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Yenta Christian Fellowship
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October 12, 1926.

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TO THE MEMBERS OF THE UNIVERSITY COMMUNITY:

All of us who are trying to live as followers of Jesus Christ doubtless recognize the value of sharing and strengthening this experience through various forms of corporate effort. Left alone the struggle of each one to maintain spiritual vitality becomes more difficult and may result in neglect. There is gladness and growth in the consciousness of belonging to a group of those who have the same beliefs and ideals as to the deepest issues of human life.

There is not at present any ecclesiastical organization with which we can properly become affiliated, and there are obvious objections to creating a new one of our own. It has been thought best, therefore, to organize a Christian Fellowship among ourselves, which those who are already professing members of existing churches can enter without affecting such relationships, and to which others who have never before called themselves Christians will be heartily welcomed. The only basis of admittance is the declaration of a common purpose (as described in the enclosed statement) which thus becomes our bond of union.

It will be an event full of significance and of hope if as we begin to occupy our new campus and our new place in Chinese life, we can also begin to function as a body of those who believe in Jesus Christ and seek to follow Him as Lord. I earnestly hope that every one among us who has in the past made this decision, and every one who wishes now to begin, will unite in this Fellowship and thus increase its usefulness for our entire community.

A meeting for the purpose of organization will be held in the Library Building on Sunday, October 17th, at 9:30 A. M., the hour of the usual Chinese service. Will you by your presence and participation in this meeting give your support to this very significant step in the religious life of our University Community?

J. Leighton Stuart.

at 12/13/16

CONSTITUTION OF THE YEN TA CHRISTIAN FELLOWSHIP

1. Name: The name shall be The Yen Ta Christian Fellowship.
2. Purpose: The purpose of the Fellowship shall be to express the spirit of our Lord Jesus Christ in our individual and corporate life.
3. Membership: The only condition of membership shall be the declaration of purpose to grow in the knowledge of our Lord Jesus Christ and to live according to the way which he taught and lived.
4. Administration: The administration of the Fellowship, including the admission and dismissal of members, shall be under the direction of an Executive Committee of nine members, to be elected annually by the Fellowship at the close of each academic session. The officers shall be: Chairman, Vice-Chairman, Chinese Secretary, English Secretary, Treasurer, to be elected by the Executive Committee.

The Ministers referred to in Section V shall be ex-officio members of this Committee.

Any action of the Executive Committee shall be subject to review by the Fellowship if such procedure is requested in writing by twenty-five members, or by one-tenth of the total membership.

5. Functions: The functions of the Fellowship shall be those common to all groups of Christian believers in the nurturing of their individual and corporate spiritual life, and in the witnessing through word and deed to the meaning and value of Christian faith. In order to accomplish this purpose, it shall plan for the conduct of worship on the Lord's Day and at such other times as may be determined upon, and shall engage in such forms of human service as seem best adapted to the conditions of our community life.

The Executive Committee shall appoint annually such Minister as may be needed to take charge of the various services of worship and to administer the rites of Baptism and Holy Communion.

6. By-Laws: Such By-laws as may be needed shall be worked out by the Executive Committee.

THE YEN TA CHRISTIAN FELLOWSHIP

(Note: For the information of Trustees and others this statement of a most important development at Peking (Yenching) University has been compiled January 1927)

TRANSFER

In public religious exercises on the University campus, we are faced with at least four difficulties -

(a) There is the fact that all our definitely Christian members are committed to loyalties in their own denominations. Practically one hundred per cent of them are giving service of some kind to a local church.

(b) Coupled with this there is the difficulty of providing public worship to suit people collected from so many different denominations.

(c) Thirdly, there is the difficulty of language. Some of us foreigners will always find it more natural to worship God through the medium of English or our particular mother tongue than through Chinese; the opposite is naturally true of Chinese Christians.

(d) The fourth difficulty is the necessity for providing for different stages of religious thought, and for different types of religious experience. We have on our campus nearly every brand of religious thought and we have practically every type of life.

It is to meet this peculiar situation that the YenTa Christian Fellowship has been organized. Its aim is to give expression to the ideal for which Yenching stands, of being truly interdenominational and thoroughly Christian. No particular branch of the body of Christ must be overstressed in our Fellowship, but the Christian challenge and the Christian inspiration must be continually in the forefront.

The Fellowship has been started with an Executive Committee of twelve members, three of whom are so-called "chaplains" of the University. One is the Chinese Chaplain whose special province is services for the students and faculty in Chinese. The second is the English Chaplain whose duty it is to look after all services for students and faculty in English. The third Chaplain is to have the care of all religious exercises and evangelistic services held for the servants on the campus and for the workmen on the buildings.

It is worth noting that one feature of the Construction Bureau, since its first beginnings, has been the Sunday service held on the campus. It has been one of the most interesting and hopeful pieces of evangelistic work that I have had the privilege of seeing in North China, and it is due almost entirely to the persevering tenacity of Mr. J. M. Gibb who has, when on the ground, hardly missed a single attendance since he took charge of the Construction Bureau.

The membership of the Yen Ta Christian Fellowship up to date is about 300. Fifty percent of these are students. It must be remembered that this is only an initial enrollment and that it is not a small percentage of students to have 150 out of 650 pledge themselves definitely to Christian service and loyalty in an entirely voluntary organization like this. Moreover, I fully expect the number will increase, if not during this term, certainly during the second year on the new site.

The Yen Ta Christian Fellowship - 2

It is worth noting the number of specifically religious exercises carried on on the Yenching campus:

3 services on Sunday (one in Chinese, one in English and one in Chinese for the workmen and servants)

Morning prayers daily 7:45 to 8:00

Men's College chapel daily 9 to 9:30

Women's " " " 9 to 9:30

Faculty prayer meetings, two weekly.

Coupled with this there are numerous social service activities, the prayer meetings of Bible classes and discussion groups run by the Y.M.C.A. and the Y.W.C.A., and perhaps most important from an evangelistic point of view, the classes in Religion in the Men's and Woman's Colleges. These have a voluntary enrolment which, in the session of 1924-25 (the first year in which they became voluntary) numbered about 100, or one-fifth of the student body.

It is unfair and misleading to suggest that the absence of compulsion in matters of religion means any lowering of the flag. Yenching is more definitely known in Peking educational circles as a Christian institution than it has ever been before. It is a significant fact that the majority of teachers in our Chinese Department are Christians, - a fact that, I think, is unique in mission institutions in China.

The question to be solved by those of us who are trying to build up the Church of Christ in China is a question of method, not a question of advance or retreat. And we foreigners who have the privilege of working in Yenching feel that we have been led by God to adopt for this student generation at least, the policy of staking all our Christian appeal on the personnel of the members of the Yen Ta Christian Fellowship.

- Prepared by Mr. T. M. Barker
of the University staff at the
request of the Secretary of the Trustees.

"October 12, 1926,

"TO THE MEMBERS OF THE UNIVERSITY COMMUNITY:

All of us who are trying to live as followers of Jesus Christ doubtless recognize the value of sharing and strengthening this experience through various forms of corporate effort. Left alone the struggle of each one to maintain spiritual vitality becomes more difficult and may result in neglect. There is gladness and growth in the consciousness of belonging to a group of those who have the same beliefs and ideals as to the deepest issues of human life.

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C O P Y

YENCHING UNIVERSITY, PEKING, CHINA

November 7, 1927

Dear Dr. Stuart:

* * * * *

We are missing you very much here especially during this time when we need your advice and presence in many of the Christmas activities.

I take this opportunity to make a short report to you concerning the activities of the Yenta Christian Fellowship. Two weeks ago the Fellowship carried on a membership campaign as a result of which seventy-four members were added to our number; twenty-three men students, thirty-two women students, fourteen faculty members and their wives, and five workmen. We have therefore now on our list 254 members. There may be others whose names are missing from our roll, but who are members. We have just made a budget for this year's activities which amounts to \$1,800. This looks a little big but unlike last year's budget it includes the separate budgets of the S.V.B., Y.M.C.A., and Y.W.C.A. of the University as these organizations have merged into the Christian Fellowship. From last year's budget, we still have a balance of \$804.69, so this year we need only to raise something over \$1,000. It is hoped that this year the Committee on the Community Chest will raise our budget for us, together with its own solicitations.

The Chinese Sunday services have been especially well attended. Every time the Hinde Hall Chapel has been filled. Our service has been better planned with our own hymns, responsive reading especially prepared from time to time, written prayers, and quite well prepared sermons. Various faculty members have been asked to lead and to preach. A week from now a student, Mr. Yang Chang Tung, will preach for us. I do not know very much about the other services, but I hope that they are going on nicely also. A few weeks from now I am planning to have a Vesper Service of Song and Praise under the light of lamps and candles. Just now several of us are designing a standard in the form of a cross maybe on a globe or spherical figure for use in our processions. I hope to write you more about this service later on.

