just heard from Mr. Lee himself that he has been ill and will not be able to return home till after 1937-1938. President Stuart has permitted him to take his time. At the same time we have our eyes on other qualified persons to carry on our work. In August, one of our former graduates, a B.D. man who has proved himself most effective in Christian work in his own Church will come and discuss with us the possibility of his joining our work. If he can come, our problem of personnel is practically entirely solved. Meanwhile we shall have to be especially vigilant and watch for the right man till he comes to us.

There is little need of encumbering your time with details of our plans at present. If you, at the start, can approve our initial steps, we may then proceed with confidence and report to you as to what actualities may follow from them.

With best wishes,

Very sincerely yours,

T. C. Chao

T. C. Chao

TCC:Y
Encl.

Yenching

July 26, 1937

Dean T. C. Chao
Yenching University
Peiping, China

Dear Dean Chao:

Your letter of June 29th addressed to Mr. Garside came to hand also consisting of budget figures and copy of a letter sent to Mr. McBrier. We are glad, indeed, to have this communication and later on it will be taken up in detail. Mr. Garside is on his vacation at the present time but will be back in the office early in August. Mr. McBrier does not expect to be back in America until September 25th at which time, undoubtedly, he will give thought to this program which has been outlined so carefully.

Our hearts and prayers are going to the people at Yenching who are facing each day's problem fraught with so much uncertainty. We are sorry that there seem to be no other assistance we can render at the present. Possibly the opportunity will be presented whereby the Trustees may render assistance through some other channel.

We hope that the Lord will lead us through these trying days.

Very truly yours,

C. A. Evans

CAE:mms

August 20, 1937.

Dr. T. C. Chao,
Yenching University,
School of Religion,
Peiping, China.

Dear Dr. Chao:

Mr. Evans has already briefly acknowledged the letter you wrote on June 29, dealing with plans in connection with the McBrier Fund for Religious Work among Yenching Students. At this time, therefore, I need not do more than express our appreciation for the care with which you have prepared this information, and assure you that these matters will be brought to the attention of the McBrier Committee as early in the Fall as possible. I hope that sometime during the month of September a meeting of the committee can be held and a report of its actions sent to you.

Of course all these matters of ordinary procedure have been overshadowed in our minds during recent weeks by the tragic events taking place in China. It seems almost inconceivable that more than nineteen hundred years after the coming of the Prince of Peace, the world is still so far removed from the teaching and example which He gave us. Great as is the tragedy of wholesale destruction , slaughter, and suffering, an even greater tragedy is this new failure of the nations of the world to find peaceful and Christian ways of solving their problems.

There was never a time when people throughout America were more deeply stirred by events taking place in the Far East, or so warmly sympathetic toward the Chinese people. We continue to hope and pray that in some way the brutality and aggression of Japan can be halted without the tremendous losses and the prolonged suffering which would be involved in a warfare of major proportions.

We have all been very much delighted at the news from Dr. Stuart indicating that Yenching is hoping to carry on its work as usual this Fall. This courageous stand has once again aroused the admiration of Yenching's friends, and we all sincerely hope that the University will be able to go forward with its work without serious interruption.

With all good wishes, I am

BAG/am

Sincerely yours,

"RESOLUTIONS

" (a) "The Trustees of Peking University (Yenching University) agree to accept "this gift of One Hundred Thousand Dollars ($100,000.00) on the under- "standing that same is to be known as the "McBRIER FOUNDATION FOR BIBLICAL "INSTRUCTION AND CHRISTIAN WORK," the principal sum to be maintained in- "tact as a permanent fund, and the income therefrom to be used as indicated "in the manner hereinafter described. The Trustees may, if they so desire, "consolidate the investment of this fund with the investment of other "endowment funds similarly to be held in perpetuity, but the accounting of "this Fund is to be kept and administered separately from the income from "other Funds."

(b) "We understand that the purpose of the donors in creating this Fund is to "provide an annual income which is to be used outside of the regular budget "items of the University to promote and carry on such types of Christian "work and Bible study among the students as will be instrumental in leading "them into a personal experience of faith in and obedience to Jesus "Christ as their Saviour and Lord; that the object to be attained by "the use of the income from this Fund is to make the University more "decidedly a Christian Institution by increasing the distinctly Christian "work among the students; that no part of said income is to be used for "salaries or expenses of the regular teaching staff or the regular curric- "ulum work in any department, but is to be used exclusively for supplement- "ary and special types of distinctly Christian work which the regular teach- "ing staff may not find it possible to undertake; all this in order to en- "large and emphasize the distinctly Christian character of the University.

"In accepting this gift the Trustees do hereby obligate themselves to "insure that the income accruing therefrom be continuously and entirely de- "voted to the purposes designated by the donors and that definite Christian "work be carried on among the student body in the form of evangelistic or "other public meetings, lectures, personal evangelism, personal interviews, "Bible study and other activities, all of which shall have as their object "the relating of individual students to the Lord Jesus Christ and leading "them to adopt His program of life; this work to be done by men and women "selected because of their special fitness and equipment for this type of "service; and that this work shall be conducted in conformity with those "beliefs which in the history of the Christian Church have always been re- "cognised as Evangelical, and with the express intention of leading to or "strengthening faith in our Lord Jesus Christ as the Son of God and Saviour "of the world. It is understood that this action does not commit the Univ- "ersity to the defense of any particular school of Bible criticism or of "theological thought, but it does provide for the preaching of the gospel "and teaching of the Bible upon this Foundation as the abiding source and "stimulus of vital Christianity."

(c) "The Trustees agree, that in the event that future conditions should "be such, that such work could not be conducted in the Peking University

"(Yenching University), then the principal of this foundation and any unused "income therefrom shall be paid over to the Board of Foreign Missions of "the Methodist Episcopal Church, incorporated by the Legislature of the "State of New York, or to its successors, on the condition that the Board "will assume the responsibility of teaching the Bible and conducting such "work as is herein described, in any of the fields in which it works, and "will conduct such teaching according to the principales and conditions "mentioned in this resolution.

(d) "The Trustees further agree to provide a committee of three of their "members upon whom shall devolve the responsibility of seeing that the "terms and conditions of this trust shall be fulfilled."

C_O_P_Y

February 3, 1938

Mr. E. M. McBrier,
Yenching University,
150 Fifth Avenue,
New York City,
U. S. A.

My dear Mr. McBrier:

As the first semester of 1937-1938 has come to a close, I take the opportunity to render to you a brief account of the religuous work that has been done in the fall here in Yenching, indicating also how the fund that bears your name has been used.

The University had to face an entirely different situation before and after the opening of its doors to students in the fall. There is no need here to enter into a discription of the situation inasmuch as official communication from the University must have indicated what it has been like, and the personal reports of Mr. Arthur Rugh who is by now in America must have given you sufficient information. Suffice it to say, many students whom we had counted on to do vigorous religious work among their fellow students were unable to return to us and many of the things that we planned to carry out simply could not be done. A glance at the financial statement attached herewith will give you some idea as to what has not been accomplished. The reasons I think are obvious.

Because of special circumstances, we began our year's religious work by a reshaping of our program. Emphasis was placed upon a definite plan of eight lines of work. They are:-

1. Common worship and private devotion should be made more important and effective.

2. Personal evangelism should occupy a larger place in our religious activities.

3. Small fellowships or groups for the cultivation of the religious spirit should be increased, deepened, and made more active.

4. Social service within the University community should be carried on with redoubled force, since the villages in the vicinity are hardly reachable in the first months of the fall.

5. Emphasis should be laid on the training of students for religious work.

6. If possible a full time person for religious work in the University should be employed.

7. The social life of the Christian Fellowship should be made effective for friendly cooperation in religious work.

8. Religious literature should be produced and published for immediate use.

I. Concerning Training of Students for Religious Activities.

Since the middle of July 1937, our outside activities were almost entirely cancelled. Before then, however, we helped over twenty students to go to the Student Summer Conference at Wofossu near Peiping, sent four students to the National Y.M.C.A. Training Conference on Kuling, (none of these could return!) and enabled sixteen students to go to Peitaiho for the Oxford Group House Parties held there. Three of our best students returning from Peitaiho, after hostilities broke out here in the north, were detained in Tientsin by Japanese military authorities for nineteen days. This experience increased their faith and deepened their religious life. One of these has since become the Chairman of the Student Department of the Yenta Christian Fellowship and has carried on a very active religious program among the students. The Oxford Group in the University has been steadily growing and its method of team-work and training has been quite helpful.

II. Concerning Personnel and the Yenta Christian Fellowship.

Mr. Daniel Li (Li Lien K'e) whom we expected to return from America in the winter, has written for permission to stay on in the States for another semester so that his work for the doctorate might be completed. His request was granted. Mr. Lü Chen Chung who, like Mr. Li, was expected to do part-time work as religious worker among us, could not arrive, being prevented by the war from coming to us. As the country is in urgent need of trained religious men and women to work for war relief, we have not yet been able to secure any body as a full time or even part time religious secretary for our students.

This deficiency, however, has been more than made up by the increased activities of some members of the University Faculty and by the more intensified evangelistic zeal of a considerable number of students. There has never been a time in the life of Yenching when a larger amount of religious work has been done and a better result secured than during the semester which has just gone by. This may partly be due to the need of the times. But such a state of affairs can largely be caused by the increased and friendly cooperation between teachers and pupils who are deeply interested in the Christian

faith and are determined to win people for Christ. In my own considered opinion, we do not need any addition of personnel to make our religious life more effective. Opinions may be different on this point; but realities cannot be reported as they can only be grasped by direct contact, observation,& participation in active work. I believe that when Mr. Daniel Li comes to us and takes up his duties as a part time religious worker, we shall not need any further addition, except perhaps the services of a Chinese woman worker.

You may be interested to know incidentally that the Executive Committee of the Yenta Christian Fellowship has been working earnestly and harmoniously together, more so this year than the same kind of organization had ever done before. At the beginning of the fall semester, three of the student members of the Committee did not appear, prevented by the war from returning to the University. Prayer and observation led the Chairman to choose among those who were present to take the places of these absentee members. He had no difficulty though he expected much, in finding the right persons - to whom he have words of trust and encouragement. Since then these people have filled the places of the vice-Chairmanship of the Fellowship, the Chairmanship of the Student Department, and the Chairmanship of the Social Life Committee. Their activities amply prove that if they are religious enough and earnest enough, they could discipline themselves into efficient workers.

III. On Devotional Life.

The University has three separate chapel services, each open to all, one in Ninde Hall, one in Sage Hall, and one on Mondays only, specially conducted by the School of Religion. Attendance this year was decidedly better. Quite a number of students have said that they have received spiritual help from their attendance at these short morning devotions. On Sundays, three regular services go on as usual. There is a deepened spirit of worship in the Sunday morning service which has been quite well attended and which has a fine student choir organized, trained and conducted by Professor Bliss Wiant. An attempt has been made by the Chaplain of the University Sunday Service to instruct, to inspire, and to invite by his sermons which have been centring around more directly religious themes during the last fall. The services are, after all, observable things, things that the casual visitor can find out for himself. The deeper side is however that there is now much larger a volumn of private devotion, morning watch faithfully kept among groups of students, and personal prayer life and Bible study known only to those who are in close contact with students.

