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Religious life  
Miscellaneous 1931-1935

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P. News!

Current Religious Issues as Faced at Yenching University

After reading the October number of the Educational Review it seems almost superfluous to add anything more to what has been so courageously and convincingly expressed in those discussions as to the functions and the future of Christian Colleges in China in view of recent tendencies. The fact that these articles were written almost entirely by Chinese heads of these institutions augurs hopefully for the vigorous maintenance of their Christian purpose. The present writer is in such entire accord with this general point-of-view in its application to Yenching University that whatever may appear below should be taken as merely supplementing those conclusions by considering the problem from a somewhat different approach. The only excuse for treating the affairs of this one institution at such length is because it is thought of as a concrete example of general principles.

Yenching University, like its sister colleges, is the outgrowth of one or more earlier schools founded when conditions were much less complex. Each was almost entirely within a single denominational framework, drew its small enrollment chiefly from nearby middle schools of the same system, trained them largely for Christian work or related activities, was staffed principally by missionaries, was free from government control and from comparison with secular schools in the simple academic standards then thought desirable. But in the twelve years of its history as reorganized it has grown from an enrollment of less than one to over eight hundred students, nearly one hundred of whom are in graduate work, from a faculty of a dozen or more foreigners and a few Chinese employees to well over one hundred, of whom almost all the administrative officers and more than two-thirds of the teachers of instructor's rank and above are Chinese. This growth has taken place during tumultuous years of political, social and intellectual revolution with their inevitable

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effect on student and popular thinking. Students come to us from all provinces and overseas, and an increasing number from non-Christian secondary schools. Even the mission middle schools can no longer have the intensively religious atmosphere of other years. Government registration and other more subtle forces have swept the University out of the placid seclusion of a somewhat self-contained foreign propagandist society into the swirling currents of Chinese national life. The disintegration or arrested growth of much organized evangelistic activity, the radical theories hostile to all religion so prevalent among the intelligentsia, the indifference to any aspect of speculative truth, weakening of nationalistic idealism, absorption with one's own career or with modern forms of amusement that now characterize student life, are among the factors that have produced for us an environment unbelievably different from that in which Yenching first found itself. If this environment be conceived so as to include that contact with the world at large made possible by all new forms of human intercourse the play of other influences potent and penetrating can be vividly sensed. More than all of these consequences for religious life is the steady increase of Chinese on the faculty and in the whole constituency of the University and the impossibility of their continuing as a group to feel a primary responsibility--as did their missionary predecessors--to the cause of institutional Christianity as it has been projected into China through its western agencies.

What has happened therefore is the evolution of a college founded as a contributory unit in a foreign missionary movement, which by those very terms must be transient and exotic, into one with an established place in Chinese life and under Chinese law and with all the qualities of a recognized institution of higher learning.

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Having accepted such a status for itself can it hope to maintain in any vital and dynamic sense its Christian character, and be a useful asset to the Christian cause? And is there any inconsistency in such a program either with the evangelistic purpose that underlay its founding or with its role as a broadly conceived intellectually untrammelled modern university?

And finally, are there potentialities of truly Christian service and of spiritual achievement in such an undertaking which would not exist if it had adhered more strictly to the formal church and mission relationships of an earlier period?

Such questionings provoke yet more searching ones as to what are the present objectives and the more obvious failures of the Christian Movement in China. After more than one hundred years of devoted effort, and especially in view of the disturbing occurrences of the last few years, it will perhaps be generally agreed that there is slight reason to look forward any longer to the christianization of the country in any comprehensive sense merely by continuing indefinitely the earlier missionary methods and depending on the growth of ecclesiastical organizations patterned after their western origins. This is due not so much to the racial, political, financial, creedal or institutional causes that lie on the surface and are usually urged, as to the failure as yet to commend the Christian Way of Life to thoughtful and public-spirited Chinese as actually producing personalities of finer quality than others of their race or than these individuals would otherwise have been, and as having proven that it has both the power and the purpose to reform the existing social order. In other words, the Chinese people in present world conditions already have or can readily

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secure information about the historical facts and religious claims of Christianity. Such recent phenomena as the efficiency of economic boycotts, the spread of Kuomintang principles, the mastery of the technique of communist propaganda, are evidence of their capacity for passionately unselfish enthusiasm and for the fruitful advocacy of such ideals throughout the nation. The primary function of all Christian activities at this stage would therefore appear to be to demonstrate that the Way we follow creates personalities and group relationships that possess ethical beauty and social value. No people is better prepared by its cultural heritage to evaluate such achievement. None is at present in greater need. Among this pragmatic people Christianity is now on trial as to its ability to produce those fruits in human behavior which have not only been their own predominant interest but are also the triumphant assertion on almost every page of the New Testament. Convinced of its value they can be trusted to formulate it as truth, and to organize it into forms instinct with living expressions.

In so far, therefore, as Yenching University can commend itself to its own students and to the public by the strictness and sincerity of its academic standards; by the idealism which underlies such acid tests as teachers' salaries and all other financial issues; by its attitude to the political, economic and social problems of the country; by the easy harmony between Chinese and Western faculty members, teachers and students, men and women, when these always delicate relations are subject to abnormally acute tension; by the blend of patient training in self-government encouraged in the student body with firm but friendly administrative control; by the discipline and the deliberate attempt to apply the principles and

spirit of Jesus to literally every aspect of our communal welfare; by the resultant in a certain quality of life which will be described as Christian because no other term applies;--then, to that extent Yenching is bearing witness as an institution to the meaning and value of Christian faith. It is a really scientific experiment as to whether such faith can survive among modern intellectuals and in an increasingly Chinese setting. It is a challenging adventure in spiritual idealism that depends on nothing but the energies born of conviction and experience in the group of those who are actively Christian and in the God they trust.

In such a program there undoubtedly is serious loss. In the days of required religious instruction and smaller enrollments there was an opportunity for persistent personal influence and for mass stimulation which have helped to supply to the church and the nation many a noble exponent of Chinese discipleship. But on the other hand such results were gained more than is generally recognised by an administrative authority due to treaty rights and financial resources or to masterful and single-minded missionaries working upon docile plastic youth, both of which factors are decreasingly to be counted on. Even so, the atmosphere was that of a hot-house. If any large proportion of those who sincerely accepted Christ in mission schools had retained their faith as they have annually streamed forth into the blighting climate of the world outside there would be much less of a problem now for Christian missions in China. A college environment less at variance with the conditions prevailing in the community in which it exists may be biologically a better nursery for the smaller proportion of professedly Christian students. In any case the transition must sooner or later be made, and it might well begin while a controlling majority of the faculty both western and

Chinese are missionary in spirit.

Whether or not such a university can continue to be vitally Christian is not primarily a matter of its origin or any governing board either in the West or China, still less of financial authority. To no very large extent can it depend upon professional religious workers whether on the staff or as occasional visitors. Two elements would seem to be chiefly determinative:

1. The Christian character of the Chinese officers and teachers.

It is a great satisfaction to have, as we now do at Yenching, all of the former and the large majority of the others avowedly Christian, and to have the confidence in the exemplary behavior of all these as well of the remaining minority. It can also be claimed that they are all in essential harmony with the purpose of the institution. It is reassuring to know that especially subjects so crucial to the intellectual acceptance of Christian faith or to its application to human need as the Natural and Social Sciences are being taught so largely by Chinese with this philosophy of life. But that which must still be demonstrated or discovered is the Chinese educator's equivalent in terms of racial genius and the temper of modern students everywhere for what is meant by missionary or evangelistic zeal. Absorption in professional duties, a reaction against methods felt to have been overworked in the past, reluctance to seem officious in what this people have always regarded as each man's private affair, and the lack alike of any compelling sense of duty, and of an adequate technique, are among the explanations. But to the present writer this would appear to be the most important single issue from the standpoint of administrative policy.

2. Student initiated Christian activity. The potentialities of student movements have been amply illustrated in many forms during the

past decade. There has also been formed a group consciousness which will perhaps make any efforts of slight avail which are not at least supported by students. There is at present as much but probably no more religious indifferentism in any one of our China colleges as on any typical American campus. On the other hand, there is vastly more concern over national and social disorders and an eager quest for their correction. Once a sufficient number of them became intensely convinced of the value from this standpoint of Christian belief we may confidently look for movements reminding us in their lofty enthusiasm and practical effectiveness of earlier patriotic and other outbreaks. It was encouraging this autumn, when the student section of the Yenta Christian Fellowship was starting its membership campaign and had debated the advisability of postponing this in the face of a peculiarly vigorous anti-Christian agitation led by a radical group, to have well over one hundred new students respond to the appeal of their fellows, and thus advance the average of previous years.

The above discussion represents an attempt to face in a realistic way the implications for a Christian college in China that unreservedly accepts the requirements not so much of any particular government as of the general situation. The alternative would be maintenance of a "church college" in the thorough going sense that was true of the original mission schools assuming that the educational authorities will permit the existence of such. Either course has its special limitations and advantages, but a mediating policy is foredoomed. At any rate, we at Yenching are engaged in one type of experimentation which if it succeeds will have its own distinctive and essential contribution to a Christian Movement that aims at permeating every phase of this nation's manifold

life. There is room for almost unlimited variety of such demonstrations of Christian faith in action, both among the colleges and in all other forms of service, each enriching the cause with its special function. What we should all aim to share is loyalty to our common Lord, and the capacity to practise and to produce in others the sort of life He lived and died to reveal. We at Yenching, sobered by recent happenings and poignantly conscious of the difficulties inherent in our special form of endeavor, humbly but yet very hopefully look forward to the results for which we are striving because of the eternal verities upon which all really Christian work relies. What has therefore given much anxiety to all of us who seek to have our Christian schools serve to the utmost our Master's cause becomes viewed in this new light an enlarging opportunity of thrilling significance.

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學大京燕

YENCHING UNIVERSITY  
Peping China

Jan. 21/31

OFFICE OF THE PRESIDENT

TELEGRAPH ADDRESS:  
"YENTA"

~~Yenching News~~  
~~Golden~~

My dear Olm,

The enclosed was written by one of our theological students now studying in Pacific Sch. of Religion, a product of the Episcopal Mission in Puchang. It is quite a remarkable article & it is significant that The China Critic published it. It may have value for judicious use.

yes OK

LESLIE CHEEK. Mrs. M. M.

The name appended above should be kept on mailing list for solicitation. He is the Maxwell House coffee man and sent me a Xmas card. Philip is leaving here tomorrow am.

Yours re, J.H.S.

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where the struggle of existence may be ever so hard, the Chinese people are nevertheless proverbially honest, polite, and law-abiding. There are some bandits of course, but they are as a drop of water compared with the ocean of honest folks. But as soon as they come to Shanghai or any other "concession" or "settlement," they seem to have lost some of the sterling qualities as Chinese, and begin

to acquire some of the less attractive characteristics of which kidnapping is only a manifestation. Why? Natural consequence of city life? But so is Canton (where there are few foreigners) a big city in China, and there kidnapping is almost unheard-of. We don't want to talk about 'imperialism' and all that sort of stuff. But this is something worth a thought.

## The Future of Christianity in China

BY LO CH'UAN-FANG (駱傳芳)

IT is a well-known fact that Christianity is experiencing a hard struggle in China today. While the once powerful anti-Christian movement has apparently ceased to function in any spectacular way, still to carry on a religious enterprise in present-day China is not at all an easy task. Hostility and indifference are the prevalent attitudes; the seeds of skepticism have sunk deep into the minds of young Christians. To many students, loyalty to the Church has become almost a mark of personal degeneracy. Where old religious institutions are not openly criticised, they are only respectably tolerated. Interested people have explained such weakening of Christian morale mainly on the ground of external influence such as the anti-Christian movement. It has been asserted that skepticism among young Christians is a passing fashion only. Although the general law of rhythm in life lends weight to this prophecy, the real danger should not be overlooked. A revival of religious faith among Christian youth today is a hopeless dream if the content of Christian message is allowed to remain what it largely is today—a system of antiquated doctrines.

The modern challenge to Christianity, when rightly understood, has all the potency to bring to naught some elements of Christian belief that have long been associated with the name of Jesus. Besides, it also brings against Christianity an ethical charge—a demand for the transvaluation of some accepted Christian values. In the midst of disorderly attacks on the part of the anti-Christian forces, voices have been heard that tell the true significance of the great issues before the Church. The declaration that Christian beliefs are mainly superstitions incompatible with the findings of history and natural science, may not be slighted as a baseless judgment. The theological doctrines about the person of Jesus are unintelligible to the Chinese mind. Ideas about his miraculous birth, his unique relation to God, his past and present heavenly status, and the meaning of his death for all mankind, form a whole bundle of mysteries which are difficult both for the Christian to interpret and for the non-Christian to comprehend. They are so entirely contrary to ordinary knowledge that to call them superstitions seems to modern youth the only intelligent way of dealing with them. To people who are not used to reasoning theologically, the Christologies of the Church offer an immense field for intellectual criticism. What does it mean to *believe* in Christ? Why should a man be baptized in Christ's name in order to be *saved*? How could he *save* us? How could he be born a son of man and yet be essentially different from such great per-

sonalities as Socrates, Gautama, and Confucius? Similar questions have been asked time and again; and the attempt of the Church to answer them has only made Christianity appear more and more mysterious. In this sense it may be said that the Church has spread skepticism among its own members. It has taught its sons and daughters to believe in unbelievable things. Being brought up in the faith that such are everlasting truths, and cherishing them dearly, they discover in college days their real incompatibility with historical and scientific knowledge. The sense of deception at once turns many into the most bitter critics of Christianity. All its natural beauty is abandoned because the "fundamental beliefs" are no longer acknowledged. The faith of the saints has become the chief enemy of the intellect.

