

THE USE OF MATERIAL  
FROM  
CHINA'S SPIRITUAL INHERITANCE  
IN THE  
CHRISTIAN EDUCATION OF CHINESE YOUTH

WARREN HORTON STUART, PH.D.



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A Guide and Source-book

for

Christian Teachers in China

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WARREN HORTON STUART, PH.D.

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A Dissertation Presented to the  
Faculty of the Graduate School of Yale University  
in Candidacy for the  
Degree of Doctor of Philosophy

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KWANG HSUEH PUBLISHING HOUSE  
OXFORD UNIVERSITY PRESS CHINA AGENCY

140 Peking Road  
SHANGHAI.

1932.

TO MY FELLOW WORKERS FOR THE  
KINGDOM OF GOD IN CHINA  
THIS VOLUME IS AFFECTIONATELY  
DEDICATED

## INTRODUCTION

By ROBERT SENECA SMITH, PH.D.,

Horace Bushnell Professor of Christian Nurture

Yale Divinity School.

It is an honor to have been invited to commend THE USE OF MATERIAL FROM CHINA'S SPIRITUAL INHERITANCE IN THE CHRISTIAN EDUCATION OF CHINESE YOUTH, a manuscript prepared by Dr. Warren Horton Stuart as a dissertation for the Ph. D. Degree at Yale University.

Dr. Stuart has brought to his task a brilliant and ingenious mind and the competence of a well trained scholar and workman. His knowledge of the Chinese language, his appreciation of the Chinese literature and his sympathetic and discriminating understanding of Chinese traditions and customs have been indispensable assets in achieving his purpose.

Too long Christian religious education in China has suffered because the materials used were translations of texts produced for European and American consumption. The Christian religion and its application to modern life problems have been presented through the medium of western attitudes and illustrations. It is time that the gospel of Christ should be integrated with the noblest ideals and attainments of Oriental civilization, and that, like a plant, it should be nourished in the soil of the Orient and given opportunity to flower there amid those indigenous plants with which it has a religious kinship.

Dr. Stuart's material makes available, in a usable arrangement for the writers of Chinese Christian texts, a veritable treasure house of Chinese ideals, proverbs, stories, practices and literary excerpts from the classic and modern writers. The work is marked by scholarship, skill in the selection of material and literary charm.

ROBERT SENECA SMITH.

Yale University, New Haven, Conn.

July 11, 1932.

## PREFACE

### 1. *Purpose*

The purpose of writing this guide and source-book is to provide indigenous material in usable shape for Christian educators in China. There exists a considerable mass of such material; this statement does not seem open to question. Its high ethical and spiritual quality is testified to by competent authorities. That a very large part of it is quite consonant with Christian idealism and may be used as a foundation and preparation for Christian experience and teaching, is the growing conviction of many Chinese Christians, as well as many missionaries. That such use of China's spiritual inheritance is much to be desired, is a personal conviction of the compiler, growing out of some years' experience in that field; it is concurred in by a good number of others with whom he has taken counsel. It seems to be true that no attempt has yet been made to exhibit the material on a comprehensive and systematic scale, showing how it can be used in a modern scheme of Christian education. The present study is intended as a contribution to this end, pointing out one avenue towards "indigenizing" the religion of Christ in China. It is hoped that in the hands of lesson-writers and teachers it will aid them to root Christian faith and ethics into the soil of native ideology and social experience.

### 2. *Sources*

The primary sources for such material are the religious and moral classics of the Chinese people; prose and poetical writings not primarily didactic, yet containing moral and religious sentiments; proverbs, mottoes, stories; and customs, institutions, and ideals as observed through a period of residence in China. Secondary sources are discussions, commentaries, collections, mostly by Chinese authors in their own language; also the writings and translations of foreign observers. A further source has been answers to a questionnaire addressed to Chinese students and others.

The endeavor has been to collate and classify the material in such a way as to help teachers and lesson makers who have scant access to libraries, and for whom few books are within reach; also others who cannot read the Chinese books that are at hand. For this purpose the original words, as well as the translations, are included.

1. The writer spent fifteen years of his boyhood in China, during which time he gained some familiarity with the spoken and written language. The aptitudes thus early formed were later deepened and enriched through twenty years of missionary service.