IV. Small Groups and Personal Evangelism.

With the multiplication of small fellowships and the intensification of their religious life in view, the Faculty Department and especially the Student Department of the Yenta Christian

Fellowship, at the beginning of the academic year, went about organizing such groups. This feature of our religious work was not new. But it took on certain new aspects. In the past we did not have such small groups formed of both students and teachers, whereas this year there are several groups that are of this mixed nature. In the past, the junior members of the University teaching and administrative staff were neglected or were nagligent themselves; but this year several little groups have been started among them for Bible study, for the cultivation of their religious life, and for purposes of social gatherings and service. A retreat of such people about sixty in number was held some time ago with very fine results. Among the faculty there have been actively going on four discussion groups on such subjects as The Ways and Means of Christian Evangelism, Christianizing Human Relations, Standards of College Life, and The Study of the Psalter. The most important part of this type of organization is of course the student groups, now more than a dozen in existence, each with a membership of over ten students. These take up various names to indicate their aims and purposes, mostly Biblical in origin, such as The Yeast Group, The Light and Salt Group, The Unto the Hills Group, etc. Each of these groups either has a faculty member, a man or a woman as adviser or invites various faculty people to partcipate in its life, from time to time. It goes without saying that each of these groups has a religious aim. Bible study, morning watch, prayers, discussion of religious problems, social intercourse, are some of things that are common to most of them. There are at present not fewer than twenty four faculty, student, and mixed small fellowships, "Hsiao Tuan Chi" as they are called. The fundamental idea behind them is that only by close contact and understanding among a small group of like-minded individuals can the religious life be really fostered and made strong. The groups are however not windowless and self-sufficient individuals, like Leibnitz's monads. From time to time, they are called together to meet and tell their activities to others in a large social and religious meeting. Three times last semester such meetings were held. Each time more people came than were expected.

The atmosphere of the University has been somewhat different from that of the preceding year. Students are no longer indifferent to the religious impact and appeal. In fact, many have been earnestly seeking after the truth, many among them have been active in evangelistic work, and members of the Oxford group and others among the faculty of the University have carried on personal evangelism with increasing enthusiasm. On the one hand, there are students who on their own initiative, inquire after the truth of the Christian religion; and on the other, on the part of certain teachers on the University staff, there has been a deepened sense of Christian duties toward students which direct them to seek out those who are in need of spiritual help. Numerous personal interviews passed between such teachers and students. As a result of this deepened interest in personal evangelism and in the meaning of religious living, five students were baptized and received into the Christian Fellowship, while a number of them was told to postpone decisions for baptism until they have learned more about Christianity.

V. Social Service.

We have not been able to extend our social service program much beyond the University community on account of the special situation that confronts us. But the sense of national distress on the part of our students makes them more than willing to avail themselves of opportunities for serving their less fortunate fellow-citizens. During the fall, Mrs. L. E. Wolferz was Chairman of Social Service Committee of the Christian Fellowship. At her call more than forty young Christians, boys and girls decided to participate in the work for the workmen and their families in the University community. The University has to carry on more extensive relief work than hitherto in the vicinity as there is an increasing population out of employment and as there is therefore a compelling necessity. The Social Service Committee assists in this work, under scientific guidance. There is no need here to go into details about social service, since in this report, the main concern is religious work among students in Yenching. This phase of our work is mentioned here only to indicate that in our religious program is included a plan for the expression of the students' religious faith in concrete and practical social service. Students take great interest in teaching the children of the workmen in the Sunday School, in conducting meetings and classes for workmen's wives, and for women servants of the community, in giving lectures in the Workman's Centre, and in instructing workmen in matters that concern their social, religious, and recreational life.

VI. Social Life.

Much emphasis is placed this year on social fellowship, gatherings and parties. In no other time is there more need to cheer people up, to alleviate their mental anguish and spiritual depression, than the present time. As has already been intimated, the Social Committee arranged several social gatherings of the whole Christian Fellowship and of all the small fellowships. The meetings were all fully attended. One social and religious meeting was planned for 150 people, but nearly double this number of people turned out until the refreshments were thinned out and cups were not enough to go around. The McBrier Fund has helped much to make many of our small gatherings a success. Because of the availability of this fund, several religious workers among the faculty gave lunches, teas, and other parties to further the activities of an evangelistic nature. The money, however, has been very economically used as is indicated in the attached statement. Christian trust in the eternal justice and righteousness of God and Christian joy in times of adversity were the keynote of our Christian message at this time.

Our Christmas season last semester, therefore marked a time not only of praying for peace and God's reign of righteousness but also a time of joy in spite of sorrows. All the religious services were well planned and beautifully conducted. As has been the custom in Yenching, we had communion and baptismal services on Christmas

Sunday, a beautiful and inspiring candle-light service on Christmas eve, the Singing of Hendal's Messiah by the Choral Society of over one hundred voices, on the evening of December 19th and carol singing all over the campus and the different compounds after the candle-light service. On the evening of Christmas day most of the Christian Faculty, Chinese and Western, kept open homes for our students. So the whole University seemed to be on the move on that night. There was fellow-feeling all around, and undying Christian faith, hope, and love. Many non-Christian students were affected by the friendliness of their Christian teachers and fellow students. Quite a number of them on their own intiative expressed the desire to learn more about the Christian religion. Two of the most thoughtful and serious minded students, after joining in carol singing, for the first time in their life, wrote thus to one of the chaplains: "We desire to receive baptism as soon as it can be administered to us. We have deeply felt the need of the Christian religion, with its genuine love and its strong faith.....We believe in God and think that He appears differently in different situations, Himself being ultimate and One in Nature. He is love to those who need His love, mercy to those in need of help and forgiveness, wrath and condemnation to the evil-minded and the wicked, and power to revolutionaries who fight for social betterment and righteousness."

VII. About Christian Literature.

It is by no means easy this year to secure religious literature in Chinese for the use of our students, some of whom are somewhat advanced in their religious needs and most are only beginners. Plans were therefore laid to produce the necessary material for use within our own community. A number of pamphlets have already been printed and circulated among the students. Of these we may mention

Faith, Courage, and Thankfulness (in English)	by Miss Grace Boynton
The Life of Reason (in English)	by Dean Y. P. Mei
Answering Doubts (a small book in Chinese)	by Dean T. C. Chao
A Study of The Psalms (in Chinese)	by Prof. J. F. Li
Christianity and the Regeneration of Humanity (in Chinese)	by Mr. J. C. Hou
Our Witness (in Chinese)	by Two Students

Other material is being prepared for the printer. Most of this literature is circulated among students and the homes of the community. Information reaches me that the pamphlets and booklets are quite read and appreciated. Interviews have been built on ideas that have been gleaned from this literature. Experience shows that much can be done on this line.

VIII. In Regard to the Use of the McBrier Fund.

Yenching University is built upon the belief that its students should be acquainted with Christianity and as far as it is within

its power to do, should be led to the feet of Jesus Christ through whom man can have faith in God the Almighty and all loving Father, the Creator and Ruler of heaven and earth. Christ alone is able to save to the utmost those who believe. Within its pale, the Christian message, in various ways, should be presented as the eternal message for the regeneration of men as individuals and of men in social groups in the midst of ever-flowing changes. Its aim is to educate, inspire, and invite people to live like Jesus Christ, who being Himself the way of life, is not only our highest ideal and example, but also a power that can transform and lead to high and noble attainments. To accomplish this purpose, as I understand it, the McBrier Fund is to be used.

The attached statement of expenditure during the first semester of 1937-1938 explains itself. During the coming semester, items 5, 8, and 9 will be more needed inasmuch as more religious gatherings can be arranged, more literature should be published and bought, and more Christian students will be in need of scholarships in order to keep them in the University. The rest of the budget will probably remain as unused as it was in the first semester on account of the special situation with which we are confronted.

This leads me to think aloud before you in regard to some of the uses the McBrier Fund may be put to in the future. Certain things are clear in my mind. First, this fund should not be used where it does not mean to be used, for instance, it must not be drawn upon for academic purposes or where Christian people should contribute money themselves to carry out their own plans such as the maintenance of the Yenta Christian Fellowship which is a self-supporting, self-governing, and self-propagating organization. This year, as in the past years, it raised its own budget and does not touch the McBrier Fund at all although it works in full cognizance of and in cooperation with the administration of the McBrier Fund by the School of Religion. Secondly, no plan should be made to use the money just for the sake of spending it. In other words, the fund should be called upon to meet real needs and to accomplish the definite purpose of leading our students to Christ and of continuing to help them in their Christian life and tasks.

The following are a few suggestions as to what real needs are there awaiting to be met:

1. The war in the Far East has been devastating homes, sending well-to-do people into bankruptcy our destitution, and preventing fine Christian students from receiving a college education and from making their Christian contribution to the University. Consequently there is a greater need for scholarships for real and active Christian students. Also, while the fund is devoted to the religious tasks among college students, it is also true that those who look forward to entering the Christian ministry in the future, should be helped after their college graduation and during the years of further education in theological seminaries. Help is not adequate

for a student if he is not followed through to the time when he may be counted upon to render a real service within the Christian Church. It will be difficult for Yenching graduates, and for that matter, for the graduates of any college, to continue in Christian work, if assurances do not come that they will be backed up financially in difficult times. I wonder if a portion of the McBrier fund might not be devoted to subsidising a few choice graduates in the beginning of their work as Christian ministers, writers, and social workers till their work is more or less established.

2. For the training of our students for religious work among their fellow students, a summer training institute may be held on the University campus during each summer vacation. A portion of the McBrier fund can well be devoted to such a purpose.

3. The experiences of the past half year indicates that we need to maintain a certre of religious activities where social religious gatherings may be held. The McBrier fund may be called on for the maintenence of such a place.

4. A library of classical as well as current Christian books should be build up, for the usé and for the instruction of our students.

5. Extension work that has a direct bearing upon the religious life and activities of our students may also be maintained by means of the McBrier fund. Small and quiet conferences may still be had in Christian schools in Peiping, to which our students may go and make their contribution. This kind of activities may not only prevent religious inbreeding which leads inevitably to a degeneration of the real quality of religion, but may also, in a positive manner, generate genuine religious faith and zeal through active experiences of self-giving. Furthermore, faculty members who are doing active religious work among students should be helped from time to time, as the occasions may arise, to attend conferences and institutes where they may bring the whole body of our Christian students in contact with the important growing religious life of the Christian Church both within and without the country.

6. Although it has been said that the McBrier fund should not be drawn upon for any academic purpose, one exception may however be made. A portion of it may be used, if it meets with your approval, to endow a part time chair of the Philosophy of Religion with the specific purpose of giving elective courses in religion, especially in the Christian religion. Mr. Arthur Rugh has made us all realize the importance of curriculum instruction in religion. It is clear that such a matter has direct bearing upon the religious thought and life of our students.