The Religious Committee is divided into three committees as you know. The Students' Volunteer Band have been organized into what is now called the Li Chi Club. The Short Course students and our former student volunteers are members of this club which carries on meetings for discussion of various subjects from time to time. The most hopeful thing that I want to report is the work of the General Religious Life Committee composed of six faculty members, one workman representative, and fourteen students. This Committee is subdivided into several committees, namely: Morning Chapel Committee, which takes charge of arranging for morning chapels. Up to the present, our chapel services, both on Tuesday when the Men's and Women's College students are together and on other days when the Men's College and the Women's College have separate services, have been very well attended. The second sub-committee of the General Religious Committee is on Sunday Schools. There are now:

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1 Sunday School for the children of our faculty members, administrators and officers, held in the Hinde Hall, with Mrs. Andrew Cheng as superintendent.

2 Kindergarten Sunday School held at Chiang Chia Hutung under the care of Mrs. Stephen Ts'ai.

1 in the Yenohing Primary School at Chien Chia Hutung in which Tsing Hua Primary School children are also included.

1 at the Three Banners.

1 at Haitien, Pei Yuan School.

1 at the Yenohing model primary school.

All under the direction of our men and women students. The third committee of this General Religious Life Committee is on religious books and pictures. Religious books will be gathered together from faculty members and students and placed in the Reading room of the School of Religion so that those who want to read them and get acquainted with them may have access to them easily. This committee also plans to introduce good religious moving pictures from time to time. The fourth committee is on literature whose duty it is to publish special pamphlets at Christmas and on other occasions and to publish reports of religious activities in the Yenohing Fu Kan. The fifth committee is a public lecture committee which takes charge of the work of inviting religious speakers from time to time to give lectures in the Yenta Christian Fellowship and also to send people out to give lectures outside. The sixth committee is a committee on publicity which has done a great deal of good work in preparing attractive posters and announcements. The last committee is the committee on discussion groups which is most important and very active. Two faculty discussion groups have been formed, one under the name of "The Quest", under the leadership of Mr. Porter and Mr. Ritter, and another under the leadership of Dr. Sharman. In regard to the students' groups, Mr. Fang Tso Ying and Miss Li Pei Kuang have been very active in the work. So far seventeen groups with seventeen faculty members as leaders have been formed for the discussion of eight subjects as follows:

1. Christianity and the Student Life
 - a. Mr. Ritter, six students
 - b. Mr. P. C. Hsu, five students
 - c. Miss Margaret Hsieh, twenty-seven students
 - d. Miss Speer, fourteen students
2. Christianity and the Problems of Youth
 - a. Mr. T. S. Hsu, twenty students
 - b. Mr. C. W. Luh, twenty students
 - c. Miss Cheney, four students
 - d. Miss Gooding, four students
3. Christianity and Science
 - Dr. Galt, eight students

4. What can and should we believe?
Mr. T. C. Chao, twenty students
5. Christianity and Social Problems
 - a. The Political Question, Mr. L. T. Hwang, twenty students
 - b. The Economic Question, Mr. Taylor, eight students
 - c. Social Question, Miss Ward, eight students
6. Christianity and Chinese Culture
Mr. Wu Lei Chuan, twenty students
7. Devotional Life
Miss Hancock, six students
8. Bible as Literature
Mr. A. C. Y. Ch'eng, eight students

Altogether we have 196 students, men and women, in the discussion groups.

Two weeks ago, Mr. E. S. Wang, national secretary of the Y.M.C.A. for the Students' Volunteer Movement, was here. He had personal interviews with our students and made a very good impression on them through his earnestness and enthusiasm.

As I have not had time to concentrate on the translation of hymns, the writing of responsive readings and prayers, I am sorry that it will not be possible for me to compile a hymn book for the University during this semester as I expected. So far we have put together all our hymns into a mimeographed copy which is now being used.

In regard to the Truth and Life, Dr. T. T. Low wrote me as soon as he arrived at New York that it was very difficult for him to raise money in America for anything in China. It is also difficult to ask Dr. Calen Fisher for contributions because the Institute of Social and Religious Research has contributed large sums of money for Christian literature to the National Christian Literature Association which ought to allot a small portion to the Truth and Life. So may I request you to recommend to Dr. Low again that unless some fund is secured for Truth and Life this year it is probable that its continuance will be seriously endangered. Personally I feel that Truth and Life has been doing a good work although its circulation is not wide. It should by all means be carried on through this difficult time. It is not difficult at all for me to secure material for the journal and to secure statements of appreciation from our readers. The only difficulty lies in the lack of funds which is due both to its limited circulation and to the difficulties of the time.

Some time ago, after some discussion by the Executive Committee of the School of Religion, the matter of my leaving for the Jerusalem Missionary Conference was recommended to the Faculty of the School of Religion. It is unanimously voted to give me leave of absence during the coming spring. So I am seriously planning to go. My difficulties have been those of securing needed funds for personal use on the trip. I am looking forward to the pilgrimage to Jerusalem with a great deal of anticipation, something like the feeling that the Buddhist monks must have had when they looked forward to a trip to India.

Affectionately yours
(Signed) T. C. Chao

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Spring 1930

Rel-

WHAT WE STAND FOR AT YENCHING?

For those who, while keenly interested in the religious life & welfare of Yenching, are yet desirous of knowing more exactly what we stand for & what we are trying to accomplish, the following articles are specially written.

The first thing about our religious life that impresses any visitor is the spirit of freedom here. We have for the last four years had no compulsory religious exercises & classes of any kind. What led to the abolition of such things was not so much any pressure brought to bear upon us from the outside, as a genuine conviction on our own part that the spirit of freedom inherent in Christianity is incompatible with any coercive method of propagation. We believe that the Christian religion will take root & grow best in a climate & soil, saturated with the spirit of freedom. For this reason, our Sunday services, Chapel hours & religious discussion groups are put on a voluntary basis.

In this free atmosphere, we endeavor to create a catholic community of love, which knows no distinction of races, sexes, denominations & ranks. The one & only requirement that members of the Yenta Christian Fellowship impose on themselves is a declaration of purpose:-

"to grow in the knowledge of Jesus Christ our Lord & to live according to the way that He taught & in which He lived".

We earnestly aspire to the creation of a community, where exists "love without hypocrisy" & where the members "are affectioned one to another".

The experimental attitude mentioned in Dr. T.C. Chao's article is truly a characteristic of our religious life & work here. Our attitude is experimental not only in matters relating to worship & organization, but also in thinking. For this reason, we encourage discussion on religious topics & we are not afraid of having our religious faith & convictions critically examined by others. We try to be tolerant to those who differ with us & we are always ready to receive new truths from all quarters; for we are confident that the eternal & living truth of our religion will be able to hold its own, when confronted with new ideas, & that, furthermore, it will in time assimilate everything that is true. We sincerely believe that before Christianity can become indigenous, it must first put itself on a sound intellectual basis. While we do value highly the theological systems that have been built up throughout the centuries in the West, yet we feel strongly that the time has come for Chinese Christians to do their own thinking.

Religion for us is however, much more than intellectual apprehension of things. It is a vital force in life, and its spirit should permeate all phases of life. We believe that religion & life are one. For this reason, we put equal emphasis on worship & service. Worship gives us the urge to service, & from service we return to worship for renewal of strength.

P.C. Hsu, Chairman, Yenta Fellowship.

WORSHIP

The Yenta Christian Fellowship lays great emphasis on religious worship. The variety of forms employed in worship indicates that the Fellowship desires to meet the various needs of the worshippers. A visit to the Sage Hall and Winda Chapels will give me some idea of the atmosphere that it aims at creating.

There are three Sunday Services, in charge of the chaplains elected by the Christian Fellowship. The regular University community service, conducted in the Chinese language, is held this year at 10:30 o'clock in the morning. The English service and the workman's service are held in the afternoon.

In the experimental uses of forms of worship, the principle of moderation is strictly adhered to. This suits the Chinese temperament very much. The China of the past, as we all know, emphasized the application of rules of propriety in the various functions of life. The China of today on the other hand, is iconoclastic, impatient with shams and meaningless ceremonies and consequently often unable to appreciate the real values or beautiful forms. The Fellowship attempts to take the middle course, realizing that truth and beauty should occupy an important place in religious services. It has taken special pains to introduce good music, to prepare written prayers, to produce suitable indigenous hymns, so that there be aroused the sense of the holy in the religious services. The solemn, yet joyous attitude in worship helps the worshipper to realize that he is one with his fellow worshippers in the response of his whole personality to God the Father and the Lord of all.

