

I wish to speak this evening on the subject "What is Sin?", and I would have you think with me concerning the 23rd verse of the 3rd chapter of Romans, "All men have sinned and fallen short of the glory of God."

Sitting here, in these vespers services, Sunday after Sunday, I have often wondered just what we mean when we so constantly repeat these words, --sin, transgression, iniquity, and wickedness.

We hear them read to us or we ourselves repeat them. "When the wicked man turneth away from his wickedness."

"I acknowledge my transgressions and my sin is ever before me."

"Hide thy face from my sins and blot out all my iniquities."

"If we say that we have no sin, we deceive ourselves in sundry place to acknowledge and confess our manifold sins and wickedness."

"there is no health in us."

and we seek absolution and remission of sins.

These words for sin, in modern life, have come to have the connotation for so many people, of violent, physical outbreaks against established social codes, such as murder, robbery, incest.

Obviously, however, we meeting here week after week, are not guilty of these more base and sordid sins. What then, do we mean by constant repetition of the word sin?

Sin has been defined as "anything that separates us from God and man." Someone else has made sin synonymous with the one word "selfishness". A very concise picture of sin in action is this;-- 1) to know the right and not to do it; 2) to know the wrong and to do it; and 3) not to try to find the difference between right and wrong.

I do not intend to go into a discussion of the philosophy and psychology of sin, interesting as that might prove to be. I intend rather to point out the original meaning in the Hebrew and Greek words used regularly in the Bible, so as to discover the thought

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patterns in the minds of those as they used the terms we today translate as sin, transgression, iniquity, and wickedness..

Now it is very interesting to find that in the Hebrew language of the O.T., there are 3 words used most frequently to denote these various forms of sin- and oddly enough/ we also find in the Greek of the NT three words of practically the same meaning.

1.. The first of these is the word which is translated into English as "transgression". What is the picture behind the Hebrew and Greek word? It simply means "crossing a forbidden line." The meaning of the word would be clear in Korea today where there is a dividing line between north and south Korea.. Any one attempting to cross into the Russian zone, without proper papers, pays with his life for his transgression.

The word comes to take on later the meaning of breaking away from law, and violating law.. It also comes to mean in the OT "those who revolt"; those who act in such defiance of God that they become moral anarchists..

In the NT, we find the same thinking. When the Pharisees came to Jesus, they asked him why his disciples had transgressed, that is, broken over the line, in the matter of observing the traditions of the elders.. Again in Timothy, speaking of the fall of Eve, the word used is this we translate as transgression, that is, she crossed the forbidden line.

2. The second word used for sin literally means "twisting out of shape", a distorting. In fact, we have carried over into English exactly the same thought in our word "wrong". The word wrong in its earlier spelling was not w-r-o-n-g but wrung, that is, something twisted or wrung out of its normal, natural shape.

The OT has a fine illustration of this word for sin in Proverbs, "Righteousness exalteth a nation, but sin is a reproach to any people." Sin here simply means that if a nation distorts its natural

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powers and gifts from God to such an extent that it fails to fulfill God's will for it, it has sinned.

Again in the NT the Greek word has the same meaning. In Acts we read of Christ being crucified and killed by the hands of wicked men, - literally by the hands of men whose life and destiny had been twisted out of shape, - men who were intended for something finer, men who knew better, whose lives were cut out for a more noble use of their talents.

3. A third and far more interesting word for sin, if we may so speak of sin, is the one which means literally, "to miss the mark", to miss the aim.

In Genesis, the butler and the baker offended their Lord, the King of Egypt, and it is the word "offended" which later comes to be used regularly for the thought of sin.

These men had sinned not because they had transgressed, nor because they had distorted conduct, but because they had missed the goal, the objective of fulfilling the desires of the king. They may not have done anything openly against the king, - they had merely failed to attain to the goal of the service he expected from them.

What a vivid picture, - this is missing the mark. The many attempts at learning to use the bow and arrow, the difficulty of striking the target, shots falling wild, shots falling short.

The brothers of Joseph as they spoke of their sin toward their brother significantly enough used this very word, - that was their great sin, that they had missed the mark of brotherhood.

We find the same picture of the word sin in the NT when we read of Christ sitting with the taxgatherers and sinners. These men were public servants with wide opportunities for loyal patriotic service, but men who had missed the mark, who had used their office and its sacred trust, not for the good of society but merely for their own personal aggrandisement.

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The meaning isplainer still when we see Judas taking back his 30 pieces of silver, trying to wash his hands of his sin, crying out; "I have sinned in betraying innocent blood." What man in history has so completely, so wildly, missed his mark. He had been one of the privileged 12, had lived with Christ, but in spite of such high privilege, had missed his mark.

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Let us, then take these ~~three~~ basic pictures of sin, transgression, iniquity, and wickedness, and apply them to our own every day life. How do we fit into the picture?

Our text says "All men have sinned and fallen short of the glory of God." Probably we all are guilty of all three types of sin, - transgressing the known moral laws and standards of conduct, twisting our personalities and our capacities out of their intended shape into something distorted, and of missing the goal of the high calling of Christ Jesus, in our own lives, of falling short of what we ourselves know to be the right and the good.

1. Take first the idea of transgression. In this modern age, there is a very strong school of thought which would challenge the basic assumption of this concept of transgression. Arguments from the studies of psychologists have been used to break down the necessity of conformity to moral standards, on the theory that too much repression thwarts the development of personality. Their objective is to escape and to disregard the "thou-shalt-nots" of life.

Actually ~~we are~~ today we are falling over backward in our training and development of youth whom we have sent out to face the new world with the slogan of freedom, as their catchword of an expanding life, whereas actually many of them have learned and understand only license rather than freedom.

They fail to realize that all of life has its "thou-shalt-nots", its standards, its laws. We see it on all sides of us; the man <sup>who</sup> continuously flaunts the basic laws of health soon finds himself in a hos-



pital in the care of a doctor. If one would have health, one must live and move within the structure and framework of the laws of health.

So too in this age of science. No field of human endeavor is more firmly built upon law, regulation, and control, than is science. 2 plus 2 is just as true in the Foochow dialect as in the English language; gravitation is as true ~~in~~ a law in Asia as in Europe.

But when we come to the realm of morality, for many it seems so easy to brush aside the concept of law and standrads. To students/ of history, however nothing is clearer that that at some time or other, all men comeup against the great eternal verities, the priceless treasure~~s~~ in the human heart, the basic knowledge of right and wrong. Shades of meaning ~~may~~ may vary from age to age but the fundamental truths are deeply ingrained in the structure and moral fibre of the race, -- and woe be to him who lightly transgresses them.

Sin, then, ~~in~~ its crudest, baldest form, is just this, - transgressing, violating, flaunting, to ones own downfall, the eternal "thou-shalt-nots" of life.

11.. Come now to the second picture of sin, - that of twisting out of shape.

Many have pointed out that God may well pronounce judgement upon the nations of the west for their distortion of destiny. These nations with their vast wealth, their resources, their administrative and technical skills, living selfishly for themselves, thinking of other nations, if and when they do think of them, chiefly in terms of building security for ones own future.

I am thinking chiefly of my own nation today. It is sharing food and supplies with other nations, but at a price, and the motivation, in the minds of the great majority I fear, is merely that of saving America from the impact of Communism.

Paraphrasing the keen insight of Abraham Lin-

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coln that no nation can long live half free and half slave, Stanley Jones once gave ~~this~~ graphic picture of world hunger, with this arresting phrase, "the world can not long live, half starved, and half stuffed."

But thinking more especially in terms of the individual, one of the cruelest forms of sin today in ~~our~~ our midst is just this twisting, - twisting of another's thoughts, of another's motive, misinterpreting the intention of a friend.

