

## CHRISTIAN CLASSICS TRANSLATION PROGRAM - Hanking Theological Seminary

- \* I. THE SUB-APOSTOLIC AGE. Prof. Cyril Richardson. Translation completed.
- II. THE LATER ANTI-NICENE PERIOD. Prof. Wassey Shepherd. Questions awaiting final decision: (1) Revision of contents and introduction to adapt to rest of series. (2) Making selections from Irenaeus. (3) Making selections from Lactantius, if he is included.
- \*III. TERTULLIAN. Prof. Marvin W. Deems. Translation nearly completed.
- IV. THE CHRISTIAN SCHOOL OF ALEXANDRIA. Prof. Albert C. Outler. Still needs to be cut down to 200,000 words. (Do Principia in full; more rigorous cutting down in other works of Origen, and in Clement).
- \* V. EUSEBIUS. Prof. Paul Schubert. Text already translated. F.P. Jones has added notes in Chinese for Books 1-3.
- VI. OTHER HISTORICAL AND BIOGRAPHICAL MATERIAL. This was left to the Roman Catholics, and they have not yet proposed a final form of the outline.
- VII. THE NICENE CONTROVERSY. Prof. Robert A. Casey. Only the beginning of an outline for this volume as yet.
- \*VIII. THE EASTERN CHURCH. Prof. G.P. Fedotov. This volume includes Maximus the Confessor's Four Hundred Chapters on Love, which has never been published in English. F. P. Jones has made a tentative English version from the original Greek (Migne text). However, nothing of this volume has yet been translated into Chinese.
- \*IX. AUGUSTINE'S CONFESSIONS AND JOURNALS. Prof. E.R. Hardy. Translation completed.
  - X. FURTHER WORKS OF ST. AUGUSTINE. To be proposed by Roman Catholic collaborators, but their outline not yet received.
- \*XI. XII. AUGUSTINE'S CITY OF GOD. Prof. F.K. Loetscher. Translation completed, but needs revision.
- \*XIII. THE LATIN CHURCH. Prof. E.R. Hardy. A start has been made at translating Ambrose.
- XIV. MEDIAEVAL THOUGHT. Rev. W. Norman Pittenger. Outline practically complete, but editor proposed selections from Nicholas of Cusa which he has not yet made.
- XV.-XVII. THOMAS AQUINAS. Roman Catholic collaborators. It was reported in China that some work had been done on this, but I am not sure how far it has gone.
- XVIII. MEDIAEVAL DEVOTION. Prof. Douglas V. Steere. To include Thomas a Kempis, the Little Flowers, and St. Bernard's De Consideratione. Contents definite, but no suggestions yet for an introduction.
- XIX. DEVOTIONAL ANTHOLOGY. Prof. Douglas V. Steere. To include Eckhart, Tauler, etc., but no proposal yet made on table of contents.
- \*XX. PATRISTIC AND MEDIAEVAL SERMONS. Prof. Ray C. Petry. Contents already published in English (No Uncertain Sound), and translation is now proceeding in China.

## Classics of Protestant Christianity

- I. THE LATE MIDDLE AGE. Prof. M. Spinka.
- \*II. III. LUTHER AND MELANCTHON. Pres. Abdel Ross Wentz. Translation now proceeding. (May 1946 Conference asked Dr. Wentz to cut down amount of space allotted to Melancthon, and add more of Luther, but he has not done so. I am not sure whether he intends to make such a revision or not.)
- \*IV. V. VI. (3 Vols.) CALVIN. Prof. J.T. McNeill. Only a small beginning has been made in the translation of Calvin, due to lack of qualified translator.
- VI. THE CHRISTIAN HUMANISTS. Prof. C.R. Thompson. No report.
- VII. THE RADICAL REFORMATION. Prof. R. H. Bainton. No report.
- VIII. THE QUAKERS. Prof. Henry Cadbury. No report.
- IX. ANGLICAN THOUGHT. Rev. C. S. Lowry. No report.
- \*X. BRITISH PRESBYTERIANISM AND PURITANISM. Prof. W.S. Hudson. Translation not yet begun.
- \*XI. 17th & 18th CENTURY RATIONALISM. Prof. George Thomas. Translation not yet begun.
- XII. XIII. 18th & 19th CENTURY IDEALISM. Prof. E.S. Brightman. Outline practically completed, but editor suggested some selections from Hegel, which he has not yet marked out.
- XIV. PENTECOSTISM AND DEVOTIONAL LITERATURE. Prof. Douglas V. Steere. No report.
- \*XV. JOHN WESLEY. Pres. Umphrey Lee. A good translator (K.K. Halse) started on the Journal in 1944, but I was not able to get in touch with him all during this time in China (1946-1950), so do not know what progress he has made.

- XVI JOSEPHIAN EDWARDS. Prof. J. Haroutunian. Outline practically completed, but some 'selections' not yet made. No translation as yet begun.
- XVII SCHLEIERMACHER. Prof. Wm. Pauck. No report. A translator has submitted translation of first half of the Christian Faith, but our Chinese editor has rejected it for inaccuracy.
- XVIII. RITSCHL AND HARNACK. Prof. Paul Lehmann. Outline nearly complete, but needs final revision. Translation of Harnack's What is Christianity has been completed, and it is a good accurate job (I have read the whole Chinese Ms. P.J.)
- \*XIX JOHN HENRY NEWMAN. Prof. E. Hardy. Translation now proceeding.
- \*XX THE ROMANTIC MOVEMENT. Prof. Walter M. Horton. Translation not yet begun.
- \*XXI a,b (2 Vols) 19th CENTURY SOCIAL CHRISTIANITY. Dean W.G. Muelder. Translation not yet begun.
- \*XXII KIERKEGAARD. Prof. Karl Loewith. Translation now proceeding (C. B. Djang).
- XXIII PROTESTANT SERMONS. Prof. G. W. Stafford. No report.
- \*XXIV CONFESSIONS, CATECHISMS, AND CHURCH COUNCILS. Prof. J.H. Nichols. Translation not yet begun.