These are only suggestions. I have not had an opportunity to air such opinions in conversations with our President and others who are interested in the religious life of Yenching.

It will be instructive and profitable if you would be willing to comment upon them. Any suggestions or criticisms from you will be heartly welcome. They will be helpful to us in framing up the budget for the year 1938-1939.

With best regards,

Yours very sincerely,

T. C. Chao

TCC:Y
Encl.

It will be instructive and profitable if you would be willing to comment upon them. Any suggestions or criticisms from you will be heartily welcome. They will be helpful to us in framing up the budget for the year 1938-1939.

With best regards,

Yours very sincerely,

C. C. Chao

TCC:V
Encl.

McBrier Fund

BUDGET

1937 - 1938

	US$	LC$		Spent in the fall semester
1. Salaries				
A. Mr. Lü Chen Chung		700.00		
B. Mr. Li Lien K'e		1200.00	1900.00	
2. Honorarium Mr. Arthur Rugh			500.00	200.00
3. Passage to U.S.A. Mrs. Arthur Rugh	375.00			750.00
4. Grants to enable attendance at conferences:-				
A. North China Student Christian Union		100.00		
B. National Convention Student Christian Movement		200.00		50.00
C. National Y.M.C.A. Training Conferences		250.00		300.00
D. Oxford Groups Training Conference		150.00	700.00	200.00
5. Grants to enable the holding of various religious gatherings throughout the year			575.00	86.00
6. The Church and Rural Reconstruction:- Bringing Rural Church leaders to Yenching and sending students out on visits			600.00	
7. Special Speakers			300.00	
8. Production of Religious Tracts and Booklets, and maintenance of a Christian Fellowship Library			1000.00	174.50
9. Scholarships			2000.00	551.00
	US$375.00		L$ 7575.00	

Income:-	US$2900.00
Less Gold expenditures	375.00
	US$2525.00

US$2525.00 at 3 = LC$7575.00

Copy to Mr. Garside

March 10, 1938

Dean T. C. Chao
Yenching University
Peiping, China

My dear Mr. Chao:

I wish to thank you for your very interesting letter of February 3rd. I have not yet had an opportunity of meeting and talking with Mr. Rugh. My correspondence with him, however, has been somewhat intimate, and I have been keeping in general touch with the religious work of Yenching University.

I heartily approve of the trend and emphasis of the religious work as indicated by the program you have outlined. I realize the limitations imposed due to present conditions. I think you have done well to reshape your program and adapt same to present day needs.

I am going to let Mr. Garside deal with the financial statement which you sent.

Your suggestions on pages 7 and 8 of your letter are noted with interest. Apparently you are not cognizant of the limitations imposed by the Deed of Grant of the McBrier Fund. I am sending you a copy herewith. These restrictions were made with a view to accomplishing definite and concrete objectives in the religious life of the University. If my memory serves me correctly, I made the first draft of the Deed and submitted it to Dr. Stuart, and he thoroughly revised same; if my memory fails me in this regard, then I requested Dr. Stuart to make a draft and I revised same. It was either the first or second of these methods. We both thoroughly consulted in reference to the way the Fund might and might not be used; and while we have stretched the rule somewhat, our desire always has been to conform to the letter as well as the spirit of the law.

Now doubtless a goodly number of these six items that you indicate are very desirable, but they do not come within the provisions of the Deed of Trust.

1. We have stretched the provisions of the Deed to include scholarships for a few outstanding Christian students at Dr. Stuart's specific request. He has written us regarding these students, giving their names and stating what influence they might exert upon the student body. It is not the intention of the Deed of Trust, however, to use these funds for scholarships, and if we are going to open the door as you suggest, then the entire income could easily be applied in this one direction.

If our exception to the rule has opened a crack of the door so it is now felt that it can be opened wider, it seems to me time to close the door
has arrived

entirely and make a rule that hereafter this fund cannot be used to enlarge the number of scholarships for even the outstanding and influential students.

I know perfectly well Dr. Stuart's insistence on scholarships, and doubtless he is justified in his desire to enlarge the number of forceful Christian leaders; but this fund was not established for this purpose. It was only because Dr. Stuart felt that there was no one available to carry out the original intention of having an all-time religious leader on the campus for the work originally intended, that we tentatively permitted funds to be used for the purpose indicated under your heading No. 1.

As for the second part of No. 1, most certainly it cannot be stretched to cover the situation as described by you, namely assistance to men entering the Christian ministry, toward helping them after their college graduation and during the years of further education in theological seminaries. This fund is not set up for this purpose; other funds may be. Let us stick to the letter and the spirit of the Deed of Trust and confine the use of the McBrier Fund income most definitely to the objectives therein outlined.

2. This item, as outlined by you, is desirable but again this income is not intended for training students for religious work (a most desirable thing to do) but is intended for the employment of men for religious work on the campus after they are trained.

3. Nor is the income from the McBrier Fund intended for the maintenance of a center of religious activities. This might be easily expanded into the payment of rental for a room, a house, or a hall, furnishing same, heat, light and janitor work, for maintenance, etc. If this was done, the rather limited income which the Fund provides could easily be used up without achieving the objectives for which the Fund was established. (4) Again you suggest a very desirable thing, but again I must call attention to the fact that this fund is not intended to provide a library.

5. I do not quite understand why funds are needed for what you designate as "extension work". Small and quiet conferences may be conducted in Christian schools in Peiping and your students may attend and make their contribution without any need of funds. Students should be encouraged to attend such conferences and make their contribution as an expression of their religious life without hope of having expenses met or being paid for their time. I do not know how a Christian life can be adequately expressed if every time a Christian is to do a piece of service he is looking for some reward or having his expenses met. As a young man in business I used to devote considerable time to holding evangelistic meetings and speaking in public and private places, Bible teaching, etc., paying my own expenses, and never have received a cent of assistance for such work, nor had any of my expenses paid. Such service continues to this day. It is about the only way a Christian man can express his Christianity in a real way. I am speaking of this merely to indicate what I am suggesting for the Christian students. They certainly should "be about their Father's business" as an integral part of their Christian life. I do not see how income from this Fund can be used in the way you suggest in No. 5.

6. Most positively the income from this Fund should not be used for your item No. 6. I have recently made a very substantial contribution to the endowment for the Department of Religion, and the income from said gift, together with other endowment funds, should be utilized for the purpose you indicate

under this heading. No part of the McBrier Fund should ever be diverted for this purpose.

I am writing thus at length in order to give you my interpretation as to the proper use of the income from the McBrier Fund, which you will observe was established for a very specific purpose and was not intended to be diverted to any other purpose, however important such purpose may be.

I will ask Mr. Garside to supplement this letter as he deems advisable.

Most sincerely yours,

EMcB.A
Enc.

Grace 20/10/38

YENCHING UNIVERSITY

School of Religion

Summer Institute

July 1938

Aims

1. To help students to a more thorough understanding of the Christian religion.
2. To equip students for various kinds of religious work.

Date July 4th to July 29th 1938

Place Ninde Hall

Program of the Summer Institute

Courses

1. Introduction to the Philosophy of Christianity

   Synopsis: This course attempts to acquaint the student with the fundamental tenets of the Christian religion and their philosophical justifications.

   Dr. T. C. Chao

2. The Social Teaching of the Prophets

   Synopsis: Dealing with the social and religious teachings of all the Old Testament Prophets.

   Dr. J. F. Li

3. Types of Religious Work

   Synopsis: A study and evaluation of the methods and materials used in various kinds of religious work.

   Miss M. Wood

4. The Life and Teaching of Jesus

   Synopsis: The historical background—The religious and social situation in Palestine—Judaism at the time of Christ—An outline of the Ministry of Jesus, the sequence of events—The Religious Teaching—The Ethical Teaching—Literary characteristics—Historical value of the Gospels.

   Mr. S. Withers Green

Each course will consist of three lectures per week with assigned studies. Students may also attend courses offered in the Religious Work Conference (see below).

Students The courses are open to students in Yenching University, and to those attending the Religious Work Conference (see below).

Regulations

1. All students will conform to the regulations concerning Students' Summer Residence issued by the University.
2. Application for admittance to the courses must be made by the student in person to Dean Chao before *Wednesday June 8th.*
3. No tuition fees for these courses will be charged.

Religious Work Conference This conference has been planned for principals and faculty of middle schools in the Hopei Area, especially those concerned in the religious life of students. Their courses will be conducted by Dr. C. S. Miao and Dr. W. Y. Ch'en.

C_O_P_Y

August 9, 1938

Mr. E. M. McBrier,
Yenching University,
150 Fifth Avenue,
New York City,
U. S. A.

Dear Mr. McBrier:

Upon the receipt of your good letter under the date of March 10, I meant to write to you further about religious work in Yenching. So many things intervened and prevented me from sending you an earlier note. I was asked, in the midst of many duties, to study and write for the International Missionary Conference to be held in Madras, India. Meanwhile I took upon myself the task of organizing a summer conference of Christian workers, especially those working in Christian middle schools in and just outside of Peiping. This Conference held on our campus and under the leadership of our School and of a few Christian workers outside, lasted a whole month. At the same time the School of Religion started a Summer Training Institute for our Yenching students who are interested in religion. Of this I am going to make a report to you after these few preliminary words.

In regard to the use of the McBrier Fund for religious work among our students, I shall only say that the budget for the coming year has been sent together with the University budget for the approval of our American authorities, the that it will be used in strict accordance with the spirit of terms of the Fund, and that much thought and care have been exercised in using it to the best advantage in advancing the Cause of Christ among our students.

You may have heard reports about our religious life and activities during the spring. Our work reached a high-water-mark at Easter Time when seven students were baptised and five were told to postpone their baptism. Five others, including younger administrative officers of the University, received baptism also. The whole season was one of spiritual uplift and hope. Instead of writing a long letter to you reporting the details of our work, I take this opportunity to send you under separate cover a printed report of the work of the Yenta Christian Fellowship in 1937-1938. From this you can see something of the activities that have gone on among our students.

August 9, 1938

In the spring I began to plan for a Summer Training Institute for our college students. I desired to accomplish a double purpose, viz, to impart knowledge about Christianity through teaching and to train our students in the technique of practical, personal and organized evangelism. Herewith I am sending you a list of the courses that were given in the Institute. The Summer Conference of Christian Workers in Middle Schools, of which mention has already been made, was held on our campus at the same time as our Summer Training Institute. So our students had close contact with workers in the practical field and could thereby know the actual inner workings of the Christian Church. They also could attend the Conference classes and discussion groups.