### 3. *Procedure*

The procedure of investigation has embraced several steps, as follows:

a. By going through Williams' CHINESE DICTIONARY a list was made of all words bearing moral-religious meanings (with a few insignificant exceptions). The more important of these terms were then studied through in the COLLECTED COMMENTARIES ON THE SHUO WEN (說文解字話林); the Shuo Wen being a Chinese Dictionary published about 100 A.D., and extensively commented on since that time. This study clarified the connotation of many words through definition, and through illustrative quotations taken from standard authors. Some of these quotations appear in this dissertation. In addition, two biographical dictionaries have been searched through for examples of personal qualities, as discussed in Part II.

b. About two months of the summer of 1930 were spent at the Library of Congress in concentrated exploratory reading. This continued in a more diffuse way for eighteen months longer. In the search were included Confucian, Buddhist, and Taoist writings, and works by Christian authors, in Chinese; works in English, with some in French and German, on China, her religion, ethics, and philosophy; and some current magazines, especially THE CHINESE RECORDER, a missionary journal.

c. From reading the classics and other sources, a considerable amount of material from standard authors was collected, classified and translated.

d. A graduate student in Yenching University, Peiping,—Mr. Li An-che—was engaged to collect further suitable references from authors beginning with the Han Dynasty, about 200 B.C., and extending down to the present. For this purpose he and his associates have examined a total of 382 authors, as found in seventy-five anthologies, prose collections, and individual works. A careful scrutiny has been made of the materials thus obtained and certain passages selected for inclusion in this essay.

e. Information, correction, or verification on particular points has been secured by personal conference or correspondence. In this connection I acknowledge the courtesy of Dr. F. Rawlinson, editor of THE CHINESE RECORDER, Shanghai, China; Dr. K. S. Latourette, of Yale Divinity School; and Dr. Arthur W. Hummel, Chief of the Division of Chinese Literature, Library of Congress, Washington, D. C.

f. A questionnaire<sup>1</sup> was prepared and sent rather widely to students in Protestant schools, and other thoughtful Christians in China. It asked what help in the religious life had been received from "China's spiritual inheritance," and what materials from that source one would include in an

ideal scheme of Christian education. The returns have been disappointingly vague and meagre; largely, perhaps, because the questions were both comprehensive and introspective, and therefore, difficult to answer.

g. A Seminar in Yale Divinity School on the Curriculum of Religious Education gave much help on organizing the materials that were being gathered.

In a word, the procedure has been to choose and describe Chinese life situations, such as can be advantageously used in teaching religion (Part I); to select, classify, and translate brief passages from the sages and great writers, expressing ideals and teachings broadly consonant with Christian faith (Part II); and to suggest how all this material may be helpfully used as a basis and integral part of Christian education in China.

Wherever standard translations—particularly those of the Classics, by Legge—have been available, these have been made use of; other passages have been translated as a part of the work of preparing this essay.

The units of literary material in Part II have been classified under major and minor aims, as set forth in a recent book, *OBJECTIVES IN RELIGIOUS EDUCATION*. For the framework used I am indebted to the kind permission of the author. Dr. Vieth's scheme, however, has been considerably modified in lesser items, to suit the materials at hand in existing literature. For example, the discussion of personal qualities occupies a larger space than in Vieth's scheme simply because this subject has received more attention from indigenous writers.

#### 4. *Form*

This dissertation takes form as a Guide and Source-book of educational material, rather flexible, available for various levels of intelligence and experience. It aims to give the teacher a fuller understanding of the religious background and daily environment of Chinese children. It aims also to supply content of racial wisdom and insight, usable along with that from the Bible and Christian experience, in making a full-orbed curriculum for Chinese youth.

#### 5. *Underlying Philosophy*

The discussion is here limited to source-material that is indigenous to China. Such material is only one of several elements desirable and necessary as a means to our end. In building a Christian curriculum for Chinese youth, one should draw upon Chinese aims, principles, methods and materials of moral education, and bring into use modern aims, principles, methods and materials of Christian education, making a synthesis of the two.



As to the former, Mr. Wang Fong-chai, in his *HISTORY OF EDUCATION IN CHINA*,<sup>1</sup> (Page 82) says, "Although the discussions of ancient and modern authors are all different, yet their opinions about education are very much alike; they all stress good conduct as the goal, and understanding the classics as the means."

Chinese educational theory is nowhere better expressed than in the classic brochures, *THE GREAT LEARNING* (大學), and *THE DOCTRINE OF THE MEAN* (中庸), also in the fuller volume, *THE BOOK OF RITES* (禮記). I quote here the first chapter of each of the two former, as translated by Mr. Z. K. Zia, a former student of mine.

### I. The Great Learning (or, The Higher Education)

"The principles of the Higher Education are to unfold the great virtue, to be on familiar terms with the people, and to rest in the highest good.