Modern Classics.

- I. BARTH-BRUNNER. Prof. David E. Roberts. Outline not quite in final form.
- \*II VON HUGEL. Pres. H.P. Van Dusen. Translation of essays now proceeding.
- III RECENT EASTERN THOUGHT. Prof. M. Spinka. Outline not quite complete.
- IV MODERN EMPIRICAL THEOLOGY. Prof. J. Johanson. Outline complete, but promised introduction not yet received. Translation not yet begun.
- \*V WILLIAM TEMPLE. Rev. C. Lowry. Some translation already done.
- VI. CONTEMPORARY SOCIAL THEORY. Oxford Conference Reports. No editor was assigned to this volume.
- VII DOCUMENTS OF PROTESTANT MISSIONS. Prof. K.S. Latourette. No report.
- \*VIII NIEBUHR. The Nature and Destiny of Man. We have not yet been able to find a qualified translator for this volume.

\*Outline completed.

# A Negro Missionary in China

CHRISTIAN CENTURY  
Nov. 7, 1951

By Darius L. Swann

(my colleague in Nanking - S. M. MURPHY)

PERHAPS this article should not need to be written at all. It is very late in terms of the events and trends of our times to gain a hearing because one happens to be a Negro, for the implication which some read into this is that the quality of one's experience differs according to one's racial origin. While this is not necessarily true, the fact that I was one of the first of my racial group to serve in the China mission field does make the experiences which I have had of considerable significance. Perhaps the writing of this article will help to move us along to the point where fewer such articles will need to be written because every man's experiences will be judged by no other factor than the intrinsic worth of the experiences themselves.

My going to China carried perhaps a deeper significance than the mere opening of one more door to the participation of the American Negro in the life of the church and the nation. It was, in a sense, our church saying to the peoples of the East that it recognizes the rising tide of independence and that it has no interest in the continuation of Western imperialism and the dominance of the white man in that part of the world. The simple fact of my going could say more eloquently than words that the church recognizes the new place of importance which colored peoples are gaining, and that she has not set herself against it but seeks to understand them.

## *An Opportunity Denied Whites*

Here American Christians of color have a great contribution to make, for we can go and hold conversation with the peoples of the East without patronization and without being hampered by all the complexes of the white man's relationship to Asia. Because there is with us no background as exploiters or imperialists, and because the separation we have suffered in American society has kept us from being identified in the minds of Oriental peoples with American policies and attitudes, we are in a favored position to carry a credible message of the church's sympathy and good will in these tense and explosive areas.

Certainly also implied in my going was the church's awareness of the struggle for the minds and allegiance of Asian peoples, its awareness of the tide of communism which bids fair to flow over all of the East, and its stand on matters of race and color. Not only is Western democracy challenged, but the church even more. Significance and symbolic meaning can therefore be read into the going of a missionary of color into this situation. Perhaps it is too little and too late, but the direction is right. If Christianity has an alternative to communism, it must be expressed in terms of the criticisms which communism levels at the church, in terms of the problems pressing in upon the hearts of men. Surely some of the most urgent are racial antagonisms, attitudes of racial superiority and imperialism.

The church in China today is in a vulnerable position

in part because of the nature of its connection with the American church. Had the personnel of the missionary movement in China been less predominantly white American, the Chinese church might be in a stronger position and under less pressure and criticism. Furthermore, the efficacy of the Christian message may be more clearly grasped when seen working through varied human experiences. The fact that a Negro Christian comes speaking of Christ even though he is himself in a social situation of much difficulty may have a more profound influence on people living in the midst of difficulty than all the words of the best religious minds.

## *The Negro Speaks from Experience*

Nowhere in its history has the majority in the American church had an experience comparable to that which the Chinese church has had over the last half-century. But the peculiar experiences which the Negro Christian has had in America, while handicapping him in some ways has, in another sense, better prepared him to speak to the distress of the East than one from any other group in the nation can speak. When he speaks of Christ in relation to suffering, hatred, oppression and need, he can speak out of an abundant experience. In a world where suffering and hardship seem the dominant motif, the Negro Christian may have an outstanding contribution to make to the healing of the nations.

I am not here declaring a Negro messianism; but the idea of making full use of the peculiar talents and experiences of all for the advancement of the gospel and the Kingdom is implied in what the church has already done. It still remains for the church to realize the implications of its action.

In China I had a double adjustment to make. The first was to the all-white missionary community with which I was of necessity closely associated. The second and even greater one was to the Chinese community. I was going out to work among a people with whom my own group had had little or no contact. The wide contrast in background and history is apparent. A great number of Chinese knew nothing of the 15 million Negro Americans. This was evident as I went along the streets. In the early months when I entered the stores and shops, I was usually asked very politely from what land I had come. When I said that I was from America, their faces showed first disbelief and then dawning understanding. "Oh, South America," would come the reply.