Rousseau, in his story of Emile, opens his first sentence by saying "All things come pure from the hands of God." Whether there is no much goodness in the world or not, may be debated, but all agree these misinterpretations of life only crush out the good.

In Japan you may have seen the trees that have been intentionally dwarfed and twisted, and thus contained in pots, rather than left free to grow to their natural shape and height in the freedom of the out-of-doors. The interesting observation you may have made is this, - that all of the twists and dwarfing carry on throughout the life of the tree, - there does not come a later adjustment of straightening out and return to normal.

So it is with this form of sin - the twist tends to carry on. I remember reading the story of an act of kindness, of deep understanding and sympathy on the part of the governor of one of our American states. He was a man who loved his dogs, who had found in them a deep companionship; they had done something vital to him and had made him a better man. So he shared one of his ~~pets~~ pets, sending it to the State Penitentiary, thus hoping that friendship for this intelligent animal might re-kindles in the hearts of those hardened criminals some of the finer things of life.

But someone, no one knows who, started the fanciful story that the dog had killed a child, and that justice must be satisfied, and that the governor

had condemned the dog to confinement for life. The governor's office was swamped with letters of reproach. Scarcely a nation around the world failed to bring its protest. The governor tried to answer and to explain but to no avail; finally in despair he gave up all attempts to correct this vicious story.

That is the tragedy in our own lives, - that the twisting and perverting of our sins carry on, rather than diminish. The jealous thought or act in itself does not seem large, but it does not cease, - it carries on and enlarges.

Suspicion grows without much nursing. The old adage "nip it in the bud" is a wise caution here, - correct the twist, the distortion, immediately at its source.

III. Missing the goal. I like this concept of sin for it has in it the idea of growth. The youth as he is instructed by the elders of the tribe, naturally starts with a very poor aim, his shots are wild, he may even completely miss the target. But there comes a day when, after arduous practice and diligence, he no longer misses the mark, and thereby becomes one of the inner circle of the tribe.

The sin for nations and for individuals lies just here, - that instead of growing better and more skilled in the good, - we continue to miss the target with our wild shots to left or right.

There is nothing more heart-breaking in this land and even in our own lands, than to see and to realize how often society has failed to develop the best and finest in its youth.

Haitang is one of the large, barren, islands off the coast of Fukien, where the Methodist Church has a strong work. Many of the real leaders of our church have come from there, among them the present President of Fukien Christian University. I never visit Haitang without being conscious of the many other college presidents and teachers, left in the isolation and filth of their villages, ignorant, and

useless to an on-going society. Many may be as brilliant as ~~these~~ in places of leadership today. But neither society nor the Church has put the hand of love and sympathy upon them and they have missed the opportunity of a fuller life.

When we come to think of our own lives in terms of missing the goal, we are truly conscious of our sins. Much of our missing the target is not just wild shots to right or to the left, but rather in falling short, in too low aim. Browning it was, who said, "Low aim is a crime."

Some one has pointed out that this is probably the greatest sin of professing Christians, that their aim is too low, - not that they are necessarily guilty of wrong acts, but that in the presence of the highest, noblest, aims, ~~they~~ are content to set as their own aims those which are lower.

I believe and know that in my own life, this is profoundly true. It is so easy to rationalize in the presence of the highest which holds hardships for us, that we are still being good, that we are not sinning, as we choose and follow a lower aim ( and often incidentally an easier one ) good in itself but not the best.

When we think of those rare moments, experiences of life, when we have caught a vision of high service and devotion, and compare our daily living with those goals, we become conscious of the meaning of sin for us individually in terms of missing ~~the~~ the goal.

To sum up then, Sin is transgression of the moral law. Sin is twisting out of shape our capacities for goodness. Sin is falling short of the known high aims of a noble life.

To the woman caught in sin, Christ gave his forgiveness, and added, "Go and sin no more." In the consolation that we sin only as we are separated from God, let us face the days ahead in new and high resolve.



## The Christian and His Worries.

My text tonite is found in Mt. 6;34, "Be ye not therefore anxious about the morrow."

I confess that if we were in America, someone would immediately utter a sigh and say that we were to have a Pollyanna message. Pollyanna is a fictional character representing the life that is all sugar and cream, all joy, all happiness, everything is bound to turn out right, the nothing ultimately can go wrong philosophy of life. It is such an overdose of sweetness that to many it is very distasteful.

In spite of the fact that there are such visionary, flighty, people who never seem to face realities, who ostrich-like with their heads in the sand, refuse to face the facts of life, still there is much to be said for them.

Little Pippa with her "God's in his heaven" strikes a responsive chord in all of us. And Paul had something to say about it "All things work together for good to them that love God."

Actually this type of thinking may be the most realistic after all; the man or woman who has seen the facts and their implications and their meanings for his or her life, is the individual who can understand and appropriate the words of our text.

My message tonite concerns the worries, the frettings, and the cares that so often grip us, and the releation of these burdens we carry, to our faith and trust in the God whom we profess to love and follow.

I confess that I started to think on this subject recently, as a result of various conversations and observations made among ourselves. The reactions to what we have regarded as bad news and unahhpy circumstances have been in most instances not the opportunity for a strengthening of our Christian faith and courage, but rather a debilitating and enervating experience. I believe we dowell to stop and examine ourselves and our reactions

So much of life is automatic, habitual; we could save ourselves so much heartache, and emotional stress and weakness, if we decided in advance our main positions and attitudes toward events we may anticipate.

We waste endless energy by our worry and surprise over every single event, pouring out afresh our nervous strength with each

new recital. It is too much of a strain on our nervous makeup to plow through each separate happening emotionally.

In the fine things of life, the enjoyable ones, it is natural that we should draw them out, take them to pieces, so as to enjoy them as long as possible, to have the joy and satisfaction of tasting and drinking in the sweetness of every such event, but why use the same pattern and technique of the unhappineses of life, only making each bitterness a separate worry? It ~~just~~ costs too much to fight each situation as a single, separate event.

It is possible to reach our emotional conclusions before the event, setting up the pattern of reaction for a whole classification of events and happenings. Then, if and when they do come, we can check them off, having been prepared for them, and expecting them, saying to ourselves, and also it might be wise to our friends too, "Well, it has not happened until now, thank God for these 6 months."

Actually of course we must all admit that nothing has happened to us or our work that we did not expect many months ago, predicated upon events elsewhere. I do not believe a single new event or type of event has taken place in our midst. We are not experiencing anything for which we have not been prepared.

I admit that events afar off do not grip one emotionally as those before ones eyes; it is hard not to go to pieces emotionally when it hits and strikes closer at home, and touches our friends. But what a cost some of us are paying for it in the stress and strain of our inward lives, in our surprise and resentments.

If we go back to our decisions made some time ago, we then faced today, and its impact upon us personally, and we decided that we would stay and take it, come what will. Those decisions were made on the basis of our best judgements and with the conviction that the presence of the living God with us would make victory for us personally possible.

Actually if we are wise, we will accept it all in our stride, having set our course and charted our path through conflicting events, attacking in our mental and emotional life the total picture rather than the isolated event. Let us make the fight and the decisions once for all, and not each time the same typical event takes place.

I am reminded of the sights we see on the streets everywhere these days - the number of persons trying to learn to ride a bicycle. The pattern is always the same, someone on each side helps the beginner as he falls to one side and then to the other and finally those who have progressed in their courage, trying it alone, zigzagging back and forth down the street.

Soon, however, it all becomes automatic, there is no questioning as to whether I should turn this way or that; one just goes ahead. How like most of us today in our reactions to surroundings, twisting this way and that, with no straight path, just as if we were beginners; our reactions not habitual but experimental in each separate event.

the problem

Immediately we ask ourselves, "why are we tackling/each single time it arises, rather than holding to our one steady purpose in the overall picture?"