In addition to ordinary Sunday services, there are occasional united services when the whole Fellowship comes together to worship God. There are also the early Sunday Morning Episcopalian communion service, the School of Religion Wednesday evening worship and communion service, the United Fellowship Recognition and communion services, special Christmas, Easter and National Day services, the daily chapel service, the small fellowship groups, and other types of religious worship. Private devotion is encouraged. The chapels are always open as places for quiet meditation and prayer.

T. C. Chao

(Chairman of the Chaplains'
Committee)

THE SIGNIFICANCE OF OUR FELLOWSHIP

All-around development of life, real service to fellowman & spirit of universality - these three constitute the significance of the Yenta Christian Fellowship from the viewpoint of us students.

When we first abolished compulsory religious education, we did suffer some setback in attendance, but we believe our religious life is gradually returning to its normal condition. Besides Sunday services & daily chapels, we organize morning watch and evening prayer groups & retreats. These gatherings are usually informal in character, & as we very frequently meet in the open, we come into a closer contact with God through nature.

We college students always endeavor to find a rational basis for our religious faith. To this end, we organize Religious Discussion Groups, where we discuss problems concerning God, Jesus Christ, philosophy of life, etc. Many students elect courses in the Department of Religion during their undergraduate years, & among these, a few even become regular students of the School of Religion upon graduation from the College.

In the Fellowship, we make no distinctions of any kind. For the last three years, the Chairman of the Student Division have been girl students. We students take an active part in the work of the Fellowship. The work of the Social Service Department is chiefly carried on by students. During the Summer & Winter holidays, we students render special services in rural districts. For instance, during this past Summer, one of our number was invited to do some work in a district called Chi. He organized a Bible class there which had in it as members college students, principals of Schools & teachers, & important members of the local Kuo Hsing Tang. During the winter vacations, we, together with students of other institutions, would go to these rural districts to preach & to conduct mass Education classes & popular lectures. Though sometime, the physical suffering was very great, yet we can recall no instance which had given us causes for regret.

We Christian Students of Yenching have always been taking a leading role in the Christian Student Movement of the Nation. The writer himself has served as Chairman of the National Commission of Christian Student Movement for the last few years, & of the twenty-two Student Associations or units which constitute the Kuopei Student Movement, Yenching has been serving as Chairman since the very beginning.

A word perhaps ought to be said about the small groups that we have formed among ourselves. These small groups have in each from five to eight members. We meet once a week in a very informal way. There we frankly face our own short-comings & difficulties that we find in our own lives.

In concluding, let me say that the real interest of the Fellowship is neither theological nor institutional, but spiritual & practical. Its chief purpose is to meet the spiritual needs of the members, especially of its Youths.

Wan Shu Yung.

THE YENCHING UNIVERSITY CHRISTIAN
FELLOWSHIP: WHAT IS IT?

When, in the fall of 1926, the University moved to its new site outside Peking, where it would have its own community life quite apart from that of the city, with no church available to the large numbers of its students and faculty, servants and workmen, it was felt that we must have our own university church organization. This must have a type of organization and a basis of membership which was at the same time distinctly Christian and broad enough

to include all who might desire to become a part of it, no matter to what Christian denomination they had previously belonged. After considerable planning, an experimental organization was set up, under the name Yenching University Christian Fellowship, with a democratic form of government, and the basis of membership the signing of a statement of purpose "to grow in the knowledge of our Lord Jesus Christ, and to live according to the way that he taught and lived". Through the first year of our life on the new campus, this Fellowship worked side by side with the Young Men's Christian Association, the Young Women's Christian Association, and the Student Volunteer Band, which were already in existence, as they tried to express in various ways the Christian life of our institution. Before the end of this first year many of the leaders among students and faculty had come to realize that such a situation meant much unnecessary duplication of personnel and activities which might be avoided if all our Christian organizations could be merged. By action of the membership of the four groups, therefore, the four became one, keeping the name, basis of membership, and general form of government of the Christian Fellowship, and making such slight changes in committees and activities as was necessary. As a result of this merger, we have now the one organization uniting in Christian fellowship and Christian service faculty, students, and workmen and servants employed in the community - all who wish to share in our corporate religious life.

The relation of this organization to other churches in China is one of the questions which is still to be solved. At present the large majority of our members hold membership in the churches from which they came, which they are not required to sacrifice in order to join with us during the years they are here. A few have come directly into the Fellowship without having previously belonged to any church, and it is our hope that eventually there may be some arrangement by which such can be admitted to other churches by transfer. It seems best not to try to ally ourselves with any one of the various denominations represented, though it is possible that we may later become a part of the newly organized Church of Christ in China. That, with many other questions, remains to be solved as we progress further with our experiment of building a church on as broad and strong a foundation as we believe Jesus himself laid.

The organization is centered in an Executive Committee of nine members; of these six are elected by the members of the Fellowship in an annual meeting held two months before the close of the academic year, the other three are chosen by these six. The constitution stipulates that included in the nine shall be at least one representative from each of the four groups: workmen, men students, women students, and faculty. The work of the Committee is divided in two ways: horizontally, into three departments - Workmen's, Student, and Faculty - each under the leadership of its representatives on the Executive Committee, and each having charge independently of interests which do not concern other departments; and vertically, into four committees - Religious Activities, Social Service, Social, and Business, - in which all departments are represented, and through which the work of the Fellowship as a whole is done.

Through the above-mentioned departments and committees we are endeavoring: (1) within our own University circle to develop an ever-deepening sense of real fellowship both with each other and with Him we serve, and to bring others into this fellowship, (2) to be of real Christian service to the community of rural villages around us, and (3) to share with other groups such as ours in a common service to the Christian movement in China.

The Fellowship has charge of the planning for the worship services of our own community, held both Sundays and during the week. The Sunday services are three: a morning service conducted in Chinese attended largely by students and faculty, an early afternoon service planned especially with servants and workmen in mind, and a Vesper service conducted in English for all in the community who feel an especial need for it. Week-day chapel services are held in both the Men's and Women's Colleges, and committees in charge are continually watchful to make them varied enough and worshipful enough to meet the religious needs of the different groups who attend. Each year discussion groups are organized both for students and for faculty, in which we attempt to share our thought and experiences with each other, and find together new ways of expressing the spirit of Christ. A Clerical Club brings together those students especially interested in the work of the ministry; and Sunday Schools are organized to meet the needs of the children of our community. Through social activities also, and in various other ways, we hope to find an increasing oneness in our Christian life together.

There is no limit to the opportunities for service offered to us by the surrounding villages, and their need for physical, mental, social, and religious uplift. Our part in meeting the first of these needs consists in financial contributions to the very splendid medical work being done by Mrs. Learmonth in her dispensary, and to the salary of a public health nurse employed by the Faculty Women's Association for work among the women of their craftwork-rooms and the children of the village schools; a small amount of poor relief work has also been done during the past two winters by the Christian Fellowship. Mass Education classes, night-schools, with recreation meetings and lectures, for farmers of neighboring villages, summer vacation Bible Schools for village children, and several Sunday Schools conducted by men and women students, are some of the ways in which we are making just a beginning in the work of uplift.

In our work with other Christian groups of a wider the Student Department takes the lead, for this department takes the place in Yenching which is taken in other institutions by the Y.M.C.A. and Y.W.C.A., and therefore is linked up with these and other student Christian organizations. A considerable part in the leadership of the annual Summer Conference falls to our students; this year the women chairman of our Student Department is also chairman of the Hopei Province Student Christian Movement; and two of our other members are on the new nationally organized executive committee working toward the development of a Chinese Christian Student Movement. Every year at the time of the China New Year vacation, a group of our students, with those from other Peking schools, give at least a week of their time to evangelistic campaigns which center in churches of various country communities. In the larger missionary movement our Fellowship has its part also, through a recently organized unit of the Chinese Home Missionary Society, in which all groups of our organization are represented. These activities are keeping us in touch with, and giving us a part in, those larger movements of the Kingdom of God in China to which we greatly desire to make constructive contribution.

M. L. Cheney, Chairman

Social Department.

THE YENTA CHRISTIAN FELLOWSHIP.

R. H. RITTER

The Yenta Christian Fellowship was founded by residents of the Yenching University campus, Peiping, in the autumn of 1926. The university had just moved to its new site five miles outside the walls of the city. Except for a small church in the town of Haitien there were no organized christian groups in the new neighborhood. Both the Men's College and the Women's College, on their old sites, had had Students' Christian Associations and there had been, traditionally, faculty committees on religious life, conducting chapel services and assisting the student associations where needed.

But conditions were now quite different. We had become, by moving ourselves out of the city into the midst of a country district, a community all of our own. We now felt the need for a unified, community church or fellowship of some kind. After a number of meetings between the various groups, the Yenta Christian Fellowship was enthusiastically entered into by all. At first it was a kind of federation of the student Christian associations and others; but after one year the student associations merged their interests and organization with the larger group, and for the past five years this has been the all-inclusive association. It functions, in all but name, as the campus church, and indeed is really an independent, interdenominational community church.

