

have achieved synthesis of faith and thought from the thought side; our future ministers must do the same from the faith side.

Cooperation with the seminaries is lacking at two vital points, on the part, that is, of both the college and the Church. There should be arrangements with the seminaries between the colleges and the seminaries as close as those existing between the colleges and the medical schools; the courses should be correlated or shortened; the personnel made mutually acquainted; the seminaries on the outlook for good material, and in close touch with the Student Christian Movement associations, and they should come to be regarded as gates to the service of the Christian movement. At the present time seminaries and colleges live separate lives and conduct separate Christian movements; there is much waste. The church too must be built up till it is ready for its ministerial candidates (this also was the conclusion of the Weigle conferences), and is the justification for the attention paid in recent years to machinery. The church in general is too weak for its potential leadership. Finally it may be said that no one has the last word on this difficult subject; many factors are involved; the main desideratum is that the various interests should work together.

Reflections on a Year of War

GILBERT BAKER

AS the struggle in China rolls on into its second year it becomes increasingly clear that it is part of the whole world crisis, and for Christians it is not only a crisis but the crisis of the whole Church. Men and women in China are looking to Christianity with mixed feelings, for there is some reason for thinking that the Church's trumpet sounds with an uncertain voice, and that our unpreparedness is not only due to defective hearing. In Abyssinia the ancient Coptic Church was in a sense on one side, while the Church of Rome appeared to condone the Italian conquest on the other. Similarly in Spain many Christians feel that the right is not on Franco's side, even though he claims to fight in a Christian cause. Yet Mgr Paul Yupin, former Vicar Apostolic of Nanking, is a vigorous Chinese nationalist. The sympathy of Christians in England and America is undoubtedly with this country, but the past year has shown clearly how powerless for positive action that sympathy is. Japanese Christians are sometimes used by their Government for political purposes. It is no accident that Barthian thought is prevalent among Japanese Christians, and that many of them see with some apprehension in the position of the Church in Germany a parallel with their own.

But this external uncertainty does not prevent people from having a very warm regard for Christians in China, on account of the relief work that has sprung up since the war began. There have been many tales told, and more left untold of the devotion

of Christians, both Chinese and foreign, in the war areas. The noble work of Father Jacquinot in Nantao, or Bishop Lindel Tsen behind the lines at Kaifeng, or the Y.M.C.A. "service to soldiers" groups on the different fronts, are only random examples of the many Christians in China who are bearing witness to the Lord who told the tale of the Good Samaritan.

The Good Samaritan however is not the whole Gospel. One of the most tragic factors in the bombing of Canton is that the ambulance is in all too many cases too late. Is the Christian Church only an ambulance? Is the Cross in China anything more than a Red Cross? Marxists remind us that religion which is only relief may easily become the people's opium, which is also relief without reform. There is also a subtle danger about relief for those who administer it. It becomes a relief for them, . . . relief from the necessity of thinking out a constructive Christian programme. We become immersed in the Lord Mayor's Fund, or whatever it is, and feel we are doing all we need to do. This is in no way to belittle the work of relief, but simply to voice the opinion of many relief workers that only statesmanship inspired by Christian charity can bring peace and reconciliation to the Far East.

In thinking how this can be done, it is remarkable that the experience of China and of many Western Christians since the World War has been very similar. The post-war years with their idealistic hopes for reconstruction coincided with the Renaissance Movement in China. While Chinese students were finding to their surprise that their text-book theories of freedom and self-determination apparently would work if pushed with enough vigour, the Christian West pinned its faith to the League of Nations, and wondered why it had never thought of such a good idea before. China also saw in the League a hope for the maintenance of justice and peace, and from earliest times has been a most loyal member. Through Flood Relief, and the Economic Commission, China came into direct contact with the League's constructive programme, and while Chinese may feel justly disillusioned by Geneva's failure to prevent the Sino-Japanese conflict, yet if the League ever survives as an instrument of international law it will be largely due to the stand on principle made by Dr. Wellington Koo both at Brussels and in defence of Abyssinia. His words find an echo in the hearts of many Christians who have been brought up by the Church to regard the League as an instrument for God's Kingdom. It is the bitter experience of Christians and the Chinese people that their idealism has not been quick enough to prevent the onrush of militarist barbarism in the world.

The other main approach to Christian statesmanship in these years has been through what may be loosely called the "Social Gospel." All over the world Christians have been finding that industrial wage slavery and unemployment make an almost impossible background in which men and women may live the Christian life. All except those whose theology under-stresses the Incarnation are agreed that man's social relationships are of supreme importance to God. This social aspect of religion is particularly

marked in China where the family is so strong, and poverty so general. Many Christians in the West and many Chinese have put their trust for a future society in some overturning of the capitalist system. China has in part looked to Russia, while Christian socialists have been more identified with the programme of the Second International. It may be that in China's United Front these two tendencies will be welded, and that out of this struggle will emerge a new form of democratic and social control of wealth in which the Christian spirit and motive, whether seen or unseen, will be able to exercise its influence.