It seems to me to be a significant thing that we have made the attempt to have an institute like this, a thing which was not tried before. Fourteen college students whose homes are mostly in Peiping and Tientsin went through the training for one summer month, knowing that while the work was strictly college grade it did not secure for them any credit to account on their academic course. They had to study and work purely because they were interested in the Christian life and faith and desired to equip themselves for voluntary service among their fellow students. In the majority of the cases, they paid in full all that they asked for, i.e. for food, lodging, incidental expenses, and travels. Several others attended the classes as auditors. Attendance was almost 100%. At several conferences, where students were asked to express their opinions in regard to the institute, they unanimously expressed their opinion that the work should be repeated for other students next summer and that they themselves also should receive further instructions in theoretical as well as practical subjects.

After School opens in September I shall be away in the South, visiting Yunnan where a large part of my family is residing now, before I proceed to India for the Madras Conference. Just now preparations are being made for others to take over my activities during the four months of my absence.

With best regards,

Yours very sincerely,

T. C. Chao

T. C. Chao

Rec'd. wrote Stuart 2/5/39.

February 3, 1939

rec'd by Chao 3/18/39

Dean T. C. Chao
Yenching University
Peking, China

Dear Dean Chao:

I enclose herewith a copy of the minutes of the meeting of the McBrier Foundation Committee held on January 13th.

You will note that the Committee restricted its definite actions to approval of the budget estimates for 1938-39, and to a general resolution with regard to the surplus income which has now accumulated. Most of the time of the Committee was, however, spent in the discussion of general questions as to the future policy and program of activities to be conducted under the auspices of the McBrier Foundation.

The members of the Committee are aware of the considerations which have thus far made it impossible to carry out fully the purposes Mr. McBrier had in mind when the McBrier Foundation of Biblical Instruction and Christian Work was established. Mr. McBrier also has kept in very intimate touch with the situation, and understands the reasons why the terms of his deed of trust have not as yet been carried out. But both he and the Committee are increasingly anxious that as rapidly as possible some long-range program be worked out which will more adequately meet the conditions under which this Foundation was established.

It is well for us to remind ourselves from time to time as to the basic condition under which Mr. McBrier and Mrs. McBrier established this Foundations-

"We understand that the purpose of the donors in creating this Fund is to provide an annual income which is to be used outside of the regular budget items of the University to promote and carry on such types of Christian work and Bible study among the students as will be instrumental in leading them into a personal experience of faith in and obedience to Jesus Christ as their Savior and Lord; that the object to be attained by the use of the income from this Fund is to make the University more decidedly a Christian Institution by increasing the distinctly Christian work among the students; that no part of said income is to be used for salaries or expenses of the regular teaching staff or the regular curriculum work in any department, but is to be used exclusively for supplementary and special types of distinctly Christian work which the regular teaching staff may not find it possible to undertake; all this in order to enlarge and emphasize the distinctly Christian character of the University.

"In accepting this gift the Trustees do hereby obligate themselves to insure that the income accruing therefrom be continuously and entirely devoted to the purposes designated by the donors and that definite Christian work be carried on among the student body in the form of evangelistic or other public meetings, lectures, personal evangelism, personal interviews, Bible study and other activities, all of which shall have as their object the relating of individual students to the Lord Jesus Christ and leading them to adopt His program of life; this work to be done by men and women selected because of their special fitness and equipment for this type of service; and that this work shall be conducted in conformity with those beliefs which in the history of the Christian Church have always been recognized as Evangelical, and with the express intention of leading to or strengthening faith in our Lord Jesus Christ as the Son of God and the Savior of the world. It is understood that this action does not commit the University to the defense of any particular school of Bible criticism or of theological thought, but it does provide for the preaching of the gospel and teaching of the Bible upon this Foundation as the abiding source and stimulus of vital Christianity.

"The Trustees agree, that in the event that future conditions should be such, that such work could not be conducted in the Peking University (Yenching University), then the principal of this foundation and any unused income therefrom shall be paid over to the Board of Foreign Missions of the Methodist Episcopal Church."

The Committee feels that, while it must give due recognition to abnormal and changing conditions, yet it has both moral and legal obligations to see that a program is formulated and carried out which will meet fairly adequately the terms of this deed of trust. Otherwise the condition in the last paragraph of the above quotation must in due course become operative. Since Mr. McBrier is looking forward to gradual retirement from active duty within the next few years, the Committee feels a special obligation that a program entirely satisfactory to him be formulated and be put into effect with a minimum of delay. It therefore asks that you take the initiative in consultation with President Stuart and with your colleagues in the School of Religion in the formulation of a long-range program that will carry out the conditions of this deed of trust. On the basis of present income, together with the surplus which has already accrued, you should be able to count on around US$4,000 per year for at least five or ten years. If income rates should decline materially during the next decade, this annual support might have to be reduced. On the other hand, if investment conditions are more favorable, a somewhat larger appropriation might safely be made.

The Committee realizes that it is not in close enough touch with the present situation and the changing conditions in Peking to make any very constructive suggestions with regard to such a program. Two specific suggestions were, however, brought out in the Committee's discussion which I was asked to pass on to you.

The first of these is that if conditions make it inadvisable to appoint men and women on the Yenching staff exculsively for religious work, that it might be possible to allocate a part of the time of one or more members of the staff for definitely religious work, covering that same proportion of his salary in the McBrier Foundation. The Committee realizes that there are dangers involved in such a procedure, for it is to be hoped that all members of the Yenching faculty will take an active interest in the religious life of the institution. It may be possible, however, to work out arrangements in the cases of certain faculty members that would not create any embarrassing problems.

A second suggestion was the possibility of establishing resident lectureships which would be in line with the basic program of the McBrier Foundation. There are, for example, many religious leaders here in America who would be happy to spend a semester or a year on the Yenching campus, working in the field of Christian life and character, if we could provide their expenses and a modest salary or honorarium. Undoubtedly Christian leaders from other countries of the world might also be secured on a similar basis.

Neither of these suggestions may be at all practicable or acceptable. At best, they would cover only a small fraction of the area which you will want to study.

We earnestly hope that it may be possible for you to submit at least the general outlines of a carefully worked out long-range program in time for the Committee to give it careful consideration before the end of the current academic year. The time of the Annual Meeting of the Yenching Trustees is the logical one when matters of this kind should be taken up. That is to say, such proposals should reach New York during the latter part of April, or at the very latest by the first week in May.

Very cordially yours,

BAG:MP

The Heart of the Christian Faith (Prepared for Madras Conference)

T. C. Chao

Our faith is centered around God, the Holy and loving Father, Creator and moral judge of the world, as Jesus Christ, the word incarnate has revealed Him to us. This revelation shows that while God is transcendent and the tremendous Reality beyond our human ken, He works in history and has a moral purpose to realize in the world. Christ alone stands out in the midst of our present world chaos and conflicts, the assurance that God rules and over-rules all. And this Christ we know through God's revelation as recorded in the Bible which conveys to us in divers ways and manners the Word until its full embodiment in Jesus Christ, and also through the verification of the Truth of the Bible in our own experience, as by the grace of God we are enabled to understand Him in the spirit of quest and obedience.

At the same time, the Word Incarnate shows us the glorious possibilities of man and also his utter sinfulness. Throughout the ages man has struggled upward in the pursuit of happiness and has, instead of finding God in surrender and obedience, often ended in self-assertion and selfishness, resulting in sin and ruin. Man must seek after God for he is made in God's image and cannot rest until he rests in the Love of God. He tried to set Himself up as God and consequently he turned his achievements such as science and art into instruments of his own misery and destruction. He stands therefore in utter need of redemption.

Again, we find that in the need of sinful man, Jesus Christ, in his living, in his teaching, and in his dying on the Cross, gives in Himself the way of salvation. In and through Christ, God comes to reveal both His compassionate love for man and His terrible righteousness, offering His grace by which man may have faith and be justified in His sight. There is only one way of redemption and that way God has given in the suffering love and vicarious death of Jesus Christ. With this way of love, suffering, and sacrifice, the believer must identify himself through divine grace; for salvation is not merely acceptance and appropriation, but also surrender and identification. Christ died, and rose from the dead. So the Cross constitutes the way of salvation which leads to newness of life and immortality.

Since the time of Jesus' earthly days, history may be seen as the area in which God works out His process of redemption. God's redemptive activities are in the historical process, wherein its organ is the Church, the Body of Christ. Within the Church the Holy Spirit works so that it may be the society of redeemed souls where they may, through common worship, through spiritual fellowship and nurture, learn the Truth of their religion and be trained to bear living witness to the Truth. As the Body of Christ and as the abode of the Indwelling Spirit, the Church is the society providing the indispensable environment for the followers of Christ, wherein they may continue to grow into the fulness of the stature of the Lord. The Church is therefore the Social Incarnation of the Word and as such is a community within the world, with a two-fold task, namely the building up of Christ-like men and women within its fold and the transforming of the world through these men and women, until the world partakes of the nature of the Church, that is, becomes the abode of the Spirit of God. It embodies within itself a culture built upon the love of God, and its task lies in the extension of this culture or in other words, in the recreation of the world.

MP

In the face of the present world chaos and conflicts, we who are followers of Jesus Christ, should see God's very judgment of mankind. God has not left us to ourselves but works all the more clearly in the historical process. His righteous will must be accomplished. Therefore Christians all over the world should stand firm, awaiting prayerfully the great deliverance that comes from above and bearing witness fearlessly to the Truth that the Holy and loving God is the consuming fire before whom sin and evils and wicked deeds of man as individuals and as groups, cannot stand. We therefore call on all followers of our Lord Jesus Christ, not to look at the disintegrating world in dispair, but to look to the Almighty and all loving God and to take courage in the faith that righteousness will finally triumph over all moral evils that come to man through war, destruction and oppression, and all other expressions of human selfishness. The Church throughout the world should exert herself to the utmost in her task of soul-winning and soul-making, to educate and discipline her members in worship, in Truth of the Bible, in deep fellowship, in understanding the problems and needs of the day and thus to prepare them to face troubles and uncertainties with the calm assurance that comes only as man meets God in Christ, face to face.

We call on all Christian leaders and all thoughtful Christian youths to stand up for the right against forces that are opposed to the Holy and loving will of God. They should be the prophetic voice against slaughter, bondage, oppression, and all forms of wanton destruction of human lives, They should proclaim the work of God and condemn all s ocial, economic, and political wrongs, and at the same time to comfort, console, and encourage all those w ho are sorrowing and suffering. The odds are great, but the spiritual resources at our disposal are far greater. The experiences of the Church and her saints throughout the ages bear witness to us that the power of the spirit decends upon those who draw near to God, who are willing to live fearlessly and dangerously, and who do not retreat in the face of hardships in unwarranted possimism and defeatism. It is essentially the faith of the Church that its spiritual means are adequate to meet physical forces and material weapons. It is the fearless spirit of righteousness leaning on the everlasting arms of the Almighty that will overcome all evils. Look therefore to Christ and to His Cross and take heart!