The Fellowship is composed of an unusually diverse variety of groups, all working harmoniously together for the Kingdom of Christ. There are many nationalities, many denominations, servants, artisans, clerks, students and faculty, and both sexes, with offices equally open to all, and with genuine fellowship between all.

Membership in the Christian Fellowship is simple in its statement, but, if taken seriously, leads to deep and difficult living. New members must pledge their intention of studying earnestly to learn more of Jesus and to live in accordance with what they have learned.

The government of the group is democratic in nature, a representative Executive Committee, elected annually, being the administrative agency. This committee consists of ten members, at least one of whom must be a faculty or staff member, one a student, and one from the workmen's group. Seven of the ten are elected at the annual meeting of Fellowship members, and these seven choose the final three. The complete committee then chooses its own officers, consisting of a chairman, vice-chairman, treasurer and secretary.

The administration is divided horizontally and vertically, vertically by the three departments of Faculty and Staff, Students, (men and women), Workmen; horizontally by the six departments of Religious Life, Social Life, Social Service, Workmen's Social Center, General Affairs, and Financial. At the head of each of these departments is a member of the Executive Committee. There are many committees and sub-committees working under these various departments, and there are also three chaplains.

The three vertical departments conduct such activities as affect the members of their own groups alone. The Faculty, for instance, have a faculty prayer meeting and discussion group; and the Students' department manages all affairs relating to students only. These consist chiefly of extra-university relationships with the national and provincial students Christian association; the students' department also has stimulated many small campus fellowship groups and other activities.

Of the six horizontally organized departments, the General Affairs (Business), and Financial departments are self-explanatory.

The Religious Life department is responsible, under the leadership of the three chaplains (who are also elected annually by their respective congregations), for the three Sunday services. One of these services, the largest and central one, with Dean T. C. Chao for its chaplain for the past few years, is on Sunday mornings. It is designed to suit the needs of educated persons, and is conducted entirely in Chinese. The afternoon service is also in Chinese and is primarily for those whose education has not been highly developed. Its chaplain is generally a theological student. The vesper service is in English, primarily for those who cannot worship easily in the Chinese language. Of course these groups are by no means exclusive,

and some persons may even be found at all three services some Sundays. On special festivals, such as Easter and Christmas, the three groups worship together in services conducted in both languages, in order not to lose the common consciousness.

Two daily chapel services are held on week-days, fifteen minutes for each service, students predominating in the committees which arrange for them; and this year special weekly services of prayer for the nation and for peace have also been held. Student discussion groups or Bible classes, with faculty leaders, are provided as well as occasional lectures on religious topics. This year one of the chief topics for common thinking has been Christianity and War." There is a Fellowship library and exhibition board; very frequently, at Alumni Home Coming Day, there is a large exhibit of religious art. A group of people in this department visits the sick in the hospitals; and fourteen Sunday Schools and two Children's Churches, both for community children and for children in nearby villages, are maintained. During this past year a new hymn book has been issued by the Fellowship, for college and senior middle school students, Dr. Chao and Mr. Wiant being the joint authors and editors. This hymnal is already used widely not only in our own Fellowship but in many colleges and schools throughout the country. The Chinese Home missionary society also has a chapter in Yenching, which is sponsored by this department.

The Department of Social Life arranges for a welcome meeting for new members and several large picnics each year. Friendship and helpfulness are among the largest values for which we strive. The officers of this Department assist in many ways, especially among new comers, to bring the members together in friendly personal relationships.

The Social Service Department is extremely active in the neighboring towns of Haitien, Ch'eng Fu and the villages, through schools for poor children, ricksha men and others, Daily Vacation Bible Schools in the summer vacations, introduction of the sick to the Free Infirmary conducted by one of the University physicians, distribution of old clothing, and co-operation with the Yenching Welfare Federation in the scientific investigation and amelioration of cases of poverty.

Two years ago, the Fellowship raised a special fund, with the assistance of the University, to build a Social Center for workmen. This building is now completed and affords a reading and recreation room for servants and workmen connected, directly or indirectly, with the University. Classes, lectures, social meetings, concerts, moving pictures, holiday gatherings, and small groups meetings are constantly recurring in the hospitable rooms of this Center. Workmen who have odd times off may also go there for rest, or reading. And there is a bath room which is in constant use by the men.

Throughout all these activities it is the aim of the officers and members of the Fellowship that the Spirit of Christ may shine. We try not to allow our activities (which may sound rather formidable when summarized in this brief form) to swamp our attitude of friendliness in all our undertakings. Personal relationship to God and the indwelling of his Spirit in our own lives and in the lives of those about us is our constant aim; and we believe that this will do more than anything else to increase our usefulness as members of our home, university, neighborhood, national and world communities. We need the suggestions and prayers of friends everywhere.

Rec'd at N.Y.
Oct 24-1932

A Sunday Picnic.

1932

A Sunday picnic? Yes - and no. For it was a very serious-minded group which started off together early on the morning of September eighteenth for the Jade Fountain Park; serious because of the significance of the day itself - the anniversary of the Japanese seizure of Mukden, which would be celebrated all over China as a new "day of humiliation"; serious also because of the purpose of our going - the thinking and praying together about the new year of work just beginning for the Christian Fellowship, our University Church at Yenching.

Perhaps the seriousness made us all the more sensitive to the beauty of the place to which we went, that play-place of royalty for many generations. A tiny lake, fed by a myriad springs which bubble up to its surface, clear as crystal, and of the lovely green color which gives it its name of "Jade Fountain"; around it acres of hills; here and there in the spacious enclosure pavilions, pagodas, and other buildings which would add to its beauty or to the convenience of the royal owners who once frequented it; and from the hill-tops views which one loves to remember, of mountains to west and north, of palaces and temples and pagodas, of tiny fields and dusty villages, of donkeys and camels and folk threading their way down narrow paths or newly-built roads. Here in the historic quiet, in the presence of the Eternal Spirit to whom yesterday and today and tomorrow are as one, we could think together and with Him of our responsibility to our own today. The leader of our morning session reminded us that the pavilion-court in which we were gathered, and the long winding, climbing walk by which we had reached it, were nearly two hundred years ago favorite haunts of the Emperor Ch'ien Lung, in which he loved to wander with his flute. And in the afternoon we gathered at the base of a beautifully-carved white stone pagoda, on the faces of which, in skilfully-engraved pictures, were portrayed the important incidents in the life of Gautama Buddha. Was the spirit of that great seeker after truth disturbed because in the shadow of his memory we talked of, and sought fellowship with, Another? I think not; would he not rejoice with us in the revelation of that greater Truth?

The "picnickers"? About twenty of us; the group which last spring was chosen to represent students, faculty, and workmen, on the executive committee of the Yenching Christian Fellowship, together with a few others working on sub-committees. Of that inner group of ten, one is a gateman, four are students, two represent the secretarial staff, and three are faculty members - and of them all only one is a "foreigner". Of the twenty gathered there on that Sunday, there were three "foreign" women - feeling very much at home, for our Fellowship knows no distinction of sex or class, of University ranking or of nationality; yet it was significant that those three were not prominent in leadership or discussion - had they been absent, it would not have materially affected the work and thought of the day. For Yenching's church is essentially a part of the Chinese Christian Church, and its leadership and its workers are Chinese.

The discussion of the morning centered around the question: How can the Fellowship increase its influence in the life of the campus? In the presentations made by a faculty member and one of the students, we were brought face to face with many facts. New students, many of them far from their homes, lonely and wanting friends; many of them Christian, but tempted in a new environment, under the influence of the materialistic thinking of present-day China, to let go their Christian loyalty, and needing the kind of friends who will help them be true; students ill and discouraged in their work, wanting sympathy and often help in very definite ways; a group of anti-Christian, anti-foreign students, entirely misunderstanding the purposes of the University and the Christian movement, and therefore using their influence against them - needing the kind of understanding that personal touch with Christian students and teachers might give them; still others nominally Christian, yet for some reason feeling that the Fellowship is not theirs and that they have no responsibility to it. All this and more we tried to face frankly and honestly, yet not with any feeling of discouragement, for did we not know, as our leader of the morning had brought to our thought, that "the Kingdom is coming", the Eternal Will is working out His purposes, and that we are privileged in it all to be co-workers with Him?