"Thus to rise in the highest good is conducive to taking a halt; taking a halt is conducive to quietness; capability of quietness is conducive to repose; repose is conducive to serious reasoning; serious reasoning is conducive to advancement.

"As to matters, there is the distinction of foundation and superstructure; as to affairs, there is a distinction of means and end. We are nearer the truth, if we know the priority and consequences of these distinctions.

"Now referring to the ancients, if they wanted to unfold the profound character for the world, they first started it with a nation. If they wanted to start with a nation, they first put their families in order. If they wanted to put their families in order, they first nurtured their individuals. If they wanted to nurture their individuals, they first set their hearts right. If they wanted to set their hearts right, they first became sincere in their purpose. If they wanted to be sincere in their purpose, they first learned to understand. To learn to understand consists in analysing the phenomena.

"Thus, analyzing the phenomena is conducive to ultimate knowledge; ultimate knowledge is conducive to a right attitude (or heart); a right attitude is conducive to a developed individual; a developed individual is conducive to an ideal family; an ideal family is conducive to a well-governed nation; a well-governed nation is conducive to a peace-loving world.

"And from the Son of Heaven (the Emperor) down to an ordinary citizen, all have to conform to one principle, that is, to develop the individual. A distorted principle cannot produce a well-governed superstructure. There should never be tolerated such a thing as slighting the principle and emphasizing the superficial."

Mr. Zia adds:

"From this rendering of the first chapter of *The Great Learning*, we may learn the following points that have to do with educational values:

1. 中國教育史大綱 王鳳喈著



- "1. The principle of universal education is advocated.
- "2. The training of the individual is the fundamental or the end.
- "3. The influence of environment is recognized.
- "4. The nurture of the heart receives special emphasis.
- "5. The standardization of the educational programme, to wit, rest in the highest good.
- "6. The recognition of the necessity of gradual processes.
- "7. The recognition of the correlation of environments and the inner life."

## II. The Book of the Mean

"The will of God is called Nature. To follow Nature is Tao (or truth). *To conform to truth is education.*<sup>1</sup> (Here we have a Confucian definition of education.) As to Tao, you cannot part from it for a moment. That you can part from is not Tao. Therefore, the ideal man is careful with what he does not see and is alert to what he does not hear. Things may be revealed in the dark, and be seen in minute form; thus the ideal man (or the superior man) is careful when he is alone.

"When joy, anger, sorrow, and happiness are not expressed, they are in the state of impartiality. When all are expressed, and expressed in degree, they are called harmony. Impartiality is the beginning of the world; harmony is the realized Tao of the world.

"The realization of impartiality into harmony is the seat of the universe, the birth of all creatures."

Mr. Zia adds:

"From this rendering of the first chapter of the Book of the Mean, we may get a glimpse of the theory of education set forth by the followers of the great master, Confucius:

"1. The definition of education: To conform with truth is education. The idea of education is therefore not the mere giving of information, but the giving of true information and the attempt to live up to it.

"2. Education has to do with the *Will of God*.

"3. The recognition of personal integrity.

"4. Viewing life as a unit.

"5. Advocating the expression of controlled emotion.

"6. The idea of the Golden Mean plays a very prominent part in education.

"7. The emphasis upon individuals, giving the birth of all creatures a universal significance."<sup>2</sup>

Mr. Zia further describes the educational temper of Confucius as "patient, open-minded, and trustworthy"; his pedagogical methods as containing no elements of superstition and no dogmas, but having common sense, using object-lessons and reinforced by his own remarkable personality. The Confucian educational aim he analyzes as follows:

1. Italics and parenthesis, Mr. Zia's. His translation should be compared throughout with that of Legge.

2. Zia, Z. K. *THE CONFUCIAN CIVILIZATION*. Pages 51f. An excellent essay.

1. Individually, to develop one's great virtues.
2. Socially, to be on familiar terms with people.
3. Ultimately, to rest in the highest good.

Mr. Chiang Mon-lin, late Minister of Education in the Nationalist Government at Nanking, describes for us the classic curriculum:

"During the Chow dynasty (1122-253 B.C.), the Ministry of Education established a curriculum for teaching the youth throughout the country. How far and how extensively it was carried out we have no means of knowing. So far as we can find from the ancient documents, the curriculum consists of three headings (大司徒以三物教萬民). The first is for the training of virtue; the second, conduct, the third, arts. There are six virtues (六德) which are to be trained. The first is wisdom (智), to teach the virtue of knowing; the second, benevolence (仁), to teach the virtue of being benevolent; the third, sagacity (聖); the fourth, righteousness (義); the fifth, truthfulness (忠); the sixth and last, harmony (和), to teach the virtue of the harmonious adjustment of feelings.