Can it be that we do not have enough faith in the God into whose hands we have put our lives these days? And that brings us immediately to the whole problem of worry and its effect upon our lives. There is time to point out only a few observations on this matter of worry as it relates to us in our present day life in this land.

Why do we worry? The easiest answer, and by far the commonest, is simply that we are built that way and can not help it. There are some of course who really enjoy worry, but fortunately not many such. Is worry too much of a reliance upon self and and too little faith and trust in God?

In our highest finest moments we are willing and anxious to commit our whole case and all our problems to God, but too often we want to take them back again later and handle them in our own way.

Someone has called the worry of our western civilization "a major scourge of our time, the disease of our age,"

Even in his day, X well knew what was happening to his friends in their worried, harassed, anxious, fretting, bothered lives, He well knew how terribly men get caught up by the pressures of present necessities and daily life crowding in on them.

X constantly tried to get people to see life steadily, and to see it whole, to see the background, the total picture, rather than the individual unhappy scene. "Consider the birds," he said, they live out the deep laws of their nature, and so they are cared for in a friendly universe.

In the very nature of things the present is vitally important but wisdom demands the look toward tomorrow. It is tomorrow that today gets its meaning. J carefully planned for the future. He deliberately ordered the course of his ministry, even to the cross, - his return to Jerusu., the selection of the 12, and the sending out of the 72. He organized the details of the Last Supper, as he had done for the triumphant entry into Jerus

If J were living in the flesh in our midst today, we would probably hear him say to each one of us, "Be ye not therefore anxious about the morrow."

There is a vast difference between legitimate planning and senseless worry. We so often worry about episodes in the past that can not now be altered, and about happenings in the future that may never occur.

Reinhold Niebuhr had posted over his desk this simple but profound prayer, "God grant me serenity to accept the things I cannot change; the courage to change the things I can; and the wisdom to see the difference." These words these.

Two things concerning which we should never worry. The first is the things we can change. It is stupid to fret over things we can change; let's get busy and change what we can. The second thing concerning which we should not worry is what we can not change. We must learn to accept such, to admit their reality, but we need not permit them to crush us. God always stands ready to give us strength and courage to deal with the unavoidable. "Thou shalt keep him in perfect peace whose mind is stayed on thee."

It has been suggested for those who worry much that a good practice is systematically to examine ones serious worries of the past week. In view of the usual outcome of our worries, such a practice often brings worry out into ~~the~~ its true light, and remarkably enough, many have worried less after such a weekly examination.



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A modern commentator has summed it up in these words, "The worry gate is the most used entrance to the cemetery." "It is the diurnal dose of despair that kills."

Jesus was the greatest enemy of worry. On the night of his betrayal he gave us the cure for useless worry. He said, "Take no thought" for food, raiment, and the like. In the Greek, this phrase "take no thought" is used to describe the sea in the grip of a tempest. X urges us not to let our minds become so stirred up by troubles, that God will make them serve a good purpose if we but trust him.

Basically I think we all must admit that our worries indicate a lack of complete faith and trust in God. Somehow our grip on Him must have slipped. What we all need is the frequent break through in the clouds to see God.

It is so hard to see beyond our surroundings, they seem so important. What we are doing seems right and correct, the proper thing and we consider it the Lord's work, but often when we see it all against the longer range view, it becomes our own small selfishness.

I read the other day in one of our Methodist Church papers what theoretically should be a matter for congratulations and joy; yet with the longer and wider range vision, it seems from this distance almost criminal.

#### Methodist

The report said that the Church in the States in the year 1949 had spent on repairs, but chiefly on new buildings, the sum of US\$67,000,000. In the face of such world hunger and the multitudes of children unable to achieve any worthy destiny, the glory of such a record of sacrificial giving fades, especially when we realize how hard we here have to beg for a few thousand dollars. We need frequently to check and to recheck our perspectives, lest our lives be attuned to low levels.

In the number of times that I have passed through Japan to and from America, I have always eagerly looked forward to the privilege of drinking in the beauty of snow-capped Fukiyaama. But clouds, fog, rain have thwarted me so that only once did I catch a glimpse of Fuji through the porthole of the ship.

But two years ago, flying back to China from the States, my dream was realized. For more than a full hour, after leaving Tokyo we sailed above the clouds along the snow-capped ridge, and Fukiyaama excelled any picture at the hands of Japan's most famous artists.

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The story is told of a visitor to the Alps, after weeks of bad weather, packing up to leave without a glimpse of the majestic peaks. A native, sensing his trouble, said to him, "If you want to see the beauty of our mts, ~~we~~ take the trail that leads up yonder mt, and by and by you will come to a wooden cross at a bend in the road. At this point you will be above the clouds

Fog is our enemy today. It holds us too close to the earth, our visions are cramped, our horizons lack perspective and depth.

How then can we see God, how can we break through the clouds, the fog, whatever surrounds us and keeps out the heavenly vision?  
*It is that*

Our trouble may be that we are looking for a Fukiyama every day when we know that such is not possible. Life can not always be on such a high level. It may be that we are called upon to make the commonplace in our lives the opening into the heavens, the vista that leads us out to God and his glory.

After all the commonplace of our every day living may be the most important thing we are called upon to do these days, - just living, on a high level, and with a warm contagious spirit of freidnship.

The story is told of a Salvation Army lass who was implored to go to the aid of a drunken woman who was threatening to take her own life and to kill anyone who interferred.

The girl in her uniform climbed the rickety stairs, approaching the room from which the shouts and shrieks were coming. She stood a moment in prayer, then knocked. "Who's there?" "The Salvation Army.", and victory was hers.

Later she commented, "Wasn't it wonderful that I could say the Salvation Army." And that was exactly correct for at that moment she was all there was of the Army at that particular spot."

There are times every day when all there is of Xty there ~~is~~ on the spot is you or I. It is a staggering fact, and a sobering one, to realize that the attractiveness of Xty or the repulson against Xty, is so often wrapped up, at least for the moment, in you or me.

A doctor in one of our church hospitals in Fukien wrote in his rather hesitating English, but in a language that speaks to our hearts;—"All missionaries today are in the display window of Xty; every action of us would create lasting impression on the outsiders."—We shall see our God, then, in the common task of every day service for him.

~~But~~ We must also constantly remind ourselves that results in life are in God's hands, yes, we must do all we ~~can~~ humanly can, but final results are with him. These days we can not pray for easier tasks, or else we are not worthy to be here, but rather for greater strength to meet the tasks.

Modern psychology can help us a lot ~~here~~ right here. You have seen the experience in others, possibly in yourself, of how the psychological law holds true, "what captures your imagination, captures you."

A man ~~who~~ has become the victim of sin, or a vicious habit which holds him in its grip. He screws up his courage and determination and vows that he will never again succumb to that temptation, that this time he will conquer. He keeps it constantly before his mind, ever trying to be on the alert against the first semblance of its appearance.

But one day before he realizes what has happened, he finds that in spite of his good resolutions, something like a tidal wave has engulfed him without warning, and carried him away. He wonders how it could have happened, he thought he was so secure.

The constant thinking about the sin had captured his imagination and without his knowing/ it, ~~that~~ the sin had captured him too. So with you and me today, if we constantly dwell in our minds upon our difficulties, our hardships, our heartbreaks, the inequalities, the injustices round about us, before we know it, the situation controls us and we have succumbed.

What hope is there then? The psychologists tell us, and Christian teaching strongly substantiates it, that the way of victory always lies along the path of a surrender to something higher and finer, which of course in your life and mine, means J.C.