The second charge brought against Christianity is an ethical one; it is condemned as a way of escape from the realities of life. It is not necessary to repeat here how often the attention of Christians has been called to center on The Other World. The theology of Paul, which was largely based on an eschatological world-view, still holds sway in many churches. The very doctrine of Christian salvation is concerned with an immortality in another world. It is now generally recognized that such teachings are diametrically opposed to the ethics of living. Mankind demands the satisfaction of its present needs—material, social, as well as spiritual. Pure interest in the highest good with no great anxiety for the provision of the means of its realization, naturally results in a contemplative way of living, totally unfit for active participation in the making of human history. The challenge of the modern spirit to Christianity is not ungrounded when it says that religion is a luxury. It is not wrong for Christianity to keep before men's eyes the spiritual values in life, but it is not right for her to pervert the order of their fulfilment. That material goods are intrinsically valuable few would care to defend. What is emphasized is the important fact that in so far as such needs are not yet satisfied, the realization of higher spiritual values, for any community as a whole, will be greatly hindered.

The hostility and indifference of modern youth to Christianity may not be interpreted as a passing fashion only. They are rooted deep in the spirit of devotion to science and of genuine interest in life. Whatever may be said by religionists of the limits of science, or of the insufficiency of an absorbing interest in life, the impossibility of reclaiming the loyalty of modern youth to pre-scientific theo-

logical conceptions is clear and certain. Outside the churches modern youth is eagerly seeking for new guidance in life—in communism, socialism, and many other types of current opinions—and there is no hope of their return to the faith of the Church if that faith itself refuses to grow or to be enlightened by modern knowledge.

Missionaries and Chinese Christians all realize how, in a sense, they have been unprepared for their present predicament. Some certainly there are who have never been perplexed by the new queries of modern youth. But their self-assurance is largely the comfortable outcome of a closed system of belief. No progressive thought could ever trouble their minds, for they can always claim the protection of final truth. For many others, however, the feeling is that Christianity is being put to the test in China today. An experimental attitude is especially noticeable. And behind the scenes of religious routine, Christians are asking themselves: "What *can* I believe?" They are becoming aware that not all in Christianity is right or wrong. Their perplexities are enhanced by the difficulty of differentiating between the essentials and the non-essentials in Christianity. Their heritage of "fundamental beliefs" has been too rich, and the task of harmonizing them all into coherent truth has never been satisfactorily achieved. Many in their sincere quest for intellectual honesty have thrown away the whole body and spirit of the Christian faith; and consequently not only the Christologies have been condemned, but the spirit of the Christian adventure has also been discarded. In a word, at the hands of modern youth therology and religion are subjected to the same doom.

But the validity of the Christian adventure must be proclaimed. No single judgment could be brought against the Church as a whole. In spite of her out-worn theology, the Church in China has been in a number of respects a force in the realization of certain fundamental values. To mention them even hastily is to bring to open light the greatness of her achievement. First of all, for a concrete illustration, the Church has worked for the satisfaction of material needs. Her hospitals, scattered all over China, have attended to the physical ills of the sick; and her charities have fulfilled the wants of not a small number of the poor. Her schools, colleges, and community organizations have increased the possibility of the humanization of knowledge. Her missionaries and priests have participated in the building of the Universal Community through the breaking of racial and national bonds. And, lastly, in the actualization of these things, she has demonstrated the reality of the life of the Spirit. All of which means that Christianity has a history worthy of any man's love and reverence. When the demands are still tremendously great for the supply of such a source of spiritual power as Christianity provides, could it be said that Christianity is just a bundle of superstitions? Could it be consistently held that the Christian religion is but another way of escape from the perils of existence? More discriminating judgment is certainly needed than that which finds in the faith of the Church a mere survival of an ancient dogma.

The present moment for the Church is truly significant. She may either lose the loyal support of all the younger

generation, or restore them to be her faithful sons and daughters. Between the Church and modern youth there is a gulf. Reconciliation is needed; but it cannot be effected without some theological sacrifice on the part of the Church.

The reassurance of Christian faith must first be made possible. This can be accomplished only by distinguishing the essentials from the non-essentials in Christianity. The abandonment of any traditional Christology; the non-acceptance of any ecclesiastical creed; and the surrender of denominationalism, must be shown to be consistent with the spirit of Christ. The Church must answer the demand of youth for intellectual honesty; and when the latter is not fully guaranteed, no art of persuasion can induce them to embrace Christianity with love and enthusiasm. The great issue is not whether modern youth could be won over to a worthy cause, but whether the cause of the Church is truly worthy of their devotion. Many think not. But there is yet a hope for the Church to reassert her true greatness, and prove to the world, instead of evading by all means the modern challenge, that she is herself the embodiment of the spirit which works for righteousness and truth.

A militant Church is wanted now more than ever before. This chaotic world impatiently waits for a call from such. But let it be understood how much depends on the inner content of that call! Let it not be a call to loyalty to any established creed! Let it not be a call to loyalty to any denominational church! Greater things than these may be proclaimed. Then let that higher call be sounded far and wide, for it will stir up the hearts of youth. That call must also be a call to loyalty. But it is loyalty to the religion of Jesus; loyalty to the inner spirit of Christianity; and, finally, loyalty to the Universal Community. For the spirit and personality of Jesus is immeasurably greater than all the Christologies that have been heaped upon him. The spirit of Christian saints and missionaries tells a larger faith than their established creeds. And the Universal Community is a higher Fellowship than any denominational church. Loyalty to these things means loyalty to the inner spirit of the greatest missionary whose loftiest message is "Whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." "Think on these things," and let inward convictions be actualized in outward living.

If what is embodied in these words of the apostle Paul can be taken as expressive of the Christian spirit, then it must be clear that the forms of Christian service are many and varied. The permanent maintenance of hospitals, schools and colleges in any missionary land is religiously justified. I mention these because there is a perceptible tendency among some people today to disparage the educational activities of the Church. It is claimed that they are not strictly religious works, and, therefore, should not be the concern of the Church. The whole misunder-

standing, it seems, is due to the inability to see in the humanization of knowledge itself a great spiritual value. It is an incontestible truth that there is no good work on earth which may not be done in the name of Christianity, whether it be educational, or medical, or purely evangelical. The need in China is great for the material and spiritual contributions of the Church. If she knows her business well she may yet play a most significant part in the modern life of China. But there are things which will not be possible for her to achieve. To know these things well also is to escape the tragedy of directing her better efforts toward unattainable goals.

Firstly, the preservation and propagation of many of her present theological systems constructed in the past will not be possible. From now on the emphasis should be shifted from the religion about Jesus to the religion which he lived and taught. Theological exaltations of his person are unnecessary; and they are often more harmful to the Church than theologians generally recognize. Let the Church present not a system of doctrines about Jesus, but the man himself. In his simplicity, stripped of any theological garb, he shows his true greatness. The Western Church has interpreted him in terms of the Christ, the Logos, the Second Person and many other names and titles. Let none of these terms any more invade the Chinese ears, for they are unintelligible to them. Give him the man Jesus, in flesh and blood; and let his own appreciation work out his estimate of this personality. If he can see nothing good in this great Galilean, no theological argument can cure him of his abnormality. Missionaries and Christian preachers are usually over-anxious about the rank which the Master must hold in the Hall of Fame. They feel an instinctive need to raise him above Socrates, Gautama, or Confucius. But this unnecessary dogmatic emphasis is a direct incitement to incessant controversy between Christians and non-Christians. In the end, nothing is accomplished. Who is wise enough to measure the comparative greatness of the saints and sages? What is the meaning of proving the superiority of Jesus over other founders of religious faiths? Would Jesus himself have tolerated such childish judgments if he knew what his little worshippers are trying to make of him? Would he have insisted on an acknowledgment of his supremacy had he met Gautama or Confucius? Could any one of them even entertain such a thought? There is certainly something profane in our attempts to classify the founders of the great religions. The truly religious mind does not ask "Who is greatest among the sons of men?"

There is still a strong hope on the part of the Church to preserve its traditional Christologies, and it will take time to eradicate this hope. Religious beliefs are often cherished for their own beauty. There is, again, a sentimental attachment to the things which one was taught to believe in early childhood. For many adults, preachers and laymen, their Christology is all that gives them meaning in life; and there is no virtue in deliberately destroying people's faith. But those who have a concern for the future of the Church, must see the issue clearly. The skeptic youth of today are the only ones on whom the

future Church may rely for continuous support. For them, certainly, historical and scientific knowledge has made it impossible to hold a pre-scientific view about any historical person. No amount of preaching can preserve intact our traditional dogmas; and I would mention that they are not essential to Christianity.

Secondly, the maintenance of complete denominational independence will not be possible. This has already been recognized by the different churches in China. The only excuse for its mention here is to emphasize the fact that in planning for their future works, churches should consider more seriously the real advantage of cooperation for a common purpose. In the training of Christian workers: in the making and distribution of Christian literature; in the maintenance of educational, medical, and charitable institutions, the greater the cooperation among the churches, the better will be the results. As soon as it is fully realized that denominationalism must be subordinated to Church unity, no church perhaps will continue to enforce rigidly its traditions concerning its own organization. All will be willing to adopt an experimental attitude; and thus new opportunities may be furnished for new creative enterprises. At this time of radical change in every phase of Chinese life, the churches have a most favorable opportunity for making a "mass" demonstration of the Christian spirit of service. As social organizations, they can play an important role in the solving of many community problems.

Thirdly, the future triumph of Christianity will not be a triumph of any Christian organization as such, but the triumph of Christian principles. This implies that the Church is valuable as a means only; and that other non-Christian forces which are also working for the good of mankind, are as much worthy of the churches' reverence as Christianity's own ideals and actions. The day for making discriminations between Christian and heathen moralities is gone; and the hope for any Christian "conquest" of any "heathen" land should no longer be entertained. Let no church expect to convert any enormous number of non-Christian Chinese. People may be always introduced into the church as active members, but perhaps no baptism will be needed for the removal of their "original sin." There are values in all great religions; they do not belong to Christianity alone. Spiritual insight may be obtained by any individual; it is not a monopoly of the Church. When these truths are acknowledged, no missionary or preacher would claim any more victory for his own church. No statistics would be quoted to prove how any church is "conquering" the world. Not the triumph of the Church, but the triumph of the Christian ideal is what will concern him. And towards the realization of this great purpose, probably many non-Christian forces will be welcomed as the Christian's allies.

It may not be inferred that churches may therefore be disorganized. They are indispensable for the realization of spiritual values. So long as they are devoted to this noble cause, the full justification of their existence cannot be denied. Churches are valuable institutions. Their primary

function is to serve, not to rule. They will always live to serve until the victory of Christian principles is assured.

To speak of the future of Christianity in China is not to engage oneself in irresponsible fortune-telling. The thoughts here expressed may be uttered by any observer who cares to read the signs of the times. They are not purely personal speculations based on momentary impressions alone. The facts are undeniable; the problems are real; and the indications of future possibilities and impossibilities are manifest. No art of oratory can explain them away; no will to disbelieve can shake their certainty. To every church comes now the challenge to face them squarely, and to make

intelligent use of the present crisis for the reformation of some of her beliefs and practices. It is not given to any one individual to lay down a final, comprehensive plan for the necessary readjustments. The knowledge of our own destiny is all that is needed. But in the light of this knowledge every church, every Christian, will discover not only how much reconstructive work needs to be done, but, more importantly, how great also is the present opportunity for new achievements. Faith and intelligence will work out new programs for the Church; and it may be hoped that it will not be long before the world will once more acknowledge the creative power of true religion.

## Education as a National Policy

By A. GORDON MELVIN (梅戈登)

IF China is to consolidate her resources and renew that social stability which she has enjoyed for milleniums, it is essential that she embark upon an educational program which is sweeping and thorough. In order to meet the needs of the new China the government must embark upon the deliberate policy of using education as a means of sound and sensible national rehabilitation.

Such a deliberate use of education in the building up of national life is no new thing. In fact the very source of public school education in modern Western nations has been such a sophisticated determination to use education as a means of nation building. This was so in Prussia after her humiliation at the hands of Napoleon in the battle of Jena in 1806. Shortly after this event William I said in so many words.—“It is my earnest desire and will to habilitate the nation by devoting most earnest attention to the education of the masses of my people.” France in turn defeated by Prussia in the war of 1870 soon learned to what a large extent Prussian superiority had been due to education. It was shortly after this defeat that we hear the words of Gambetta. “This land,” he said, “must be rebuilt, its customs renovated, the evil which is the cause of all our ills, ignorance, must be made to disappear; there is but one remedy, the education of all.” Again, Russia of our present day is even now engaged on a policy of systematic and deliberate use of an educational program to build up social solidarity. Realizing that unless the masses were enlightened that the new economic and social program would ultimately fail, the Soviet government set about enlightening them through education. So the problem of education became an important aspect of the five-year program for the industrialization and reconstruction of the Union of Soviet Socialist Republics. So it must be that China shall deliberately and diligently work on the problem of setting up a far-reaching and complete educational program, not necessarily with the same narrow and injurious nationalistic motives which have inspired certain other countries, but rather with a nobler and more humanitarian motive which regards the welfare of the Chinese people as a legitimate and natural goal. In fact it is just here that the moral superiority of the Chinese people seems likely to function. Whereas Western nations have frequently fostered their national aspirations and

development at the expense of others, China will almost surely base her national development very little upon national rivalry and very largely upon her own development and needs. It may even be that the Chinese will contribute to the world a concept of nationalism which will not be out of harmony with the larger world—civilization to which we all belong.