"Under the second heading, for the training of conduct, there are again six kinds of conduct (六行). The first is filial piety (孝); the second, brotherly love (友); the third, *moh* (睦), to teach the conduct of love for the relatives in the same clan; the fourth, *yin* (姻), to teach the conduct of love for the relatives by marriage; the fifth, responsibility (任), to teach the conduct of willingness of taking responsibility; the sixth, and the last, charity (恤), to teach the conduct of helping the poor and sick.

"Under the third and last heading, for the training of arts, there are again six divisions. The first is rituals (禮); the second, music (樂); the third, archery (射); the fourth, charioteering (御); the fifth, writing (書); the sixth and last, mathematics (數). There are five kinds of rituals, six kinds of music, five kinds of archery, five kinds of charioteering, six kinds of writing, and nine kinds of mathematics.

"The training for virtue, conduct, and arts is commonly called the teaching of the three things (三物之教). It has been taken as a model in a modified form by the Chinese educators during the subsequent ages. It consists mainly of moral training with some of the elements for intellectual and physical education. However, as time went on, the emphasis gradually shifted its ground. No matter how vague may be its meaning, the ancient curriculum seems to be well balanced. During the subsequent ages, however, the training for conduct overbalanced the rest, and finally the training for the six arts was almost unheard of, except rituals and writing. The training of virtue ..... was regarded the same as the training of conduct."

In a word, Chinese theory regards education as co-operation with natural development; as Chu Hsi says: "The work of nourishing the mind may be likened to the work of nourishing a grain of seed in which life lies latent."

A modern philosophy of Christian education would apply the following principles in teaching the faith, truth, philosophy, and ethics of Christianity.

Progressive Education in Practice<sup>1</sup>

"Progressive Education in practice reduces the artificiality of school so that childhood and youth have the best chance for natural growth.

"In progressive schools,

- "1. The school fits the children, not the children the schools.
- "2. The major consideration is health—of body, mind, and spirit.
- "3. Trust replaces fear as the basis of discipline.
- "4. The proper freedom of a well-conducted home prevails.
- "5. Pupil interest, not outside coercion, is the motive for effort.
- "6. Young people are encouraged to think and judge, not merely to learn.
- "7. Enthusiastic varied group activity replaces passive learning.
- "8. The teacher is a friendly guide, not a mere task-master.
- "9. Scientific, sympathetic study of individual differences is made.
- "10. The expression of the desire to make things is encouraged.
- "11. The world comes into school and school goes into the world.
- "12. Beauty in all its forms receives proper consideration.
- "13. Mechanics and routine are subordinate to natural procedure.
- "14. There is the fullest co-operation between school and home."

If I mistake not, the above is congruent with the philosophy of my own honored teachers, such as Professors Coe, Kilpatrick, Smith, Hill, and Weigle,—also of Dewey, Thorndike, Bower, and others who are helping to make this age a turning-point in the history of education.

In this dissertation, general suggestions only are made as to the use of materials; specific applications must be left to the teacher, in the light of the foregoing principles and in view of the actual situation at hand.

#### 6. *Viewpoint and Method*

The viewpoint frankly adopted in this essay is that of a broadly Christian faith, knowledge, experience, and philosophy, scientifically grounded as far as science can go.

In stressing the point-of-contact method in missions, this dissertation is simply stressing a principle which Christianity has always followed,—namely, the use of indigenous elements. From the very beginning this religion has seen and appreciated truth, beauty and goodness wherever discovered. Its Founder came not to destroy, but to fulfill, the law and the prophets. Three of its primary documents—Matthew, John, and Hebrews—aim to explain the new religion in terms of already existent racial consciousness or philosophic thought. St. Paul preaching in the synagogues drew upon Jewish "spiritual inheritance" and on Mars' Hill built upon existing

<sup>1</sup> A. Progressive Education Pamphlet, quoted in Baltimore Bulletin of Education. January 1932. Page 103.

religious conceptions, quoting also from a Greek poet. Subsequent church history often shows the same tendency.<sup>1</sup> This, however, is not syncretism, nor a surrender of the uniqueness of Christianity.