This is just another way of saying that we are called upon these days not to fight the conditions that perplex us and weaken us by sapping our nervous energy and calm, but in a deeper spirit of consecration, to surrender all of life more completely to our Father.

It sums up the message I want to leave with you.

You have probably heard the story of the shepherd out in the hills, in the States, who ~~wrote~~ sent a strange request to the broadcasting station. He wrote; "I enjoy your programs every week and I want to ask a favor of you. It is rather lonely up here in the hills and I have not much to amuse me except my radio. I used to play my old violin but now it is badly out of tune. I wonder if you would be kind enough to pause on your next program to strike "A" so that I might tune my violin and enjoy its music again."

And the next week a whole nation listened as a ~~national~~ formal program stopped to give a lonely ranger out on the hills his pitch. This is truly a graphic picture of the human soul and its application to us in China today is very real.

Daily may we listen for the message that comes just as truly over the ether waves as the message from the wireless, for the true pitch that will attune our lives to God. "Be ye not therefore anxious about the morrow."



Steve Church. 4/20/50

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## The Contemporary Christ.

Heb. 13:8 "Jesus Christ is the same yesterday, today and forever."

The subject for our thought together this evening is the Contemporary Christ. In the backwoods and undeveloped sections of several of the southern states of the U.S., there are many inhabitants who today are living exactly the same life as their forbears of centuries ago. A recent writer in describing them called these men "our contemporary ancestors." A very apt phrase to picture before our minds a deep truth. Tho dead, yet are they among us.

The Contemporary Christ. The Christ that was crucified, dead, and buried, is the same Christ who lives within the human heart today. "The same yesterday, today and forever," the very foundation promise of all our Christian life.

Whether we like it or not, we are deep in the spirit and power of this scientific age, which has brot about an ever increasing mastery over nature. With it has come an enlarged idea of man's own importance in the scheme of things, with a consequent lessening of the sense of the reality of God, and of his essential place in life.

Beneath this thin veneer of satisfied self-assurance however, man appears as a strangely bewildered, frustrated, profoundly unhappy, mortal. The <sup>LAST</sup> world war, the depression, the jazz age, and our present bewilderment as to the way out of it all, picture a generation shorn of its ~~pre~~ self-confidence and disillusioned as to the significance of its own achievement.

Religion has become too subservient to the mood of the scientific age; it has been too anxious to bring Christianity into conformity with the latest dogmas of secular thought. In so doing, it has lost its own deep spiritual insight and ethical sensitivness that has made the Church such a powerful force for personal and social reconstruction throughout the age

It is an easy assumption of science that it is the sole guide to truth and the only way by which reality can be known, overlooking the fact that science deals

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primarily with abstractions of reality, specializing on fragments, but not with Reality in its wholeness, as does religion.

Taken in the large,  
On the whole, the conclusions of modern science have probably helped very materially to re-enforce grounds for belief in God. The habit of mind, however, engendered by science has in many cases unfitted man for the personal apprehension of God.

So we come to our present day, with its moral let-down, or as some might say, breakdown. Just as flagrant defiance of the laws of health brings sickness and death, so the violation of the eternal moral principles means the disintegration of civilizations. The ultimate explanation of our present social chaos is that it is an inexorable judgement on selfishness and sin.

The way out comes to us in the call to return to the spiritual life. Here we find that science is not our enemy but from many points of view our ally. In fact the more we delve into science, the ~~more~~ more evident it becomes that the old hard and fast cleavage between energy and matter, between spiritual and material is a problem of the past, - that is to say, at least in our western world. Matter today seems to be dissolving itself into non-material, while the spiritual becomes the most real.

A return to the spiritual can mean for the Christian only the return to Christ, the attempt to recapture the sense of the presence of the victorious Christ, the demand for life, and for life more abundant, the full, rich, joy-bringing life, life that conquers and controls all of personality.

We Christians make much of the Cross, and rightly too. We should remember, however, that with ~~it~~ <sup>the Cross</sup> ~~alone~~ <sup>growth</sup> there could be no explanation of the phenomenal and power of the first cenetury Church. Their faith went beyond the Cross, to its final victory.

MADE  
The story is told of a sneering remark by a Mahometan at his master's grave, to a Christian, to the effect that Chrisianity was destined to oblivion, because it could not even point to Christ's grave. And how profoundly true was the answer that it is

the glory of the Christian religion that it has no grave.

It was the empty grave that gave the early Church its power. As they stared at the empty tomb, they heard a voice "He is not here, he is risen." Then, they began to understand the meaning of so much he had taught them, and they lived daily in the hope of his early return.

They waited and waited, some of the faithful died, and their sons waited in their place, but in vain.. "Why does he not come?" they said, "he promised he would come."

Then it was that that old saint, John, who had been much with Jesus, sensing the weakening of their faith and the cooling of their hopes, pointed out to them their error in waiting for him. And a glorious revelation burst upon them. "He ~~is~~ here, he is with us now, he is not in heaven, why wait, he is in our midst."

Study the gospel of John with this thought in mind and see how Christ is pictured not so much as the miracle worker, but as a presence, as life, permeating the life of his followers. Listen to Him, "I am the Way, the Truth, and the Life. I am the Vine, I am the Good Shepherd."

Those who have seen in Christ merely a great moralist have failed to catch the power of this Divine Presence in life. In spite of Voltaire's cry, "Ere the beginning of the 19th century, Christianity will have disappeared from the earth.", in spite of his cry, the Presence remains with us, the victorious Lord, the contemporary Christ, the life that is in men.

How vitally Christ lived. A life throbbing with power that was transmitted to all with whom he came into contact.

The whole world pays homage to Christ as its greatest teacher, and yet how long it has taken us to claim his knowledge. Modern psychology is now making much of the wreckage of personality at the hands of frustrated and suppressed self. Release is the



key word.

And yet Christ was ever pointing out that one never wins by continually battling, one never wins by constant repression. Victory comes only through succumbing, only through surrender to something higher and better.

Christ's method of instruction holds much for our thought. Frequently he put volumes of meaning into a short pithy phrase, a maxim of a few words. Someone has figured that all the recorded words of Jesus could be printed on 3 common newspaper pages.

But ~~he~~<sup>X</sup> was not content to leave it there, in these concise treasure gems of spiritual insight. He al-ways added a story, a parable, to bring out its ~~mean~~ deeper meaning, in case the hearers might have missed it.

But even then he was not content. The maxim, the parable, these were not enough for Christ. To ~~have~~ live it out so that men might see its practicability was Christ's method.

As he taught of love, we see these 3, the maxim, the parable, the life.

He said, "You must love your enemies.", a lofty moral precept, understood and grasped by few. The story of the Good Samaritan who helped his neighbor, from an enemy nation, brought it home to all. Still not content, Christ lived the message revealing its deepest meaning on the Cross as he breathed on his enemies those never-to-be-forgotten words, "Forgive them, Father, for they know not what they do."

This presence, this life, of which we are speaking is not mere theory; it is the realist of reality. Now there are 3 easily recognizable and discernible stages or degrees in the realization of this Presence of the Contemporary Christ.

There are

Times when in spite of our lack of knowledge of the why and wherefore, there comes to us a voice from beyond, which we know is not of ourselves, calling us to a higher life. Some call it conscience some think of it in terms of the Great Unknowable, or the Cosmic Forces, or the Ethereal powers of Nature. Call it what you will, but to the Chris-

tian, it is the voice of the person of Christ.

1. Temptations to the lowest of life, challenges put to the very foundations of personality itself, have come to practically every stalwart, red-blooded man sometime during life, - and with what results?

of these daily temptations

History records, and your experience and mine confirms, that without Jesus Christ, defeat with its consequent chagrin and shame is inevitable.

wellnigh

Paul, the very type of strong and rugged man, who might be expected to collapse under the burden of the lower allurements of life, ~~came out~~ emerged a victor, conqueror, through Christ.