It seems perfectly clear that such a development of a through and far-reaching system of education was part of the plan of Dr. Sun Yat-sen. In fact the development of such a program is in accordance with the scheme set forth in the *San Min Chu I* (Three People's Principles of Democracy). As every Chinese knows according to that program the forces of reform were to operate in three successive steps, first *militarism*, second *tutelage*, and third *representative self-government*. It is in this second stage of *tutelage* in which China finds herself today. It is thus the responsibility of those in control of the government so to govern and control the land that national unification will result, and an intelligent body of voters be trained for participation in the duties of citizens. Consequently the setting up of a system of education which will reach the masses and provide them with as large a measure of literacy as possible is the major constructive problem which at present faces the Chinese Government. There are problems which may be more basic but there is none which is more essential in the development of the life of the Republic.

It is important to realize that the alliance between these who control the present Government and education are close. The National Government today is largely controlled by men of high training and culture. Many of those who are most significant in Chinese governmental circles today are men who have received the highest and best training from the great Universities of the world are able to give. Experts from the field of economics, of architecture, of engineering and of government are being called to the service of the country. China looks to these men to realize that as education was fundamental to them in the fulfilling of their own high function, so education is also essential to the well-being of the most remote peasant. They must keep ever before them the pressing fact that Chinese educational and Chinese National rehabilitation must proceed hand in hand.

January 16, 1931.

To the friends of Yenching University:

I am sure you will be interested in the following statement recently received from President Stuart. It is one of the various signs we are having of the really vital religious life among the students at Yenching. This is the most essential of all the different interests we have in connection with our work in China.

Olin D. Wannamaker

Assistant to the President

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THE HOPEI CHRISTIAN STUDENT ASSOCIATION

The organization which has come to be known as the Christian Student Association of Hobei Province (old Chihli) had its rise in a student conference held at Yenching University in the summer of 1927. For this reason, and also because there are more Christian students in Yenching University than in any other institution for higher learning in the Northern Province, the leadership of the organization has always been provided from among the Christian students of Yenching.

At the present time the organization represents Christian students in twenty-six different institutions, and these institutions include missionary-founded, government-founded, and privately-founded schools and colleges. A student from the Customs College, Peiping, is the Chairman for the current year.

From its inception the movement has been characterized by Reality, as shown in personal conviction and personal Christian work.

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The Association has brought together Christian students in Peiping, Tientsin and Paotingfu. The continual emphasis is not upon central organization but upon personal work in each institution, resulting in the formation of small fellowship groups, whose main emphasis is the strengthening of personal religious life. This fact of emphasis on the need of personal relationship with God through Jesus Christ is one of the controlling ideas in the movement. In the three large centers mentioned above, Peiping, Tientsin and Paotingfu, the various institutions have already grown together to form a city Christian Student Association.

The provincial association plans for three meetings each year, spring, summer and autumn, the spring and autumn conferences consisting of a small number of delegates, while the summer conference is more general in character. At the conference held last summer (1930) there was born the conviction of the responsibility resting upon Christian students for the expression of their inward experience of communion with God in terms of their social relationships, especially in terms of the needs of the great mass of the rural population.

The whole Association is in very friendly relationship with the churches, the missionary body, and the Y. M. and Y. W. C. A.'s.

The small beginnings of this work have been made possible so far through the sacrificial efforts of individual students, especially some half a dozen Yenching students, and the conviction is growing that there is an absolute need for the services of one whole-time person, who shall carry out ideas and plans expressed in the conferences.

MMW-LC

December 19, 1930.

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Hayes, John D.

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*Testimonials*  
*x to Hayes*

Presbyterian Mission,  
February 21, 1931.

My dear Leighton:

I had occasion last summer to write you about the formation of the National Christian Student Movement and of the part the Yenching students were playing in it. That ideal has now caught the imagination of students in various parts of China as I found on my last trip to Shanghai, and I am happy to state that the Y.W.C.A. find themselves in hearty sympathy with it, and the Y.M.C.A. are coming to see it as the fruition of their most earnest efforts and not as a break in the organization, as it has presented itself to be in certain places. But that does not interest me so much as the work that the same students have done locally since launching this national movement.

There are two lines in particular upon which they have embarked which I think will mean not only the success of the movement but a new spirit coming into the life of the churches in the years just ahead of us. I write this to you at the present time, partly in thanks for the support that you have so generously given to the group that went down to Weihsien to interview Kagawa, but more so because of your deep interest in the spiritual welfare of your own students, because it was at Weihsien that these two lines of work were most prominent and brought about a very happy result in the cooperation between student and church.

The first is the renewed interest of students in personal work in getting into touch with the needs of others in the faith that God has a plan for their lives, and ability to recreate mento carry it out. This was very evident in the way the students entered into a difficult local school situation and got on to very happy speaking terms with the students, and at the same time did not lose the confidence of the faculty, and in general gave the impression that a Christian Student Movement was that which would solve any difficult problem no matter how inflamed it had become. In fact, the faculty of the schools were very happy to have the Peping student group address such students as were in session and place before them the ideals of the Christian Student Movement as they saw them.

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The second line that has come recently to the fore and which is also headed by a Yenching University student is that of a deep, almost passionate interest in the life of the country people. So far, the interest has been so much away from the country to the town and professional life that much criticism has been raised along this line against Christian education as at present carried on. Needless to say Kagawa was delighted with this double approach in the Christian Student Movement for highest Christian living which finds itself in most efficient Christian service, and that in the hardest places. I am sorry to say he was unable to come this summer owing to a previous engagement to speak at the Annual Y.M.C.A. Conference in Cleveland, but he has given us his tentative promise for next year.

I must add one further word and that is that the students were asked to stop off at Shantung Christian University on the way back and to give account of the developments of their work, its organization but more particularly its ideals, and to my great joy the students in presenting the work did so with no sense of self esteem, but only the desire that other students should enjoy the fellowship and the joy that comes in such forms of Christian living as they had come to know in their own movement. These students in turn expressed their hope that we might join with them in going across to Japan this summer to develop better understanding between the students of the two countries, and also that together we might grow into a stronger Christian movement than that which would be possible in one province alone. I only regret that it was impossible for Miss Yuan to accompany us, for she would have brought a grace and dignity which we here have come to associate with the girls' side of the Christian Student Movement. However, I doubt if Mr. Wan Shu-jung would have felt that he ought to make the considerable personal sacrifice to head the delegation had she been there, and the delegation was considerably strengthened in having at its head the one who was the first chairman of the National Christian Student Movement, while he was able to bring considerable help to the conference in view of the experiments he is making in a rural Christian movement at Ching Ho.

It only remains for me to add that the final result of this trip was the action taken by the Executive Committee of the Church of Christ in China authorizing the appointment of a small committee on student work to consider ways and means of cooperating with the Christian Student Movement, and I very much hope that you can give this matter your thought, as your name was one of the first to be proposed for this committee. You will be glad to know that our local Christian Student Movement after a very thorough-going discussion appointed a small committee to cooperate with this Church committee, and does so with the certain hope that future

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relationships between student and church will prove even happier than they have been with us here in the past. Again I thank you for all you have done to make this trip to Weihsien possible, and also far more deeply do I thank you for the Christian influence that is reaching out from Yenching to the government and other schools in this section of the country.

Very sincerely yours,

(signed) John D. Hayes

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A Brief Review of the Christian Movement in China.

V. Y. Cheng

A Tug of War

That a spiritual tug of war has been and is still going on in China, as in the whole world, between the Christian and the anti-Christian forces, is a fact that cannot be denied. Such a tug of war has always been raging, but the present seems to have been more severe and acute. The peace of the Church has been badly disturbed, its slumber has been aroused. It is not always a bad thing to have one's peace disturbed. It often is a positive blessing when one has been aroused from slumber. When a Church is well contented with itself, when there are signs of self-complacency, it is a blessing in disguise for the Church to be disturbed and aroused. There are two possible results of such an awakening: one to fall to sleep again, and the other to become fully awake and alive to all that is going on around. Which one of the two is a truer picture of the Christian Church in China, is a question that must be asked and answered. It is not too much to say that, upon the answer to this question, one can fairly determine the future of the Christian Church in China.

Causes of Unrest

There are many elements that are responsible for this unrest, elements both from within and from without the Christian Church. The Nationalistic Movement, the outcry against the so-called Unequal Treaties, the intellectual and social awakening, the restrictions imposed by the Government upon Christian education, are matters that have greatly disturbed the peace of the Christian Church. Within the Church itself, there has been developed a critical attitude regarding many of the Church's practices and traditions, especially by the younger elements of the Christian community. The findings of the enlarged meeting of the International Missionary Council held in Jerusalem in 1928, findings on the Christian Message, on Religious Education and a number of other important subjects that have far-reaching significance and effect; the launching of the Five Year Movement by the churches throughout the country, which seeks for the deepening of the spiritual life and the intensifying of the evangelistic spirit of all who name the name of Jesus Christ; lately the Laymen's Inquiry which has already sent a body of experts as a Fact-finding Commission to critically and scientifically investigate the work of missions in China with a view to evaluate the worth of modern mission methods, these and others have certainly been elements that have something to do with the awakening of the Christian Church.

Christianity Challenged

The opposing forces against Christianity in China have never been so bold and positive in their denunciations and criticisms. They make no secret of what they think of Christianity. They openly assert that the Christian religion has no future in China. Let us reiterate the words of the one who was largely responsible for the New Thought Movement in China regarding the future of Christianity in China.

"Many of the Protestant missionaries worked hard to awaken China and bring about a modern nation. China is now awakened and determined to modernize itself. There is not the slightest doubt that a new and modern China is emerging out of chaos, but this new China does not seem to promise much bright future to the propagation of the Christian faith. On the contrary, Christianity is facing opposition everywhere. The dream of a 'Christian Occupation of China' seems to be fast vanishing, probably for ever. We must not forget that Chinese philosophy began 2500 years ago, with a Lao-tze who taught a naturalistic conception of the universe, and a Confucius who was frankly an agnostic. This rationalistic and humanistic tradition has always played the part of a liberator of a superstitious or fanatic religion. This cultural background of indigenous China is now revived with a new reinforcement of the methods and conclusions of modern science and becomes a truly formidable safeguard of the intellectual class against the imposition of any religious system whose fundamental dogmas, despite efforts of its apologist, do not always stand the test of reason and science; and after all, Christianity itself is fighting its last battle even in the so-called Christendoms. People will realize that young China was not far wrong in offering some opposition to a religion which in its glorious days fought religious wars and persecuted science and which, in the broad daylight of the 20th Century, prayed for the victory of the belligerent nations in the World War, and is still persecuting the teaching of science in certain quarters of Christendom."

The spiritual tug of war has been, is still, and will be going on without cease. Those opposed to Jesus Christ have perfect right for their opinion, though we do not accept their assertions. Our question is not what they but what we think, say or believe about the future of the Christian religion. If both our faith and experience make us absolutely convinced that in the end victory will be on the side of Christ, we have to uphold that faith by sacrificial effort in His great work of salvation for the whole of mankind.

#### A Turning Point

The past few years in the life of the Christian Movement in China have been eventful years. At least for a time there was a spiritual depression that was felt far and wide. Many were uncertain of the future, and were disheartened in the work; some have given up their Christian work, others even renounced Christianity. The Church was overwhelmed by the onrush of opposition from many quarters and representing many interests. The anti-Christian Movement, the communistic menace, the Nationalistic agitation, the New Thought Movement, the strained international relations, all have something to do with it. However, the spirit of dismay and bewilderment has passed. Since then a changed attitude from inertia to activity has come over the Christian Church throughout the country. The following points may be regarded as signs of life in the Christian Church during the past two years.

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### Christian Nurture.

Evangelism and Religious Education have received much attention of Christian people throughout the land. There is an increased recognition of the inseparableness of the two. Both native talents and special workers from abroad have helped much in direct evangelism. It would be impossible to enumerate these efforts. Suffice it to say effective work has been done in many churches for which we give thanks to God.

The visit to China of Dr. Corley is being highly appreciated in the field of Religious Education. He is spending a whole year in China to study into this phase of the life of the Christian Church. He and his party are visiting many cities and holding a number of meetings and conferences to study this important subject. The subject will be fully considered at the Biennial Meeting and a further conference will be held in August. These gatherings and discussions will likely have far-reaching effect, notwithstanding our regret of the fact that the China Sunday School Union has decided not to cooperate in this project.

### Social Consciousness

It is very gratifying to note that the Church has been kept busy during the past two years in practical projects for the unfortunate and the suffering people. Many forms of applied religion have been attempted with good effects. Notably mention may be made of the famine-relief work done by Christian people in China, and abroad for the suffering millions in the Northwest of China, specially Kansu, Shensi and Suiyuan.

