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UBCHEA ARCHIVES
COLLEGE FILES
RG 11

Yenching
Academic
re. Student body
Religious life
Miscellaneous 1923 - 1930

0369

Peking University, Men's College
SPECIAL MEETINGS, SEASON OF LENT, 1923

The meetings on Sunday are services of worship, held at 8:00 o'clock in the evening.
The other meetings are the daily Chapel Assemblies, held on Mondays at 8:00, and on other days at 10.00 o'clock, A.M.

First Week, THE GREAT PRINCIPLES OF JESUS' MINISTRY.

March 11. Sunday. Love as a Principle of the Gospel, Mark 12:29-33; John 3:16.
" 12. Monday. God as Father. Matt. 6:6,8,9; 10: 29-30; 23:9. Luke 11:13; 15:11-32.
" 13. Tuesday. Men as Brothers. Matt. 5:22-24; 7:3-5; 18:21-22; Matt.23:8; Luke 10:27-37.
" 14. Wednesday. Reconciliation. Matt.18:1-4; Mark 1:15; 2:17; Luke 15:17-24; John 3:5-7.
" 15. Thursday. The "Kingdom of Heaven" as the New Society. Matt. 4:17; 5:3-12; 6:33; 7:13-14; 21-27; Matt. 13:19-23,44-52; Luke 17: 20-21.
" 16. Friday. Service. Matt. 25:34-45; Mark 9:33-35; Luke 22:24-27; John 13:3-17.
" 17. Saturday. Eternal Life. Matt. 16: 24-28; 19:29; 25:46; John 14:1-6; 17:24.

Second Week. JESUS PRINCIPLES IN CONFLICT WITH THE LIFE OF HIS TIMES.

March 18. Sunday. Truth and Liberty in Christ. John 8:32.
" 19. Monday. Conflict between the Old and the New. Matt.5:17-22, 27-28, 33-34, 38-39, 43-44; 19:34-36. Mark 2:21-22.
" 20. Tuesday. Conflict between Sincerity and Hypocrisy. Matt. 5:33-37; 6:2-6,16-18; 7:18-21; 15:7-9; 23:16-22.
" 21. Wednesday. The Conflict between Brotherhood and Pride. Matt. 23:1-4; Luke 10:27-37; 15:1-2,25-32; 18:9-14.
" 22. Thursday. Conflict between Authority and Truth. Matt.7:28-29 12:1-8; Mark 11:22-33; Luke 13:10-21. (See also Matt. 5:17-48.)
" 23. Friday. Conflict between Service and Self-seeking. Matt.23:5-12; Mark 10:35-45.
" 24. Saturday Conflict concerning Immortality. Matt. 22:23-33.

"Holy Week". THE CONSUMMATION OF JESUS' MINISTRY.

March 25. Sunday. "Palm Sunday". Luke 19:29-44; Mark 11:11.
" 26. Monday. "A Day of Authority", Matt. 21:12-17; Mark 11:12-14.
" 27. Tuesday. "A Day of Controversy". Matt. 21:23-26:5.
" 28. Wednesday. "A Day of Retirement".
" 29. Thursday. "A Day of Fellowship". Luke 22:7-38; John 13--17.
" 30. Friday. "A Day of Suffering". Luke 22:39--23:56.
" 31. Saturday. "A Day of Silence and Sorrow". Matt.27:62-66.
April 1. Sunday. "The Day of the Resurrection". Luke 24:1-12. John 20:1-19.

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Peking University, Men's College

Special services on "Good Friday", Mar. 30, 1923

9:00 A.M. Problems of Religious Faith. Leader, Mr. K. L. Rao.
Questions for Thought, Discussion, Prayer and Decision.
Is Religion a permanent Element in Human Life?
What is the Foundation of Faith?
What does the Christian Faith offer to the Thoughtful Mind?
A re Jesus' Teachings needed in Modern Life?
Is Jesus' Spirit needed in Modern Life?
What Faith is required in adopting Jesus' Social Program?
What does Christian Faith hold for my Life?
What does Christian Faith hold for my Family?
What does Christian Faith hold for my country?
What does Christian Faith hold for my World?

11:00 A.M. Life-Work Problems. Leader, Rev. J.M. Yard.
Questions for Thought, Discussion, Prayer and Decision.
What principles should underlie the choice of one's Life-Work?
What is the Relation between one's own Abilities, and Society's Needs?
How is Choice affected by Opportunity?
How and When should the Choice be made?
How is the question of one's Life-Work affected by Jesus' Principle of Service?
Do the Last Days of Jesus' Life throw any Light on the Question of Success or Failure in one's Life-Work?
How can I make the Largest Contribution to Human Life?