It was he who gave us this glorious promise, as the outgrowth of his <sup>own</sup> experience of Christ, found in 1 Cor.10;13, "No temptation has overtaken you that is not common to man. God is faithful, and he will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it."

11. But to a larger number of us, possibly to all of us, there has come the time in life that we have arrived at a crossroads, a turning point, faced with the alternative of the up or down, a time of momentous decision.

Every man or woman who calls upon the name of Christ and who recognizes him as Lord, bears witness that his power alone has brought us through these crises, unscathed, and a better man or woman because of the battle.

But to think of the presence of Christ merely in these 2 categories of temptation and crisis is to miss the deepest and richest meaning of the Contemporary Christ.

so we hear from many sources and many lands, 111. There is today sweeping over the world a new religious warmth, a fervor, that is slowly changing life and society, in high and low places alike. It is a new emphasis, and yet as old as the religion of Jesus Christ himself. For its constantly reiterated message is simply this, that Jesus Christ is our

contemporary, is alive today, is here, is waiting for the invitation to rule supreme in the human heart.

The clarion call of the world today is for life, - life, lived at its fullest and best. The trouble with most of us is not that we are bad, but that we do not live at our best.

It was Robert Browning who once pointed out for us that a low aim is failure in itself. In one of the common Hebrew words used in the O.T. for sin, and its corresponding Greek work in the N.T., has as its root meaning this very thought, - the picture of the choice of a lesser good in the presence of a higher good, which is thus judged as sin.

Bishop Bashford, that saint of North China, repeatedly said, "China's greatest need is a sheer demonstration of personal goodness." Not only China; that is the cry of the nations today, for men who can live up to the highest and best they know.

We who come from the western races come of a stock that prides itself on its daring and courage. Were the crisis suddenly to confront us and the challenge to be presented, not a man of us but would be willing to die for Christ. But the far more difficult thing for you and me, is to live for Christ, day by day, in all avenues of conduct.

and I often repeat, it  
Emerson was fond of saying, "What you are, speaks so loudly that I can not hear what you are saying." Not sermons, not books, not essays, but life, the abundant, victorious life.

Christ is waiting and anxious to take possession of the whole of life, just as eager to re-make men today as he was centuries ago, and just as able.

Remember Peter, that shallow, vacillating, enthusiast, always pushing to the fore, always eager to protest his loyalty and devotion, and yet, what a man of failures! But after Christ had filled his life, this man as unstable as the sands of the sea, was re-christened by Christ, as Peter, the rock.

Or John, of the fiery temper, whose very name, commonly used throughout his community, was son of thunder. He it was who plead with Christ to call down the fires of heaven upon the city that would not heed Christ's word.

It is scarcely impossible to recognize in this new John the same man; he has become the apostle of love, the very incarnation of the story of Christ's all pervading love which he tells so beautifully.

VERY We are tempted to say to ourselves, that is is all a pretty picture, but impractical in this hard world of today; that it simply will not work under conditions of the 20th century. And yet as a Church we dare not give it up, we believe it must be so today; we have seen it proved in individual lives, but too few. It seems to so many as some one has said as the "tormenting lure of the unattainable."

No, we all have within us that divine susceptibility for the unseen. Listen again to Paul. In a prison cell, chained to guards, in utter defeat as the world reckons defeat, writing to Timothy, he says, "But the Lord stood beside me and gave me power." Paul knew this contemporary Christ, and knew him in all his power.

Martin Luther once said, "If you should knock at the door of my heart and ask, 'Is Martin Luther at home?', the answer would come back, 'No, Martin Luther does not live here, this is Christ's home.'"

Listen to Schweitzer, that distinguished doctor, musician, philosopher, giving his life in the heart of Africa, "He reveals himself to us in our toils, in our conflicts, our sufferings, through which we pass in his fellowship."

The answer to the present world's despair and chaos and to every troubled soul is simply a daily and hourly surrender to this Divine Presence, the Contemporary Christ, who is the same yesterday, today, and tomorrow. "It is not I that live, but Christ who liveth in me."



British Church, Foochow, 11/17/35

11/17/55  
7/17/50



Each of us, I am sure, in these recent months, has been asking, "What is going to happen in China? Is this just more of the same kind of upheaval through which the Church has gone in years past? Or is it something more fundamental in its challenge to the very continuity of the Church, and its existence?"

Can the Church survive? If it does, will it have been compelled in the struggle for survival to surrender so much that what is left may be colorless and impotent. What are the fundamentals on which it cannot yield? What can it give up as non-essentials?

There is today in certain circles, a glibness I confess I do not like, a refusal to see reality. More than once I have heard it expressed, "The Church is divine, it is bound to win. Why should we be too much concerned about its fate here in China?"

I too believe the Church is divine, and that it will ultimately win, but let us never forget those many defeats during these 1900 years, - some of these defeats in China.

Such thinking throws us back to the early Church, the first few centuries, and I have been thinking much in these months as to the opposition and persecution that came to the Church then, and its reasons for ultimate victory.

Most of you have at least dipped into that monumental series of 7 volumes of the History of the Expansion of Xty, by Latourette. I have just recently, again, gone through his reasons for <sup>the</sup> victory of the Church, up to the time of Constantine.

It has been most illuminating, as we put the picture side by side with conditions in China today. Much is in agreement, many present day factors, however, are naturally absent.

Let us look, then, at that early church.

a.) It was predominatnly an urban church, and one in which women far outnumbered men

b) What that small group proposed was a foundation-shaking revolution in the structure of the world of that day. The Christians refused to partake in the practices connected with the pagan gods which seemed to engulf most of life, business, politics, and pleasure; the Christian became a separate group, living in many ways apart from those about them.

c) Xty, however, was not the only religious group facing opposition and persecution; all were being forced into subservience to the State worship. Xty faced the most stubborn, unrelent~~ing~~<sup>ing</sup>, and long continued resistance of any group, and yet it emerged victor.

d) Had this persecution continued longer, it might have wiped out the young church. Many Christians denied the faith and gave up, but on the whole the Church emerged stronger and more vigorous because of the ordeal.

The fear of persecution made admission into the faith possible only for those of high determination. Desire to be identified with X in his suffering became all powering - the driving force which made it possible to persist and <sup>to</sup> spread in the face of bitter and bloody opposition.

e) Very significant for us today is the fact that Xty has never been widely adopted in those lands where the pre-Xn religion and culture have remained intact. In areas of high civilization, such as Persia, India, China, and Japan. Xty has never done more than win small minorities.

f) Altho Xty gained wide-spread victory and acceptance in some areas, it later often proved unable to hold its gains. For example, in that great once-conquered area of N. Africa, where the Church had gloriously flourished, ~~it~~ later almost completely disappeared. ~~But~~ Compare N. Africa with Egypt.

In Egypt, the Church early identified itself with older Egyptian stock, the Coptics, both in life and literature, with the result that when the crises came, the Church was able to carry on.

In N. Africa, however, the Church came in on the wave of Roman culture, and neglected the native peoples and functioned almost entirely through the Latin language. ~~Here~~ When the crisis came, the issue was drawn on the basis of the non-Roman Berber and Punic masses against the Roman possessor classes, and the Church well nigh disappeared.

Let us ask ourselves then, How and Why Did the Church Win Through? Why, among so many ~~of~~ older faiths and cultures, receiving far less persecution, Xty, an obscure Jewish sect, with no influential backing, developed an organization ~~second~~ <sup>to power</sup> only to the great empire itself, and finally in only 3 centuries became supreme to that empire?

1) One answer given is Constantine, and the Church will never forget the debt it owes to his support. But we have to go back of Constantine and ~~why~~ ask why a Roman Emperor became a Christian.