The visits of Dr. Kagawa of Japan were an indication of the Church's interests in social welfare. This modern Christian saint of the Orient visited Hangchow, Shanghai, Soochow, Tsinan and Weihsien, where he was meeting with great crowds of both missionaries and native workers who sat at his feet to behold his countenance and listen to his words of wisdom. In this man of God one sees the happy combination of personal religion and social passion. It was certainly inspiring when he declared the great truth that the Cross of Christ was the essence of Christianity, the expression of God's love. Many left his meetings more determined to work for the poor and needy.

The N.C.C. Committee on Economic Relations has recently held an interesting conference to consider practical measures for helping the economic conditions of the Chinese people. Delegates came from many cities to participate in this gathering and went away keener than before for the uplift of the common people. There are a number of Christian or semi-Christian organizations who are devoting their time and energy in facing some of the more urgent social problems, such as the Women Christian Temperance Union, the Child Welfare Association, the National Anti-Opium Association, the Mass Education Movement, are some of the representative organizations whose good work has aroused a good deal of public sympathy and admiration.

### The Hope of the Future

It has been generally realized that a big gap exists between the Church and youth. Some would even go as far as to say that there is a strong antagonism between the two. While to a certain extent this is still true, one

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is happy to note that a spirit of cooperation between Church and youth is gradually gaining ground. We are very happy for this new attitude which, if developed, will enrich the life and work of both parties in no small way.

A group of Christian and government students recently signified their definite desire to cooperate with the Christian Church in some practical and definite projects. Plans are being made for a joint summer conference in North China which will be the beginning of even greater cooperation in the days to come.

This Biennial Meeting has also decided to lay stress on work for and with the youth. Provisions are being made for representative students and student leaders to have a definite share in the work of the Christian Church so as to form a practical beginning which may later be widened and enlarged until the youth finds his rightful place in the affairs of the Christian Movement in China. In like manner, some Church bodies have taken similar steps to usher in the practical cooperation of the young men and women to take part in the important decisions in the Christian Movement. The decisions of the Church of Christ in China in such matters may be taken as an illustration of this new spirit and attitude for a definite cooperation between Church and youth.

#### The Backbone of China

Probably no people in the world lay greater stress on the central place of the home than the Chinese. The family is the backbone of the national life of China. The old conception of the Chinese people bases their national life upon the family. Unfortunately, to no small extent among Christians the central position has been shifted from the home to the Church. While no one wishes to minimize the importance of the great Christian fellowship that we call the Church, it is still lamentable to weaken the position of the home. It is high time to recover this great loss and realize again that it is the home for the training of religious life of the young rather than either the Church or the school, however great may be the services of these two important institutions.

In recent years there seems to have aroused a new consciousness among the people of the importance of the home, and much thought and attention have been given to efforts for the Christianization of the home life of China. The observance of a special Home Week amongst Christian people, the holding of a Leaders' Conference to consider problems affecting the home, the preparation and distribution of literature in various forms relating to problems of the home, have been universally received with delight and enthusiasm. In not a few of the Christian periodicals special space has been given to matters relating to the home. That in this endeavor we are touching one of the main springs of the life of China, is a fact that can hardly be doubted.

#### "Go to the People"

It is a healthy sign in recent years that people both within the Christian Church and those outside it are paying a good deal of attention in fighting against illiteracy in this country. It is not too much to say that this formidable enemy of China is blocking the way of progress in the development of both the nation and the Church. It is not one day too soon that the Christian Church is beginning to get serious about this matter.

Happily both the Mass Education Movement at Tingsien and the successful experiment of the American Board Mission at Paoting, have greatly helped the Christian Church as a whole in inspiration and methods of handling

this gigantic problem. The National Christian Council was happy in having secured the services of the Rev. H.W. Hubbard for this particular line of work in connection with the Five Year Movement. The special institute held at Tingsien last spring has encouraged a number of Church workers to take definite steps in seeking for the elimination of illiteracy from their churches and neighborhood. The Baptist Church in Shantung, now part of the Church of Christ in China, has appointed five secretaries for this purpose, who are in charge of some 150 classes in Shantung. It was exceedingly interesting to hear one of the secretaries telling of the difficulties in starting such classes, and the excellent effects after the work has been organized. If the Christian Church is really in earnest about this matter, it is not impossible to have illiteracy greatly reduced, if not totally removed, within a few years, at least from the Christian Church in China. This means that the Bible will become an open book to every person who has sworn his or her allegiance to Jesus Christ. Think of the blessings and possibilities of a Bible reading Church for China! It is yet, however, too early to predict how successful this attempt will be, for it largely depends upon the question whether or not we really mean business. We are thankful for the measure of success that has already been attained. But there is much work ahead still, if the Church is determined to fight this evil to a successful issue.

This great problem is in many ways in touch with the larger problem of the rural life in China. The popular outcry in China today is to "go to the people", and the people are to be found in the country as the bulk of China's population live in villages and small towns. To tackle the rural problem is certainly an important point of strategy, whether it is considered from the point of view of the nation or of the Church.

We are happy to welcome in our midst such a rural specialist as Dr. Butteffield who has come from his many years of service in America, South Africa, and India with very rich experience and understanding of the problem to help us in facing the rural questions of China. To be sure, China is neither America, nor Africa, nor India. In no small degree, China has problems of its own, that in many respects are different from any of the other countries. Nevertheless, his technical knowledge and wide experience will be of immense value to all who are rurally minded and are interested in the problem. We are confident that the findings of his observations and studies as a result of his work in China will eventually lead the Christian Church to face this great problem with both understanding and determination.

#### The Greatest Book in the World

It is not far wrong when we say that more literature has been published in China in recent years against the Christian religion than in all the past years since Protestant Christianity first touched China's soil. There has never been such an intelligent and determined attack upon the Christian position. Yet it is equally true that the circulation of the Christian Bible in China in recent years has also been singularly successful. The report of the circulation of the Bible by the three Bible Societies in China for the last two years clearly showed the fact that the Word of God is being more widely read in China today than ever before. According to the figures given by these Societies, close to 26,000,000 copies of the Bible, or portions of it, have been circulated which showed a remarkable increase than all the preceding years. Moreover, the Chinese version of the Bible has been more appreciated by non-

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Christian scholars in this country than in former years. Such well-known scholars as Chow Tzo-jen, Hu Shih, and others, have remarked that the translation of the Bible is an excellent piece of work. This is not noticeable as in contrast with the attitude taken by scholars in the past who had no good word to say about the bible and its style. It was a book beneath their dignity to read! No truer words have ever been said by General Chang Chih-chiang than those words printed in large gold letters on the covers of the specially bound Bibles the General ordered from the American Bible Society for his Christian and non-Christian friends, "This is the greatest Book in the world! "

#### Other Unsolved Problems

These are some of the hopeful and encouraging signs in the Christian Movement in China during the past two years. They indicate that the Church is developing along healthier lines. Allowing fuller growth and development, they will mean untold possibilities for the future. It must, however, be recognized that we are still at the beginning of things. A great deal more of sacrificial work and wholehearted devotion are necessary before we may expect fruitful results. However, we are thankful for these beginnings and pray that the Spirit of God will direct and inspire us to aim at nothing less than the best. Let the proverb, "The good is the enemy of the best", be the slogan on the lips of each Christian in China. There is no reason for an unhealthy contentment and satisfaction. Not only are we far from the goal that is before us, but we still have in our midst a number of problems that are almost untouched, each one of which involves great possibilities either for good or evil. Time will not permit us to go into details about these matters. We can only barely make mention of them in the hope that more time, thought, energy and prayer may be given to them at the earliest possible moment.

Let the following questions be asked: What is the Christian message for China today and how is that message to be presented? What are the reasons for the scarcity of intelligent and educated young men for the Christian ministry and leadership and how are we to secure, train, utilize and keep such leaders for Christian services? When and by what methods will the ministry of the printed page have its rightful place in the program of the Christian enterprise in this country? What do we understand is Religious Liberty and how is it to be attained and safeguarded? What is our duty in international relations between China and the nations of the West especially of the Orient? How far do Christian people in China understand and practise the meaning of stewardship and what are the practical methods in realizing self-support? How may we avoid the unhealthy attitude of intolerance and what place does tolerance hold in the life of Christians. How far are we committed to the Church-centric ideal and are we honestly applying it in actual practice? Do we realize our supreme need is a spiritual one and that the Christian Church has no future in China unless our lips are touched by the life-coal from the altar of God and the dry bones are

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vitalized by the breath of God's spirit? These and other problems are staring right into our eyes, awaiting a definite answer. Looking at the situation of the Christian religion in China today, we cannot fail to realize the greatness of the task and our inability to undertake it. We seem to hear again the word of the Psalmist, "Who is sufficient for these things?" But there is also the reassuring word of our Lord, "With God all things are possible." Let us march forward in the strength of Him who is "the same yesterday, today, and for ever!"

April 11, 1931.

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April 1931

CHRISTIANITY AND EDUCATION IN CHINA

Can the Crisis Be Met?

Can the alleged conflict between science and religion be demonstrated as unwarranted by the facts? Can we prove that the modern sciences can be thoroughly taught, students trained to do their own thinking in scientific fashion, research advanced, the fact-finding attitude of mind developed in brilliant young Chinese men and women -- and all this by Christian teachers in a Christian environment and so as to result in justifying and strengthening the religious spirit in the youth of China?

This done, the tremendous influence upon the direction of China's future development cannot be over-estimated. This not done, the sequel will be calamitous.

Yenching University Is to Be the Test.

The natural sciences are more highly developed at Yenching University than at any other Christian institution in China. It has an able faculty in this group of subjects and a splendid body of students, many of these being post-graduates. The test of the adequate teaching of science and scientific research in a Christian environment is proceeding at Yenching to the satisfaction of all who believe that the spiritual life can embrace all aspects of life -- including scientific study and research.

But a catastrophe threatens this experiment.

As so often happens, the catastrophe threatens solely from the side of financial support.

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The Imperative of the Moment

The teaching of the natural and physical sciences at Yenching is dependent upon the income from a very small endowment fund and annual grants from two trust funds. One of these grants expires June 30, 1932. If the University can secure before that time \$500,000, as a partial endowment of the physical sciences, an additional \$500,000 is offered to match this gift. The income from the \$1,000,000 is absolutely essential to enable the University to meet the budget of the physical sciences. Without this income the whole division of the sciences will be without the means of support and must collapse.

More than a year has passed since this conditional offer was made. Adverse financial conditions in America have prevented the University from meeting the condition. It must be met in full by June 30, 1932. The decision between a completely victorious demonstration -- the teaching of the physical sciences within the encompassing spiritual ideals of a great Christian University on the one hand -- and the failure of such a demonstration, with the resulting apparent defeat of the Christian ideal and all the consequences of such a defeat in present-day China, rests upon the question whether friends will provide it with \$250,000 before June 30, 1932, and another \$250,000 shortly thereafter.

But pledges must be secured in the next few months. Assurances must be given to teachers and students that the University will not fail them after the session 1931-32. Otherwise unrest and uneasiness disturbs the whole life of the institution. Some of its ablest teachers will feel obliged to accept tempting offers they have hitherto refused. The situation demands prompt action.

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We have emphasized above, as central in all our thinking about Yenching, the bearing of this problem upon the cause of Christianity. Need we emphasize other vital aspects of the question? Yenching, for instance, is training young men and young women in the premedical sciences. It is one of the principal centers where those are trained, who, after later thorough medical education, are to become the leaders in the medical profession and in meeting the problems of public health for China. From a purely humanitarian point of view it would be disastrous to permit a failure in the division of the physical sciences of the University. But from another point of view, also, this would be a human disaster. Scientists must be trained to be the vanguard in the economic rehabilitation of China. Modern industry depends fundamentally upon scientific research and technique. Nowhere else are men and women being trained with equal thoroughness within a Christian environment to constitute this scientific vanguard in the industrial revival of China.

This is a challenge to every Christian man and woman of means who believes in the world-wide compass of the Christian view of life and in the supreme importance of having this Christian view demonstrated in China.

The Trustees of the University will be deeply grateful if you will consider yourself one of those prepared to aid in meeting this challenge.

What Is Needed?

Provisional gifts already pledged as endowment ..	\$500,000.
Needed to confirm and collect the above pledges .....	\$500,000.
Needed for current general University operating requirements...	<u>65,000.</u>
	\$565,000.

For the Trustees of Yenching University,

E. M. McBrier,  
Treasurer.

Olin D. Wannamaker,  
Assistant to the President.

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EASTER AT YENCHING

April 17, 1931

Easter morning dawned clear and bright, without wind or dust. The latter fact can be fully appreciated only by a resident of Peking. The service was held on the island in the lake which is a part of the University campus. At nine o'clock a goodly number of faculty and students gathered for praise and worship. The willow trees around the lake were tinged with green - only a suggestion of what they will be later on - for the season is late this year. In the distance the Western Hills, of historic lore, were dimly visible. White flowers were banked against a background of rockwork behind the pulpit.

From the pavilion near by the standard-bearer led the processional, bearing the cross, which on that first Easter morning so long ago became the sign of victory, while the choir led in the processional hymn of joy and praise, "Christ is Risen, Alleluia".

The account of the events of the first Easter Day was read in English by Dr. Porter. A form of liturgy for prayer and praise and Scripture reading was followed in the service.

Before the sermon six persons were baptized, Dr. Galt performing the baptismal ceremony.