## *Cordial Welcome*

At the University of Nanking where I was to teach I found a cordial welcome among both students and teachers. Here they were aware of our problem in America and deeply interested. I shall always remember what happened when I was called upon one day during my first six weeks there to substitute for one of my colleagues in

the foreign languages department. Before I could begin the day's lecture, a student raised his hand and said, "Mr. Swann, please tell us about your people in America." I was surprised but reflected quickly that perhaps this was where we ought to begin, and so I took a part of the class period to tell them. Even as I talked, I was aware of the serious responsibility I bore to speak the truth and yet to be as just and accurate as possible. It is often difficult even for Christians to keep indignation at wrongs from turning to resentment and bitterness. Yet in the simple telling of the story there was an opportunity for constructive witnessing.

The indignation at racial wrongs which some faculty members and students expressed to me privately was justified and often seemed to be poetic justice. There was nevertheless the obligation to embody in my talks with them the answer emptied of bitterness which Negro Christians are trying to make.

There was, for example, the girl, a Christian, whom I had taught as a freshman at the University of Nanking. She had transferred to the government university in Nanking and I had not seen her in a long time. One day, as the students from her school were marching on our campus for a political meeting, she stepped out of her group and spoke to me. She said she wanted to talk to me, so we made an appointment. She came bringing Ilya Ehrenburg's series of articles on America, written after his visit here. Her eyes were wide and there was rising indignation in her voice as she asked, "Is this true?" I took the articles and skimmed through them hurriedly and told her most of it seemed to be fairly accurate, but I asked to be allowed to keep them for a more careful reading. The second reading revealed that much was out of context, and in many cases only part of the story had been told. When the girl came back, I pointed this out to her and gave her my copy of Walter White's autobiography, *Man Called White*.

#### *Chinese View of America*

The Chinese are proud of their freedom from racial prejudice. Today, because of the emphasis of government propaganda, there is a new awareness of racial wrongs in America and deep sympathy for colored Americans. One evening as I sat talking with four young Chinese staff members, one of whom had returned from America, the conversation moved around to my experiences in China. Someone wanted to know if I had found any racial prejudice in China. Suddenly someone asked, "Why go back to America? Why don't you stay on here in China?" I was touched by their sincerity and the great challenge before us in the field of missions in America. Chinese indignation at racial attitudes in America is being turned, through skillful propaganda, into hatred. Perhaps the Christian witness and response of colored Americans might have helped to turn that indignation into more constructive channels.

One of my real fears was that the Communists would try to use me in their propaganda against America. I had to be very careful in what I said. Yet I felt it my Christian responsibility to make clear our problem—America's problem—whenever the need arose, both

for those of my fellow countrymen who might be complacent about it and for others, American and Chinese, who had an idealized picture of our country. America's internal problem is a part of her problem in every part of the world. I did not wish to give aid and comfort to the cause of bigotry and oppression. Neither did I wish to close the minds and hearts of those I needed to touch by being associated with the shrill, embittered propaganda of the Communists.

Realizing how finely the lines were drawn, I had to try to speak without fear against existing injustice and oppression but at all times with fairness and balance and without bitterness. I was equally opposed to letting myself be used by some few of my countrymen who, when pressed on the subject of the American racial situation, were willing to point to me as proof that the plight of Negroes is not nearly so tragic as pictured or that my being there was indicative of the status which Negroes hold in the national life.

#### *No Special Treatment Given*

My fears of being used never materialized. As far as I was aware I received the same treatment as other foreigners. When I wanted to go to Shanghai, I had to go through the procedure of getting a travel permit just like anyone else. When I went outside the city walls to see a chrysanthemum show, I was asked by the police to publish an apology in the newspaper, just as were the four white Americans who had gone out the week before. When a youth delegation from other countries came to Nanking, I tried to go with others from my school to hear the speech of the young American Negro who was in the group, but I was not allowed to. The fact that I was a Negro did not seem to influence officials' attitude toward me.

Beyond considerations of race or nationality, I wished to share with the people among whom I lived and worked. I was deeply impressed with the need, in a land where people are aware of their poverty, for the church to establish a more vital relationship with those of meager means. I felt there was a great need for us to get into the lives of the ordinary people around us and not to be contained in the rather middle-class status which we enjoyed as a part of the university community. Perhaps even here my racial and personal background gave me a natural sympathy with those so lacking in the material things of life.

I was eager to be to my students not just another foreign teacher but a person and a friend. One day a group of my young Chinese friends and I were trying to plan an outing. A certain spot had been suggested. When I reminded them that foreigners were not allowed to go to this place, they remarked, "You know, we forget that you're a foreigner." It was a happy moment for me, for that was the way I wished it to be.

During my last year and a half I had the privilege of sharing with another missionary colleague and three young Chinese staff members at the university in the common life of a household. When after about a year my missionary colleague left and six months later I was preparing to leave, one of the young Chinese expressed the feeling

of us all as he wrote, "It is not an ordinary thing that we have lived here happily as a family for this year and a half." To be able really to share with others is one of the happiest experiences one can have.

#### Heart-Warming Experiences

It was an experience of the most thrilling kind to be in China through these years and to see this ancient land in the throes of revolution. It was absorbing and exciting to witness the great social experiment of our time being carried out in this country of immense problems and vast possibilities, and especially through these people, mature, gracious and full of the wisdom of living. There was heartbreak too, for I felt involved in the tragedy and suffering that are attending the birth of the new order. It was a privilege to be there with Chinese Christians who are having again to hold to their faith in difficult times. It was rewarding to share the fellowship of a rare group of fine missionary colleagues. All our experiences together drew us into a closer fellowship in whose warmth race and nationality often melted away.