2) Disintegration of society was one of the <sup>main</sup> great reasons for the expansion of the Church; the known world of that day was in a state of flux. With the breakdown of everything roundabout one, the great search was for security, as over against chaos, and this the Church promised to give, if not in this life at least in the next. Fellowship in such a group as the Church brought a high level of life to all who entered it.

<sup>powerful</sup> 3. It is wise for us in this day when church organization is so frequently denounced to realize that one of the ~~great~~ contributing factors in the growth of the Church was its organization. It was close-knit, very coherent. No other group could give to its adherents such a sense of "belonging".

4. The inclusiveness of this fellowship also proved a large factor. All races and all classes were attracted and welcomed. Old religions and philosophies never reached the wide appeal of Xty.

One of the charges against the church was that it drew the lowly and unlettered multitude. The essence of its teachings ~~was~~ so simple that all could under-

stand. Not only did it attract the masses, it also had a philosophy that appealed to the ~~be~~ <sup>be</sup> ~~arned~~. It was for both sexes; it welcomed both rich and poor. No other cult took in so many groups and such widely divergent strata of society.

5) Another ~~great~~ strength of the Church was its intolerance and yet at the same time, its adaptability. It was both intransigent and flexible.

In its refusal to compromise with paganism on social customs and moral practices, it developed a coherence which set it over against society. A very decided break with society was essential to join the fellowship, which again in its turn gave a strong conviction to its adherents.

Yet at the same time Xty always proved ~~itself~~ able to adjust itself to many current intellectual beliefs while holding firmly to what it considered the essential and central doctrines.

6. Another powerful cause of the Church's growth was that it answered the need of hearts crying out for something of faith, a way of salvation, freed from the soul from the thralldom and sin of matter, and immortality through union with God.

7. Although many Xns failed to live on the highest ethical level, it was the living of such a large proportion ~~of~~ of the Xns ~~at this high level~~ on this moral standard so far above society, that attracted the pagan world.

The care given by the Xns to the poor and sick, the widowed and orphans, was not lost on that ~~secu~~ <sup>secu</sup> ~~ti~~ <sup>ti</sup> ~~cal~~ <sup>cal</sup> world, which had shown so little regard for the underprivileged.

The almost total lack of revenge against their persecutors, in the writings of those days is quite remarkable. After periods of persecution, when the Church was in the ascendancy, it <sup>almost</sup> never fell to the level of retaliation.

8. What then was the source of all these reasons

for victory? It all goes back to the vast release of energy, unequalled in the history of the race, that came at the beginning of Christianity.

The early Xns ascribed this energy to the founder of the faith. Something happened to men who came into contact with Jesus. That experience and assurance was miraculously handed down from generation to generation.

The significant fact is that the spread of the church came about not through the efforts of professional missionaries (although there were many such), but by men and women who earned their livelihood in some purely secular way, and yet at the same time, spoke of their faith to those whom they met in this natural fashion. It was the contagion of X and His living presence in his followers that accounts for the Victorious Church.

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With this background, this picture of victorious living, on the march to triumph, let us catch a glimpse of those heroic men and women of the first century at work.

Naturally the place to look is the Book of Acts, that book of restless activity, that book of living-out-the-Christ-like-life. We shall be surprised to recognize in how many situations we may place ourselves. And may it give us courage for today and tomorrow.

17.6 "These that have turned the world upside down have come hither also."

Would that we deserved that jeer and taunt. Someone has said that most of us Xns today would not even upset a teacup, much less our community, or the world. Too often our motto has been, "Do not disturb the status quo"

This taunt at the early Xns remains to this day a very accurate appraisal of the true Xn. If you and



I are not upsetting evil life round about us, if we are not bursting out beyond the narrow visions which surround life, if we are not lifting men above their sordid horizons, if we are not instilling new life into thwarted growth, than we may well ask ourselves how Christian we are.

Have we in our complacency detoured too far away from the challenges of the Christ life? "Those that have turned the world upside down have come to Foo-chow also."

2;12 "And they were all amazed." Astounded and bewildered. Surprised and perplexed. Amazed and Astonished. Such an array of vivid, living words these translators have given us.

The crowd, the people who see us, are often amazed at us, at our peculiar clothes, our hair, our eyes; their frequent remarks are indicative of our queer-ness. But have any been amazed at our humility, our sympathy and understanding, our love?

The world can and will be challenged for Christ, only as it stands in awe and amazement at the Neimöllers, the Schweitzers, and may we dare add, - ourselves.?

2;17 "Your young men shall see visions and your old men shall dream dreams."

Old men must first dream dreams, or else the spiritual poverty of their generation is handed on to the next generation and youth sees no vision.

The Xn movement of that day was youth-filled. All world movements are fanned by youth's enthusiasm and daring. We often have been impatient with the narrowness of youth's exuberance, but today around the world, youth is on the march. How often their enthusiasms have been dulled and smothered by the Church.

When X called youth to follow, he must have known how dangerous it was, how costly it might prove if they ran off at a tangent but what a glorious adven-

ture it proved. God grant that no vision of youth in our midst today shall ever lose anything of truth, justice and high living because of us.

11:26 "The disciples were called Christians first in Antioch."

What a city to have such a distinction! Antioch was about the most unpromising place in the world for anything constructive to happen to the Church. It was one of the really black spots of the Roman Empire.

who today

Many of our friends/are saying in the Foochow language, "mo-noh-co" (there is nothing to do about it) would have felt at home in Antioch. But that's the glory of the Xn religion, - the miracle so often comes out of the impossible situation.

In moments of discouragement, - remember Antioch.

13:52 "And the disciples were filled with joy."

But read first the rest of the chapter; what a strange prescription for joy, - a fight with the mob, expulsion from the city, wrecking of well-laid plans, heaping of denunciation and scorn upon them.

Our trouble has been that too often we have confounded joy with comfortableness, whereas the source of joy must be faith and struggle. There must have been the very minimum of comfort in Antioch, but plenty of joy.

The New Testament seems full of what has been called unreasonable logic. Let us pray God to baptize us in Foochow with an outpouring of such unreasonable logic that we too can be filled with this unquenchable joy.

1:8 "Ye shall receive power." Here we come to the heart of it all, - the power of Jesus Christ in the human heart.

Let us remind ourselves that this power came only

when the task was large enough. There is always Pentecostal power for a Pentecostal task. As their consciousness of their task grew, amazingly their power grew to meet it.

*goes*  
This is always true in the divine economy. Power always with a commission. We do not receive power as the result of going out to seek it. We receive power in fulfilling a great and challenging task. And such a task is before us today in Foochow,

9:17 "And Ananias, laying his hands upon him, said, Brother Saul." In many ways, one of the greatest miracles of the whole Bible.

Picture Ananias with fear and trembling, going to meet this man, *Saul* known throughout the Christian world as its most violent opponent, ruthless in his attempts to wipe it out. But stretching out his hand in forgiveness and welcome, he says, "Brother Saul."

This miracle preached the X story far more effectively than any words Ananias ever uttered.

Saul was dazed between two worlds, but here came a demonstration of the love of X, and it opened a whole new world to Saul. It was his first experience of that love about which he later wrote, "such love never faileth."

May we dare to hope that as you and I learn in thought and act to say Brother to those who seem bent on destruction of our highest hopes, we shall set on fire new Pauls, and Peters, and Johns for this new day?

- - - - -

In the midst of those crushing onslaughts from the pagan world, in a determination to end once for all, this rising challenge of the Christian religion, Chrysostom said to his fellow Christians, "There would be no heathen if we would be true Christians."

I put a ? mark opposite that sentence the first time I read it. But it has lived with me and has

done something to me, and now I have -erased the ? mark. My faith in the ultimate victory of X is strong enough to believe the challenge of Chrysostom.