The sermon was by Dr. Timothy Lew, the key-note of which was "Adoration of the Risen Christ". He mentioned three types of people who would find the meaning and joy of the resurrection. First, "those who cared" - those who loved much, because of the uplifting power of Jesus Christ which they had experienced. In this class he mentioned the women especially - those who on the first day of the week, very early in the morning, came bringing the spices which they had prepared. Second, those men to whom temptation had come, who had failed in the time of testing, and who through "strong repentance" had found in Jesus Christ power to live a new life. Third, having in mind the two disciples on the way to Emmaus, when they were talking together concerning the events of the preceding days, and Jesus joined them and began to open up to them the Scriptures so that their hearts burned within them, and to whom Jesus later revealed Himself, in response to their hospitality, in a simple act of fellowship, Dr. Lew said it was those who communed together and questioned together who might hope to see the glory of the Resurrection and experience its power.

In conclusion Dr. Lew spoke of the men who had fled as fugitives on the night of the betrayal of Jesus, who only a short while afterwards went out as heroic heralds of the Risen Christ.

The closing hymn was one that was recently written by Dr. Lew, the theme of which was "Fellowship with the Risen Christ".

The recessional hymn rang out the joyous refrain:  
"Jesus Lives, Alleluia; Jesus Lives, Alleluia".

Lula Conover,  
Yenching University,  
Peiping, China,  
Easter, 1931.

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Easter 1931

LIFE'S TRIUMPH

It was spring-time in a garden in Palestine. The oft-repeated miracle of Nature was being enacted again. The gnarled old olive trees were showing tiny gray-green leaves. The grass was growing green once again, and wild flowers added their beauty and fragrance to the message of the spring-time. There by the hillside blooms a lily - tall and beautiful in glistening purity.

Outside the ancient city we see a woman walking wearily along the dusty road. She seems to be carrying a burden, yet that which she holds in her hands is not a heavy burden. It is the hour of early dawn and the eastern sky glows with welcome to the morn. Is it true, or is it just our imagination, that there is something more wonderful - something more of heavenly beauty - in the dawning light of this day?

Mary sees nothing of the glory of the dawning day. With bowed head and heavy heart, slowly she walks along the dusty way, bearing in her hands her precious burden. As she enters the garden, the flowers beckon to her, swaying in the gentle breeze, but her eyes see them not, nor is she conscious of the sweet fragrance that the breeze wafts across her path. She has but one thought - one purpose in her sad and sorrowing heart - to deposit her precious burden of sweet spices as a loving burial ministry for the great Teacher and Friend whom she may no longer serve in life. She quickens her step now as she goes straight toward the hillside. But she is still thinking of the lessons the Teacher taught - lessons of Truth and Love and Service. And she is thinking of how He lived all that He taught.

As she hurried on, she passed the lily with unseeing eyes, nor did she perceive the miracle in its purity and beauty. Her eyes were fixed in startled wonder at what she saw - an open tomb in the hillside - the stone at the door of the tomb had been rolled away. The question that had mingled with her sorrowing thoughts as she walked toward the garden was - "Who will roll away the stone?"

Now, in her excitement and eagerness she ran to the tomb, and stooped to look in. But the shining vision which she saw caused her to draw back in startled amazement and awe. Then she heard a voice saying, "Whom seek ye?" From the depth of her sorrowing heart Mary cried, "I seek Jesus, who was crucified". Like the

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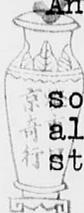
tones of joyful bells the voice rang out clear and sweet: "Why seek ye the living among the dead?" But Mary was so dazed and numbed by sorrow that she scarcely heard the words. She thought only of the fact that He was gone. What hands had borne Him away? Was it friend or enemy? She was deprived now of even the comfort of offering the last silent tribute to the memory of the Teacher and Friend who had revealed to her the larger and more beautiful life. She laid the precious burden of fragrant spices on the ground and in utter hopelessness she leaned against the great stone by the door of the tomb. Her eyes were blinded with tears. The Teacher had taught them of a wonderful new life, He had led them in ways of service, He had given them beautiful promises of future glory and happiness. Now that He was gone there was no possibility of these hopes being fulfilled. She and those who had followed Him knew not how to travel the Way of Life about which He had taught them. In a despairing flood of tears, she bowed her head on the stone and wept.

Would that I had the brush of an artist to paint the picture! - the picture of Mary standing by the tomb, personifying the world's sorrow, disappointment, hopelessness and despair!

As she leans wearily against the great stone she is not conscious of an approaching presence. It is only when she hears a kindly voice asking "Woman, why weepest thou?" that she looks up. Even then, through her tears, she scarcely sees the one who has spoken. But the question has awakened within her a ray of hope that she may yet offer her tribute of love and sorrow. Eagerly she responds, "They have taken away my Lord, and I know not where they have laid him". A moment of silence, and then through the darkness of despair there comes to her a word - a Voice - a living voice vibrating with life and power. She falls at the feet of the Teacher in love and adoration. With the sound of that living voice life, hope, joy have flowed over her soul like a flood.

Adoration must have its counterpart in service. And so Master commissions her "Go and tell".

The living voice of Jesus still speaks to this sorrowing world, saying, "Because I live ye shall live also". With Saint Paul we cry, "O, death, where is thy sting; O, grave, where is thy victory?"



We hear again the Resurrection Angel saying,  
"Why seek ye the living among the dead? He is not here;  
he is risen".

"Jesus, the King of Righteousness,  
Do thou thyself our hearts possess,  
That we may give thee all our days  
The tribute of our grateful praise.

O Lord of all, with us abide  
In this our joyous Eastertide;  
From every weapon death can wield  
Thine own redeemed forever shield."

Lula Conover,  
Yenching University,  
Peiping, China,  
Easter, 1931.



## Sunday School Work at Yenching

June 1931

Our one year graduate course in Religious Education has been conducting a Sunday School for the Faculty Children as its chief method <sup>way</sup> of learning modern method. The class work has followed the outline layed down by the Interdenominational Committee which is writing new Sunday School lessons, and the lesson plans which the teachers have made have been sent to that committee and included in the lessons about to be printed. But our chief study has been of worship. So little has been done in the way of worship suitable for Chinese children that we have been studying and experimenting with much interest, and much sense of how much there is yet to know. Nevertheless the many visitors have seemed to feel we were at least making a beginning, for copies of our worship services have been asked for by the Sunday school Lesson writing Committee, by the North China Religious Education Exhibit, by the National Christian Council as part of their permanent Exhibit, and by the International Sunday School Association's Commission, to use in making their report. We have tried in these services to make them joyous, to make them the children's own, and to make the children very conscious of God's presence, and of His interest in their daily affairs.

These service plans were granted a Prize at the North China Religious Education Exhibit, as were personal contributions made by three of our students. But the students of the course, each of whom has written and lead some of the worship programmes, and the teacher who has discussed with them the principals beforehand, and their practice after-ward, feel this is but a beginning of the effort we must make to provide material and a method which shall really meet the needs of Chinese children so that they may daily work and pray as God's children.

Yenching University  
School of Religion, June, 1931.

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SUNDAY SCHOOL WORK AT YENCHING.

Recd 8-18-51

copy to Jennings  
9-25-37 #4

Some three hundred children on the porch of a Prince's tea house, under the trees beside a lovely Lotus Lake - that was the picture this morning at the final service of our Yenching Sunday Schools. The place was the Lang Jung Yuan, the summer palace of a Prince who lives in part of it, and rents the other courts to some dozen of our faculty families. The children were from the nine Sunday Schools taught by our students, as part of the work of the Yenta Christian Fellowship. About thirty of them were British and American, as many more were children of our Chinese Faculty, the rest were from nearby villages, though two of the teachers had left at seven this morning to bring in their school from a village 3 miles away. There has been a really wonderful spirit of faithfulness and friendliness this year among the students who have been teachers, and it showed in this morning's service, in the way that each school contributed part of the program by acting a play, or singing a hymn. The <sup>youngest</sup> lowest group of the Chinese-speaking part of the Faculty Sunday School sang "What can little hands do?" with appropriate gestures. The Haitien Church Sunday School gave a most dramatic version of the Wise and Foolish Virgins - Chinese seem all better actors than our best!, there was Moses in the bull rushes, Zaccheus and Bartemaueus by the Foreign children, in Palestinian costumes which have now appeared in a long series of acted Bible stories, and in the end the Prodigal Son, done by the teachers, with an amazing modernness and chineseness, and realism of added detail. Bags of candy, and juicy pears completed a real party, and a real service.

June, 1934.

3 pictures rec'd for this article

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July 7, 1931.

Mr. E.M. McBrier,  
150 Fifth Avenue,  
New York City.

My dear Mr. McBrier:

I want to write you at once of an experience I had yesterday which will be of encouragement to you as it certainly was to me. You will recall the fact that the Temple of the Sleeping Buddha at Wo Fo Ssu has for many years been leased to the Y.M.C.A., and that summer conferences of various kinds are held there annually. My first experience was in 1913 when I was asked to take part in the Y.M.C.A. conference which in those days was entirely managed by foreign secretaries, most of the speakers being also missionaries. Gradually these conferences passed more and more under Chinese leadership, but chiefly the employed secretaries of the Y.M.C.A. Last year and again this year, this conference has been planned and conducted entirely by the new provincial Christian Student Union of which I have written you before. It was, therefore, a most encouraging sign to be present at the Sunday service and observe how actively interested and how deeply religious the youthful leaders are, and how they are preserving the essential features of previous conferences. There were nearly 300 students enrolled from boys' and girls' colleges and middle schools, private as well as government. I had been asked to preach the conference sermon and spoke on the text Mark 1:15, and to conduct a communion service following this. The whole atmosphere was reverent and full of reality. When one realizes that all this is being carried on entirely on their own initiative, it gives assurance that Christian faith is a definite conviction of their own for which they are determined to work. Nor is there the slightest sign of breaking away from the relationship to older persons, Chinese or Western. They have quite a number of "advisers" of both races, and seem to welcome whatever help any of us can give. It was a matter of further gratification that most of the leadership

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and quite a large section of the attendance were Yenching students. This was to be expected, but it was good to see how much of a help our group of students are to the whole movement. After lunch we had a rally of our Yenching students, past, present and future, with the teachers who happened to be present. This also was quite inspiring.

A movement so full of spontaneous enthusiasm as this makes it desirable that any financial help be given very cautiously. You know enough about economic conditions in this country to realize that once it were discovered by even the most earnest among them that funds might be available for promoting either their group or personal welfare, the present spirit might be weakened and real harm done. I shall feel free to make contributions in limited amounts to some of their activities which seem to bear directly upon the religious welfare of our own students, and shall let you know of such actions, but it adds to the irony of the present situation that the particular form in which it seems that religious work can be done just now most effectively, should need at present only very limited financial help. I also regret to report that one of the two students whom I had arranged to come here for graduate work has been urged so strongly by one of our former teachers to help her in new responsibilities she has assumed in Central University in Nanking, that he feels and I think on the whole rightly, that it is his duty to join her for the present. He plans to come here later and continue his graduate studies probably in our School of Theology. The other one, however, upon whom I had counted a great deal more, is definitely planning to move his family here, and I feel very hopeful about the influence he will exert in the religious life of the students next session. I have also found one other student who it would seem quite safe to help with this purpose in view. If I had been able to stay here through the spring, it would have been possible to discover others of this type elsewhere, and it may be possible to do so yet, although it is a little late to get the really worth while men. I feel quite sure that by further experimenting and by watching for opportunities we shall be able to use the McBrier Fund to the limit, and that what is being allowed to accumulate will not stay idle very long.

You will be interested to know that Mr. Willis of California is visiting us at present and seems to be collecting a great deal of information and inspiration for carrying out the project which Dr. Henry and I reported to Mr. Wannamaker and endorsed as strongly as we could. I earnestly hope that this will be approved by the Trustees of both institutions.

It has been a great joy to get back here and see the improvements in the campus, and to find further encouragement in the general outlook. The Yenta Christian Fellowship for the coming year will be under the leadership of Dr. Y.P. Mei who is excellently qualified for the position and is already planning various new features. I am sending Mr. Garside a paragraph from a letter recently received from David Yui which indicates certain signs of more active religious interest in the country at large among students.

With cordial regards,

Very sincerely yours,

JLS

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*Religion*

YENCHING UNIVERSITY

PEKING, CHINA.

September, 1931.

Dear Friends,

This letter is an attempt to give you a view - though a long distance one - of the Students' Summer Conference held at Wofossu, the Temple of the Sleeping Buddha in the Western Hills, last July. The Hopei Christian Students' Fellowship (or as it is generally known, the Hopei Lien) is a union of university and middle school students from Christian, private, and government universities and middle schools in the province of Hopei, North China. At present there are twenty-five schools and universities affiliated to the Hopei Lien, but at the Conference there were representatives from a further fifteen schools and colleges who are not yet affiliated to the Union. During the winter vacation preaching bands of students go out to the country districts, and in the summer vacation they hold a Summer Conference at Wofossu.

This year about 250 students attended to discuss the subject of "Social Service" - social service in town and country. They came mostly from Peking, Tientsin and Paotingfu, and arrived at Wofossu in the pouring rain on the afternoon of June 30th in 'buses gathered from the highways and byways, not all of which arrived without mishap. However, everyone was in good spirits, and there was a full muster and a crowded dining hall at six o'clock. After supper we held a mass meeting under the shelter of the Po Ai Tang (The Pavilion of Universal Love), followed by evening prayers.