Some days before my departure from Nanking, at a time when most missionaries had come reluctantly to the conclusion that the Chinese church might best be served

by our leaving, I spoke at a chapel service at one of our schools. In the semidarkness of the unheated building, on a cold December morning, I talked to a small group of students and Chinese and missionary teachers about the unity of our faith, using a part of the great message of the Epistle to the Ephesians. In our separation this was what we needed and wanted to remember. This was evidently heavy upon the hearts of all, for many stopped to say special words of appreciation.

Perhaps the day will come when we of the West may again share with our Christian friends in China. If so, I am sure that we shall have to be more nearly partners than before. An important part of the sharing will be in their witness to the West. It may well be that when the present crisis is past the churches of China and Korea will have a great deal more to teach us than we have to teach them.

And so I am thankful for the privilege of having gone. Because my experiences have worked out so happily, it will probably be easier for other Christians of color to go out and work in Asia. And thus Christ, speaking through more people and more varied experiences, may be seen by more and more people to be the answer to their needs, and faith and fellowship may be made richer than before.

## Goops

EDITOR THE CHRISTIAN CENTURY:

SIR: The gaiety of nations—which has been in very short supply lately—suffered a big subtraction in the death this past summer of Gelett Burgess of blessed memory. His fame did not rest entirely on his immortal lines beginning, "I never saw a purple cow." He served his day in many works of wit and wisdom. But two books of his were not for me, nor for many distracted parents back in the innocent days of the twenties, occasions of merriment, but near-tragedies. They were entitled *Goops and How to be Them, A Manual of Manners for Polite Infants*, and *A Goop Directory for Juvenile Offenders Famous for their Misdemeanors*.

In case you were not afflicted with children back in those days, I can explain that "Goops" were imaginary creatures invented and drawn by Mr. Burgess. They had large round heads like overgrown grapefruit, spindly legs and mean dispositions. They were shown doing all manner of preposterous misdemeanors, short of manslaughter. And each episode was followed with the good advice, "Don't be a Goop."

Well, so far, not so good. The kids ate it up. A bright child can always avoid a moral. I'll bet the Greek kids did that on Aesop. The description of the crimes to be avoided opened up to the children's minds bewildering delights which they had never thought of at all till the moralistic Mr. Burgess came along. I remember one little girl who, after studying Mr. Burgess, had the afternoon of her life throwing an ink bottle at the wall. And a pestiferous boy who re-enacted the drawing of a Goop pulling the tablecloth off the table, with a soul-stirring crash of dishes.

I happened to be thinking of Mr. Burgess and his

Goops the other day while I was also looking over a book of so-called popular psychology (which in many cases means charlatan psychology). It was one of the many What's-the-Matter-with-Me books published by the dozen every week. And as I read I made a discovery. I said, "Holy cow! The Goops again!"

The book described all the ills of the mind, soul and disposition so convincingly that the reader would feel coming upon him the symptoms of diseases he never even heard of till he started reading up on how to cure them. He makes the acquaintance of "ambivalence" and is sure he has it, for he has a pain right above the stomach. One chapter asked point blank the terrible question, "Do you have phobias?" I answered back, "I never did have, except for trying to balance my bank book, but since reading your book I have all the 79 phobias you list."

In this psychological age, these "cures" all too often suggest the disease. They are like the old advertisements of quack medicines "Does your back ever get tired after cleaning house? Well, you've got it!" "Are you short of breath after running up two flights of stairs? So? You have heart disease. Only Smith's Stabilizer can save you!"

There are quite a lot of Goops in church these days—good, solid Christian extraverts, all upset by week-by-week prescriptions for psychological and spiritual ills that in their innocence they had never thought of. But when the practitioner in the pulpit bangs away at Twenty-nine Things the Matter with You and How to Cure Them, the symptoms multiply rapidly. I know a man who never really knew what the word "frustrations" meant until he heard five sermons on how to cure them. Now he's completely frustrated.

Yours,

SIMEON STYLITES.

Andrew Roy "Never a Dull Moment": A Memoir of Family, China & Hong Kong"  
(Beijing, China: Elizabeth W. Roy, Home Publisher, n.2.)

Writing Confessions

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never had to use this accusation, as Lee, on advice, was reassigned to India. They had tried several times to persuade him to give talks denouncing America for lynching negroes. He declined, telling them he strongly opposed lynching and racism, but that progress was being made.

During these last weeks in Nanking, I received a letter that I shall never forget. Pastor Chu of the Hubugieh Church, our former neighbor and colleague, wrote saying he was following the newspaper accounts of our tribulations, and also knew that all funds coming from America were frozen. He, therefore wanted to share his salary with us. His family included his mother, his wife, and nine children, all living on his meager salary as a Chinese pastor. I was astounded, and of course did not accept, but if I die before he does, I want to plead for him a corner lot in heaven with a southern view. In fact, we didn't need money, although incoming funds had been cut off. Samuel Moffet, of Korea, later, a Dean of Princeton Seminary, was then our Mission Station treasurer. He had, with remarkable foresight, seen the crunch coming, and had cabled for extra funds just before both countries cut all transfers. He then gave each of the handful of Presbyterian missionaries left in Nanking a cash advance. For this, or for some unknown reason, he was charged by local government authorities of misusing Church funds, but was permitted to leave the country.