T.C.Chao reports a similar remark by a recent Cist leader. "We are materialists but we are willing to tolerate other philosophies of life. Let them do best and we will compete in service of the people. Their inadequacy will be shown by the results."

Immediately we see that such a statement is only a half truth, for it overlooks the fact that the new regime by use of force can do much which the Church might like to do in changing society, but that of course raises the question of the final efficacy and validity of force. Again, the statement begs the question of the spiritual growth of the individual, putting all the change in the world upon a renewed society.

But there is enough truth in the challenge of that Cist leader to cause you and me humbly to bow our heads, and with the sincerity of a trusting heart, pray that ~~and~~ we may be able to say, "It is no longer I who live but Christ who lives in me."

Stone Church - Freeborn  
10/49

E. PEARCE HAYES  
DISTRICT MISSIONARY

美 以 美 會

## THE METHODIST CHURCH

FUTSING, FUKIEN, CHINA

THE FOUR COAST DISTRICTS  
EDUCATIONAL AND  
DISTRICT WORK



Cist complete ctrol, land & thot  
Rus, not China, aim-domination  
High morale, destiny, etc.new  
world

common people, no freedom, peas-  
ant oppression worse.

-----

Why We Have Failed in China

Asia, world searching for securi-  
ty, freedom from hunger, LIFE

Rus sold ctention US is new worl  
imperialism. How such propagan  
da gain vs US?

opium wars            unequal treaties  
econ. imp.            haughty white man  
cane tap coolie, dogs & Chinese

graft, in relief & war, Kor. drunk  
eness, lack pys understanding

relief, understanding, & Xn mis  
only hope.

Aldersgate Cl, 1st Ch Pas. 10/7

fun - bandit, Chung-cui, pedals piano. trip to mt top, firecrackers shot, bandit feared  
ambush

US traveler stopped to look at woman, hideous sight, woman starred at Amer, commented. askedk  
what she said, translated, "She says she never saw such a awful sight.

1st trip, going to bed at night. nicknames for mišsys tiger, long nose.

not like Af. prayer, "kick us out softly. sa-sing walks, "who's #1?"

Kushan, monks not kill anything, but put bed mats in pool ch split, cing, and cing-cing chuck

no parade, but if. handshake with self. names, backward, up & down hill, - mileage

come back in 1,000 yrs crossing to Haitang - no wind, sit on front & whistle. landing, carried

ashore piggy-back - swish of mud, fear tossed over carrier's head.

*Speech notes.*

*E P Hays*

names - significance Ing-hiong, Ceng-ek, sa-muoi, bo-muoi,

US greatness, Xn heritage, culture, came from God centered life, spll interpretation of life.

Happy, if this debacle in China could bring our church/ to its knees, in a new consecration, new dedication to/ the supremacy of the spll.

knows Amar. here 4 times

My closest Chinese colleague/ as I left, called me in, "Pearce, tell the Church it must not let us down, continue to send its money to the Bd., but above all else, pray, and never cease praying."

10. Aren't you discouraged? Your 30 years wasted? can never forget such friendship, - 18 officials to take care of us.

Church organ. probably go on rocks, congregational meetings stop. probably wisest. Peking Apr. msg. - each church a spy hunt.

Heard of only 1 desertion, HS principal; others seeing handwriting on wall, have stuck, new members joining, - 18 my last Sunday in TAD.

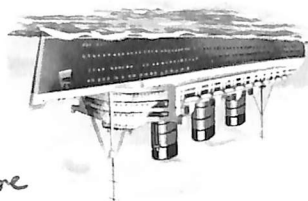
starving sewing woman, "have no words to tell my pastor"

JLD, yield until 1 line, then firm Now gone.

*"Queen Mary"*

*Canada Line*

*E Pearce Hayes must have  
been in return to US 1951*



not expect ever again to stand here, reconciled to  
probably jail. Only grace of G & possibly friend  
7 "sins" against me.

pinch self. bayonets, machine guns, inspection,  
not leave city, sleep at home only

permit details, 20 times to police, autobiography,

10 days, house guests, altho permit, had to leave  
things behind, curtains, rugs, etc.. 1927, 1944

request, - can talk only if all agree. Endanger  
friends. Lon. Daily Worker, - 48 hrs to China..  
1 execution because of US let. Mail stopped now  
30 close personal friends, executed or in jail

heart is full, feel must tell, US must know, but  
fearful of their lives.

home 2 weeks but many questions. Let me try to  
answer a few.

left Fchw 1/29, LMA pleurisy, left HK 3/16, NY, 5/14  
by Europe. World Ser not worry, report cost same  
as by Pacific.

a. see extent of Cist penetration, local reaction

b. study Math. Ch. On Gen Conf Commission

list stops, saw friends every place, who know  
these lands, who shared views

home 2 wks, many questions. Try to answer some

1. Is this real Cism or a Ch. brand? 100% ans, -  
is Rus. Marx-Leninism, part of world pattern.  
Now, absolutely no indication of Mao being Tito

2. Objective? Land reform? success & failures, No  
aim world sov. under Rus. Ch has glorious  
task of liberating Asia

date?

1. peacemaker experiences best sermon
2. not just prchr
3. day of miss. as active evangelist is lessening; some lands impossible, nationals are free to carry on. miss. is welcomed and permitted in training of national evangelistic workers.
- 3a not minimize Xn message- only hope. 2 things in Xty, not found in any other ~~xxxxxxx~~ relig, forgiveness and power over sin, - and concern for other man. Fuk lepers, ect
4. ed., med. agr. place of sci in our col., we led, now falling behind in equipment, Lucknow. Cist prop. vs sci. we emphasize sci. & rel. med. - Nehru - med. col. agr. Tom Harris
- 4a. cf Xty & other rel. many diff. 2 outstanding;- a) power over sin, (tempta/ B) con-
5. stress Xn concern, compassion. are we concerned? can we see? cern
6. list few projects

*Monty NW Bell*

can we see? 300,000 Bombay? Cist see as source of massive discontent. Xty see as brothers. ultimate ans. to world struggle is here. not milit. but for minds & hearts of men.

*most lands, rich + poor 'not my business, their fate, hope' latter re-incarnation, 'not so' xity*

the most worn out book of Asia. No, not the Bible, it remains world's best seller but cats. like Monky Ward in US Inf. Of. Cant keep adequate stock. Why? Here is picture of new world, not just prop. goods on display, but available, with price & directions for ordering. Means what? world is hungry for the good things of life.

Why don't we have them? Cists blame it all on colism and imperlsm.

How can we get them? How catch up for our 500 yr lag? Cist promises fastest catchup, say, "look at Rus and Ch."

danger of again becoming isolationist. read figures on export market

see picture soon enuff? Bp.R-Af. Gen M in Jap

Cism last yr 129M prop. films, US Cong. debate 89 M for USIA. translations

EP Hayes



portant in the winning of people to Christ. Pray for us that we may not fail in this most important of all our services.

Now I must tell you about our first mobile boat clinic trip. Harold, Fannie, Igai, our chaplain and I, with two boatmen rode for eight hours up rapids to Penghulu Sibat's longhouse. Those of you who have seen the picture UPRIVER IN SARAWAK will recognize Sibat as the Christian Iban looking off into the future. Much of the movie was taken at his longhouse with members of his family having prominent parts in it. As we road along I felt like the shrunken Alice in Wonderland with giant trees reaching fingers out over the water in shapes of octopus, dragons and scorpions. Many logs along the shore looked like the crocodiles which we knew were there but which we never did see as the noise of the motor would cause them to disappear before we arrived. The rapids seemed as though they would surely engulf us as we went up each successive one -- the last being the most difficult of all. About two hours before we reached our destination, we stopped at a longhouse and hired two more men to help. Many times all five men jumped into the water thigh deep to pull and to push the boat as it just would not go up any other way; many times they poled with the motor going full strength when the water was too deep to wade; and only once did a swirling bubbling rapid wash into the boat.