The Conference lasted for ten full days, and perhaps an outline of one of the days will give you an idea of our activities. We awoke at six o'clock in the morning, and there followed such a splashing and brushing of teeth as you would never hear anywhere else. To hear more than two hundred students brushing their teeth is an inspiration in itself, and one could never despair of a nation that could be so thorough over the early morning tooth-brushing exercise as are the Chinese. Incidentally, it also explains the very good teeth possessed by almost every Chinese from a young child to the old men and women.

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After this exhibition of energy we sallied forth equipped with little stools and our "Ten Mirrors of Social Service" for the morning watch. In shady spots on the hillside, under the gnarled old trees in the temple courtyard, on the marble bridges, around the swimming pool, - in every convenient spot a little group gathered for the hour of prayer and meditation which began our day. Dr. T. C. Chao (Dean of the Yenching School of Religion) had prepared for our guidance the little booklet, "Ten Mirrors of Social Service". Each day through the inspiration of some of the great souls of history we were led to think of our own life in relation to Christian service from different aspects. We studied the lives of martyrs, preachers, revolutionaries, thinkers, educators, philanthropists, industrial leaders, socialists, visionaries, and evangelists, and in thinking over the contribution they made we were led to see more clearly how Christian service can permeate the whole of life. Our "Ten Mirrors" also gave us questions to guide our thinking, and through extracts from the New Testament, illustrated with passages from the Chinese Classics, led us back to the source of our faith.

Breakfast was at eight o'clock, and at 8.30 we gathered into one group. For the first four days Dr. Cato Yang (Professor of Rural Sociology in Yenching) talked to us on Rural Service, and for the last four days Mr. H. C. Chang (also from the Yenching Sociology Department) was the speaker on Social Service in the Town. The half-hour break from 10.00 to 10.30 was often encroached upon by questions and discussion. At 10.30 we separated into our discussion groups of from twelve to eighteen people, divided in such a way so that in each group there were both men and women, middle school and university students, with an adviser assigned to each group. Here again a helpful little booklet giving an outline for the discussions had been prepared. At first there was a little shyness, but this passed off and heated discussions took place, especially (in my group) on such subjects as: the beggars on our streets (a special concern of Peking); small children in factories; and, Can the government legislate for later marriages? Our sympathies were with the chairmen and secretaries of the groups in their efforts to correlate the discussion for presentation at the Findings Groups.

Usually, in the past, the afternoons have been left free for excursions to the Black Dragon Pool for a swim, to Piyunssu (The Temple of the Purple Cloud) where the body of Dr. Sun Yat-sen rested before removal to Nanking, to the Summer Palace, and other famous places; but this year the programme was so full that very few excursions were undertaken. However, one to the Hsiang Shan Orphanage, a private institution set up after the famine of 1921, was full of

interest. Here twelve hundred orphans receive their education, and are fed and clothed in a beautiful valley of the Western Hills. Some of their graduates are now students in Yenchiing, and other universities in Peking, while others learn trades and are able to earn a good living. This year two Yenchiing girl graduates have taken teaching positions in the Orphanage.

But this was a special excursion, and on most afternoons we listened to lectures and talks which could not be fitted in at other times. However, there was usually time for a game of volley ball or a swim in the artificial lake before supper at six o'clock. At seven o'clock the evening meeting was held. These evening meetings held in the glow of the setting sun over the Western Hills were memorable. Once sitting on the plain we looked up to the Hills, and Mr. Hunter of Tungchow told us of personal experiences in country work. On a wet evening we gathered in the Pavilion of Universal Love to hear Chancellor Wu Lei-chuan, who had braved the wind and the rain to come out from Yenchiing to speak to us. One evening we climbed high up on the hill and held our meeting looking out over the plain with the lights of Peking dimly seen on the horizon. But the most exciting evening was when the monk Chao Kung came to speak to us. By birth he is an Austrian, but some years ago he became a Buddhist monk, and now he is in China lecturing on Buddhism. He spoke to us on "The Solution of the Religious Problem by Buddha and by Christ". He told us that the religious problem centered in the question of immortality. Because man was afraid of death therefore he must have a religion. The Buddhist way of life denies the flesh, denies even self, so that there can be no longer a fear of death. This talk certainly stirred up the Conference. Was Chao Kung right? Is the religious problem the fear of death? Or is it not rather how to live the full life, "the abundant life" as Dr. Mei expressed it?

At nine o'clock we gathered in a small pavilion in the woods, lit by Chinese lanterns, for evening prayers, and then separated for the night to our different courtyards. The murmur of voices died away; the "Policemen" with their torches went their rounds to see that all was safe for the night; from the Temple of the Sleeping Buddha the chanting of the monks at their evening prayer could be faintly heard - the last sound until morning.

Thus, for ten days we led a common life, and away from the whirl of the world, discussed a common problem. The Preparation Committee had been at work for months making such arrangements so that everything would run smoothly on the opening day. On registration everyone was handed, in addition to their meal ticket and name tab, four booklets - the "Ten Mirrors of Social Service", the outline for the discussions, a book of poems by Dr. T. C. Chao (a gift of his to the delegates), and the Conference Song Book. In addition to a number of hymns and songs for community worship

and singing this book contained the "Conference Song", words and music both written by student members of the Conference. Under the skilful leadership of song-master Li of the Y.M.C.A. everyone quickly picked up the tune, and its martial strains were heard from groups and individuals at all hours of the day and in all places. At our first service the song was sung, the Conference flag (a green shaft on a red ground representing youth striving upwards) was unveiled, and the Conference badge explained. The badge was octagonal representing the Chinese conception of the Universe; the cross on a blue ground surmounted by a white dove symbolised the Christian virtues of purity, peace, love, wisdom and sacrifice. Underneath were the clasped hands of fellowship and friendship.

The united Communion Service was held on Sunday morning when Dr. Stuart preached, and on the last evening a Pageant representing the Christian Church through the ages was followed by a Consecration Service. First the new officers for the coming year were inducted, and then the Conference Chairman read out the names of twenty or more visiting students who during the Conference had made the decision to study the Christian gospel in preparation for baptism into the Church. In practically every case these decisions were the outcome of the morning prayer groups and of the personal evangelistic work of the students themselves, and was a crown to their efforts and spiritual devotion.

We wondered sometimes whether Yenching was taking too big a part in the Conference. In addition to the speakers already mentioned Dr. Y. P. Mei was their untiring, sympathetic guide and adviser, ready at any moment to step into a breach, to act as interpreter, or assist with his gentle help and unfailing sense of humour in any emergency. A glance at the groups would show Yenching students as chairmen or secretaries, and about one-third of the morning Prayer Group leaders were drawn from the same source. We are proud that they are able to take these positions, and that they are willing to give time and thought to this wider service.

A helpful addition to the life of the Conference this year was the room set apart as a Library. Here was a collection of books in English and Chinese which could be borrowed, and where delegates could find a quiet place to read. Some books were for sale, and arrangements were made for orders to be taken. The room was always in use, and the Librarians were most helpful in suggesting books for our further study.

During the Conference we heard with much joy that an invitation had been received from the Japanese Y.M.C.A.

asking the Chinese National Y.M.C.A. to appoint ten delegates to their annual conference at Kotemba. The Hopei Lien was asked to choose two of these ten representatives. In addition, one of the Hopei Lien members went as adviser to the group, and they further found funds to send two other students to study student attitudes and conditions in Japan, and to try and create kindly feelings between the students of these two great Eastern nations. Of the five representatives two were from Yenching - Mr. Wan Shu-yung and Miss P'an Yu-mei, both social work students. The northern group met the students from Shanghai and the south China group at Tokyo, where they spent some days visiting important institutions and prominent people - business men, bankers, political leaders, social workers, etc.

Kotemba is beautifully situated at the foot of Mount Fujiyama. Unlike our Wofossu Conference, the 140 members of the Kotemba Conference were all drawn from the universities. The subject of their discussions was "Christianity and the Social Crisis". The Japanese students were a little surprised at the Chinese students' great admiration of Toyohiko Kagawa, the Japanese Christian Socialist and leader of the Kingdom of God Movement. They said that to-day Kagawa was interested in labour problems, and the problems of the country people; he was no longer interested in the students and their problems. To-day the Japanese student is already face to face with the modern problems of industrialisation, and even the Christian students are turning towards revolution; they cannot wait for the slow processes of evolution.

After the Conference ended the Chinese delegates were able to make visits to three of Kagawa's Social Settlements, and to visit "slums", an entirely new experience for most of them, and giving them new light on some of the problems which industrialisation brings in its train. It is good that the Chinese students should be interested in Kagawa for they want to serve and to know how to serve, and Kagawa is pointing out that the way is through personal consecration, and love which is "the law of life".

Yours sincerely,

Dora M. L. Bent.

*at the Jade Fountain Park*  
A RETREAT OF ~~YENCHING~~ UNIVERSITY

Oct. 4, 1931 ~~(1931)~~

*see pictures*

On the first Sunday of October I was privileged to attend an all-day retreat of the Christian faculty members of Yenching University. After an early breakfast we set off for the Jade Fountain Park where the retreat was to be held, some on bicycles, some in rickshaws and some on foot. It was a beautiful, still day of autumn, with tawny colors showing on the hillsides and fields, and with the mistiness peculiar to the season lying low over the land. All along the road that led to the Western Hills, the country people were busy with the old, old labor of the harvest. The grain had been gathered to the threshing floors, and there was a continuous murmur of flails and of the happy voices of women and little children who had come to watch their winter food stored safely away. But we had ~~no~~ <sup>little</sup> occasion for feeling light-hearted that morning, for to the south in the flooded Yangtse valley the tragedy of the starving and the homeless was still being enacted, and from the northern province of Manchuria came daily menacing rumors of war with Japan. Even as we went, we passed little bands of young students setting out to rouse the country people to a sense of national consciousness.

From the gateway of the Jade Fountain Park we climbed a winding stone pathway that led up the bare hillside to a spot just beneath the famous pagoda, and above the fountain of fresh water that bubbles out into a small reed-fringed lake. Here little groups gathered and chatted, waiting for the conference to begin. Shortly after nine o'clock the chairman for the day collected and led us off to a quiet temple enclosure where we settled ourselves informally on the steps and flagstones of the open court, Chinese, Americans and British sitting happily together as of one family. Among the foreign members were those whose faces were wise with

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the experience of years, but the Chinese members were almost without exception youthful, the oldest of them scarcely middle-aged and the youngest obviously not long out of the classroom.

The morning's program was to consist of a discussion of the Christian life within the University; how could it be encouraged and maintained; how could the faculty best develop its own corporate religious life, and foster that of the young people in its care? It was the kind of discussion that I had listened to many times elsewhere, but never under circumstances just such as these. Here were represented the old, traditional methods, fixed habits of thought and expression of the western members; and over against them, the penetrating, practical and sometimes mystical thinking of their eastern colleagues, many of whose Christian affiliations were scarcely older than their student days.

The Retreat opened with the reading of scripture and prayers by one of the western members, which was followed by a few remarks from the chairman on the nature and purpose of the Retreat. Very boyish he looked, standing bare-headed in the sunshine, <sup>through</sup> the Director of Studies in the University, <sup>and</sup> himself a student of Chinese, American and German universities and the author of a dissertation on one of China's great philosophers. He was very much in earnest, but he touched in somewhat whimsical vein on the fact that it is not very easy to change the habits of the older members of staff who have long ago fixed upon their own individual methods of expressing their religious life. He regretted the fact that many of the Chinese members were not regular supporters of chapel services and religious discussion groups, and he urged most seriously the responsibility of all faculty members towards the students, whose characters are being influenced and moulded by the actions of the teachers whose leadership they admire and follow.

F. P. Mei

The second speaker, who was to lead the discussion, a young Chinese with a keen, clever face, also prominent in university circles, prefaced his remarks by stating that he would have been an atheist had he not been so deeply attracted to the person of Jesus. He admitted that he rarely spoke publicly of what religion meant to him; that for himself, as for many another Chinese, attendance at church services and discussions on religious matters were not felt to be essential elements in religious growth; those particular modes of expression being to them as to him somewhat alien and unconvincing. His central theme was the importance of the spirit that lies behind all action; something that is far more essential than formal or external expression. To him religion meant so much a part of everyday life that to do slovenly work in class room or office was in itself an unchristian act. He emphasized the significance of conserving the spiritual values of the Chinese civilization, of seeing clearly what is the real essence of Christianity, and of realizing in our task of education, and in our common life together, only what is best and what is true.

The western members joined readily in the discussion that followed the two speakers, and they seemed one and all to be feeling after some more vital method of expressing their religious life in some outward form. This appears to be a western need. The Chinese members were more reticent, and evidently found it less easy to talk about religious matters. One of them regretted some of the militant and imperialistic traditions that during the course of the years had grown up about the name of Jesus, and which modern social and democratic movements were rendering very unattractive to young students of the present day. The President of the University spoke not at all, but with alert and sympathetic attention he followed every turn of the discussion, and one was

very conscious that he was as much a part of it as if he had spoken. Probably, because I am a westerner myself, I was more interested in what was contributed to the discussion by the Chinese members. We know at times only too well what we as westerners think of religion, and sometimes we take it all so much for granted that we do not think at all. But what were these young Chinese men and women thinking of this new religion brought to them from over the seas? How do they regard the vast accumulation of historical association and traditional practice, so precious to us as being very bone of our bone and flesh of our flesh? Is it a wonder that they seem to us at times to too lightly brush all this aside as unessential, and to prefer to go straight to the source to seek for themselves inspiration from the life and teaching of Jesus? Yenching University is indeed fortunate in possessing so many Christian Chinese members whose thinking is independent and thorough, and whose contribution to the corporate Christian life of the institution is surely for this reason the more vital.