The point is, however, that noble as these hopes for the League and social reconstruction have been, they have not in fact prevented war and fascist aggression. The Church cannot therefore identify itself exclusively with either of these movements, and say to the world "This alone is the way to the Kingdom of God." But it has a practical alternative; for another very striking thing has happened to the Christian Church during the last twenty years. While in political life international relationships have gone from bad to worse, the religious world has experienced a growing sense of the unbreakable ties uniting Christians in all parts of the earth.

The Conferences held last year at Oxford and Edinburgh were outward expressions of what is becoming a world movement in fact as well as name. And the coming World Conference at Madras will be, if it is true to the Faith, the voice of millions of Christians affirming their trust in God above all things, and their experience of communion with each other, going deeper than all the separating bitterness of war. This growing solidarity of Christians is not only a matter of conferences. The "Chinese Recorder" has already published stories of some of the coming and going between Chinese and Japanese Christians right up to the beginning of the war. On both sides there are Christians who see that the Church is potentially the greatest international society for peace in the world. We need not be sentimental about these visits or the way in which contacts are still being kept open by Christians of other countries, nor forget that words like "co-operation" have a rather different sense in Japan from their meaning anywhere else! They are small things but significant; and the words of a young Chinese Christian leader are the genuine sentiments of many Chinese Christians "I am a loyal Chinese" (he said in Japan before the war) "willing to lay down my life for my country, but my first loyalty is Christ and His Kingdom. I am more Christian than Chinese. I hate Japan's policy in China, but I love the Japanese people. We must remain loyal to each other in Christ, and try to keep the lines of communication open. . . . we must hold ourselves ready to start the work of reconstruction directly the guns are silent."

This sense of Christian unity is shown in other parts of the world, for example, in the real concern of the World Church for its Christian brethren in Germany. The Russian Church in exile is reviving the whole Orthodox Church's contribution to theology and Christian sociology. Scandinavia has been the home of some

of the most vigorous Christian movements such as "Life and Work" and the World's Student Christian Federation. India is a pioneer in the movement for Church Unity, Africa in experiments of Christian education, and Japan (lest we forget) of Christian collectives. Even more important perhaps American and European Christians are at last beginning to understand each other!

This has its bearing on the Sino-Japanese conflict because such a unity is not just "getting together." It is based on a historic faith, and the theological experience of nineteen centuries. Yet if the catholicity of the Church is to be effective in the world we know, it must be interpreted in the light of the present war situation. The important doctrines for present-day consideration would seem to be two, the teaching of Christ about forgiveness, and all that we mean by apocalyptic and the Christian interpretation of history.

The doctrine of forgiveness is obviously important because so much of the world's future depends on whether China will be true to her tolerant tradition, and be able to forgive, as European nations could not forgive, when the war is over. It is at least an advance on the morality of the World War that Chinese Christians are able to look at the Fifth Chapter of S. Matthew, and think what loving the enemy means. And this Christian solidarity gives us a start. When an athlete wants to jump 6 feet high he does not start with the bar at 6 ft, but tries the lower jumps first. In trying to follow the Gospel of Perfection we should employ the same method. We can love and sympathise with the Japanese Christians, many of whom we believe hate militarism and this war as much as we do. Further we can say, as a lot of Chinese propaganda does say, that we oppose Japanese imperialism but that we love the Japanese people. But Christian forgiveness is personal, and when we get down to the Japanese Army, even if we regard many of the soldiers as dupes, we cannot defer responsibility for ever. When it comes to the actual men committing the worst acts of brutality in war we frankly give it up. We may show great Christian forbearance, as the group in Nanking did for example, but we cannot show love—not by ourselves. Only God can do that in us. For we are reminded that the war is such an accumulation of evil from every source that we are faced with two alternatives. One is to regard it as part of the wheel of cause and effect, the Karma from which the only escape is into nothingness. The other is to believe that God can cut this chain of sin by the act of forgiveness, and that we cannot fully forgive until we too are penitent for our part in the world's sin, and ourselves receive forgiveness.

The practical expression of this in China is that many serious people see in the war an opportunity for self-criticism. As Mr. Y. T. Wu said at a Student Conference near Hong Kong, this war may be regarded as a baptism of fire in which China will be purged of its own sin and corruption. For the most deadly enemies of China are within.