Then all of a sudden there we were with our school children, who were home on holiday, running down the notched log to greet us and the men hurrying down to help carry up the baggage and medical equipment. We found ourselves in a longhouse of 32 apartments with the usual side-by-side arrangement and the wide common verandah going the full length in front. Fannie, Harold and I were housed in a clean little guest house which had been built especially for the governor's visit a few months previously -- all one room to which we added a sheet for a partition for sleeping at night. We set up the two-burner kerosene stove, arranged our dishes and clothing, then even though it was late afternoon, the clinic had to be set up to see a few patients.

It was held in front of Sibat's apartment on the covered verandah and in the evenings we held religious services there. We saw 173 patients altogether and brought two back with us for hospital treatment. Our chaplain acted as interpreter; our Malay boatman was registrar; Harold the doctor and Fannie the nurse, of course; and I helped pass out pills, clean up a few skin cases; and did the cooking. On the fourth day a piece of land was pointed out to us where the men in the longhouse will themselves build a building for the clinic and sleeping quarters for future use, and for which a gift from the United States of \$80 will pay for the skilled labor necessary for the roof, etc. It took us a little over four hours to return home rushing down the rapids that had been so difficult to come up, and how we enjoyed every minute of it!

We plan to establish clinic stations at about five central longhouses up several rivers. And soon, some day, we hope to offer our services at longhouses that are not Christian, hoping that our witness will bring them the Good Life.

Soon we will begin to sign contracts for building the new hospital and its necessary adjacent buildings. We must plan it all very carefully on paper as the land is all hills and much excavation must be done; so the original building plans may need to be changed considerably. And we find that in this country we cannot enforce our American standards of hospitalization. No child is ever left without one parent staying by the side of the bed constantly; no Iban will stay in the hospital, be he grown up or child, without a member of the family nearby. We may find it best to build a simple hostel nearby where the families may stay to camp out. Some are terrified at our foreign ideas of cleanliness and treatment; but if they can see what is being done and be nearby we can teach them of our love as well as teach them what sanitation can do for their health.

5/27  
268  
5/21

never expect be in US, grace of 1/  
God, etc.

pinch self, bayonets, machineguns,  
inspection, leave city, sleep

requests - not publish, or quote  
London, 48 hrs. liquidated  
friends, US letter, etc.

not sermon, just pers. experiences  
& Church in the midst.

permit details, 20 ks to police,  
autobiography. 10 days house  
guests, left behind, 1927-44-51

4 weeks. swamped with ?s, give ans

A. Real Cism, or Ch.brand. Rus.Marx  
Leninism, world revolution. No  
indication of Tito *Lin*

B. Objective? Land reform? No,  
control of world under Sov.Ch  
liberate Asia

never expect to be in the office of  
God, etc.

E P Hayes

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4 weeks. swapped with 72, give and

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B. Objective? Land reform? No.  
control of world under Sov. Ch  
liberate Asia

introd self, 30yrs, 18mo 10 da  
full life, ideas of miss.

reg work. 3 HS, 3 Hosp. 5  
dist. 100 churches, on foot  
Treas.

in addition;-

✓leper, schistosmiasis,  
✓health prog.hookworm, but  
✓? of birth control.

✓animal husbandry, seed sel.  
ection, waterways

✓pitates, bandits, help US  
men  
tragedy today - Cist attitude  
imp. tentacle, denounce  
( 1 full day on us )

report on Cism. world, our  
house group.

feed world, but tell Xn mot-  
ive. *Caltech 2/52*

prehrs kid, mts. W, Md, no signifcance  
except affected Cux gnl.  
order visit, xplain fasls pasport  
in my ownhom, Fchw, went to see him  
explain why no Hazen

I stayed on, serve common people  
thru & Xn hosptital

another out reach of Xn influence  
Ft. Howard - shel shook - wa;led out  
always see fun - 1 man wanted  
give his death reason. read  
"amburlatory"

bldg. YMCA senters,

story of former bandit, my visit  
results. wife too. baptism.  
not afrai, nw faith.

continue contact potential lrrs.  
for new world day.



1 FUN missy-preach & pray, no fun  
"Ladies have fits upstairs"  
"specialist - women & other diseases"  
(travel - 10 0<sup>4</sup> 11 miles  
sa-sing  
(ar Fchw- band at funeral  
"if a strike"  
bandit - soft pedal piano  
tennis basket ball  
hunting - ducks, geese, deer  
tiger reared up

### OUR WORK

husband-wife team

L teach children, worried- Ph D  
taught music, sch, choir, enter-  
tained. Fchw-charge deacones

FUTSING 20 yrs, wall 30,000

ch, sch, hosp. \$900 approp.

peace-maker - cross dike

churches  $\frac{1}{2}$  mud floor, 2 organs

FOOCHOW 10 yrs.  $\frac{1}{2}$ M cap sec-tr of  
mission

## PERSONAL WORD

Friends know of stroke in 19

Dr. "Hope you can pullthru".

As~~s~~ progressed, talked firmly.

stop wide travel, speaking.

ever again, possible to preach???

if careful for ~~period~~ ~~period~~, possibly

most difficult for preacher, - not  
again back in the pulpit?? Seemed  
impossible to accept.

Clearly

~~Clearly~~ felt God's word;-

"I am giving your life back to you  
to use wisely."

then

I have since ~~to~~ accepted life on  
that basis.

That makes tonight, my standing  
here, truly the gift of God, glor-  
ious experience.

Equality; mouse got into stable with a mule; said, "Don't step on my toes and I'll not step on yours."

DDE and Eden. Mr. Pres. why do you say skedule and I say shedule?" "I suppose we went to different ~~shools~~ shools."

3 cell mates in Rus prison; 1) I was accused of absenteeism for being late; 2) I came to work early & accused of being a spy; 3) I came to work on time and they accused me of buying an American watch.

"Miss. in Af. meant "when was your church founded?" said, "when was your church's funeral?" again, meant "the church is a hospital for sinners", said "the Church is a beauty parlor for sinners".

Translating hymnal for Zulus, line "Lord, dismiss us with Thy blessing" impossible. Nearest was "Kick us out softly

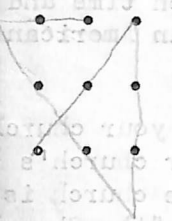
Sch exam. to student, Who burned Rome? Not I asked tchr, if John said he didn't, I believe him, he is reliable. Prin. Miss S. is most reliable tchr, not go over, Supt. Bd. leave such matters to prin.

2 cows-side of hiway, truck MILK, under neath - homogenized, fortified, vitamins added. "Don't you feel inadequate?"

E Pearce Hayes

if a vegetarian is one who eats vegetab-  
les, is a cannibal a humanitarian?

Chinese bandit, broken leg in battle  
with troops, healed at Meth. Hosp. In  
gratitude promised never to hold up a  
Meth. word got around, everyone he met  
was Meth. back to hosp. asked how tell  
a Meth. learned Lord's Prayer & 10 C.  
victims, recite, OK, if not, "heaven  
help your ancestors."



draw 4 str. lines to cross out  
each dot, without crossing  
any dot more than once. Not  
retace any line, or lift pen.

Peace Corp wrote, "We here hope to be  
able to plant the seeds of peace and har-  
mony here". soon, shipload arrived with  
peas and hominy grits.

Raines-Afr. proverb, "When you point  
finger at others, 3 at yourself."

E Peace Hays