At noon the morning session ended, and everyone descended the hill to the shady precincts of the fountain, and here lunched from picnic baskets. At two o'clock the afternoon session began. The sun was now hot upon the hill, so we forsook the temple court and met in one of the shady gardens, beautiful still with its fine old trees, and its once splendid buildings weatherworn and crumbling away.

The afternoon session was to consist of a devotional service and the speaker had been invited out from town. When all that was said and done at this Retreat will have been long forgotten, I shall still remember that afternoon, because I heard then done a thing that only a really brave man could do. It was just fourteen days since the Japanese forces had invaded portions of Manchuria, which was a deliberate act of aggression. Feeling was running high all over the country, and es-

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pecially in university circles, for the thinking classes in China are intensely alive to national issues. News had come through of the killing of innocent victims, and we seemed here in the east to be leading up to just such a situation as occurred in the west in 1914. I was vividly reminded of what had happened in my own country in those early days of the war; how from every pulpit we hung the national flag and how we listened each Sunday to the doctrine of righteous war, as did the congregations in the churches in German lands. I wondered as the speaker rose from the low steps on which he was sitting, after the singing of Whittier's hymn which describes such an informal out of door service as ours that afternoon, just what would be said. I confess that I was quite unprepared for what followed. He came directly to the great national crisis that boded war. He called upon all Christians, both Japanese and Chinese, to unite in the cause of world peace and human brotherhood as "following in the footsteps of our Lord and Master, Jesus Christ, who has shown us the way of supreme love and sacrifice". He cast not one word of blame upon Japan, and he urged that China set her own house in order. It was not easy for a Chinese to say these things at a time like this, nor was it easy to be known as the one who had said them.

As we came home in the late afternoon, when the Western Hills were throwing their long shadows over the plain, I thought again, as I have done before, that from the east we may look for a new evaluation of the story of the Gospels, of which the west is sorely in need.

October 1931

Helda Hague.

(Leave  
as  
such  
that  
a record)

To Every Friend of Yenching:

We are sure that you will share our feeling after reading this account - the feeling that <sup>such a living force</sup> ~~our cause and Yenching~~ <sup>is that at</sup> ~~Yenching~~ <sup>is that at</sup> ~~must be strengthened for its task.~~ <sup>is that at</sup> We are always glad to have comments on reports sent you. Cordially yours,

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October 31, 1931

To the Friends of Yenching:

All those who are interested in the primary and central purpose of the University - to be an embodiment of Christianity in the educational life - cannot fail to be deeply impressed and greatly encouraged by the following letter. It was written to President Stuart by Mr. Hughes, a member of the National Committee of the Young Men's Christian Association of China, August 31st last.

Olin D. Wannamaker

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August 31st, 1931.

To Dr. Leighton Stuart  
Yenching University  
Peiping

Dear Dr. Stuart:

I arrived back here last night, and before the bustle of the National Committee claims me I want to get down on paper some more of the reflections which have come to me from my two months in and around Peiping. First of all come some very vivid impressions of Yenching, students and faculty, and these I will pass on to you, for I am thinking you may be interested.

First, by way of background, I had come over a period of years to feel that a very distinctive spiritual experiment was being made in Yenching. Doubtless there is much on the detailed side of that experiment which I have not grasped, so that what I say may sound a bit crude. R.K. Evans talked to me a good bit in 1922, but after that my impression grew unconsciously by slow accretion of news from all sorts of quarters, including those which regarded Yenching pretty dubiously. I came to see you folks as taking your stand on certain fundamental truths: the Christian's debt to God to give nothing less than the best in education; the Christian's honouring of God and man, honouring the latter as ~~equally~~ with him a child of God and able by God's boundless grace to make his own responses to God's calls, responses not necessarily along the same lines by which the West has been disciplined; the Christian's faith that without any artificial props, solely on the basis of his matchless power and man's need, Christ can and will assert his authority whatever the conditions; the Christian's willingness to be crucified, in this case willingness to find that the fostering of vital religion in the university is one which must take time and involve much more hardship of hope deferred and reputations discounted than your hearts had the courage and wisdom to visualize in the beginning. I saw also that in the greatness and intricacy of this Yenching task you folks were almost bound to make mistakes, that in your stark determination to allow no pettifogging restrictions, you might easily find yourselves involved in actions which you hated. Therein lay the distinctiveness of your experiment.

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Aug. 31, 1931

Now from all this you will conceive that I had a good admiration of your faith and courage. Yes, but I must confess also to considerable qualms. You see I had had a "cure of souls" for some twenty years either in England or China, and along with a developed sense of the individual soul had come a doubt of some of the huge institutions which are built up for the glory of God: as if there were a mechanical element in Nature which was able most of all to assert its power in such institutions and make them spiritually null. It seemed to me that Yenching might suffer such a fate and that you folks might wake up some day and find you had pursued a will o'the wisp. Then three years ago I spent three months on the campus, and at the end came away wondering whether you would after all be able to pull it off. My admiration was greatly increased, but I felt the dead weight of your size and intricate organization, the wheels within wheels, lives spent in the mere keeping of the machinery running so that their spiritual witness was almost lost in the whir and clank of that machinery. Then this summer I have been again, and had two months in and around Yenching, getting to know many kinds of students and faculty members better than I did last time. My qualms are gone now. Not that you have won out, not that you are not in danger- it is going to be an uphill fight all the way- but I feel so sure that you have done the right thing and that the Spirit is with you. Two words are in my mind. One is our Lord's command "Lend expecting no return". There has been too much of the huckster spirit in much of the Church's giving to China, the feeling that we have a right to get a quid pro quo. Yenching is standing for something more truly Christian than that and teaching us to honour man as well as God. The other word is that about the tares growing with the wheat. For a university to be a university, it must be planned on the principle that it approximates much more to the larger community of society than to the smaller community of the family. What then may foster life in a family and a junior school may do the exact opposite in a university. So that parable of our Lord's holds here. What is more, I have seen the good Yenching wheat growing- or rather I should say the good Yenching rice.

To begin with, I was for the first time this summer at the Hopei Province Student Conference, a conference such as I had never seen before in China both for numbers, student initiative, and excellence of devotional periods. The part Yenching played there was most marked; indeed from one aspect it was too marked. The Conference Committee had relied quite obviously on being able to get Yenching professors to fill the bill for lectures. They would do well to get to work earlier and go further afield. Still this feature shews the value Yenching is to this splendid institution. Further the faculty members who were there apart from the visiting lecturers very much demonstrated their value. It was good to see the terms on which they were, both with their own Yenching students and with the general body; whilst Y. P. Mei's wit and wisdom were a joy to behold. As advisor to the Provincial Union he must have a very fine influence. My own particular duty was in connection with the Morning Watch and again I was greatly struck with the part Yenching played. Without T. C. Chao's preliminary help the students could never have successfully carried through their bold purpose of dividing the conference into small groups and getting these to spend a whole hour in quiet worship. When I reached Peiping I was amazed to find that this was the plan, for quite half the 250 students expected were high school students. I sympathized very much with the nervous apprehension

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To Dr. Leighton Stuart -3.

Aug. 31, 1931

which afflicted the student in charge of the arrangements. She, by the way, was a Yenching student, a girl whom I knew for some years before she came to Peiping- I think she would have been a Communist anywhere else, but you are surely making a Christian of her. Well, that bold plan succeeded. I kept tab with my friend and we found that only a very small proportion stayed away from the Morning Watch.

To come to the student side and Yenching's contribution, besides my young friend, there was the girl who was chairman of the Conference, whom I did not know, but what struck me was that ordinarily she would have been a very nice young party, a bit inclined to be comfortable in whatever environment she found herself. And yet here she was taking the lead and doing it well. And then too there was my friend 'the Bishop' as he is called- popular, you know, in spite of intense reserve. I know a good bit of his history and I should say that Yenching has helped a lot in saving him from being a dour fanatic; God gave him a temperament which will never be weak-kneed and you have added the Pauline grace of sweet reasonableness. Well, he very much pulled his weight both in the planning and running of the Conference. These were the outstanding people, but there were others, devotional group leaders, study group leaders, the girl in charge of Evening Prayers, etc. Altogether, the Conference would have been a much poorer spiritual event without what Yenching did for it.

In the Student Commission meeting with its representatives from all over China, Yenching of course did not stand out so prominently. But even there your folks were always found ready to help and to give as occasion required. T. C. Chao was back from his student conferences in East and Central China, and the Committee got him to take the daily devotional period. He was very good, whilst Y. P. Mei seemed to me to do a lot in the discussions to push things along to those more constructive decisions which I had hoped for and which in the end the Commission failed to reach. I noticed too the attention with which Yenching people were always listened to, whilst a few days before the meeting was held, one evening when I went to have a talk with the Chancellor, I found one of the Commission leaders closeted with him taking his counsel on the Student Movement. With regard to the feeling against the Churches amongst Christian students, I have found suspicion in Yenching as elsewhere, but not with that bitterness of prejudice which does exist in other places. These outstanding folks whom I have met strike me as well-balanced, ready to give the Church their full loyalty. All the same the denominational spirit does not attract them.

These are my impressions, I trust not too longwinded. Having arrived at this position, you can understand how encouraged I am to pray for you folks in your great venture.

With all good wishes,

Sincerely yours,

(Signed) E. R. Hughes.

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學大京燕  
YENCHING UNIVERSITY  
Peping China

*Dept. Religion*

OFFICE OF THE PRESIDENT

TELEGRAPH ADDRESS:  
"YENTA"

December 6, 1932

Mr. E. M. McBrier  
150 Fifth Avenue  
New York, N.Y.

*BMS*

My dear Mr. McBrier:

This quotation from a letter just received is one of the encouragements that come in the work we are trying to do here.

Very sincerely yours,

*J. L. Stuart*

JLS C

*Agg*

*Good for "Yenching News"  
Don't "take it down"  
people respond to  
the spiritual.*

*This has been used in reports*

*WEP*

Quotation from a letter from a former student:

"Since I came back from Yenching I feel that my life is more interesting and I am always interested in my work. Of course I have learned quite a lot of material education from Yenching, but I am glad to say I have learned more spiritual education from Yenching than everything and this makes me satisfied.

"One year's experience in Yenching really teaches me how to help others, and how to do my duty. At Hwai-Yuen I am helping a Junior Sunday School. We have thirteen teachers and more than seventy children, both boys and girls. I am glad that I can give my help to our church.

"Thank God not long ago I organized a Prayer Meeting Group among our teachers. It is like the "Six-Person Group" at Yenching."

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Dec. 26, 1931 file "Religious matters"

DISTRIBUTION OF CHRISTIANS IN THE DIFFERENT COLLEGES X

	Col. of A. & L.			Col. of N. S.			Col. of P. A.			TOTAL			
	No. of St.	No. of X'ian	%	No. of Stu.	No. of X'ian	%	No. of Stu.	No. of X'ian	%	No. of Stu.	No. of X'ian	%	
Grad Stu.		34	17	50.0	30	14	46.7	47	15	31.9	111	46	41.4
M	29		14	48.3	26	12	46.2	41	12	29.3	96	38	39.6
W	5		3	60	4	2	50.0	6	3	50.0	15	8	53.4
Sch. Rel.*		13	13	100							13	13	100
M	10		10	100							10	10	100
W	3		3	100							3	3	100
Ch. Res.*		1		0							1		0
M	1			0							1		0
W													
Senior		47	26	55.4	33	21	63.6	88	29	33.0	168	76	45.2
M	34		19	55.9	21	10	47.6	72	21	29.2	127	50	29.4
W	13		7	53.8	12	11	91.7	16	8	50	41	26	63.4
Juniors		39	16	41.0	38	18	47.4	45	19	42.2	122	53	43.4
M	20		7	35.0	27	13	48.1	39	14	35.9	86	34	39.5
W	19		9	47.4	11	5	45.5	6	5	83.3	36	19	52.8
Sopho		27	12	44.4	79	39	49.4	61	16	26.2	167	67	40.1
M	14		8	57.2	48	21	43.8	48	13	27.1	110	42	38.2
W	13		4	30.8	31	18	58.1	13	3	23.1	57	25	43.9
Fresh.		33	15	45.4	78	46	59.0	57	17	29.8	168	78	46.4
M	20		4	20.0	52	27	51.9	43	12	27.9	115	43	37.4
W	13		11	84.6	26	19	73.1	14	5	35.7	53	35	66.0
Sh. C.°		39	13	33.3	2	1	50	2	2	100	53	26	49.1
M	21	(49)	3	143	2	1	50	2	2	100	30	11	36.7
W	(5)		(5)	(100)							23	15	65.2
W	18		10	55.6									
W	(5)		(5)	(100.)									
Auditors		5	5	100	4	3	75				9	8	88.9
M	1		1	100	3	2	66.7				4	3	75
W	4		4	100	1	1	100				5	5	100
Total		224	104	46.4									
M	139	(248)	56	40.3	179	36	48.0	245	74	30.2	579	231	39.9
W	85		48	51.5	85	56	65.9	55	24	43.6	233	136	58.4
W	(93)		(56)	(60.2)									

\* To save space the students of these two "classes" are tabulated here. These figures are included in the "Totals" that are enclosed in parentheses.