When Christianity approaches a rich moral and religious culture such as that of the Chinese, it finds there much in common with its own thought. Far from disregarding these common elements, its avenue of greatest fruitfulness will be rather to enrich, irradiate, and vitalise them with its own dynamic, receiving enrichment in return. Out of such cross-fertilisation between Orient and Occident will arise a richer, more vitally valuable Christian social order than the world has ever yet seen.

### 7. *Acknowledgment*

I wish to express my indebtedness to Professors Robert Seneca Smith and Kenneth S. Latourette for inspiration and guidance in this endeavor; to my wife, and others too numerous to mention, for suggestions and encouragement in a painstaking task; and to many authors, Chinese and Western, from whose works I have received information, direction, and stimulus.

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1. Cf. Stewart, H. L. *A CENTURY OF ANGLO-CATHOLICISM*. Pages 231ff., 251ff. Angus, S. *THE RELIGIOUS QUESTS OF THE GRAECO-ROMAN WORLD*. Pages 107ff. Marshall, F. H. *THE RELIGIOUS BACKGROUNDS OF EARLY CHRISTIANITY*. Pages 307ff.

# Part I

## CHRISTIAN VALUES IN NATIVE EXPERIENCES

## INTRODUCTION

In Part I we are concerned with the values for Christian education of certain incidental experiences of the Chinese child. Those which are universal, normal to children all over the world, we do not here take cognizance of, as they are outside our scope; such as the experience of parental love, or the fellowship of playmates. Only those elements are considered which belong to the Chinese environment as such, and enter into the informal education of Chinese youth. They are spoken of above as "incidental experiences," not being part of a formal curriculum; in another aspect they are inevitable experiences, being part of the native atmosphere in which the child grows up. The Christian educator can neither prevent nor ignore these influences; but he can know about them and must build upon them. How this may be done is explained in the following pages.

## APPENDIX I

EXTRACTS SHOWING THE USE OF INDIGENOUS MATERIAL IN  
CHRISTIAN WORSHIP

(From a Manual prepared for use in the Young Men's Christian Association of China, published in the Spring of 1931. Used by permission of Y.M.C.A. National Committee.)<sup>1</sup>

## Selection 21. Responsive Reading.

## Whom Shall I Send?

- LEADER: When (the great Emperor) Yu thought of those in the empire who were being destroyed by floods, he thought of himself as drowning; when Tseih thought of those in the empire who were being famished, he thought of himself as starving; their earnestness was just like that. (MENCIUS)
- RESPONSE: When you wish to stand, help others to stand; when you wish to succeed, help others to succeed. (ANALECTS)
- LEADER: I-yin said: Heaven gave birth to this people, in order that those who know first may awaken those that learn later, that those who understand first may awaken those that understand afterwards. (MENCIUS)
- RESPONSE: Anticipate the griefs of the nation by being sad, follow the joys of the people in being glad. (Fan Tsong-yen)
- LEADER: The Spirit of the Lord is upon me,  
Because he anointed me to preach good tidings to the poor:  
He hath sent me to proclaim release to the captives,  
And recovering of sight to the blind,  
To set at liberty them that are bruised. (LUKE 4:18)
- RESPONSE: Verily I say unto you, inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me. (MATTHEW 25:40)
- LEADER: And I heard the voice of the Lord saying, Whom shall I send, and who will go for us? (ISAIAH 6:8)
- RESPONSE: Then I said, Here am I: send me. (ISAIAH 6:8)

## Selection 24. Responsive Reading

## Loving All and Benefiting All

- LEADER: If sincerity cannot move people, seek the blame in yourself; if you yourself cannot influence men, it is all because you have not reached sincerity. (Tsoh Wu-kung)
- RESPONSE: To be rich in self-blame, and scanty in complaint of others, is to keep one's self far from ill will. (ANALECTS)
- LEADER: Tsze-kung asked: Is there one phrase which can suffice for one's whole life? The Master replied: Is it not reciprocity? What you do not yourself desire, do not unto others. (ANALECTS)
- RESPONSE: The superior man seeks (good) from himself, the mean man from others. (ANALECTS)