The second point, which is the Christian interpretation of history, is linked closely to the conception of forgiveness, and the link is the Cross itself. Forgiveness is not just forgetting. Jesus

forgave His enemies but He could scarcely forget them when they wagged their heads at Him. Forgiveness cost Him His life, and forgiveness through suffering is really the only way to regard history without it becoming a tale of impossibly bitter memories and wrong turnings. After He had risen Jesus proclaimed His philosophy of history; "Ought not Christ to have suffered and to enter into his glory?" It is through suffering and forgiveness that the final triumph of justice will come. China is living out the great principle of nature and society that suffering and death can (though they do not inevitably) bring new life. Like seeds that fall to the ground and die, by God's grace, a new China will arise from this terrible sowing.

Any attempt to think out a Christian line of thought and action for these times should of course be much more thorough than these two points indicate. And we should not be disappointed if such an interpretation does not leave us with a cut and dried political programme. The experience of the Resurrection Faith would, after all, be hardly worth while if it only led us to a position we could have arrived at independently. The place of the Christian in war and peace will always be one of tension, because we are bound to a God who has an infinitely wider range of understanding and love than we have, for individuals and for nations. However tension does not mean sitting on the fence. The new China will emerge after the war, and Christians will be in it. It will be a nation aware for the first time as a whole that it is being governed and protected by its own people; for there is nothing like invasion to rouse people to democratic consciousness. The great movement of the irregulars in China means perhaps that countries can be defended by other than totalitarian means, and that the whole people will become increasingly concerned with good government, and will find quicker ways than past democracies of dealing with its abuse. How far Christian motives can inspire this movement is perhaps the main question for the Church in China; just as in the world field the Church must decide whether men can speak and act the truth in love to the extent of restraining aggression. By drawing on our resources in the Living Christ we can surely respond powerfully to the challenge of these times.

C.L.S. Periodicals*

MARGARET H. BROWN

THE founders of the Christian Literature Society for China had a strong belief in the value of periodical literature. It was written into the very constitution of the Society. Article II listed five *Modes of Operation*. Three of the five were by the use of periodicals. They were: a periodical for the *intelligentsia*; one for women and children; one for school boys.

*This article is a digest of a Chapter "Our Periodicals" from the Golden Jubilee Publication of the Christian Literature Society "No Speedier Way."

The Review Of The Times (萬國公報).

The Review of the Times commenced publication at China New Year in the second year of the Society (1889) under the capable editorship of Dr. Young J. Allen of the Methodist Church of America (South). Actually this periodical had been founded by Dr. Allen in 1868, as a weekly, but had stopped publication for a period of five years until revived by the Society.

From the very first the magazine met a warm reception. Its circulation increased rapidly and even in its first year it was seen by the "highest officials in the Empire." By the time it had been published for three years the Tsungli (Foreign affairs) Yamen subscribed regularly and it was also read by Prince Ch'un.

The Review of the Times was in essence a REFORM magazine. This reform was not to be a superficial one: "We know that a thorough reformation of China can only be carried out on A NEW MORAL AND RELIGIOUS BASIS."

But the Society believed that China was "in need of all the outward benefits of modern civilization, in order that the amazing poverty of the masses of her population may be relieved" and so the *Review* did not cease to expound Western science and learning. In this field it was then practically alone among periodicals in China. This aspect of the magazine led the Reform societies to seek for advice in their policies from the C.L.S. and, so convinced were they of the value of the magazine, that one of their members petitioned Li Hung Chang to memorialize the throne to make the *Review of the Times* the organ of the Government.

The magazine numbered amongst its contributors, both foreign and Chinese, some of the "ablest and most experienced writers in China." It contained articles on a wide range of subjects which were nearly always "appropriate to the times, forceful, interesting and hence appreciated by its numerous readers." Among the contributors were Williamson, Martin, Richard, Faber, Krantz and Muirhead. In its pages most of the works and ideas of the staff and leading thinkers in the Empire found free expression. Perhaps the publication of the true facts of the war with Japan did more to increase the circulation than any other single topic, for the Chinese papers were so full of deliberate misrepresentations that more than one official considered Dr. Allen's account of the war as the only true history.

The influence of the magazine can hardly be over-estimated. Mr. Archibald Little said at the 10th Annual Meeting that, whenever he conversed with officials, he found they all appeared to know the *Review of the Times*. So greatly was Chang Chih Tung, Viceroy of Kwangtung, influenced by it that he invited Dr. Allen, the editor, to take charge of a University he planned to establish in Shanghai.

In 1905 we get the first hint of a decline in interest in the magazine. Dr. Allen gave two reasons for this: first, the fluctuation of the Postal Tariff; secondly the Boycott against America for her restrictions on Chinese emigration. But inasmuch as the Society had also commenced the publication of *The Chinese Weekly* (大同