

It is probably safe to say that faced with the keen competition of the government schools and colleges, which are able to offer a comparable education for very much smaller fees, the main reason why Christian schools flourish as they often do is due to their specifically Christian bias: parents prefer to send their children to a school whose tone is set by Christian masters and pupils.

The second reason would seem to be the quality of the English teaching; in these days when English has become the world's subsidiary language and in China herself is about as useful to the traveller as standard Peking, the economic value of being able to read, write and speak simple English must predispose many parents with an eye to their child's future to choose a mission school. Now while the first reason above is one which may validly be used by those who would urge the continuance of mission schools in China, the second seems to me to have no weight at all. It is rather an exploitation of the institution, and ultimately of the Christian church, by those who do not desire the chief gift, the central value of Christian education; and the interest which the skilful missionary educator might create in the lives of the youth he has charge of must be relatively small, while the overhead costs are great. It would indicate no loss of missionary effectiveness if the number of scholars dropped owing to a decrease in emphasis on English in the syllabus.

The issue is between the possibility of accepting the limitations and importations of registration making a school worthy of a Christian foundation, and the experiment of running unregistered schools, urban and rural, under the sole *aegis* of the Christian church and Christian missions in China.

And this problem is at the present unresolved, for the full implications of registration have not yet become manifest. The examples of other countries show plainly how state nationalism may quickly stereotype the thinking of a whole people from youngest to oldest, and how important is the educational system as a tool which may be used to this end. This danger of the schools becoming the institutions of another religion than Christianity is a real and present one in most countries. With the widening gulf between Christian and non-Christian it behooves the church and her missionaries to be fully convinced of the worthiness of the enterprises she is embarked upon.

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### Wanted—A Chinese Ministry

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HERE there is no vision the people perish. Where there is an obvious need which is not being met, the reason may sometimes be that the need itself has not yet been seen in true terms.

It is commonly and rightly said that we are passing from the early days of missionary expansion to the second stage of the building up of a native indigenous church. At such a time, one of the first needs is clearly a native ministry, richly endowed with powers of

leadership. It is obvious that at present the theological colleges in China are not producing adequately such a ministry. The numbers at present sent into the ministry of the church are ludicrously small, compared with the size of the area they should serve. Few if any students of university standing come to the colleges; the church is not drawing into its ministry the potential leaders of the country. Possibly students of first class ability are not yet drawn into the ministry of the church, because the vision of such work has not been presented to them, in terms which will make it seem a work requiring all their powers, and using all their powers in noblest service. Possibly the different missions have not yet presented that vision, because they themselves have not yet seen in bold enough terms all that is involved in the transition to Chinese leadership. When a vision is seen in terms most noble and most bold, then is the time that it captures men's imagination, and so also captures their allegiance.

Let us then dare to make a contribution to this vision. First and most obvious, those who would serve in the ministry must be men of deep inner consecration. They must have power to endure through days of patient waiting and disappointment. They must have an inward zest, which is only sharpened and strengthened, as it faces difficulty and adversity. They must feel an abiding claim of service, which captures and conquers every counter-claim of lazy ease. They must see a vision of God which demands whole-hearted loyalty. They must daily feel that their vision of God is poor and inadequate, and grow forward to new visions. All this and more is involved, if we say that entrance into the ministry must of necessity be a matter of individual calling. The church can and should invite men into its ministry, but it can never do more than invite; it must always leave the utmost liberty for free assent, for it must always leave place for God's inward calling.

While leaving this liberty of divine call, we may then see into what spheres of service God would seem to call men in these days. Three main spheres at once emerge. In each of these the ministry should be ready to some extent to work. It will be natural also for some to develop special powers of service in one, and others in another sphere. In every other field of life and thought advance is coming through progressive specialization. The church will only gain or retain leadership in the world, if in her ranks too thoroughness of work is achieved through specialization.

First let us notice the sphere of intellect. There is an all too popular tendency today to decry the intellectual in favour of the simple and practical. True simplicity of mind is, however, only won through long ardour of intellectual labour; true wisdom of practice is only won through study and research. Schweitzer has said: "With the spirit of the age I am in complete disagreement, because it is filled with disdain for thinking." Karl Barth has said: "Do not let us think poorly of thought; do not let us share in the anti-intellectualism of these days. We cannot act without thinking! The great demand which the mercy of God imposes on us is primarily the demand of right thought."