Finally, with confessions accepted, we were allowed to resign and apply for exit permits. I was told in the middle of January, 1951, that I should advertise -- that is, notify newspapers that we were leaving -- so that possible creditors or accusers could file against us. We did so, and sold cheaply, or gave away, our furniture, and most possessions for the third time during our years in China. I agreed with the police to leave on January 27, and secured tickets. On the morning of the 27th I went to get a pass to leave the city. The police said everything was in order, but they had not received from higher up a departure permit for us. We must turn in our railway tickets, at a financial loss, and wait indefinitely. We returned to an almost empty house and had to wait till the last week in February. We were told to go by rail, via Canton (Guangzhou), and were being "permitted" to leave, not deported.

We reached Canton about midnight and were escorted to a bureau of some sort where an interrogation was proceeding. A Chinese official, in very rapid Mandarin, was questioning a Catholic priest from central China, a science teacher. How long this had been going on, I don't know. We were asked to listen. The point of the questions was why a priest would teach science.

"Aren't you a hypocrite? You pretend to teach natural science, but your real purpose is religious conversion. Why do you pose as a scientist?"

"Because that is my field of competence. My degrees are in science"

"Then why be a priest? One or the other is a cloak. Be honest. Say why you're in China."

And so forth. They kept us there for two hours. The interrogation hadn't finished when we were told to go. I noticed that most of the questions were unimportant, but regularly, at definite intervals, a crucial question would be asked, where an answer, taken out of context in a public trial, might be dangerous. The

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Barrett tells us that Africa is not just the 17% Christian we thought it was, but 40% Christian and growing so fast, thanks to the amazing indigenous spread of African Christianity. By the year 2000 Africa will have 350 million Christians, which is more Christians than there are people in Africa today.<sup>9</sup> Don't you believe the mission has failed—it is just beginning!

Even this wonderful explosion of the faith, however, is not what makes Jesus the Hope of the World. It was not in Korea where everything is going so wonderfully that I learned my most indelible lesson in hope. It was in China, where things are most hopeless.

As I said, I was arrested, charged with embezzlement, thrown out of the country. When they told me to get out, they said I could take \$100 in American money. So I rushed home but could not find \$100 in American money. I had signed a letter—they had made me sign it—that by permission I was taking \$100 in American money out of the country, and all I could find was \$97. In my upset condition I began to think it was all a deep communist plot. Somehow they knew I had only \$97 so they made me sign a letter that I was taking \$100. It was not true, but it worried me, and I was worried all the way to the station, all the way to Shanghai, all the way to Canton.

On the way to the station, two missionaries with the China Inland Mission, Mr. and Mrs. Guinness, came to me and made a request, "Won't you take our son with you when you go? We can't get out; we don't know if we'll ever get out, but we want him to; and he doesn't need any letter of permission."

I replied, "Yes, we'll take Oswald." So he came along.

All the way I began worrying more and more about the missing three dollars. I was waiting for them to seize me, search me and accuse me—"You bribed your way out. Where's the missing three dollars?"—and throw me back into jail. We arrived in Canton. They went through our bags and our luggage, and then they began on our bodies.

Oswald came up and asked, "Are they going to examine me like that?"

I said, "Yes, Oswald, but what difference does it make? They're looking for American money, and you don't have any."

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"But I have some American money."

"How much do you have?"

"I have three dollars."

Now don't misunderstand me. I don't believe in God because of any measly three-dollar miracle. My hope does not depend on that kind of intervention by God. What of others who were not able to get out? If there was no such miracle, is there no hope for them? Theirs is a far greater miracle, the miracle of faith and trust and hope even when God's answer is No. My kind is for the weak, and at that point I was weak indeed. I think the good Lord must have looked down and said, "I can't let a missionary of mine stumble out of China like that, tired and discouraged and almost on the verge of nervous collapse." So he chose to minister to my weakness and used a very little thing to remind me that he is still God, and he was still there.

That is the ultimate ground of all hope. Jesus is Lord of the Universe and Hope of the World. Reverse the phrases. He is the Hope of the World precisely because he is Lord of the Universe. If you know that, you will not need little miracles like mine. You will be able to say with David Livingstone, "Without him not one step. With him—anywhere!" He is our hope.

- Samuel H. Moffett

#### Notes

<sup>1</sup>Korea Times, November 1, 1973

<sup>2</sup>Quoted in Korea Times, September 30, 1973.

<sup>3</sup>Quoted in Time, October 8, 1973, pp. 113-14.

<sup>4</sup>Quoted in *The Evanston Report* (New York: Harpers, 1955), p. 20.

<sup>5</sup>Quoted in Jurgen Moltmann, *Theology of Hope* (New York: Harper & Row, 1967), p. 23.

<sup>6</sup>Newsweek, October 29, 1973, p. 41.

<sup>7</sup>Edward Rogers, *Poverty on a Small Planet* (New York: Macmillan, 1965), p. 75.

<sup>8</sup>Ralph Winter, "Seeing the Task Graphically," *Evangelical Missions Quarterly*, January 1974.

<sup>9</sup>David Barrett, "A D. 2000, 350 Million Christians in Africa," *International Review of Missions*, January 1970.

**Dr. Sam and Betty Tarrant Moffett  
Home From China; He Is to Start  
Soon on Missions Book for Youths** <sup>1951</sup>  
*Charlotte, N.C.*



Dr. and Mrs. Sam H. Moffett (above) recently returned to the United States after spending three and one half years in China as Presbyterian missionaries. Mrs. Moffett was before marriage Miss Betty Tarrant, daughter of Mr. and Mrs. Cuy M. Tarrant of 1404 Cambridge lane, where this photo was taken Friday.