And then in the afternoon we brought for consideration together the plans for the year's work, as they had been thought out by individuals and committees; ways in which we hope at least partially to meet the challenges which the facts of the morning had given us. The workmen's committee was there, with its statement of the needs of the group it represents - four hundred men and women without whom the work of the University could not go on, yet who, because of the handicaps of their material, mental, and spiritual background, can share so little in its life - but also with plans for work through our Workmen's Center which shall lift material levels and give opportunity for mental and spiritual growth. A member of the faculty brought to us suggestions of ways in which as teachers we may more really share with each other the life of the spirit, and thus have more to share with our students. And then the plans of faculty and students for students: the membership campaign to begin immediately, together with an inquiry into the particular interests of each student member; small groups to be organized around these interests - in the out-of-doors, in hand-work, in music, in study, and so on; discussion groups led by faculty members around such subjects as "Christianity and War", "Christianity and Chinese Culture"; Bible classes; play-times, "hikes", and "sings"; a weekly prayer-group of student leaders; monthly meetings of all the student members of the Fellowship. Nor was the community outside of our campus wall forgotten, for the Social Service committee, also student-led, brought its plans for country-trips, preaching-tours into the villages, and other forms of service to the unprivileged all about us.

But did we forget that it was China's day of humiliation, and that the country we love was in mourning? The little group which had planned the day had not forgotten; they had said, "Our opening devotional service ought to keep the day's significance in mind"; but they wanted it remembered in a way which should be in harmony with their Christian purpose. Who should lead that service? Only two were suggested, both of the faculty members who are outstanding for their Christian spirit; and when the one was decided upon, it was with the comment from one of the students, "Yes, he will do it well; for he talks of international friendship". No spirit of hatred or revenge was to intrude itself into

their day - and their leader did not disappoint them. Do you in America catch its significance - that here, in a country deeply wronged and feeling intensely the injustice of it, here where they are surrounded by bitterness and constant talk of resistance by force - "justified" if such talk and such feeling can be justified - that here is a group of students and teachers feeling just as deeply the inconsistency of hatred and war with their Christian loyalty, seeking for themselves His way of life, and reaching out and out to share that way of life even with those called "enemies"? Do you sometimes wonder if the Christian message is counting in China's life? If the Church in China can be depended upon to pass on that which has been committed to it? Does this little group help to bring you the answer?

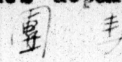
Hilda Hagne

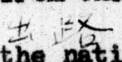
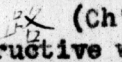
COMMENTS ON RELIGIOUS LIFE
IN YENCHING UNIVERSITY.

A visitor after seeing the whole Yenching University and attending some of the students' meetings and religious services of the day, she asked her friend who was showing her around, why was it that there were two worship services being held at nine o'clock in the morning with a small attendance at each. Why not combine them? Her friend, knowing that the visitor was disappointed not to find more obvious religious activity on the campus, said:

"We want to have our religious services wholly spontaneous and free. At any hour worship may be held, not only in these two chapels, but also in our dormitories, class rooms, outdoors on the hill side, or by the lake. We are glad to have as many services as we can."

There is a deep truth in this answer. In Yenching with 800 students coming from all over the country and overseas, a visitor may not be satisfied with the amount of religious atmosphere in the School of Religion or in the official temple in Ninde Hall, but he will find that the religious life of the college is cultivated through small informal groups organized by the strength of personal friendship expressed in practical service. The Yenching Christian Fellowship, under the leadership of the professor of the School of Religion, provides the opportunity for corporate worship for the whole college, but besides the inspiration of group meetings there are many groups both organized and unorganized, which exert a steady, powerful and unseen influence on the life of the college.

 (T'uan chi) is a Christian Fellowship originated by Yenching University, and later adopted by other universities in China. It is an all-inclusive group of professors, students and employees. These three groups of people work hand in hand for a common purpose and they have their own departments, adapted to their special interests. The general executive committee is formed by the representatives of the three departments. Sunday schools, worship services, Bible classes are carried on by the members of the fellowship. It is impossible to state all the activities of the three departments, but a few remarks of the students department may help to give a general view of the special contributions of the  (T'uan chi) in Christianizing the students of Yenching.

Students in China are facing radical changes. Besides their own personal problems they are overwhelmed by the ever-increasing tension resulting from the unfriendly relation with Japan. They are all anxious to find a personal  (Ch'u lu) (way out) which is closely related to the  (Ch'u lu) of the nation. They want some one to lead them toward really constructive work for the future of China. Educated young men and women full of enthusiasm and energy are ready to do something during the critical period of China's internal and external difficulties, but they have not yet found the something. So there are two common needs among the students. One of them is leadership. They need a leader in whom they have real confidence and to whom they can devote their lives. The second need is friendship. They need understanding and personal guidance on their personal problems. These two deep needs have given the Yenching Fellowship a very good opportunity to serve as an organized church to answer the spiritual and practical needs of the students. Under the present social and political conditions in China, students can never be satisfied with any theory, ideal,

philosophy or religion unless it is expressed in practical achievement beneficial to the people and the nation. In Christianity the students seek not for theology or denominationalism, but simple, practical Christian doctrine.

In the student department they have a very successful plan for enriching and strengthening the spiritual life of the Christian students and winning non-Christians to Christianity in the University. From the experience of the last few years, they find small groups are the best machinery to carry out the purpose. Three or four students with or without a faculty member, come together for a prayer meeting, Bible study or a discussion. They may meet regularly every week or gather together whenever they are all free. The School of Religion is usually the meeting place, but the dormitories or homes of the faculty members are frequently used for this purpose. Week-end retreats in the Western Hills are a significant part of these plans.

For winning non-Christian students, there are different ways of approach. The most effective method is the One-by-one Movement. At the beginning of each school year, every member of the student department tries to find a friend among the new students. By helping him to get used to the college life, and by being a sincere friend, he tries to lead him to Christianity. Through this kind of friendship the new student can get into contact with faculty members and other Christian students, and to get to know the Fellowship. One-by-one Movement is a very slow method, but very sure and successful.

After the World Student Christian Federation Conference in 1922 held in Tsing Hua, a neighboring university of Yenching, there arose a very severe anti-Christian spirit among the people, and that feeling constituted a very great challenge to the Christian students. They felt the necessity of organizing Christian forces in China to face this difficult situation. So under the leadership of the Y. M. C. A. and the Y. W. C. A. student secretaries, and the church, the student volunteer movement and other Christian student organizations joined together. This was the beginning of the Student Christian Movement in China. From that time on Yenching has played a very important part in building up this movement.

Before the formation of the National Committee of the Student Christian Movement, Yenching supplied the first nine chairmen and many other important officers of the movement. The Chancellor, president and all the professors of the School of Religion and many professors of the sociology department have served as advisors either for the general program or for some definite project of the movement. Certainly the Student Christian Movement in China couldn't have come into existence without the promotion and help of the Y. M. C. A., Y. W. C. A. and the church, but Yenching has supplied Christian students to take some of the most responsible parts in the movement, especially when the movement was in its beginning stages.

The purpose of the movement has been summarized in the following statement: In the spirit of Jesus, to develop to the full the life of fellowship, to build up firm and complete the character of youth, and to seek the liberation and upbuilding of the life of the people.

In Peiping district fifteen Mission Schools and Universities and nine Government Universities are in the local union of the Student Christian Movement. Not only baptized Christians are in it, but also those non-Christians who are sympathetic with Christianity and agree with the purpose of the movement, but for

some reason find it difficult to join the church. So this movement has a very strong Christian influence on other students in Peiping besides that of Yenching.

There are so many important activities of the movement that may interest you, but I just want to state two facts to show the profound influence of this movement.

In a discussion group of a summer conference called by the Peiping union of the Student Christian Movement, the students discussed their individual responsibility toward the nation in regard to their future careers. After some of them expressed their enthusiasm and determination to do some real constructive work in the future after their school days even at the cost of their own pleasure, comfort and personal success! A non-Christian student stood up and said in a tone of sarcasm: "I am a student of economics specializing in banking system. I have chosen this course, because from my childhood I just love to see money, no matter paper money or coin. I want to get it whenever I have a chance. That is the reason I want to work in a bank, because I can see and have plenty of it". It was his idea that the Christian students were talking in terms of theoretical helpfulness which really meant nothing to them.

Ten days later at the end of the conference, he went to see one of the leaders and said, "I was at first disgusted with your constant emphasis on the idea of sacrifice. I thought you were either hypocrites or fools, but now I know you are neither, because you are really sincere and serious and there is inspiration in your spirit. May I know what lies behind it?"

The conferences held by this movement have no doubt served as a good opportunity to introduce Christianity to non-Christian students in Peiping. In one of the conferences a government university student, after continual attendance at summer conference for many years, asked a professor of the Yenching School of Religion to baptize him. He felt that his conversion was due to the inspiration of this student group, so he wanted to be baptized before the end of the conference. But the responsible people of the conference thought that they should not perform the baptism, because there was no permanent organization to be responsible for this new convert and it was wise for him to join an organized church. From that year on after every conference they have asked all those who were interested in Christianity and wanted to know more about it to sign cards which serve as an introduction to the different churches in Peiping.