° The figures enclosed in parentheses indicate the number of students in the Religious and Social Service Short Course. These figures again are included in the "Totals" that are enclosed in parentheses.

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see list of names in "From Letters" sent to friends of Y.U. especially in its religious influence 1-17-33  
(See at the (燕京) 燕)

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YENCHING UNIVERSITY

PEIPING, CHINA

*American Office*  
150 Fifth Avenue  
New York

OFFICERS OF THE UNIVERSITY

WU LEI-CHUAN  
*Chancellor*  
J. LEIGHTON STUART  
*President*  
N. GIST GEE  
*Vice-President*

Jan. 17, 1933

It is stimulating to encounter among the expressions of appreciation for Yenching's work and the developments for which she is responsible in China's field of higher education many letters referring to the spiritual inspiration which it imparts and the Christian ideals to which it has always held steadfast.

To you, therefore, as a friend of Yenching to whom its Christian influence has meant so much, I am passing on excerpts from two such letters just received at our New York office.

The first of these - from a former student who is now a teacher himself - says in part:

"Of course I learned quite a lot of material education at Yenching, but I am glad to say I have learned more spiritual education there than anything else, and this makes me satisfied.

One year's experience in Yenching really taught me how to help others and how to do my duty. At Hwai-Yuan I am helping a Junior Sunday School. We have thirteen teachers and more than seventy children, both boys and girls. I am glad I can give my help to our church. Thank God, not long ago I organized a Prayer Meeting Group among our teachers. It is like the 'Six-Person Group' at Yenching."

Another letter - from an American who recently joined the Yenching faculty - tends to indicate how vitally the ideals of the University motivate the entire teaching force and inspire the students. To quote:

"Despite wide varieties in background and in intellectual viewpoint, practically every member of the faculty, it seems to me, is motivated by the desire to serve and by the hope that Yenching's contribution to the life of China will be strategic and in every way ennobling.

It is not so easy to generalize with regard to the students. Most of those I have met impress me as being balanced, mentally alert, reasonably serious, friendly and responsive. I doubt if another student group is likely to contribute in so large a measure to China's future leadership."

These are testimonies in which, I am sure, we will all rejoice.

Yours very sincerely,

EMMB

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file "Religious matters"

The Summer Conference of 1933.

Twenty years ago, I made my first visit to the Temple of the Sleeping Buddha which had recently been leased for Y.M.C.A. Conferences and other Christian uses. The conference of that year was entirely planned and carried through by professional Christian workers, chiefly missionaries. This year, in the same beautiful temple grounds, the annual conference was held, but managed throughout - as has been the case for the last few years - by the Christian Student Union of this province. It had been feared that because of the effects of the Japanese invasion it would be impossible to hold any such meeting or that the attendance would be small. But as it turned out there were over 150 college and high-school students. As in almost all present-day student activities boys and girls unite.

It is intensely interesting and reassuring to compare the conduct of such a conference with the former ones under the control of Y.M.C.A. or Y.W.C.A. secretaries. The theme this year was quite appropriately: Our Message for the National Revival. There was not the slightest desire to break free from older people, of whom a number, both foreign and Chinese, were present throughout as advisers or leaders, and others took part as invited. I had been asked to speak the first evening in an open-air service. Every one testified to a more strongly religious atmosphere than in previous years, and to an earnestness shown in early devotions, in the discussion groups, and in the general meetings. Certainly the Sunday morning worship was as reverently and as religiously impressive as any I have attended for many a day. There was no sermon, but hymns, prayers, scripture readings, directed meditations, their own creed and vows read in unison and so forth, with a large white cross in full view and surrounded by flowers and candles. The business management was perfect. There were the usual outings, stunts, picnics, etc. On the whole these young people, entirely free to follow their own devices, vary surprisingly little from established patterns, although there is a sense of spontaneity and reality that is most encouraging for the future of Christianity in this country.

It is natural that Yenching had a prominent part, - about one-fifth of the attendance, most of the student leaders, and a number of faculty members being among the speakers and advisors. After all the forebodings of recent months and with many causes for anxiety remaining, it was exhilarating to look in on these very wide-awake Christian boys and girls actively preparing for their message to the nation in the courts of this ancient temple where reclines the Sleeping Buddha.

/s/ J. LEIGHTON STUART

COPY to NYG

October 22, 1934.

Rev. Dr. A.E. Armstrong  
Church of Canada Mission  
Hwaiking, Honan

Dear Dr. Armstrong:

Dr. Wolferz has passed on to me your request for a statement as to what Yenching is trying to do to develop the spiritual life of its students. Though either Dr. Wolferz or Dr. Sailer would be more capable than I in making such a report. I shall do the best I can. I am sorry that I could not be here to greet you on your visit and to talk with you in person. I should also like to call your attention to the fact that a comprehensive survey of the situation both here and elsewhere is soon to be made by the Council of Christian Higher Education in China; the report of this agency will no doubt be fuller than this letter of mine can be. I think it would be better for me to tell you what we are trying to do and leave it to the Council to evaluate our efforts.

We must admit at the start that not all at Yenching seem to be vitally interested in this subject. Of course very few of our faculty, even the non-Christian ones (though those officially non-Christian are rare and we have no anti-Christian faculty members at all) would say that they had no interest in the spiritual life of our students; and the number of those who would not care to keep Yenching definitely Christian would be almost as small. Still the outward enthusiasm manifested in keeping the Christian tone of the University high, which some of us would like to see present in all our faculty members, is too often lacking. However, I think it can be stated that the administration and a substantial majority of all the important teachers are very much concerned with the problem and doing all they can in every possible way to help the students in their Christian growth.

It must also be understood at the start that there are not many definite efforts on the part of our faculty members to maintain or develop the ordinary machinery of "hot house" evangelism. We not only do not believe in compulsory religion (if indeed there can be such a phrase), but we also do not believe in putting any pressure upon our students in regard to their religious attitudes. Emotional evangelistic campaigns would, in the opinion of most of us, at least at the present stage of student thought,

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be a failure. High pressure methods of evangelism in middle schools have not sent us, on the whole, the type of Christian student which is our ideal. Individuals here and there are won by that method; but the majority seem to respond to it, in the long run, in a negative way. Their reaction often comes while they are in college; and we must spend more time in trying to conserve the faith of old Christians than in trying to win new ones. Most of us would believe, I think, that such "hot house" methods in the past have done more harm to our Cause than good.

But such preliminary frank statements are not to be interpreted as meaning that we do not adopt positive attitudes and actions. We are as earnest, we hope, as others; but our methods are somewhat different from those just mentioned. I shall speak of our efforts not necessarily in the order of what we would call their importance, but in the order in which the students themselves, in my opinion, would rate their influence.

First, we seek to make our scholarship worthy of the high aims of Christian life-work. We are trying to secure and maintain a faculty second to none in China in research and teaching ability. We are building up a group of men and women here who take their work with high seriousness and who know what they are trying to do. They are setting an example of concentration, earnestness and idealistic purpose in their chosen fields of effort. They do not gad about much on lecture tours or seek political office. There are few part-time teachers. They do not seek to make their positions here stepping stones to something else. They pay serious attention to their work and do it well. The impact of this, done conspicuously by Christians and in a Christian university, influences students decidedly favourably in their attitude toward Christianity.

Specifically, in our academic attitude toward religion, we try to interpret Christianity in such a way that the students will see no basic conflict between it and their other studies. The search for truth must go on in religion as in the natural and historical sciences. Beauty must be judged by universally valid canons. We want to give our students integrated minds, with religion as a normal and if possible decisive experience. The faculty members here have absolute freedom of thought and expression, and students are encouraged in the same line. Our motto is: "Freedom through truth for service." There are some courses for credit, scattered through the various departments on the philosophy, history and literature of religion, particularly of Christianity, which are open as electives to all students. Our faculty members edit two Christian journals, the one dealing largely with theological and social problems and the other with devotional attitudes and expression. It may be added

here that the presence of the School of Religion on the campus, with its splendid faculty, adds greatly to the intellectual force of the Christian impact.

Second, we seek a faculty which will be definitely Christian in its character. Men and women of friendly, helpful, cheerful personality, who take an interest in their students' growth and who will treat them with respect and goodwill, are the kind we wish here. Those in charge of discipline seek to maintain high standards not only of scholarship but of idealism and morality among the students, and our students respond to this with appreciation; but such disciplinary officers seek always to do this with due tolerance and active friendliness. Though our students are not children and do not need much discipline, they are encouraged to maintain a high grade of decency and order. Favouritism and laxity in enforcing rules are rarely practiced here. In classes also regularity of attendance and attention to duty are insisted upon. All freshman students, and in the women's college all students, have advisors who keep in close personal touch with them. After the freshman year, the departmental chairmen attend to this function. This connection between student and advisor is frequently one of real Christian companionship. Thus the Christian character, interests and supervision of our faculty members tend to evidence themselves in the faculty's official relations with students.

Third, we seek to make our campus life not only a preparation for, but an actual exhibition of a Christian community life, in all its phases. Unofficially the faculty and their families have many contacts with the students. Hospitality in the home and social intercourse between the faculty and their wives, and students, are frequent, and any Christian spirit that we have is thus given another natural avenue of expression. Faculty and students have much opportunity for fellowship in hikes, games, music and other interests. There are discussion groups, and Bible classes, which include faculty and students, both those officially organized and those which spring up spontaneously. Some members of the faculty seek to have personal interviews with their students of a definitely evangelistic nature. Intra-faculty relationships are also important for their indirect influence on student thinking. In Yenching our faculty squabbles are rare, and our friendly contacts, in full international and interracial equality, are constant. Chinese and foreign faculty live in the same type houses and receive about the same salaries. All this makes for harmony, understanding, and respect for Christian ideals. Faculty social service, such as factories for giving employment to the neighbouring poor, carried on by wives, though not done as an example to the students, does undoubtedly have its influence. None of us, of course, can say that we are at all satisfied with ourselves as Christian personalities or as a Christian community; but, such as we are, Christianity is mediated to our students to a

large extent by our lives.

Fourth, there is the organized Yenching University Christian Fellowship, - the campus church, - through which all the regular activities of Christian worship, service, evangelism, and companionship are conducted, and which all are invited to join. Each year a few students, workmen and servants are baptized, and many more take an active Christian stand. I append an English summary of the annual report for last year which was written by one of our foreign students. In addition to what is said in it, it should also be noted that the Christian Fellowship attempts to widen the outlook of its members by maintaining a chapter of the Chinese Home Missionary Society, with over a hundred on its roll, and in other ways making persons on our campus feel that they are vitally related to the larger efforts and interests of their neighbourhood, country and Church as a whole. Our students also take principal positions in the provincial and national Christian movements, and many of them attend summer and winter conferences, where our teachers are often leaders.

In all of these efforts we are only partly succeeding. In none of them are we satisfied. The situation in which we work is not without its difficulties. We cannot expect to thrill all our students with the feeling of exultation Christian faith as we know it ourselves. But we do try; I am sure I can speak for the utmost devotion and sincerity of the majority of our faculty members. If we were convinced of the superiority of other methods than those we use, we would employ them. We need the cooperation and the prayers of your group in our efforts to stimulate our students with the passion to lead the largest life possible, that is, the life that is in Christ.

I hope that this letter is of the nature you wish. It is a purely personal statement; it is quite probable that others would give you different ideas, but I am glad to give my viewpoint.

Very cordially yours,

(signed) RICHARD H. RITTER

C  
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Y

YALE UNIVERSITY  
The Divinity School

New Haven, Connecticut

October, 26, 1935

Mr. B. A. Garside  
Yenching University  
150 Fifth Avenue  
New York City

Dear Mr. Garside:

In answer to your inquiry I am writing to say that the forthcoming report on "Education for Service in the Christian Church in China" will include a definite recommendation that the Yenching School of Religion should continue and develop the service which it has been rendering to the Christian movement in China. It is the unanimous judgment of myself and my colleagues on the Survey Team that the Yenching School of Religion has made and is making so notable a contribution to Christian scholarship and to the raising of the standards of Christian service in China that it would be a calamity should this School be obliged to close.

I have all confidence in the developments which are likely to take place at the Nanking Theological Seminary in view of the resources now at the command of that institution, but I feel that there is not only room but need for the continuance of the Yenching School of Religion as a graduate school of theology. It has upon its Faculty a remarkable group of Christian scholars. It will be a number of years before Nanking or any other institution can command a group of like ability. A giving up of the Yenching School of Religion would be a hard blow to the intellectual prestige of Christianity in a country where, as you know, intellectual prestige means a great deal. We can not depend upon the Christian colleges and universities, through their A.B. work, under governmental limitations, to do what must be done to maintain and upbuild scholarship in China in those fields which are of direct bearing upon Christian theology. The post-graduate school of theology, like Yenching, has resting upon it a burden which in Christian countries is borne in part by the universities generally. The Yenching school of Religion has rendered heroic and effective service in a pioneer way and I feel it to be of the utmost importance that the service be continued and developed.

With high regard, I am

Sincerely yours,

/S/ L. A. WEIGLE

W/W

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