Doctor Moffett has been engaged to write a book for young people on the world-wide missionary outlook. His book will be used by youth study groups in many of the leading denominations and its circulation is expected to be quite large. He will spend a year at Princeton seminary in New Jersey to complete the project, which is sponsored by the Missionary Education movement.

In December 1948 Doctor and Mrs. Moffett were in Peking (which is not the capital of the Chinese

Communist regime). The Red army was approaching and the language school in which the Moffetts were studying was making plans to evacuate. The Moffetts decided to stay in Peking and accept an invitation to teach in the school of religion of Yenching university near the city. They stayed not because of any sympathies with the Communists, but because they felt the Gospel should be preached in all the world, including Communist-held territories.

As they moved their belongings from the language school to the university nine miles outside the city, the Moffetts passed through long lines of retreating Nationalist soldiers. The university was in "no-man's land" at the time and next day the Communists came. During the following year their work con-

tinued pretty much as usual at the university.

Then they moved south to Nanking where Doctor Moffett was assigned by his board (Presbyterian, USA or Northern Presbyterian) as a teacher in Nanking theological seminary. Mrs. Moffett taught at the Bible Teachers Training school, a complementary institution to train women whose educational background was not sufficient to admit them to the seminary.

Church and seminary life in Nanking continued very much as usual for a year after the Moffetts arrived there, with freedom of worship and freedom of evangelistic activity except for street preaching, which was prohibited. Then things became more difficult for American missionaries after the outbreak of hostilities in Korea and more and more limitations were put on movement and Christian activity. And so, like practically all American missionaries, the Moffetts applied for exit permits and after a month's waiting period these were granted and they started on a return journey which took them to Hong Kong and then through Europe and home.

Near the close of their stay in Nanking the Communist authorities froze all bank accounts which were listed under any American name or any other name with "church" attached, and so missionaries were cut off from funds from home bases.

Doctor Moffett, who received his Ph. D. degree at Yale university, has a brother in Korea (a medical missionary, the brother joined the army air force in order to get permission to return to his hospital in Taegu, Korea). Another brother is a missionary in India. Doctor Moffett feels that it is very unlikely that American missionaries will return to China in the foreseeable future. Practically every one of the 30 Northern Presbyterian who remain in China are trying to leave that land, he said, and the same could be said for other missions.



*The Presbyterian Church*  
*In The U. S. A.*  
SYNOD OF INDIANA

*Program*

THE ONE HUNDRED TWENTY-SIXTH MEETING

*June 12, 13, 14, 1951*

HANOVER COLLEGE  
Hanover, Indiana



REV. C. MORTON HANNA, D.D., Louisville, *Moderator*  
REV. VICTOR L. RAPHAEL, D.D., Spencer, *Stated Clerk and Treasurer*  
REV. ALBERT G. PARKER, Ph.D., *President, Hanover College*  
REV. JOHN N. FOX, *Pastor, Hanover Presbyterian Church*

# OPENING SERVICE OF THE SYNOD OF INDIANA

## First Presbyterian Church of Hanover — 7:30 P. M.

The REV. C. MORTON HANNA, D.D., Moderator, *Presiding*

Prelude	
Call to Worship	
Doxology	
Invocation and The Lord's Prayer	
Hymn 5—"Joyful, Joyful, We Adore Thee".....	<i>Hymn to Joy</i>
Scripture Lesson—Revelation 2:19-29; Mark 10:35-45.....	The Rev. David Hancock
Anthem	
Prayer.....	The Rev. J. V. Roth, D.D.
Hymn 367—"We Thank Thee, Lord".....	<i>Field</i>
Message—"Missions Begin at Home" (Revelation 2:26).....	THE MODERATOR
Hymn 245—"Take Thou Our Minds, Dear Lord".....	<i>Hall</i>
Sacrament of the Lord's Supper	
The Rev. Robert Hutchinson, Distribution of the Bread	
The Rev. Campbell Long, Distribution of the Wine	
Hymn 359—"For the Bread, Which Thou Hast Broken".....	<i>Agape</i>
The Constituting of Synod with Prayer, by the Moderator	
The Necrology Report, by the Stated Clerk	
The Election of a Moderator	<i>Dr. George Hitchcock</i>
The Installation of the Moderator-Elect	<i>Vincennes</i>
The Election and Installation of a Vice-Moderator	<i>Judge Winkle Hoops</i>
Announcements, Closing Business, etc.	<i>Indianapolis</i>
The Benediction	Organ Postlude

## Wednesday, June 13, 1951

- 6:30- 7:00 A. M. Dedication of the Day (Donner Hall Green)  
Rev. John F. Williams, D.D., Franklin, Indiana
- 7:15 A. M. Breakfast

### AUDITORIUM, HANOVER COLLEGE

- 8:15- 9:00 A. M. Bible Hour  
Rev. Julian Price Love, Ph.D., Louisville Presbyterian Seminary ✓
- 9:10-10:00 A. M. Business Session  
Roll Call  
Report of Stated Clerk and Treasurer  
Election of Stated Clerk and Permanent Clerk  
Report and Election of Trustees  
Report of Synod's Council  
Introduction of New Business and Reference
- 10:00-10:45 A. M. Report of Foreign Missions Committee  
Rev. C. Lewis Irwin, Chairman  
Rev. Samuel H. Moffett, Ph.D., Peiping, China ✓
- 10:45-11:00 A. M. American Bible Society
- 11:00-11:15 A. M. Report of Ministerial Relations Committee  
Rev. Thomas H. Adkins, Chairman
- 11:15-12:00 A. M. Report of Committee on United Promotion  
Rev. Chester W. Wharton, L.L.D., Chairman
- 12:00-12:15 A. M. Report of Peabody Home Board of Managers  
Rev. L. A. Harriman, President