The church will never be established in China or any other country, until its message has sunk deep into the mind of the people, and become reborn in new creative thought. There are two main fields of Christian study. First, there is the study of Christian origins. Leonard Hodgson writes in a recent book: "In the eyes of God it is not humility but hypocrisy which girds up the loins of the mind to philosophize about astronomy and physics and other so-called secular subjects, but refuses to honour His revelation by giving it similar attention." In the last century the Bible has received an examination as keen and scholarly as has been paid to any literature. The timid have shrunk at times from such study, fearing to lose their little faith; the bold have been rewarded by the vast enhancement of value, which comes from accurate knowledge of the origins of our religion. The research of each new student is rewarded with new vision. A fascinating field awaits those scholars of China, who will bring their keenest powers to the study of Christian origins.

The faith once delivered to the saints must be delivered to each new generation, as a new word spoken into the turmoil of thought of their new day. The second field of Christian study is the integration of Christian tradition with new fields of learning. It is most necessary at the present time. Once in days past theology was the queen of the sciences. The sciences have now become so intricate, that very few people in the world achieve, or even attempt, the integration of their essential truths with the abiding truths of philosophy and faith. A large part of our present bewilderment and spiritual hesitation is due to our failure at this point. There must come a new courage, a new mental vigor, to regain for theology her proper place as queen of the sciences. She must both speak to the people in the language of the day; and, for that end, integrate the learning of the day into harmony with herself. In this work again the best fruits of Chinese learning must be brought to play their part. The additional work is also waiting, to build the best fruits of Chinese tradition into the fabric of Christianity. As one of its earliest works, the church welcomed into itself the heritage of Greek thought; as it works in new countries, the church must today welcome into itself what is best in their heritage. The church may claim to have begun its work as a native Chinese church, when in Peiping and Nanking and Canton a ministry of Chinese scholars are delivering their Bampton and Gifford lectures.

If the distrust of intellect is ever justified, it is where men have retreated into a merely intellectual world, instead of using powers of thought as avenues for richer contact with their fellow-men. The second of the three spheres, in which a Christian ministry must work, is in this field of personal relationships. Here, too, let us set the vision in the highest terms we can.

Christ is the master of the art and science of personal relationship. He has a love, universal yet also completely particular toward each individual's need; through it men and women acquire individuality in his presence. His own life so touches the lives of others around him, that he sets them free from mental ill and bodily suffering, and

liberates them into the fulness of mature personalty. It is the primary task of the Christian society; so to receive Christ's Spirit, as to perform a like liberating work.

Here, also, fascinating fields lie open. "The proper study of mankind is man." The most interesting of all fields of research is the study of human nature in its frustration and its sickness, and of the path through which it may be led into health. There is in the world at the moment a whole new interest and a whole new advance in the science of human nature. Part of this advance is coming within movements of religious awakening. In its seasons of life, the church has always known that the essence of religion is, (in a phrase of Kagawa's), "to turn worthless people into worthy ones." Only in its seasons of death has the church been preoccupied with its own structure and organization and routine. By one of those paradoxes which have so often beset Christian history, part of the advance in religious insight and work is coming right outside the borders of recognized religion. The forward advance of scientific research has moved on from the material and the organic world, to the world of human nature. New schools of psychology are bringing a new study of man, and a new practice of pastoral work. Some of these schools are avowedly close to the gospel; some would at once disclaim any religious allegiance, but nevertheless they are in fact exercising a ministry of forgiveness. There is a very important work to be done, in the synthesis of the study and the method of the new psychology with the Christian tradition of pastoral work, to which it is very often much more close than at first appears. A further fascinating field then awaits exploration, when the new psychological insight of the West is brought to bear on the character patterns of the East. The questions have as yet scarcely been raised; how far the patterns traced in western study are immediately applicable to the psychology of other cultures; and how far the traditional students of human nature in the East may in turn throw new light on work that is being done in the West.

To touch the lives of others with redemptive healing power is both a science and an art. It requires a power of tenderness and sympathy and insight. Many wise saints of the church have known this power through the direct insight of love, who have never learnt it through slow paths of study. The utmost range of book-learning would not give this power, without the added touch of inward spiritual insight. In religious terms (which alone are truly adequate) those who would practise the cure of souls must themselves be living so close to God as to be able to lead others into his presence.

If the inspiration of the artist is needed, the learning of the scientist must then also play its part. Here too it is hypocrisy to withhold the attention of reason from revelation. It may indeed be worse than hypocrisy; it may be criminal negligence to lay bungling hands on a soul in need, without the elementary precaution of learning what others have said concerning the needs of the soul. We may not, however, withhold from such work through fear of ignorance, for the proclaiming of forgiveness to souls in need is of

the essence of the ministry of the church. Rather we must say that in theological colleges throughout the world, we need a whole new attention to the nature and the responsibility of pastoral practice; and a vast raising of the standard in training for such work. Here again there is, therefore, an appeal to the students of China, as of other lands, to lend their highest powers of love and learning, for this side of the work of the ministry.

