symbolic torch of a liberty which should enlighten the world. I thought of some nations through which I had passed where lack of freedom, in almost every sense, was a dominant note; nor did we fail to recall that no land has hardly as yet glimpsed what perfect freedom might possibly be. Never had it seemed more urgent that believing men rededicate themselves to the service of the God of all Truth, searching to know more deeply, to state more clearly and to share more eagerly that Truth which shall make all men free. In all the journey the thought-provoking motto of Yenching University arose in my heart again and again: "Freedom through Truth for Service."

In my earlier days I had some share in interpreting the West to the East. In the coming days I look forward to having a share in the growingly important task of interpreting the East to the West. It is quite clear that from almost any point of view the nations and peoples of the East are moving out into new alignments. It is now quite as important for us to know the Orient as it is Europe. In many respects from now on it is likely to be more important. Many old methods and attitudes have become outmoded; clearly new issues are forcing us to rethink and restate the essential items covering almost all the relationships in living. This, as it seems to me after these months of observation, is markedly true in the area of religion. During the next few decades the failures and successes of the Christian movement will vary as we have leaders in all lands who are open-minded enough to see and state the issues clearly and to be good enough and great enough to formulate adequate measures to meet them. The possibilities of a new Dark Age or a new Era of Enlightenment are before us.

For some years, urged on by my own religious needs as well as the teaching-demands in my classes on "China, Japan and Russia," I had devoted much time and study to the question of what the "Christian Message" really is and how we might state it for our modern and greatly confused age in such universal terms as to make our approaches to our own historical conceptions and those of other religions more effective. (In the few weeks I have been at home I have noted as never before that a large number of our best minds are thinking in this direction). The item I had most at heart in all my journey was to endeavor to make as thorough and open-minded test of my main conclusions as I could. Out of the informal discussions with individuals and groups here and there, the results have been at least to me illuminating and convincing.

During all the journey until Italy was reached I found many old missionary friends; and these in turn passed me on to places where I was not known with cordial introductions to their missionary and other friends. Personally one of the most memorable joys of the trip is to recall the limitless kindness of these welcoming friends and their national colleagues. As I write, name after name, face after face arises before me and it is only with great restraint that I do not attempt the pleasant but almost impossible task of recording many a name and friendly incident which brightened all the way.

I look forward to greeting you again—you into whose hands this letter should chance to come.

Ever in the best of bonds,

H. W. Luce