The second thing I want to say is about country work. Rural reconstruction is a new movement in China. The pioneers of every kind of work usually have to sacrifice more than people can realize. The standard of living is so low in the country and there is no comfort nor recreation. So it is very difficult for city students to do rural work, and it is still more difficult for those students coming from rural districts, after studying in the city and enjoying city comforts for a few years, to go back to their own districts. So the slogan of "going to the country" can be more easily put into practice than the slogan of "going back to the country". In Yenching there are both going and going back.

One of her graduates once went to a country school to visit, and there she met a High School graduate whom she knew quite well. She was surprised to see this girl teaching in that small country area, and asked why she

had made the decision. Her reply was: "After the summer conference of 1931, I decided to work in the country, and prepared myself to be a school teacher. I came to this village three months ago with the purpose of changing the living conditions of the people, educating women and children, helping the church to do evangelical work, and improving the communication of this district. Now I have been here for three full months, and everything still remains unchanged!"

There are so many things to be done in the country, and the time always seems too short. It is easy to get impatient. To change a village in three months is no doubt too great an expectation, but we feel very vividly the urgency of building up a prosperous and strong nation, because we have to be ready to meet aggressive neighbors and hold our own.

Well educated people are needed everywhere in China. We need leaders as well as intelligent followers. No one can be a real good leader unless he knows how to follow and is willing to be a humble follower. Christian education is particularly needed, because it can create the best qualities of an unselfish leader well equipped with knowledge and insight with sufficient joy, strength and faith to face the present challenge of the nation. Yen-ching has answered the call and has served the people of China for many years. Certainly she will continue to do it in the future, because all the dangers and difficulties she is facing now are the signs of a very glorious and victorious future.

學大京燕
YENCHING UNIVERSITY
PEKING, CHINA

OFFICE OF THE PRESIDENT

May 17, 1938

TELEGRAPH ADDRESS
"YENTA"

Miss Elvena Van Sciver
150 Fifth Avenue
New York, N.Y.

My dear Miss VanSciver:

Miss Wood has just sent this Easter material over from the School of Religion. Perhaps it can supplement the material already sent you a few weeks ago.

To-morrow is Play Day here, with athletics and games for all, students, faculty, staff, in the afternoon, and a Dance Program by the women students in the evening. I am enclosing a little material about it.

With best wishes,

Very sincerely yours,

Tris I. Cummings



Holy Thursday, April 14th 1938

燕大基督教團契

聖餐典禮 *Communion Service*

1. 著往 聖歌 四十二首
2. 啟籲 (衆立)
3. 應歌 四十首
4. 讀經
5. 聖歌隊 唱詩(Stabat Mater)
6. 聖餐
 - (甲) 唱詩 一百四十六首
 - (乙) 宣召
 - (丙) 懺悔
 - (丁) 宣恩
 - (戊) 廣禱
 - (己) 獻祝
 - (庚) 唱詩 一百四十五首
 - (辛) 頌恩
 - (壬) 主禱文
7. 祝福
8. 飭歸 聖歌 四十三首
9. 短禱

復活節禮拜儀式
EASTER SERVICE

燕大基督教團契
YENTA CHRISTIAN FELLOWSHIP

時間：一九三八年四月十七日上午十時 地點：鐘亭東面
Time: 10 a.m. April 17, 1938 Place: Amphitheatre, East of
Bell Pavilion

-
- | | |
|----------------|-------------------------------|
| 1. 聖歌 第四十四首 | 1. Hymn No. 161 |
| 2. 宣召 | 2. Invocation |
| 3. 榮耀頌 第一百四十八首 | 3. Gloria Patri No. 495 |
| 4. 讀經 | 4. Scripture |
| 5. 兩聖樂隊唱 | 5. Anthem by the Double Choir |

We sing with joy, Alleluia
Come all ye sons of men and sing, Alleluia
With Christ o'er sin and shame victorious, Alleluia
Death hath no more dominion o'er us, Alleluia

- | | |
|--------------|---|
| 6. 祈禱 | 6. Prayer |
| 7. 應禱歌 | 7. Response |
| 8. 獻捐 | 8. Offering |
| 9. 洗禮 | 9. Baptism |
| 甲. 主日學兒童唱歌 | a. A Song by the Sunday School Children |
| 乙. 兒童洗禮 | b. Baptism of Children |
| 丙. 成人洗禮 | c. Baptism of Adults |
| 10. 聖歌 第四十六首 | 10. Hymn No. 165 |
| 11. 宣教 | 11. Sermon |
| 12. 聖歌 第四十七首 | 12. Hymn No. 168 |
| 13. 祝福 | 13. Benediction |

EASTER SUNDAY

April 17, 1938

Service of Worship

Ninde Chapel

YENCHING UNIVERSITY

8:00 P.M.

ORGAN PRELUDE: *Erstanden ist der heilige Christ*

HYMN ¹⁶² { *Hymns for the Living Age* } : *Come Ye Faithful*
~~128~~ 普天頌讚
134

ALTO SOLO: *Alleluia*

SCRIPTURE READING

HYMN { ¹⁵⁹ H. L. A. } : *Welcome Happy Morning*
¹²⁹ 普天頌讚

SOPRANO SOLO: *Christ is Risen*

SCRIPTURE READING

CHOIR ANTHEM: *Alleluia, We Sing with Joy*

SCRIPTURE READING

PANTOMIME: *The Easter Story*

a. *Darkness*

b. *Dawn*

c. *Resurrection Joy*

CHOIR ANTHEM: *Hallelujah Chorus from "The Messiah"*

POSTLUDE: *Jesus Christus, unser Heiland*

Congregation please remain seated during the entire service including the "Hallelujah Chorus"

YENCHING UNIVERSITY
CHRISTIAN FELLOWSHIP

GOOD FRIDAY

Service of Worship

NINDE CHAPEL

8:00 P.M.

April 13, 1938

GOOD FRIDAY SERVICE

Invocation

Congregational Hymn

Elizabeth C. Clephane, 1868

Beneath the cross of Jesus
I fain would take my stand,
The shadow of a mighty rock
Within a weary land ;
A home within the wilderness
A rest upon the way,
From the burning of the noontide heat,
And the burden of the day.

Frederick C. Maker, 1881

Upon the cross of Jesus
Mine eye at times can see
The very dying form of one
Who suffered there for me ;
And from my smitten heart with tears
Two wonders I confess,—
The wonders of his glorious love
And my unworthiness.

I take, O cross, thy shadow
For my abiding place ;
I ask no other sunshine
Than the sunshine of His face ;
Content to let the world go by,
To know no gain nor loss,
My sinful self my only shame,
My glory all the cross.

Psalm 95: 6, 7

Giovanni Pierluigi da Palestrina
(1526-1594)

O come, let us worship, and kneel before the Lord our Maker :
For we are His people, and the sheep of His pasture and the sheep of His hand.

Reading : Pilate's Judgment

Prayer

Carol A.D. 1430

Set to music in the Dorian Mode
by Richard Terry (1865-1937)

Jhesu, Lord, that madest me,
And with Thy blessyd blood hast bought,
Forgive that I have grievéd Thee
With word, and wil, and eek with
thought.

Jhesu, in whom is all my trust,
That died upon the roodé tree,
Withdrawe myn herte from fleshli lust,
And from all worldly vanyté.

Jhesu, for thy woundés smerte
On feet and on thyn handés two,
O make me meeke and low of herte,
And Thee to love as I schulde do.

Jhesu, keepe them that are good,
Amende them that hav grievéd Thee,
And send them frutes of earthli food
As each man needeth in his degree.

John 1:29

From "The Messiah" by
George F. Handel (1685-1759)

Behold the Lamb of God that taketh away the sins of the world.

Isaiah 53:3

He was despised and rejected of men ; a man of sorrows,
acquainted with grief.

Isaiah 53: 4, 5

Surely he hath borne our griefs and carried our sorrows ;
He was wounded for our transgressions,
He was bruised for our iniquities ;
The chastisement of our peace was upon Him.

Reading : On the Cross

Prayer

Micah 6:3,4 and Trisagion.

From the "Impropria" (Reproaches)
by Giovanni Pierluigi da Palestrina

Popule meus, quid feci tibi ?
Aut in quo contristavi te ?
Responde mihi.
Quia eduxi te de terra Aegypti.
Parasti crucem Salvatori tuo.
Agios o Theos ; Sanctus Deus.
Agios ischyros ; Sanctus fortis.
Agios athanatos, eleison hemas.
Miserere nobis.