8:00 P. M. Communion Service

On the evening of the Day which commemorates Jesus' supreme sacrifice, it seems fitting to observe the Sacrament which during all the centuries has symbolized the meaning of His Death.

All members of the University who are Christians, and all others who are interested, are earnestly invited to be present.

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RELIGIOUS CENSUS OF THE MEN'S COLLEGE
1924-25

Office of the Registrar

R.N.	Name	Religious Affiliation
1	Liu Mao Ling	Presbyterian
2	Chang T'ien Tse	Presbyterian
3	Huang Cheng	non-Christian
4.	Liu I Kuang	Baptist
5	Hsu Chu Fang	DROPPED
6	Hsu Chia P'eng	Presbyterian
7	Yu Wen Ping	Independent
8	Hou Wen K'uei	Congregational
9	Li Yu P'ei	Methodist
10.	Ch'en Huan Chin	Presbyterian
11	Chang Hung Chun	Methodist
12	Lai Jung Fan	Congregational
13	Han Ch'ing Lien	Methodist
14	Chang Kuan Chih	WITHDRAWN
15	T'an Hsi	Presbyterian
16	Wang Ying Hsi	non-Christian
17	Wu Feng Yun	Methodist
18	Yin Chih Hao	Congregational
19	Wang P'ei I	Episcopal
20	Chang Chin Te	London
21	Hsiao Shu Nung	DROPPED C
22	Wang I Hsien	WITHDRAWN
23	Chang I Hua	Methodist
24	Chin Yu Sheng	non-Christian
25	Chu Fu Yuan	non-Christian
26	Wang Tao Hsing	Congregational
27	Wang Te Hou	Methodist
28	Wu Lien Chen	Methodist
29	Ts'ai Wen Hsi	Anglican
30	Li Shun Liang	Congregational
31	Ch'en Ch'i Yu	Anglican
32	Wu Ch'i Yu	Methodist
33	Hsia Yun	Presbyterian
34	Li Jui Ch'i	Anglican
35	Ch'en Shu Sheng	Congregational
36	Ch'i Ho Yun	Methodist
37	Liu Chen Ch'uan	Methodist
38	T'ien Chi Tsung	Methodist
39	Chiang I Ch'ang	non-Christian
40	Wang Shih Chung	Methodist
41	Lin Lieh Sa	Presbyterian
42	Liu Ju	Presbyterian
43	Ch'en Tzu	non-Christian
44	Li Yin T'ang	Presbyterian
45	Wang Chen Hua	Methodist
46	Meng Chao Ying	Methodist
47	Ting Shun Fu	non-Christian
48	Chang Ch'i Piao	DROPPED
49	Li Hsi Kuang	WITHDRAWN
50	Li Hsien Shen	Methodist
51	Wang Tse Pin	non-Christian
52	Li Ch'[illegible]	[illegible]

R.N.	Name	Religious Affiliation
71	Wu Yung Hsu	Presbyterian
72	Han Ta Wen	Presbyterian
73	Yin Hsi Ch'i	non-Christian
74	Wu Yu Ch'un	DROPPED
75	Chang Yin T'ung	WITHDRAWN
76	Yu Ch'eng Tse	Methodist
77	Wu Pi Wei	non-Christian
78	Chiao Shu Fan	Xian no denom
79	Huang Min Ch'iu	non-Christian
80	Hsieh Feng Yuan	non-Christian
81	Li Chi Hsien	Methodist
82	Sung Ssu Ming	Methodist
83	Wu En Ming	Presbyterian
84	Ch'en Hung To	Presbyterian
85	Han Shao Te	Methodist
86	Wang Tsung Ho	Xian nodenom
87	Sung I Chung	Methodist
88	Wu Chin To	Methodist
89	Chu Ch'ang Ya	non-Christian
90	Liu Wei Ean	Methodist
91	Chu Pao Chen	London
92	Wu Ch'ang T'ao	Methodist
93	Chang Te Hai	Methodist
94	Wang Ta En	Presbyterian
95	Sun Chao Hsin	non-Christian
96	Li Shen Chih	VOID
97	Hu Chao Ch'un	Baptist
98	Min Sun Ch'iao	DROPPED
99	Hu Ch'ang Hui	Methodist
100	Teng Shih Ying	non-Christian
101	Wei Chih	Methodist
102	Liu Ju Hua	Methodist
103	Wu Sung Nien	non-Christian
104	Chiang Lu Feng	Methodist
105	Chang Chih Shen	DROPPED C
106	Chiang Yun Chang	Methodist
107	Kuo Tse Mei	Congregational
108	Yu Ch'ing T'ang	Xian nodenom
109	Yen Ping Ch'ien	ABSENT
110	Pien Hsieh Ch'ing	Methodist
111	Wu Ching Jen	Methodist
112	Kuan Chung Lin	non-Christian
113	Lin Ch'eng Yung	non-Christian
114	Sun Ying	non-Christian
115	Feng Jih Ch'ang	non-Christian
116	Ch'en Ping Chung	Methodist
117	Ts'ui Shan Kan	Methodist
118	Hsu Nai Chan	Congregational
119	Lin T'ing Tui	Presbyterian
120	Wu Chu Jen	Presbyterian
121	Liu Shou Tz'u	non-Christian