As we go out to minister to individuals, we shall at once be led forward into the third main field of Christian service. We cannot minister to the individual, in isolation from the society of which he forms part. Even the most intimate things in personal pastoral work cannot be purely individual. It has become a common-place of modern psychology, how large a part home environment in infant years plays in the formation of character. If we are to build Christ-like characters, we must have homes worthy of the love of Christ for children. If we are to build homes in which each new generation may have their fair chance of fulness of life, we must in turn tackle the problems of unemployment, of poverty, of economic and political insecurity.

A whole new sphere of service lies open, therefore, in the field of social vision and social leadership. In earlier days in the West, the abolition of slavery and the reform of the factories were fruits of the evangelical revival. In recent times many who have found new depth of spiritual life in the Anglo-catholic movement, have expressed their life through work for the improvement of housing conditions and in the quest for a remedy for unemployment. At the moment in China the time is favourable for a forward movement in social progress; and none will deny the need. The leaders of the government are showing their desire to tackle the main social evils of poverty and opium and gambling. Through their vigor they are creating an environment favourable to social reform. It rests with the church to show a like vigor, and to supply the dynamic and the self-sacrifice needed for reform. Here again the requirements are both intellectual and practical. Many of the social issues are immensely complex; only a long labor of patient observation and clear thinking in a fellowship of many minds will win their solution; and it is through such work that the guidance of God is to be gained. The actual work of reform requires, then, qualities of initiative, of endurance, of steadfast zest under opposition; and these are all the more urgent in that they perhaps do not come too easily to the Chinese race. Once again the church requires in its ministry the very best qualities that can be found amid the students of today, in order that a Chinese ministry may have equal status with leaders in government and commerce, and so work with them in the task of social reform.

The question of status raises issues which must be faced, on the actual practical life of the ministry. The facts must be openly seen. Present salaries are very low compared with other professions, or compared with the salaries of the ministry in other countries. There is no doubt that this is part of the reason why students of good ability do not come forward. In part it is because low salary

implies low status; in part it is an actual desire for high income. The latter desire need not be wholly selfish. Where a student has been supported by his family through expensive training, he may have difficult pressures from them to enter a profession, where he can earn and repay what he has been given. So far as there is the motive of love of money, clearly that must vanish; in the ministry, as indeed in all Christians, all lesser motives must be consecrated under the single motive of the love of Christ. On the other side, the church and the missions must recognize that Christ did not require poverty from all His followers, and that there are proper consecrated uses of wealth. If a ministry are to do the expert work which is required of them, they have the right to expect a salary which will enable them to have quiet and leisure for study, the means to buy books, and the ability to entertain and offer hospitality. If the rank of the ministry is to be raised, its status must also be raised in these ways. In the older churches this is secured by century long endowments. In new countries, the church has no right to expect from a native ministry a standard of life and work, lower than it would accept for itself at home. It is no answer to object that the money to pay a ministry, vastly larger and far more highly trained, is not available. It is not the presence or absence of the money which is at fault, but rather its present use. In the field of gifts of money, as in gifts of personal service, to ask for little and to expect little is to receive deservedly even less than we ask; to present a bold vision in faith is to find our faith rewarded, as men count the vision worthy of their gifts.

So let us end on the note of vision and of worship. In discussing the three spheres of Christian work, the intellectual, the pastoral and the social, we did not include the leadership of worship. It was not forgotten. It was not added as a fourth sphere of work, because it is rather the single spirit which should invade and permeate all else. It is a fault in our religious work, that we tend to regard meetings of prayer and worship as an extra added on to life. When we so regard them they become petty and sterile. Worship attains its reality when it attains its true meaning, the giving to God of his proper worth in our work.

There is indeed a special work to be done in worship. It is the most lofty work of all; and requires again the highest gifts which man receives from God, and can offer back for His service. Here especially the church must find and train and build Chinese leadership. Each people must find for itself how most fully to express in fellowship its adoration of God. It is not enough only to translate the words and phrases of a foreign culture into a foreign tongue. We have scarcely begun the further work of aiding and training the Chinese church to build up forms of worship from their own traditions, to express their own adoration of soul.