*O my people, what have I done unto thee ?
And wherein have I troubled thee ?
Testify against me.
For I have brought thee up out of the
land of Egypt.
Thou hast prepared a cross for thy
Saviour.
Holy God, Holy Mighty One,
Holy Immortal One, have mercy upon us.*

From the "Nicene Creed"

From the "Mass in B Minor" by
Johann Sebastian Bach (1685-1750)

Crucifixus etiam pro nobis
sub Pontio Pilato.

*He was crucified also for us under Pontius
Pilate.*

Passus et sepultus est.

He died and was buried.

From love unbounded

From "The Passion According to
Saint Matthew" by J. S. Bach.

From love unbounded my Saviour dieth,
For sin He dies, who sin hath none ;
Lest the eternal gloom, that lieth
Over all beneath the sun,
Be against my soul accounted.

Congregational Hymn

Paul Gerhardt, (1607-76) based on
"Salve caput cruciatum"-13th century.
Paraphrased by Robert Bridges

(Melody by H. L. Hassler, (1565-1612)
Adapted and harmonized by J. S. Bach.

O sacred head, sore wounded,
Defiled and put to scorn;
O kingly head, surrounded
With mocking crown of thorn:
What sorrow mars thy grandeur?
Can death thy bloom deflower?
O countenance whose splendour
The hosts of heaven adore!

In thy most bitter passion
My heart to share doth cry,
With thee for my salvation
Upon the cross to die.
Ah, keep my heart thus moved
To stand thy cross beneath,
To mourn thee, well-beloved,
Yet thank thee for thy death.

I pray thee, Jesus, own me,
Me, Shepherd good, for thine;
Who to thy fold hast won me,
And fed with truth divine,
Me guilty, me refuse not,
Incline thy face to me,
This comfort that I lose not,
On earth to comfort thee.

Reading: Contrition

Prayer

Benediction

Grant us peace

I. Drozdoff

O Lord, we pray that Thou wilt give us peace;
In life, in death, alike be Thou our strength
In Thee, in Thee do we trust.
With Thee we abide—and underneath Thy shadow
We take our rest.
Father, grant us peace at heart.

The Vesper Choir

Sopranos:

Lilly Boisen
Mrs. L.M. Mead
Janet Smith
Mrs. Bliss Wiant
Martha Wylie

Altos:

Katherine Cherry
Hilda Hague
M. Elizabeth Jenkins
Mrs. E. K. Smith

Tenors:

Chang Yen Shen
L. M. Mead
Yang Pao-min

Basses:

Cheng Ju-kaing
Maurice Garton
James Robinson
Wang Jun-ch'uan

Soprano soloist:

Mrs. Bliss Wiant

Alto soloist:

Mrs. E.O. Wilson

Organist:

Clayton Miller

Director:

Bliss Wiant

The Chaplain:

Miss Myfanwy Wood

YENTA CHRISTIAN FELLOWSHIP

Holy Week 1938

April 10	Palm Sunday	University Service	Ninde Chapel
	10:30 a.m.	Dr. T. C. Chao "Jesus Set His Face Toward Jerusalem"	
	5:00 p.m.	English Vespers Miss Grace Boynton "Triumphal Entry"	Ninde Chapel
April 11	Monday		
	6:30 p.m.	Dr. T. C. Chao The Way of the Cross Causes of Conflict	Sage Chapel
April 12	Tuesday		
	8:55 a.m.	Dr. T. C. Chao Miss M. Wood Cleansing the Temple	Ninde Chapel Sage Chapel
	6:30 p.m.	Dr. T. C. Chao The Way of the Cross Seeking a Way Out	Sage Chapel
April 13	Wednesday		
	8:55 a.m.	Dr. T. C. Chao Miss M. Wood The Lawyer's Question	Ninde Chapel Sage Chapel
	6:30 p.m.	Dr. T. C. Chao The Way of the Cross Finding God's Will	Sage Chapel
April 14	Thursday		
	8:55 a.m.	Dr. T. C. Chao Miss M. Wood The Woes on the Pharisees	Ninde Chapel Sage Chapel
	8:00 p.m.	Fellowship Communion Service Dr. T. C. Chao & Dr. J. F. Li	Ninde Chapel
April 15	Friday		
	8:55 a.m.	Dr. T. C. Chao Miss M. Wood The Crucifixion	Ninde Chapel Sage Chapel
	8:00 p.m.	The Crucifixion Vespers Choir & Miss Wood	Ninde Chapel
April 16	Saturday		
	8:55 a.m.	Dr. T. C. Chao Service for Prayer & Meditation	Ninde Chapel
April 17	Easter Sunday		
	5:45 a.m.	Sunrise Service	Crop Improvement Station
	10:00 a.m.	Fellowship Service & Baptisms Dr. J. L. Stuart & Chaplains (If Dr. Stuart is unable to be present, Baptism will be administered, and the sermon preached, by Dr. T. C. Chao.)	West of University Bell
		Immediately after the Service Fellowship Picnic provided by the Fellowship for all who sign the slip which is being sent out separately.	

YENTA CHRISTIAN FELLOWSHIP

Lenten Services

A service of intercession with address by the Rev. S. Withers Green will be held on Wednesdays during Lent from 5:00—5:45 p.m. in Sage Chapel.

“Our Lenten repentance must mean that we learn a little more to think like God. How can we do it? By fixing the eyes of our mind on Christ, especially on Christ upon His Cross, and ‘feeding upon Him in our hearts’ ”.

The Word of the Cross :

- March 2. To St. Paul
- March 9. In the Epistle to the Hebrews
- March 16. In the First Epistle of St. Peter
- March 23. To St. John
- March 30. To Martin Luther
- April 6. A Manifestation of Eternal Truth

Yenching University Christian Fellowship
United Service

EASTER DAY

April 17, 1938

Almighty God, Creator of the Universe and of all things visible and invisible, we have come together on this glad Easter morning to unite in our experience of communion with Thee through the remembrance of our risen Lord.

With Christians throughout the world we have followed the Gospel story of this past week, striving to realise afresh the meaning of the Cross. Seeing again not only the far off events in ancient Jerusalem, but seeing the reality of the sin of the world today and ourselves as part of that sin.

With Thee only is redemption and the power of a new life. It is part of Thy eternal purpose that all things shall continually be made anew. We have seen once again in Yenching the miracle of springtime, glorious life following the harsh deadness of winter. For the beauty that is now around us, the bloom and fragrance of flowers, the joyousness of renewed life, we adore Thee. We pray Thee that today our life may be renewed at its deepest source, that we may be renewed in the spirit of our mind, and be indeed born again. To this end we pray that Thou wilt give to each of us the power to see and to understand. That looking out on our Campus we may see not merely our beautiful landscape, but our workman friends through whose toil Thou hast been able to produce this beauty. That admiring the dignity and convenience of our buildings, we may see all those whose gifts of money and mind and hard bodily labour have united in giving us our buildings. That realising our goodly heritage we may yet see China and the world as they are, see something of the terrible bitterness of hatred and strife, and share in the agony of suffering.

So shall the Cross and the Resurrection be woven together in our lives, that newness of life may not be founded on an easy optimism, but rather that the power of the resurrection life may grow out from our fellowship in His suffering. So in humility and deep contrition we may be taken by Thee and filled with Thy Spirit, that we live no longer unto self but that Christ live in each one of us to bring the power of His resurrection life to the making of a new China a new Asia and a new world.

In the name of the Risen Saviour. Amen.

Religion

YENTA CHRISTIAN FELLOWSHIP

English Vesper Service

June 12th 1938

1306

ORDER OF SERVICE

1. Organ Prelude
2. Invocation
3. Hymn 556
4. Scripture Reading verses from Ephesians 3 and 4.
5. Solo Mrs. L. M. Mead Hymn 611
6. Admittance to Church membership of :—
Ernest Adolph,
Machado Mead,
Allen Wiant.
7. Prayer
8. Hymn 391 verses 1,6,8,9,10.
9. Offertory
10. Dedication, Congregation standing. Romans XII. 1,2.
11. A Litany Of Fellowship :—

(a) Thanksgiving.

Let us give thanks for fellowship, naming the Name of Jesus, in whom and through whom we have fellowship with God and with each other,

Thanks be to Thee, O God

For the spirit of fellowship in the early Church, making them one household, dividing their possessions to provide for the needy, bearing one another's burdens and reproaches, sharing their spiritual blessings, rejoicing together with one heart and soul,

Thanks be to Thee, O God.

For the fellowship of the Church throughout the world, that this Thy family is gathered from every nation, and people, and tongue ; that in Thy household we are one with those of every age who have borne Thy Name ; that we are knit in kinship with so many wise and noble, so many of holy and of humble heart, and are compassed about with so great a cloud of witnesses,

Thanks be to Thee, O God.