12:30 P. M. Luncheon (Donner Hall)  
Luncheon Meeting of Presbyterian Extension, Inc. (Soda Bowl,  
Lynn Hall)

#### HANOVER PRESBYTERIAN CHURCH

2:00- 2:30 P. M. Business Session  
2:30- 3:00 P. M. Report of Committee on Pensions  
Rev. Newton P. Fowler, Chairman  
Mr. Donald L. Hibbard, Ph.D., Representing Board  
3:00- 4:15 P. M. Report of Committee on National Missions  
Rev. William M. Hawley, Chairman  
Rev. Harold H. Baldwin, D.D., Department of City and  
Industrial Work, Board of National Missions  
Report of New Life Committee, Rev. Howard W. Stone, D.D.  
Report of Town and Country Fellowship  
Rev. L. Gordon Leech, President  
Report of Presbyterian Extension, Mr. Wayne Clark, President  
Work of Synod, Rev. Roy E. Mueller, D.D., Executive Secretary  
4:15- 4:30 P. M. Report of Indiana Presbyterian  
Mr. Foster W. Riddick, Chairman Board of Managers  
4:30- 5:15 P. M. General Business, and discussion of actions of General Assembly  
5:15 P. M. Annual Meeting, Town and Country Fellowship  
6:00 P. M. Dinner  
7:30 P. M. Presentation of Christian Education (Auditorium)  
Rev. D. R. Hutchinson, Chairman, presiding  
Address by Rev. Paul C. Payne, Ph.D., General Secretary,  
Board of Christian Education

#### Thursday, June 14, 1951

6:30- 7:00 A. M. Dedication of the Day (Donner Hall Green)  
Rev. John F. Williams, D.D., Franklin, Indiana  
7:15 A. M. Breakfast

#### AUDITORIUM, HANOVER COLLEGE

8:15- 9:00 A. M. Bible Hour  
Dr. Julian Price Love ✓  
9:00- 9:15 A. M. Presentation of Women's Work  
Mrs. H. A. Vermilya, President Indiana Synodical Society  
9:15- 9:30 A. M. Presentation of Youth Work  
Miss Nancy Johns, Moderator Synod Westminster Fellowship  
9:30- 9:45 A. M. Presentation of Men's Work  
Mr. John M. Smith, President Men's Council of Synod  
10:00-10:15 A. M. Business Session  
10:15-10:45 A. M. Report of Committee on Education and Action  
Rev. Harold W. Turpin, Chairman  
10:45-12:00 A. M. Report of Presbyterian Foundation  
Mr. Fermor S. Cannon, President  
Report of Historical Committee  
Mr. W. P. Johnson, Chairman  
Report of the Business Committee  
Report of the Committee on Records  
General Business  
12:30 P. M. Luncheon

# Indiana Synodical

*"Ourselves as Channels for God's Power"*

## Tuesday, June 12, 1951

- 2:00 P. M. Synodical Executive Board Meeting  
6:00 P. M. Dinner  
7:30 P. M. Service, Hanover Presbyterian Church

## Wednesday, June 13, 1951

- 6:30 A. M. Dedication of the Day (Donner Hall Green)  
Rev. John F. Williams, D.D., Franklin, Indiana  
7:15 A. M. Breakfast  
8:15 A. M. Bible Hour, Auditorium, Hanover College  
Rev. Julian Price Love, Ph.D., Louisville, Kentucky  
9:15 A. M. Business Session, Classic Hall, Mrs. H. A. Vermilya, presiding  
10:00 A. M. Report on Latin America, Mrs. C. M. Hanna  
10:35 A. M. "Around the Glock," Directed by Mrs. C. S. Griffin  
11:00 A. M. Seminars A—B, "Program Building," Miss Elisabeth Turner  
"Prayer Technique," Mrs. Esther Horner  
11:40 A. M. Seminars A—B  
11:40 A. M. Seminar C, "Administration," Mrs. H. A. Vermilya  
12:45 P. M. Luncheon

### AUDITORIUM, HANOVER COLLEGE

- 2:00 P. M. Worship, Mrs. Esther Horner  
2:20 P. M. World Service Department  
National Missions, Rev. Harold H. Baldwin, D.D.  
Foreign Missions, Rev. Samuel H. Moffett, Ph.D.  
Christian Education, Rev. Paul Calvin Payne, Ph.D.  
Offering  
"Which Way?," Directed by Mrs. V. B. Green  
4:30 P. M. Questions and Answers  
6:00 P. M. Dinner  
7:30 P. M. Address by Dr. Paul C. Payne (Auditorium)

## Thursday, June 14, 1951

- 6:30 P. M. Dedication of the Day (Donner Hall Green) ...  
Rev. John F. Williams, D.D.  
7:15 A. M. Breakfast  
8:15 A. M. Bible Hour, Dr. Julian Price Love (Auditorium)  
9:00 A. M. Presentation of Women's Work, Mrs. H. A. Vermilya  
Presentation of Youth Work, Miss Nancy Johns  
Presentation of Men's Work, Mr. John M. Smith  
10:10 A. M. "Our Channels," Mrs. H. A. Vermilya (Classic Hall)  
10:30 A. M. National Missions in Indiana  
Rev. Roy E. Mueller, D.D., Executive Secretary, Synod  
11:00 A. M. Introductions  
11:30 A. M. Installation of Officers, Mrs. J. V. Roth

At the inspection when he was required to show that he had the money the form said he was taking out, he had his \$100.00.