To worship is not easy. Sometimes we too lightly expect it to be simple. We then become disappointed with our worship because we have expected too little in it. The art of adoration is the final lesson we have to learn on earth, to equip us for membership of

heaven. It is not to be expected that we should learn it in a moment on earth. Yet it is on earth that the lesson has to be learnt. It is amid the full reality of present circumstances that we must learn to reverence God. That is the ultimate claim with which we invite men to God's service. God requires for his worship, both in special seasons of prayer and throughout our work, the utmost powers we received from him of intellect, of insight and of love; it is in giving these powers and in that alone, that we receive the reward which alone is worth receiving, the joy of finding that our own lives too have become things of worth.

## The Call of the North West

CO-OPERATOR

**A**FTER some weeks of travel, culminating in a visit to a well-known Mongolian Prince, we sought a day's refreshment at the Southern Temple. It lay hidden from view in a valley near the foot of the mountains. The trees and copses in the neighbourhood formed a rare sanctuary for birds; tiny rivulets fed by September rains flowed through the dells, on whose steep sides medicinal herbs were to be found. Skirting the mountains on our way we had passed a group of camels grazing unattended, and a small herd of wild horses, led by a handsome stallion, had galloped across our path with a grace of motion that belongs only to perfect freedom. At rare intervals, wherever the moisture was sufficient to make possible the cultivation of grain, the isolated homestead of a Chinese peasant had been encountered. Twice a couple of Mongol tents had been seen, their occupant in charge of flocks of sheep numbering some hundreds per flock. To the west lay the steppe and sandy desert.

Even in the smiling face of nature under a golden autumn sun, it was impossible to efface the memory of the previous winter, when sheep like those we had just seen had died by tens and hundreds; of thousands of hunger and cold, and the thought that even in a normal season the spring finds the flocks so debilitated by the severity of the conditions that they fall an easy prey to disease. And the plight of the Mongol himself was disquieting. Those Chinese settlers wringing the most meagre subsistence from the arid and reluctant soil had dispossessed the nomads of the best and most favoured spots where some shelter and pasture or water might perhaps be found, though fortunately an agreement has been reached by which this process is stayed. But already the farmer is within 200 *li* of the Gobi desert in the north and is occupying the oases of the Ordos in the south. The Mongolians, their economic possibilities narrowed by this alienation of the land and burdened by the great establishments of the lamas, who do so little for moral or cultural leadership, are a prey to disease, especially the venereal diseases resulting from the promiscuity of the tent life which are said to infect 80% of the adult population. Inadequate temporal leadership is provided by the princely families who, enriched first by the dis-

posal of these lands and more recently by the political interest of various powers, have been able to acquire the tastes and habits of settled, affluent life, but have seen no way of bringing the opportunities of a higher civilization to the nomadic population themselves. Education has found no means of following them across the steppe; and to take the boys and girls into schools would ruin them for their traditional life.

What can be done? Are the Mongols doomed to become a dwindling people, derelict on the narrowing fringe of the desert?

To these anxious questions an answer gradually shaped itself in the peace of that hillside retreat and in the experiences of subsequent travel. It was clear that only something which changed life and work in fundamental ways could meet the greatness of the need, but as one point after another emerged it seemed to become possible to fit them into a workable plan.

The livelihood of the nomad people and indeed the economic life of the whole northwestern region depends primarily on the sheep and their wool. A friend in Shansi had for several years been cross-breeding imported with native breeds and had secured a crossbred which made the individual sheep five times as productive of financial value as the old. Here was hope of an economic basis for improvement. But the more valuable sheep might be less hardy and their loss would be more serious. It was necessary to plan for the growing of good fodder crops (e.g. alfalfa, but the choice to be the result of experiment) to provide winter feed. Some shelter might be called for and would under these circumstances be possible. But it is even more important that this plan necessitates the winter settlement of the nomads themselves, furnishing the required opportunity for education and moral influence, the opportunity to introduce new ways of living and a generally higher level of personal and social development. No effort would be made to effect a complete break with the past. The best of their racial tradition in ballads and songs of heroes, their love of horses and horsemanship and the open road—these and their like would be given a place as elements in the new life.

And what of the Chinese settler? Is there not a better way for him than seeking to wrest a bare subsistence, in a life of isolation and hardship, by arable farming from land which nature had intended for grazing? In Paotou and Wuyuan we had seen what General Tuan had been able to accomplish by the settlement of flood refugees from Hopei in organized villages on irrigated land, turning the Yellow River which had been their "sorrow" into the mainstay of their lives. We were soon to learn how considerable were the possibilities of further irrigation in Ningsia and elsewhere. To replace the unorganized squatting of the individual peasant families by an ordered development enjoying the services of the engineer and the agriculturalist, a higher type of social and adult education, an education linked with "reconstruction"—here was a task to challenge the youth of China, if they could but catch the vision of its possibilities.