For the Yenta Christian Fellowship, for its freedom from narrow denominationalism and theological divisions, and for the extent to which in it, we all, workmen, servants, students and faculty realise our membership in the Body of Christ,

Thanks be to Thee, O God.

For the measure of the Spirit of Christ in our midst, breaking down all barriers and setting free gaiety, good humour and friendliness,

Thanks be to Thee O God. Amen.

(b) Petition.

O God, who hast taught us to keep all Thy commandments by loving Thee, and our neighbour as ourself,

From all that would prevent us from bringing forth the fruits of the spirit of fellowship, which are love, joy, peace, longsuffering, and kindness,

Protect us, and save us, O Lord.

From selfish egoism, leading us to save our life rather than lose it, to covet ease, reward, and recognition,

Protect us, and save us, O Lord.

From all that mars brotherhood, all selfishness, all untruth, all pride and contempt, all bitterness,

Protect us, and save us, O Lord.

From all misunderstandings prejudices and jealousies,

Protect us, and save us, O Lord. Amen.

(c) Intercession.

Let us pray for the gifts of fellowship ;

For the gift of fellowship to all Christians, that we may walk in our homes with a perfect heart, and go out among men with happiness, love and a quiet mind,

Grant this our prayer, O God.

For the fellowship of all those who have, with those who have not ; of the wealthy with the poor ; of the learned with the ignorant ; of the strong with the weak,

Grant this our prayer, O God.

For the fellowship of all countries and races, so different in every outward thing, so fully one in the soul's deep needs and in the eternal purposes of God,

Grant this our prayer, O God.

We pray Thee, O God, to help us be faithful to the truth, that we may not be drawn to unworthy compromise, nor decline into moral or religious ease,

Grant this our prayer, O God.

Help us to hold firmly to the visions which Thou hast given us here, and open our eyes yet more, both to the misery and the joy, the sordidness and the beauty, of the world in which we live, that we, knowing more the heights and depths of our human nature, may love more fully as brothers and sisters of Thy family,

Grant this our prayer, O God.

Eternal God, who art the light of the minds that know Thee, the joy of the hearts that love Thee, and the strength of the wills that serve Thee, grant us so to know Thee that we may truly love Thee, so to love Thee that we may fully serve Thee, Whom to know and love and serve is new life every day.

Amen.

12. Hymn 475

13. Farewell Greeting to :—

Jane D'Olive
Janet Smith
Rosalie Wolferz
Martha Wylie

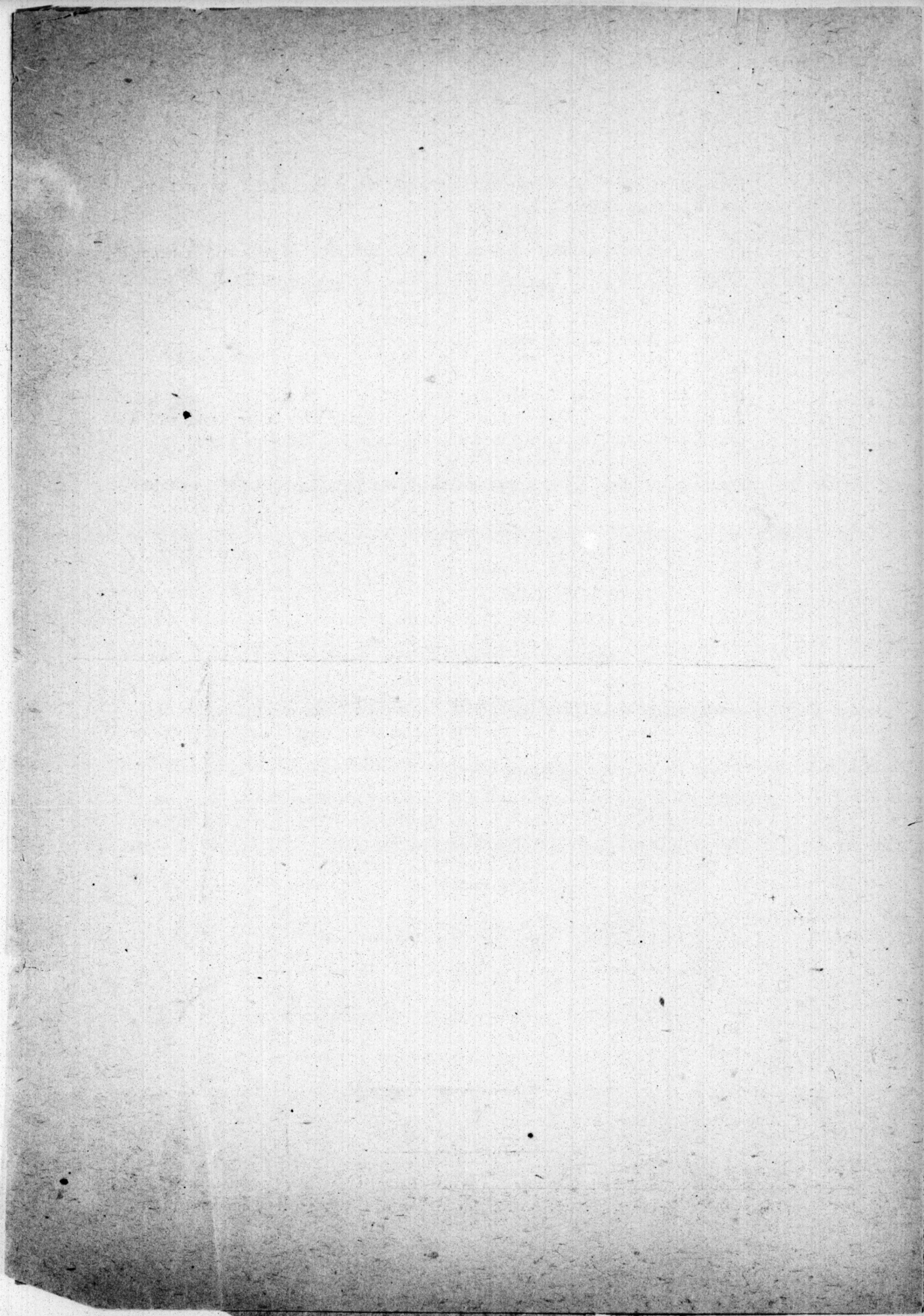
Robert Barnes
Edward Benner
James Robinson
J. Clayton Miller

14. Hymn 555

15. Benediction

Announcement of election of Chaplain

Next Sunday, we are all asked to join in the Baccalaureate Service, at 10 a.m. and there will be no Vesper Service. Arrangements for the summer will be announced later.



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FOR YOUR INFORMATION

20 OCTOBER 1950

REPORT OF THE YENTA CHRISTIAN FELLOWSHIP
YENCHING UNIVERSITY

In order to understand the Christian activities in Yenching, let us have a review of the Yenta Christian Fellowship. Before liberation, the Fellowship was quite big, but only about a third of the members were really interested in Christianity, another third just enjoyed themselves in the warm friendship, and the last were concerned only with carrying on political activities within the Fellowship. Since liberation the Fellowship has grown smaller, but the Christian activities have gone deeper, and those who were not interested in Christianity have left. At first there was a period of confused thinking among Christians, but that time was short and we soon realized very clearly that a new China has been born, and we should contribute our best to the new life. So this has come to us as a deeply inspiring challenge and we feel strongly the importance of bearing Christian witness in the process of building the new democratic China.

Under the government's policy of religious freedom, worship services, witness meetings and discussions can be carried as usual, and numbers of attending are almost the same as in previous years. In addition to the traditional activities of the Fellowship, Morning Watch has been adopted as a general practice by the majority of Fellowship members and this as well as all other religious activities have to have much deeper significance for those taking part in them. During the past year the Fellowship has placed more emphasis on these religious than on social or recreational activities. Another important change has been the shifting of initiative and leadership from the older members of Faculty to the students themselves including graduate students in the School of Religion and some recently appointed to the Faculty.

Due both to what Yenching has done in the past and to the advance in Christian thinking and practice since liberation young Christians all over China are beginning to look to our Yenta Christian Fellowship for guidance and inspiration. The monthly magazine "En Yu" produced almost entirely by Yenching students and graduates, is now one of the leading Christian papers and is read in almost every province of China. The Morning Watch material prepared in our Fellowship has also been in considerable demand. We hope and pray that we may be increasingly used to make a real contribution to the growth of Christianity in the new China.

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	<u>1948</u>	<u>1949</u>	<u>1950</u>
Attendance at Sunday Service	80-100	80-100	80-100
Attendance at Morning Watch	40- 60	40- 60	40- 60
Attendance at Morning Chapel	40- 60	40- 60	40- 60
Members baptized	3	3	4
College students taking courses in religion	15	10	12