1. Bible verses from American Revised Versions; references from Chinese literature translated by W. H. Stuart.



- LEADER: The superiority of good will to hate is like water conquering fire. Now the people of good will today, are like a cupful of water trying to rescue a burning cartload of firewood. When the fire is not extinguished, they say that water does not quench fire. But the lack of goodwill is far worse than this, and in the end will mean destruction. (MENCIUS)
- RESPONSE: One who is great never loses his child-like spirit. (MENCIUS)
- LEADER: For though I was free from all men I brought myself under bondage to all, that I might gain the more
- RESPONSE: And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, not being myself under the law, that I might gain them that are under the law;
- LEADER: To them that are without law, as without law, ..... that I might gain them that are without law;
- RESPONSE: Not being without law to God, but under law to Christ.
- LEADER: To the weak I became weak, that I might gain the weak; I am become all things to all men, that I may by all means save some. (I CORINTHIANS 9:19-22)
- RESPONSE: Let no man seek his own, but each his neighbor's good. (I CORINTHIANS 10:24)
- LEADER: But what does God desire and what does God hate? God certainly desires that men shall love and benefit each other, and does not desire that men hate and injure each other. (Mo Ti)
- RESPONSE: How do we know that God loves all and benefits all? Because God gives to all and feeds all. (Mo Ti)
- LEADER: He who loves, men will follow suit and love him; he who benefits others, men will in turn benefit him. (Mo Ti)
- RESPONSE: If a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, cannot love God whom he hath not seen. (I JOHN 4:20)
- LEADER: A new commandment I give unto you, that ye love one another; even as I have loved you, that you also love one another.
- RESPONSE: By this shall all men know that ye are my disciples, if ye love one another. (JOHN 13:34, 35)

### Selection 26. Responsive Reading

#### Faith

- LEADER: Just as one who has hands, entering upon the Hill of Treasure, can without further ado grasp wealth; so having faith, you may enter the law of Buddha, and simply take to yourself unlosable precious things. (Hwa Yen King, Buddha)
- RESPONSE: To enter the Law of Buddha, faith is the essential. To cross the River of Life and Death, your vow is your boat and raft. (Heart Classic—Buddha)
- LEADER: Heaven has created virtue in me, what can Hwan Hwuy do unto me? I have no complaint against Heaven, I blame no man. Learning below and pressing upward, it is Heaven that knows me. (Confucius in ANALECTS)
- RESPONSE: In quiet thought accomplish it; speak not but believe, standing fast in your good conduct. (Book of Changes)
- LEADER: Who through faith wrought righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, waxed mighty in war, turned to flight armies of aliens. (HEBREWS 11:33, 34)

- RESPONSE: Now faith is the assurance of things hoped for, a conviction of things not seen. (HEBREWS 11:1)
- LEADER: For the life is more than the food, and the body than the raiment. (LUKE 12:23)
- RESPONSE: And which of you by being anxious can add a cubit unto the measure of his life? (LUKE 12:25)
- LEADER: For all these things do the nations of the world seek after; but your Father knoweth that ye have need of these things. (LUKE 12:30)
- RESPONSE: Yet seek ye his kingdom, and these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. (LUKE 12:31, 32)
- LEADER: If ye have faith, and doubt not, ye shall not only do what is done to the fig tree, but even if ye shall say unto this mountain, Be thou taken up and cast into the sea, it shall be done.
- RESPONSE: And all things, whatsoever ye shall ask in prayer, believing, ye shall receive. (MATTHEW 21:21, 22)

### Selection 27. Responsive Reading

#### Humility

- LEADER: Humility is the foundation stone of all goodness, pride the chief of all evils. (Wang Yang-ming)
- RESPONSE: In the breast there should not be a "myself; if there is a "myself," there is pride; if there is no "myself," I can without further ado be humble. (Wang Yang-ming)
- LEADER: The superior man in discussing matters, first puts away all private thought of self; as soon as there is a movement towards self, the heart being lifted up is caught in iniquity. (Wang Yang-ming)
- RESPONSE: The Master eschewed four things; he was without whims, absolute rules, obstinacy, and self. (ANALECTS)
- LEADER: The reason why the ocean can be the greatest of all valleys, is because it knows well how to be low; therefore it is the greatest of valleys. (Lao-tse)
- RESPONSE: Therefore the holy man dwells above, but the people are not burdened. He is ahead, but the people suffer no harm. Therefore the world rejoices in exalting him and does not tire. Because he strives not, no one in the world will strive with him. (Lao-tse. Translator, P. Carus)
- RESPONSE: If a man is not humble, he is not fit to receive benefits under Heaven. (Wang Yang-ming)
- LEADER: Blessed are the poor in spirit; for theirs is the kingdom of heaven. (MATTHEW 5:3)
- RESPONSE: Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven. (MATTHEW 18:3, 4)
- LEADER: The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. (LUKE 22:25)
- RESPONSE: Not so shall it be among you: But whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant:
- LEADER: Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. (MATTHEW 20:26-28)