Followers of Christ, all over the world, live under divers conditions, many are living in countries where they enjoy large measures of freedom and large amounts of wealth while many others are being oppressed, having neither freedom to bear unfaltering witness to the Truth nor means to carry on and serve their community in dire need and in deep suffering. We give thanks to God for Christian individuals and Churches that have been able to give generously both in money and in various forms of service, to those who are in need. The Body of Christ, though broken on account of theological and administrative differences, is yet one in the heart of the Father. When one part of it suffers, the other parts will rush to it to help, to succor, and to share its suffering. We therefore call on all believers and followers of Christ to bear in concrete, effective ways the burdens of their follow Christians who are suffering, from poverty, disease, war, and political oppression.

At a time like this, the hearts of men are sick and yearning for that which they vaguely know they need. Many are in search for the meaning of life; many in quest of religious certainty and comfort; and many are crying for deliverance and for power. The world, in its present state of chaos and godlessness, is at heart yearning in need of God. This yearning has been stifled by

secular theories of life, eclipsed by the caution of science, and suppressed by various types of narrow nationalism. At present, Christianity is a crossroads. Either it has no message to men powerful enough to show the only adequate way of salvation or it can rise to unprecendented opportunities to proclaim its gospel and suffer for it. We believe that the latter is the case. The Cross is its ensign and the glorious resurrection of the Lord is its sure victory. Therefore we call on Christians everywhere to a far more energetic evangelism and a far more comprehensive social service. The witness of the Church is the witness of the Word and of fearless action.

For all these purposes, we call on the Churches to come together and find their unity in service, in suffering, and in meeting the needs of mankind It is now time for us to lay down our own lives so that we may gain a more glorious one. Divided we are not able to meet the onslaught of the power of darkness which has thrown the world into chaos and has threatened to destroy civilization altogether. United we can, under the leadership of our Lord, march forward to fight against evils that now shake the very foundations of the world and to enthrone our Lord in the world which he created according to His Holy will. The urgency of the times calls for unity and for agreement in moral judgment upon the world. God has judged, will the Church not agree to pronounce this judgment which is for the salvation of mankind?

God's kingdom is already here, though yet as a seed in the heart of the Church. Through Christ He can save to the utmost, but He wills that His children should obey Him and work with Him. His will must be accomplished. He calls for our active participation in His redeeming activities. Sure as God is and works in history where His righteousness and love are to be fully manifested, we believe that good will triumph over evil and we shall share in the glorious victory of God's goodness, as we give ourselves completely in consecration to His service.

T. C. Chao

A CHINESE DELEGATE LOOKS AT TAMBARAM (MADRAS CONFERENCE)

I

Ancient sages thought that life should be lived in accordance with the golden mean. For us who live in the modern world, however, nothing is stable, not even the golden mean, which is an unsubstantial something between a yes and a no, in the process of becoming. For us, all things must be dialectically viewed, all are paradoxes. The Great International Missionary Conference just held at Tambaram, India, is not an exception. It was inspiring, and it was not; it was a success and it was somewhat a failure; it was strong, but its strength was also its weakness. Of course one cannot talk about the Conference as a whole, for he is only one of the six blind men trying by touch to know what the elephant looks like. The Conference was literally one of incessant activities where each one, expecially the talented, worked day and night without a breathing space. He who served in one section did not know what went on in the other fifteen sections and six or seven subsections until the plenary sessions when all reports were brought together. Of course there were platform addresses, but these were comparatively unimportant, as they did not seem designed to increase the momentum of creative urge of the Conference. The report of any individual delegate of the Conference, therefore, is necessarily fragmentary; and many reports, or the printed reports that will soon appear, must be pieced together to offer the reader a view of the Conference as a whole.

II

The Conference had many inspiring aspects. For four hundred and seventy men and women to come to Tambaram from sixty-four nations at a time when war and the threat of war held the world in fear and anxiety, in agony and indescribable suffering, and for them to live together as they did is a feat which to the thoughtful mind cannot but be a great inspiration. Rightly therefore declares the report of section I on "The Faith by Which the Church Lives":

> Our nations are at war with one another; but we know ourselves brethern in the community of Christ's Church. Our people increase in suspicion and fear of one another; but we are learning to trust each other more deeply through common devotion to the one Lord of us all. Our governments build instruments of mutual destruction; we join in united action for the reconciliation of humanity. Thus, in broken and imperfect fashion, the Church is even now fulfilling its calling to be within itself a foretaste of the redeemed family of God which He has purposed humanity to be.

There was indeed wonderful fellowship among the delegates, a fellowship based upon two solid facts, namely the fact of their common and healthy humanity and the fact of the Christian spirit. People could be color-blind under such circumstances. Said a black African: "Before I came to the Conference I often wondered if God had made a mistake in creating a man like me; but now I am convinced that He did not." The Indian delegates according to a British member of the Conference who lives among them and therefore knows them, fell in love with the Chinese delegates at first sight. They have so much in common, and yet so much in contrast. The sense of humour, so characteristic of the truly human, fulfills a marvelous function where it passes over color differences and sees the leaps of the human mind that is able to live two thou-

sand years in a decade. Moreover, none seemed to be too conscious of his or her own denominationlism. The Christian is more than an Anglican, a Methodist, a Presbyterian, a Baptist, or an exponent of any other denomination or sect. So it is true that "the letter killeth, but the spirit giveth life."

The togetherness of a gathering like this gives one the consciousness of the existence not merely in theory but also in fact, of the Ecumenical Church. Beneath apparent outward differences lies the deep and abiding conviction that in a modified sense the saying of St.Augustine is right: "Outside the Church there is no salvation." The emphasis on the ecumenicity of the Church is the right one at a time like this. By this emphasis impetus will be given to the development, not only of the younger churches, but, what is more important, to a new sense of the Church on the part of many who have not yet aquired a strong love for it and of others who are Christians in spite its weaknesses. The Ecumenical Church will be less than a dream if the parts that make for the whole are either unsubstantial or weak. The importance of Tambaram, at least to one Chinese delegate, lies not so much in its pronouncements, which are often thin and frail, as in its guidance for evangelism and the up-building of the spiritual and corporate life of the Churches. Tambaram significantly creates the sense of the church and through that the consciousness of the Church Ecumenical. The practical suggestions in regard to religious education, sex relations, Christian literature, evangelism, the inner life of the Church, the training of an indigenous ministry, the preparation of future missionaries, etc., are of far greater significance than passages that deal with superficial generalities.

III

The theological mind finds Tambaram strikingly irritable and strangely interesting. To start with Dr. H. Kraemer's book, "The Christian Message in a Non-Christian World" had provoked much thought, perhaps much approval, and certainly much opposition. When theologians met together, it was abundantly clear that there were differences in the European and American outlook, with the British way of thinking sandwiched in between.

First, a throughly adequate stress was laid upon the Holy Bible. For, as the report of section I declares, "If the Church is to repossess ... its faith in all its uniqueness and adequacy and power, one indispensable thing demanding special emphasis today is the continuous nourishing of its life upon the Bible." Every religious person can agree heartily with Dr. Kraemer that no one becomes a Christian upon the strength of philosophical arguments, upon adequate scientific investigations into the nature of religion, or upon the exercise merely of the intellectual faculty of the human mind; but not every one can endorse his "Biblical realism," which asserts without explanation and affirms without placing its affirmations against the complicated background of modern life. Biblical realism itself must be explained and cannot escape analysis.

In the dicussions of the Christian faith, a number of problems appeared. One of these was: How do we know religious reality? - the problem of revelation. Another was the relation of our Christian faith to other religions amongst which perhaps the most vital ones were those of nationalism, communism, and even humanism. Not a little was said in sectional meetings on Christian epistemology, though not a word appeared on this subject in any report. According to the Bible, God has not left himself without witness even in the non-Christian world. The Chinese delegates found certain ideas beyond their comprehension. Dr. Kraemer was therefore invited to meet with them. It is not

difficult for the Chinese to understand the different orders of knowledge; neither the idea that God takes the intitative in His act of revelation in and through Jesus Christ, nor the idea that the human mind, through grace, must respond to God's revelation. To them the difficulty lies in the exclusiveness of such divine revelation in Christ and in the immeasurable distance between God's word through their own sages and heroes and God's Word Incarnate in Jesus. To a few it would even be more acceptable to go to the Limbo with such ignorant celebrities as Confucius, Mencius, Socrates, Plato, and others, than to believe and to live eternally in celestial bliss!

The eschatological outlook of the German Christians is a matter that the Chinese mind is less than able to penetrate. Demoniac influences are let loose now in this world and the non-Christian religions indicate or even express such influences. But the day will come when, according to St. Mark's gospel, the Lord will come upon the clouds in glory to judge the quick and the dead. And then His Kingdom "will be consummated in the final establishment of His glorious reign of Love and Righteousness, when there shall be a new heaven and a new earth where death and sin shall be no more." It is not difficult for the Chinese understanding to see that this era may soon come to an end; but it is not clear that the second coming of Jesus and the final consummation of His Kingdom are necessarily connected with the passing of an era like that with which we are unfortunately confronted. Then if this world is to be rolled up like a garment to give place to a new heaven and earth, the date of such an event is of paramount importance, for if the event will not come till a million years from now, it is rather difficult to see why intelligent people should be vitally concerned over it, instead of thinking about more immediate problems that now vex us and tax to the extreme our patience and endurance. That there is a world of eternal values beyond this is comprehensible; that this eternal world has been impinging upon and entering into our world is also reasonably clear, for the fact of the Incarnation teaches that; but that our world is hopeless, with human nature perverted and incapable of rising above it, fit only to wait for the end that must come, is an idea that, to say the least, is not itelligible to the oriental mind, although it may be extremely attractive to some others in the attempt to find an escape from the desperate present situation.

With regard to the subject of nationalism, members of the Conference made conscientious efforts to differentiate its varieties and yet those who came from countries where narrow and absolute nationalism had the day, tried to defend it upon the authority of the scriptures, quoting from the old Testament from Genesis on, and the New from St. Paul's Epistle to the Romans down to the Book of Revelation, but conspicuously avoiding the Four Gospels. It is no easy matter to call a spade a spade. Consequently an important part of the report of Section I, on The Faith by Which the Church Lives, was deliberately deleted, after it had already secured the approval of the whole conference. As it stands, it has nothing to say in regard to secularism, fascism, and communism, nor did it make any statement on the relation of Christianity to non-Christian religions. All these subjects were left to section V, which dealt with the witness of the Church in relation to the non-Christian religions. But an examination of the Report of Section V reveals that that section only reaffirms in part what the Jerusalem Conference in 1928 advocated in regard to non-Christian faiths. Almost nothing was said that suggested the idea of rivalry between the Christian faith and the faiths of communism and fascism, the worship of race and blood, etc, agreement on such subjects was beyond human possibility and general statements on them could serve no purpose whatsoever.