Now the sequel is that as Oz Guinness was leaving his parents, his mother hugged him and stuffed \$2.00 into his pocket. When they came thru the station at Shanghai, a lady CIM missionary pressed her way thru the guards at the train station having taken special pains to come some distance to see Oz. She hugged him and stuffed a bill into his pocket, \$1.00 American money, again from a British missionary. ( Note how unusual since his parents and the other lady were British and pounds would be a more likely form of money for them to give him. )

GOD IS SOVEREIGN. He orders the affairs we can't, and many times shouldn't.

God's ways. Past our full understanding or duplicating, but wonderful.

As Sam has been known to conclude in telling this account of God's gracious dealings, he does not trust God because of any little \$3.00 miracle -- wonderfully helpful as it was at that time, but because our God is a wholly trustworthy, personal God of truth and love.

LET IT BE CLEAR THAT THIS STORY WAS RECOUNTED NOT AS AN ILLUSTRATION OF WHAT A FAITHFUL SERVANT OF THE LORD JESUS HAS ANY RIGHT TO EXPECT IN TERMS OF WHAT WE WOULD CALL SPECIAL INTERVENTION IN A TIME OF DANGER. RATHER ANY SUCH "RIGHT" AS SUCH WAS DISCLAIMED BY SAM WHEN HE RETOLD US THIS STORY AROUND THE TABLE IN OUR TERRACE ROOM YESTERDAY. (While Sam did not refer to the passage in this expression of warning about expectation, my mind went to the "...and others....and others..." of Hebrews 11:35,36 who suffered dreadful harm because of their faith and whose faith was as real as those delivered by faith in the list of the faithful in the prior portion of that wonderful chapter.) WHAT WAS MADE LIVING FOR JEAN AND ME IS THAT BELIEVERS MAY BE SURE AT ALL TIMES OF THE LOVING PRESENCE IN ALL CIRCUMSTANCES OF THE LORD WHOM WE SERVE ... no matter what the outcome here and now....AND gratitude for all special mercies which He in His loving wisdom gives to us.

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Samuel Hugh Moffett and his wife Eileen, whom he married after Betty died, are currently serving in Princeton Seminary where he has been teaching missions. He was for many years associate president of the world's largest Presbyterian seminary, located in Seoul, Korea. He is one of God's choice servants. Wheaton, '38, then a year of English Bible at Moody Bible institute, seminary at Princeton, Ph.D. at Yale in church history. Then China and then Korea. And, he can preach! He and his wife are an effective, warm and attractive team in serving the Lord.

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If you like this story from this special servant of the Lord Jesus, I'll try to recount the one about the first seven who were ordained as Presbyterian ministers in Korea.

*Accurate as far as I can remember - save for a few very small details. - SHM 6/15/52*

4/12  
Sam & Eileen  
Thanks,  
K

May 21, 1986

TO: FAMILY AND SMI AND ELMO  
FROM: Ken Hansen  
SUBJECT: A STORY OF GOD'S SPECIAL PROVISION FOR ONE OF HIS SERVANTS, SAM MOFFETT

The time was January, 1951, a period about two and a half years after the communists took over mainland China. Sam and his wife, Betty, had stayed on to teach at Yenching University in Peking until October, 1949 and then at Nanking Theological Seminary. Now the pressure was on Americans since the Chinese had come into the Korean war and the Americans were now the enemy. The Chinese communists did not want to eject American missionaries solely on the ground that they were Americans or missionaries, and so they trumped up criminal charges. Sam was charged with embezzlement. The other two common charges were espionage and immorality.

He was put in detention and was kept awake for two nights and three days with shouts and was forced to add up columns -- long columns -- of figures. As soon as he, under the pressure of the time and the fatigue and the noise and commotion would make a mistake, they would snatch the paper from his hands and shout, "See, a mistake, proof that he is an embezzler and on and on."

Finally he was brought to trial.

His guilt had been assumed through it all. After being pronounced guilty, the judge gave the sentence: "The only fitting penalty is that this American should not be allowed to stay in the Chinese Peoples' Republic, and must be deported as an enemy of the people." Sam was given a paper to sign saying that he was taking out with him \$100.00 American currency.

As Sam left the courtroom, the judge whispered to him that he was a graduate of Yenching University (where Sam had been teaching) with the inference that he had done the best he could for him. The old school still meant something to him apparently.

Sam went home to pack. He had been ordered to leave the next day. He counted his American money and searched for more. He had \$97.00 He was feeling so pressed by the communists by this time that he even thought they must have searched his place in his absence and found that he did NOT have \$100.00. What he would do when he went out and did not have what he had signed he did have he did not know. But by now he was committed to leave. So he packed his suitcases for travel.

As he was leaving with his wife, a China Inland Mission couple, Britishers, came to him and asked if their eight year old boy Oswald could go out with him. Out they went. After about three days of travel they arrived at Canton where the suitcases were then inspected by what was like an customs department. The cases were dumped on the ground and the contents were kicked around and stamped on. Then the customs officials began to search the bodies of the people going out. Young Oz said, "Uncle Sam, are they going to do that to me too?" "Yes," Sam told him. "But you have nothing to worry about." "But, I have some American money and don't know what to do about it." "How much do you have, Oz?" "Three dollars." "Give it to me," Sam said. With that he put it in his pocket.