The central theme of the Conference is the Church. So the Church, in the theologies of the Conference, occupies a very important place. The definition given by the World Conference on Faith and Order held in Edinburgh in 1937 was made use of in the report of Section II which dealt with the Church, its nature and function; the Conference says: "Built on the foundation of the apostles and prophets, one and undivided, perfect and holy, and taught by Holy Spirit," the Church "is an object of faith." And in the report of Section I, it says: "In all humility and penitence, we are constrained to declare to a baffled and needy world that the Christian Church, under God, is its greatest hope." Concentration by nearly five hundred representatives of sixty-four nations on the Church is a matter that is fraught with meaning. Because of this concentration the idea of the Kingdom of God was for the time in danger of being eclipsed and even crowded out. Only the constant and unflagging vigilance of the American mind kept it in the thought of the Conference. In the report of Section I, a sentence or two on the Kingdom consequently got in not without difficulty nor without ingenuity. It says: "For Christ, the Kingdom of God was central: He called His followers to seek first God's Kingdom and His righteousness. Through acceptance of His call to suffering love and through trust in divine help, men are summoned to be co-workers with Him for the increase of justice, truth, and brotherhood upon the earth." Not much attention therefore was given to the social implications of the theological ideas of the Church.

The Conference seems to be the Church taking a careful inward look at itself, at least far more so than an outward look upon the world. Such introspection is of very great value and importance. But on that account it is not able to send an adequate message to those who are awaiting its word upon the living problems of the day. Most of the statements the Conference made, if not all, are little more than reaffirmations of previous pronouncements known already to the Churches.

IV.

The Church must exist in this world. For this very simple reason, and in spite of the apocalyptic or eschatological nature of the world, it is keenly conscious of its relation to its environment, to the community and the state, to the social and economic order that it has to confront. Nothing new was said. Oxford and Edinburgh had done good work, and much of what was threshed out in these two world conferences was transported to Tambaram. Many delegates desired to see the Conference utter its prophetic voice on specific and concrete issues of the present time. All were sharply conscious of the gravity of the world situation. The enemies of Christianity today are sons of Anak, far more gigantic than those Jerusalem faced in 1928. And yet Tambaram was more self-possessed and less outspoken.

What then are the reasons for this state of affairs. In the first place, a world conference is always one that can speak only in general terms, uttering principles only. From the time of the first world conference at Jerusalem as recorded in the Book of Acts, the Church has been making compromises, wise or unwise, where the welfare of many believers is involved. No assembly of Christians has the right to impose martyrdom upon parts of the Christian world. The suffering of the followers of Christ who are directly being persecuted and oppressed, is already too great to bear. It is not beyond imagination, therefore, that direct condemnation of evil might lead to the annihilation of certain weak churches which have to face the forces that oppose the Christian religion. Vicarious suffering is all right, but vicarious martyrdom is out of the question. Although no one in the conference referred to the Lord's parable of the tares, it must have been in the minds of many that the wheat must grow up, together with the tares, and though they may for the time being appear to be very tall, very numerous, and very choking, they will be gathered up some day, when eschatology finds its verification, and be thrown into the everlasting fire;

Then the Church must measure and be assured of its own strength. The new ecumenical consciousness is no doubt the most prescious thing that Christianity has in recent years been acquiring. This ecumenicity was characteristically present at Tambaram. But violent disagreement upon the living issues of the day, on the part of the delegates, would have destroyed the unity that was really existent. The Church under God must be long-suffering. It can wait. It must save itself by silence for the nonce on a part of its message to world! It cannot afford to lose itself by travelling on the dangerous road of making thoroughly explicit what Jesus Himself would have thought and said on the wars and the threat of wars that menace mankind today!

V.

So the ecumenical church, represented by delegates from over sixty nations out of every continent, is not merely an aspiration but also a fact. Tambaram is its concrete manifestation. The unity, however, is a unity of the spirit, not of forms or orders. The unity of the latter kind is as distant as Edinburgh has left it. No appreciable progress on this score was made at Tambaram.

The spirit, wonderful as it was, was made manifest in contrasts rather than in perfect congruity. The younger churches, so fully represented in this conference, are very expressive of their infancy and adolescence; whereas the old Churches, with their age-long experience, knowledge of history and burdens of tradition, are self-possessed, wise, balanced, cautious, and solicitous of the welfare of Christendom as a whole. Members of the younger churches were there to learn, often amused and amazed at the theological complexities that characterize the Western mind. And yet instead of always humbly learning, these representatives could not keep themselves from excessive speaking. To many of them the freedom of Tambaram was a great joy. A black brother told how he said to the missionaries that before they came to Africa, the natives had the land and the missionaries had the Bible, and that after they came the natives got the Bible and the race to which the missionaries belonged got the land. At any rate, if the strength of the younger churches is measured by the ability and vital faith of their leaders as they appeared at Tambaram, they may be thought of as full fledged churches. But perhaps there is a distance between such leadership and the members of the younger churches who are led, - a distance that has to be carefully considered and effectively eliminated as they go forward.

Frankly, many representatives of the younger churches are at loss to understand the divisions, the externalities and multiplied organizations of the older churches which have so much history behind them. They desire to see real unity and cooperation among their mother organizations. And Tambaram will mark a real advance on the road towards unity if this desire of the younger churches is heeded. On the other hand, some of the younger churches are not yet real churches. Missionaries with a broad modern outlook and deep religious experiences are still very much needed. The development of these younger churches into full fledged churches is of paramount importance. The attainment to churchhood is the real goal, not self-support or self-government. As a member of the conference aptly said, the younger church may be crucified on the cross of self-support. This does not mean that effort should relax in matters of self-support, self-government, self-propagation, and self-perpetuation. The truth is that the younger churches need more careful and constructive development, for without this, not only will Christianity fail to take root in strange soils, but also the ecumenical Church will remain a mere dream.

T. C. Chao

Rch 5/12/39

燕京大學
YENCHING UNIVERSITY
School of Religion
Peiping, China

Office of the Dean

March 18, 1939

Mr. B. A. Garside
Secretary and Asst. Treasurer
Yenching University
150 Fifth Avenue
New York City
U. S. A.

INDEXED

Dear Mr. Garside:

Your letter under the date of February 3, in regard to the actions of the meeting of the McBrier Foundation Committee held on January 13th, arrived on March 15th. In response to it the Committee in our School on the administration of the fund of the McBrier Foundation of Biblical Instruction and Christian Work met and discussed at length the kind of long-range program that we look forward to carrying out in the coming years.

First, let me say that we are in whole hearted argreement with the ideas expressed in the basic condition under which the Foundation was established. We ally ourselves fully with the Yenching Trustees in their expression of the understanding of the obligations involved in accepting the Foundation. We also welcome the two specific suggestions given towards the end of your letter, namely that we consider allocating a part of the time of one or more members of the staff of the University for definitely religious work and that we make some efforts to establish resident lectureships which would be in line with the basic program of the Foundation.

You may be interested to know that in the last two years, the Yenta Christian Fellowship has laid emphasis on evangelistic work among our students. The ideals animating all the work of the Fellowship are precisely those of the McBrier Foundation. We believe that a definite start has been made in the right direction, although we are fully aware of the need of strengthening our program and of launching out more widely into the lives of our students.

In regard to a long-range program that we may carry out in the coming decade, we see it involves three main emphases. They are:

I. Concentration on evangelistic efforts of every type among the students of every given year.

Stencilled as Appendix A to Minutes - Com. on McBrier Fdn. - 6-1-39
V. W.

March 18, 1939

II. The provision for outlets of the energies of Christian life as it is developed in our students.

III. The building-up and strengthening of links between Yenching and the Christian churches in China, that our Christian graduates may not be lost to the Church, but may be related to and made active forces in the Christian community.

Such a program will involve a provision of the following needs:

I. For evangelistic work among students:

1. A full time worker, a colleague for some time to myself, who will assume executive duties in carrying out the program.

2. One or more others for part time work in the production of material for Bible study groups, and in personal evangelism and personal interviews.

3. Special evangelistic speakers from within the country.

4. Resident lectureships: religious leaders from abroad, to work in the field of Christian life and character.

5. Publication

   a. Religious lectures, addresses, sermons and Chapel talks.
   b. Bible study material
   c. Tracts and booklets on Christian subjects.
   d. Student expressions of religious views and testimonials.

6. A book depot. Books on direct religious subjects, on evangelistic lines, such as those published by the Student Movements of Britain and America and by the Association Press and the Christian Literature Society in China - books of such types which the University library for academic reasons does not provide for our students, but which are important for the nurture of their spiritual life.

7. A building to serve as a Christian centre, where informal evangelistic meetings and lectures may be held and where the religious activities of

March 18, 1939

the University and its social life can meet and find a united expression. Such a centre should include, beside a lecture room, a kitchen, a dining place, a social room and a reading room filled with religious books, papers, and magazines.

II. For outlets of the Christian life of our students, we need to have:

1. Summer institutes of Bible Study, evangelistic work, and social service, in which students are trained to understand the workings of their religion and to render practical services in evangelism, etc.

2. Special types of training, such as can be secured for our students from Y.M.C.A. and Y.W.C.A. institutes and camps.

3. Summer conferences and other religious meetings that our students should attend.

4. Visits to Churches and participation in Church activities in the city and else-where, during school session and during vacation time, so that they may be held within the organized Christian fold and their Christian interests conserved and made permanent.

5. Periods of experimental living in rural districts for practical experience in Christian rural evangelism and reconstruction. A year of internship in religious life and activities may be given to certain types of students.

6. Evangelization of students within the University by students.

7. Inter-collegiate religious activities, such as deputations of our students to other colleges and middle schools, under normal conditions, whereby they may stir up interest in religion, in Bible study, in worship, and in Christian social service, and at the sametime increase their own understanding of problems and their own zeal in leading others to Jesus Christ.

III. For the building-up and strengthening of links between Yenching and the Christian Churches, we need to think on:

March 18, 1939

1. Inviting native Christian ministers and pastors to conduct special religious meetings and to hold interviews with our students. Last year, we held a summer institute in close connection with a conference of Christian workers. The effects both on the Christian workers and on our students were very good, each seeing the life and work of the other side.

2. Sending students to Church institutes and conferences.

3. Inviting former graduates of our University and of our School of Religion now engaged in Church work to come back and spend a period among our students to do evangelistic work among them and to interest them in the undertakings of the Churches with which they are connected and of the Christian movement in general.

4. Inviting experienced Christian ministers and preachers to come when they need a period of refreshing, and study with us, doing evangelistic work among our students and acquainting them with conditions and needs of the Church.

5. Visits of our students to Churches and participation in Church work (See II 4).

Under the present abnormal conditions, some of the things mentioned above cannot be carried out now. Also, in the carrying out of a long-range program like that which we have just proposed, modifications from time to time will naturally be necessary and variation of emphases will be needed under various conditions. We feel, however, that the features marked out herewith will form more or less a permanent program of our religious enterprises, as they are at once comprehensive and in comformity to the spirit of the McBrier Foundation, aiming at leading our students to Christ as their Lord and Saviour. We hope that the program will meet the approval of both Mr. McBrier and the McBrier Foundation Committee.

I am enclosing herewith a budget for the next academic year, 1939-1940, and as it is self-explanatory, I leave it as it is to you without unnecessary explanations.

I am glad to report that for the next year we have secured a full time man, as an assistant to myself, for evangelistic work among our students. Mr. Wei Yung Ching is a graduate of Yenching, who has had several years of experience in

social and rural reconstruction work and who this year, has been with us as a student in the School of Religion. He is religiously earnest and is an able executive. We have taken time in our attempts to secure the right type of man to do this work. I am sure that in securing Mr. Wei's services, we have made a step forward in the right direction.

We would request you and the McBrier Foundation Committee to inform us from time to time if there are noted Christian leaders who would like to come to Yenching for a few weeks or months for the resident lectureships suggested in your letter. We would, for the present, like to have a person from abroad to come and work on Bible teaching, Bible study groups and the preparation of Bible study materials required to meet the special needs of our students. Our president Dr. Stuart will write to you more fully on this matter.

There is one thing more that I must mention here before I close. We need rather urgently a centre for our religious life and activities and would like to see a building put up for this purpose. Ninde Hall, the School of Religion building, has provided such a centre up to the present, but its deficiencies are increasingly felt as it has no room for a large gathering save its Chapel which, perfect as a place of worship, is not suitable for informal evangelistic meetings and religious lectures. We also want a kitchen, a dining room, and a reading room where students can read religious papers and magazines. We wonder whether the accumulated balances of the McBrier Foundation might be used to put up a building behind Ninde Hall or elsewhere, as a Christian centre in Yenching. Our Committee here sees clearly the need of such a centre and thinks that when the Wheeler Memorial Chapel is built, this need will be provided for. Meanwhile we can put up a building with the accumulated balances of the Foundation, ~~and~~ which later on could be put to other uses and so could be bought over by the University. May I ask you to present this to the McBrier Foundation Committee as a request from us and to give me a reply at your early convience if the request is granted?

Yours very sincerely,

T. C. Chao

T. C. Chao

TCC:Y
Inc.

McBrier Foundation

Expenditure Budget

1939 - 1940

	U.S.$	L.C.$
I. Salaries		
1. Mr. Y. C. Wei		1260
2. Promoter of Bible Study	210	1260
Travel from abroad	350	
3. Part-time Chinese for literature		600
II. Central Office		
1. Equipment		300
2. Religious Survey		200
III. Grants for evangelistic workers from within China		1500
IV. Grants for religious gatherings for students in Yenching		500
V. Grants for conferences		500
VI. Production of Religious Tracts, and booklets, with special emphasis on Bible Study		1000
VII. Scholarships		2000
Total	US$560	LC$9120

Income	US$4000		
Expenditure	US$ 560		
	3440 at 3:1	=	LC$10320
"			9120
Balance			LC$ 1200

Chao

As From School of Religion
Yenching University
Peiping, China

June 1947 (?)

Dr. Sidney Gamble
Chairman, Yenching Committee
United Board for Christian Colleges in China
150 Fifth Avenue
New York 11, N. Y.
U. S. A.

My dear Dr. Gamble:

After my appeal to you on May 23rd and with your permission to place in writing the need of the School of Religion, Yenching University, I beg to write this letter to you now and to send copies to other members of the Yenching Committee of the United Board for Christian Colleges in China.

I

The School of Religion of Yenching University is an integral part of Yenching. As much, it claims the close attention and unfailing interest of your committee which is the one logical and morally responsible body to which the Dean of the School can present his case and appeal for investigation and help.

For more than two decades the School of Religion has served in the maintenance of the Christian spirit and character of Yenching University. It has never occupied the limelight in the University, but it has been a necessity to the University for reasons of which you and your committee are fully aware.

The School of Religion has been criticized by church authorities because of its fearless spiritual adventures coupled with a measure of youthful pride. Such criticism frequently ignored its unusual achievements and led to indifference on our part to the attitude of the churches that participated in its formation and maintenance. We have not been unaware of our need of the Church and our real contribution to its growth in China. In a spirit of sincerity and penitence, the entire Faculty of the School during the last decade, has undergone a definite change and acquired a deep church consciousness, accompanied by a passion to help maintain the Christian character of Yenching and to assist in the education of the leadership of the Church in China. The church has not been slow in noticing this change and in rejoicing over it.

II

On the side of its achievements, I beg to mention in bare outline some of the things that it has done.

1. The School has through two Christian periodicals, "The Amethyst" and "The Truth of Life," guided Christian students and ministers in social and ethical questions, in religious poetry, worship, preaching, etc.

2. The Members of our Faculty have published original works in Chinese in the Christian pioneering spirit.

a. The first book on "The Life of Jesus" written by a Chinese Christian. This has been the best-seller among Christian books and has reached the classrooms of non-Christian government universities where it is used as a reference book in modern Chinese literature.

b. The first work on "The Life and Letters of St. Paul" written, not copied or translated, by a Chinese Christian.

c. "A Chinese Interpretation of Christianity"

d. A book on "The Christian Home," another best seller which has gone into many thousands of homes in 25 editions and has been translated into at least five other languages.

e. Three Hymn books:- "Universal Praise" (which three of our men led in producing); the "Fellowship Hymnal", all translations in classical Chinese verse; and the "People's Hymnal"; original Chinese hymns set to Chinese tunes with harmonized accompaniment.

f. Other books, articles, pamphlets and tracts in Chinese and English too numerous to mention.

3. A new and far more accurate translation of the New Testament in China's national language. (OT to be translated in the near future).

4. The "Song on the Nativity," in Classical Chinese poetry, with music specially composed by a non-Christian Chinese. This was sung in Tientsin to large audiences during the later period of Japanese occupation as a protest, in the disguise of poetry and music, against aggression and bondage. It is a work calling for 100 voices and an hour and fifteen minutes to sing. The work is entirely original and indigenous.

5. Chinese Lyrics with piano accompaniment.

6. Two small books of prayers, written in artistic and dignified language.

7. Numerous sermons and sermonic materials.

8. Selections from NT and OT for current use among youths.

9. Two different MSS on the History of Christianity in China are in process of preparation by two professors.

10. Translated books and research papers.

As a result, our School has made a vital contribution to the church and to Christianity, which has not as yet been surpassed or rivaled by the works of any other institution in China.

The School of Religion has never sought to have a large student body as we desire to accept only students already holding degrees who are promising. In the nature of the case, these have been few. We have had as our students a number of free lances, that is Christians with no church connections, who have turned out to be passionate lovers of the church and ordained ministers of the gospel. We have had about an equal number of students sent to us by various denominations. Among our graduates, are three presidents of theological seminaries, the moderator of a church, the general secretary of the English Presbyterian Church in Swaton, several university professors, one of whom won "victory honors" from the government for services during our war against Japanese aggression, a number of teachers in theological seminaries, a group in active Christian ministry, a few growing scholars, and many in other types of Christian work. With our limitations we may say that we have done our best.

Within the University, members of our Faculty have served as religious leaders, evangelists, chaplains, and executives in the Yenta Christian Fellowship. Numerous wild, passionately patriotic youths have turned to us for counsel and advice.

For more than two decades, several of our professors have participated in the ecumenical movement and in conferences of ministers and preachers, of students and others, in retreats of Christian writers, etc.

III

The purpose of the School is first to serve the Church in educating its leadership, both for the ministry and for other lines of activities and then to be the mainstay of Yenching in keeping aflame the fire of the Christian faith.

It has amply justified its existence. In the Weigle Report on Theological Education in China, it received high recognition. Its continued existence and development was unquestionably assured in 1935 when that report was made. After more than a decade the reasons for its maintenance and growth have become only the stronger.

IV

As Dean of the School, I have made the utmost effort to gather together a group of men of very high calibre to serve on the Faculty. Within the next two or three years, this group should be complete and will stand with a unity of purpose and fellowship, hitherto unequaled, to serve the University and the Church. There should be 50% Westerners on the Faculty and 50% Chinese. The Western members are supported by Mission Boards that send them. But salaries for the Chinese members must be found beyond the utterly insufficient funds at the disposal of the School.

We also need a dormitory for our students. Hitherto our students have lived in the undergraduate dormitories, so scattered that there is no chance for corporate fellowship and concentrated discipline in moral and religious life. A dormitory of our own will enable us to do what has hitherto been impossible. It should be planned and erected with its practical purposes in view with a faculty residence, guest rooms, rooms for married student and a small section separated by the faculty residence, for women students, with a refectory, a common room, and most important of all, a small chapel. In such a place, we should be able to concentrate fellowship, labor, discipline, evangelistic activities, recruiting work, and worship. We can get the best undergraduates to live with us and see our internal working. Thus we may recruit for the ministry right there by living together. Instead of separating our students from the undergraduates of the various colleges of the University, we can actually draw them together in our dormitory. We can have after dinner discourses on pastoral theology, social service, and so on. We can give students experiences in manual labor on patches of land near by -- in tilling the ground and cultivating corn and cabbage. Theological education must be different in China, adapted to Chinese life and activities. And we cannot really educate for the Church without a dormitory.

In addition we need a sum of money to educate our teachers in the United States. We have at present two men in Union Theological Seminary. One is very inadequately supported. Still another is coming to America. All are first-rate men, experienced, devout, with passion to serve Christ and their own country.

Then we need funds for books, and funds for publication.

If theological education is to be systematically and far-sightedly carried on in China, Yenching should have an undergraduate theological college below the present graduate school. Here an appeal should be made to the Mission Boards for consideration. And further information may be sent to you later on.

V

How much has the School of Religion at present to go on? The following is the capital, it has lived on and is living on.

(1)	Harkness Fund	U.S.	$143,969.20
(2)	Gamewell Fund		50,620
(3)	Tomson Fund		25,000
	Total	U.S.	$219,589.20

The interest on it, I was told, will be in the neighborhood of $6000 per annum. There is an accumulated interest from 1942-47, after expenditures in 1946-1947, a sum of $26,000 which is reserved for use.

Now to carry on the School of Religion on $6000 a year with every item of expenditure included is an impossibility. We are eating quickly into the accumulated surplus of $26,000.

VI

Therefore I appeal to you and to the whole Yenching Committee to consider our case. There are four ways to deal with the case, it seems to me.

1. To tell the School to eek out an existence as it has been doing during the periods of China's national crisis and of the School's "incubation".

2. To tell the School to cease to exist altogether.

3. To tell the School that you will be responsible to give a portion of the 15 million dollars which you are raising for the Christian Colleges in China; for as you know we are an integral part of Yenching University.

4. To tell the School that you will see to it to meet the minimum needs of the School so that it may normally function.

The needs of the School are:

1. A plain dormitory as already described in a previous paragraph.	U.S. $50,000
2. An endowment fund to support the Chinese members of the Faculty of the School.	100,000
3. Education of teachers of the School for a period of three years.	12,000
4. Funds to build up the library.	20,000
Total	U.S.$182,000

Before the verdict is given that this sum is too big, may we not all think and pray before God and ask Him whether the verdict could be given? Far greater things than this, under far more difficult conditions, have been done.

Blame me not for having been kept silent till now. The School has been under the impression that it is not difficult to get help when it is ready to go ahead after the "period of incubation". It has had until very recently Dr. J. Leighton Stuart whose faith and passion has kept us hoping and waiting. Now that we are ready to go ahead and that both the University and the Church need us, now that our chief is busily engaged as the Ambassador of the United States to China, we must make the direct appeal to you ourselves.

VII

As Dean of the School of Religion, I earnestly beg you to:

1. Create a committee within the Yenching Committee, to look after the interest of the School.

2. Move quickly in the direction of raising the funds as needed and as specified under VI.

3. Allow the School to use $6000 out of the surplus of $26,000 for the education of teachers of the School in this country and for family allowances and travel for this purpose. This can be granted us immediately and the authorization of the Dean of the School to use this sum according to his plans be communicated to the authorities of Yenching University.

4. And work together with me and the Faculty of the School in putting the School upon a sound and permanent basis.

With prayerful trust in your deep interest and concern in the needs of the School; with full confidence in your ability to assume the moral and financial responsibility which is yours logically; and with simple and unswerving willingness to be your obedient and faithful servant in carrying out and carrying on the important work which God gives both to you and to us in the School of Religion to do.

I am,

Yours in His service,

T. C. Chao.

T. C. Chao,
Dean

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WHAT DO I FIND MYSELF BELIEVING THESE DAYS

by

T. C. CHAO

PUBLISHED BY

THE YENTA CHRISTIAN FELLOWSHIP

PRICE 5 CENTS

December 1940

WHAT DO I FIND MYSELF BELIEVING THESE DAYS?

BY T. C. CHAO

When the blue skies disappear and the night is dark, the heart is overjoyed to see the starry heavens above, so bright and so constant.

The world in which we live is a strange place. Its conflagration is now rapidly spreading. Everything seems to be dark. Millions have already died, and millions are enduring unimaginable suffering. The human superstructure of civilization cracks and crumbles under our very eyes. The full freedom of thought, so precious to mankind, looks as though it has been transformed into a cage of iron. Faith has degenerated into belief in Satanic forces. Man has created values, they say, and he is therefore entitled to destroy them. All is subjective, right today may become wrong tomorrow, for there is no standard of judgement beyond selfishness. There is nothing absolute, since everything is relative to desires whose satisfaction can only be measured in terms of physical power. Falsehood works and seems even more effective than plain truths in the realm of politics and international

affairs. The whole world recedes into its original, primodial chaos which yearn with an unfathomable abyss to swallow up man and his values alike without compunction. What in this kind of a world can we believe?

Amidst distresses, pain, suffering, and despondency, with questionings everywhere, there is however something which gloriously transcends all these. There is the still small voice at Mount Horeb. There is the vision of the Servant of Elisha, who saw the hosts of heaven ready to fight for mankind. The human soul, turning back upon its infinite resources, finds in itself a reassertion of values and a reaffirmation of eternal truths. When one lifts up his eyes he can see people who never have prayed before, crying to God, men and women of frail constitution bearing up under heavy burdens in the face of hardships, and the unbelieving gaining faith in the power of the Eternal Spirit. The fearful has somehow dropped his trepidation when actual dangers touch him. The feeble becomes strong. The selfish person shows a bright spark of love and a growing capacity for unselfish service. And to the dying the eternal is a reality. Righteousness is righteousness forever! What a strange world we are living in now!

So whatever happens, I personally want to make some fundamental affirmations of faith. I

believe in God the Maker of heaven and earth, eternal and all powerful, selfgiving and infinite in love, whose reign can not be shaken. His Word is law. And the sin of the disobedient carries with it inevitable punishment, even in the moment of his self-glorification. God rules and over-rules in the world. The fact of world-wide catastrophe only demonstrates the awful sureness of chastisement, visited upon the disobedient, unbelieving and recalcitrant. World chaos is divine judgement. Humanity is reaping what it has sown. It sowed winds, it is reaping whirl-winds.

Only the eternal and living God can command all nations. He is the standard we have lost, the centre of reference we have missed, the judge and arbiter among peoples, whom we have sinfully discarded in the assertion that we depend upon ourselves, our knowledge, organization, and our wild ambition that usurps His throne. The world must return to God Who alone is the key to the solution of all its insoluble problems. All human needs cry out for this return, consciously or unconsciously. They prove that God, the Lord omnipotent, reigneth.

I believe in Jesus Christ, the Word Incarnate. To me this means that God works in human history, the eternal within time and space, to redeem and

to reconcile the world to Himself. Unlike Buddhists, Christians insist on the reality of the temporal world, of evil as well as goodness. They think that life, for this reason, is worth living and worth fighting for and that through struggles and suffering, real and lasting peace may come. The fact that Jesus came into this world, implies that God would not leave it to its own difficulties and troubles, that all changing, fleeting moments of life have meaning, and that the realm of human affairs is the arena of divine action. Furthermore, the revelation of God in Jesus Christ gives us the assurance that while right is against terrible odds, it will win and not be defeated. The story of the Cross has always been repeated, in conspicuous as well as in small ways. Just look at Jesus ; look at Him long enough, meditating upon Him as the ever victorious even through death and annihilation, and the truth will dawn upon you that the story is being repeated today.

I believe in the self-sacrifice of Jesus the Word Incarnate, which makes for atonement and brings reconcilation between God and man, thus resulting in the deliverance of man from death and destruction. For me there are three reasons for suffering. In the first place, we suffer in order that we may be disciplined. Human culture is a witness of this

sort of suffering. Then, suffering is the result of sin. It is, in other words, a form of punishment, whereby the moral government of the universe is maintained. But the most significant of all, is the kind of suffering which a person who is pure and good takes upon himself so that he may accomplish the deliverance of those who are less pure and who are therefore worthy of pain and troubles. This sort of suffering assumes the glorious form of self-sacrifice. "Jesue and Him crucified" is the highest height, a manifestation of the redeeming love of the heart of God. By this Jesus the Son of God saves us. By this too those who are His apostles and saints share in the bearing of the burdens and sins of the world. Inasmuch as I believe in Jesus, I also believe that by man's identification with the Cross of Jesus under the present circumstances, suffering in the fight for justice and righteousness, for freedom and humanity, for deliverance from evil and sin, human values which have been thrown to the winds, may be reclaimed and restored.

I believe in the inspiring and indwelling Spirit of God. The Spirit that awakens the human soul, condemns the sinner, leads man to repentance, judges, forgives, restores, empowers, and sanctifies is the ever victorious Spirit. Because I believe in the Holy Spirit and because I have seen the transformation of weakness into strength, fearfulness

into courage, listlessness into purposeful activity, I feel quite confident to reaffirm what I have always asserted that spiritual forces are in the long run and in the end, more powerful, more resourceful, and more invincible than all physical forces. Immense guns can not destroy an idea. Intensive bombings cannot crush the spirit of righteousness. People may be silenced for a while, but even in the face of oppression, truth speaks louder than falsehood. All the lying propaganda of nowadays only finally results in the conviction in the mind of man that it sounds utterly unlike truth. Science has conquered nature to a very large extent and is exercising control over many aspects of nature by the power of truth. In the same spirit of truth can human nature be refined, elevated, and regulated. Nothing short of truth will be effective. It is now high time for us who have opportunities and freedom to affirm these beliefs to make repeated and strong affirmations, which may vibrate throughout the world when in many parts of it, truth has been suppressed and evil has been let loose.

At this stage of human development, when we should

> "Go upward, working out the beast,
> And let the ape and tiger die,"

we find to the contrary, the turning loose of wild animals, yet untamed in the human being. To many, man unredeemed and essentially selfish, is unable to make progress in the upward pull toward real humanity and trustworthiness. Man seems now to be in despair of himself, not knowing what to do with his original sin. It is true we must seriously reject the optimism of the latter part of the nineteenth and the early years of the twentieth century, in Western thought, in regard to the possibility of controlling the human heart. Nevertheless, with a clear view of sin and evil, I feel we should reaffirm our faith in man, the incomplete, finite, and sinful being. I therefore believe in man, in the redeemed man of course, but in the unredeemed as well for the hope and possibility of redemption. Our fellow-creatures and ourselves, whom God sent His only begotten Son to save, need our love and trust while all need the grace of God for salvation from sin and selfishness. All are in need of true repentance and forgiveness. In the present and in the immediate future, only Christianity can bind broken humanity together in the fellowship of love and forgiveness. So if we trust in God, we must also trust in man.

Then in consequence of this, I must believe in the powerful influence for good of the Christian

community. It suggests the coming of the Kingdom of God among men, in a way as "the far off divine event," but in another way, as the present reality embodied forth in the life of the Churches of Christ. The need of poor suffering humanity for the Church and its work of charity and relief is unimaginably great in war-stricken parts of the earth. Here in China, denominations that used to have nothing to do with each other, have come together and cooperated in services of love. Catholics have come to work hand in hand with their protestant brethren. Little Christian communities, situated in unknown places, have become vital centres of life. Other little groups have moved on, from place to place. They are centres of light, love, sympathy in hours of deep groom and grief, and perhaps are foundations of a real new order of society. Under persecution and oppression, some of such communities are bearing witness to the power of love and forgiveness, to the grace of God that sustains the Christian faith. Under circumstances of freedom, the Churches plan and act to give, to enlist help, and to share the burdens of the suffering people in the world. The general calamity of mankind is re-vitalizing the Churches.

From this, I believe in democracy, for only true democracy, not the kind which emphasizes and heightens the distinction of classes and class control, but the kind that gives equal opportunities as well

as freedom to all, can take the human being not merely as a tool, but essentially as an end. In many countries the individual is but an instrument in the hands of the government and is not looked upon as having need to think and act in accordance with his own inward dictations. Therefore I am compelled to believe in democracy which more than any other form of political organization thus far known, conserves the Christian value of man as man. I believe at the same time a great deal that is now included in democracy, such as economic inequalities and injustices, must go before democracy can reassert itself against forces that now subject the human spirit to outrageous treatment. Christians today should stand for a new economic discipline and should lead not only in thought and plan toward a new understanding and undertaking but strictly take up, upon a voluntary basis, the discipline of believers to live in mutual economic responsibility. Here it is difficult to discuss economic problems of which I claim no expert knowledge. But it seems to me, Christian Churches can do a great deal to educate their constituencies in the right direction.

In the midst of world changes, I am of the conviction that we do not need a new set of beliefs, but that as Christians we need to reaffirm very strongly the old beliefs in the light of present day world need,

for these are eternal truths. Let us reaffirm therefore not merely in word, but all the time in conduct. Let the spirit be right first and let the right be held on to with a strength and rigidity, a courage and audocity which only contact with God in prayer can give. For beyond death is eternal life fully known; beyond the Cross the glorious resurrection. The incorruptible and eternal can never die; it will live on though as individual men and women we must sometime cease to be in this present world in order to continue life in the eternal glory of God.

Nov. 28, 1940.