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R.N.	Name	Religious Affiliation
1	Liu Mao Ling	Presbyterian
2	Chang T'ien Tse	Presbyterian
3	Huang Cheng	non-Christian
4.	Liu I Kuang	Baptist
5	Hsu Chu Fang	DROPPED
6	Hsu Chia P'eng	Presbyterian
7	Yu Wen Ping	Independent
8	Hou Wen K'uei	Congregational
9	Li Yu P'ei	Methodist
10.	Ch'en Huan Chin	Presbyterian
11	Chang Hung Chun	Methodist
12	Lai Jung Fan	Congregational
13	Han Ch'ing Lien	Methodist
14	Chang Kuan Chih	WITHDRAWN
15	T'an Hsi	Presbyterian
16	Wang Ying Hsi	non-Christian
17	Wu Feng Yun	Methodist
18	Yin Chih Hao	Congregational
19	Wang P'ei I	Episcopal
20	Chang Chin Te	London
21	Hsiao Shu Nung	DROPPED C
22	Wang I Hsien	WITHDRAWN
23	Chang I Hua	Methodist
24	Chin Yu Sheng	non-Christian
25	Chu Fu Yuan	non-Christian
26	Wang Tao Hsing	Congregational
27	Wang Te Hou	Methodist
28	Wu Lien Chen	Methodist
29	Ts'ai Wen Hsi	Anglican
30	Li Shun Liang	Congregational
31	Ch'en Ch'i Yu	Anglican
32	Wu Ch'i Yu	Methodist
33	Hsia Yun	Presbyterian
34	Li Jui Ch'i	Anglican
35	Ch'en Shu Sheng	Congregational
36	Ch'i Ho Yun	Methodist
37	Liu Chen Ch'uan	Methodist
38	T'ien Chi Tsung	Methodist
39	Chiang I Ch'ang	non-Christian
40	Wang Shih Chung	Methodist
41	Lin Lieh Sa	Presbyterian
42	Liu Ju	Presbyterian
43	Ch'en Tzu	non-Christian
44	Li Yin T'ang	Presbyterian
45	Wang Chen Hua	Methodist
46	Meng Chao Ying	Methodist
47	Ting Shun Fu	non-Christian
48	Chang Ch'i Piao	DROPPED
49	Li Hsi Kuang	WITHDRAWN
50	Li Hsien Shen	Methodist
51	Wang Tse Pin	non-Christian
52	Li Ch'uan Chung	Presbyterian
53	Liu Wen Hsia	WITHDRAWN
54	Ting Kuang Wen	Congregational
55	Chi Wei Kang	Methodist
56	Chang Ching Wen	Baptist
57	Hsiung Ta Lun	non-Christian
58	Ch'en Hsuan Tun	non-Christian
59	Pai Hung En	Methodist
60	Chu Mao Chieh	non-Christian
61	Kung Chao En	Methodist
62	Ko Shih Ch'ang	Methodist
63	Hou Shu T'ung	non-Christian
64	Sun Shu	WITHDRAWN
65	Sung Ching Ch'i	Methodist
66	Hung Shou	Anglican
67	Kao P'eng Yuan	Anglican
68	Sun Fu Yuan	Anglican
69	Liu Ting An	DROPPED
70	Kuo Ts'an Jan	Presbyterian
71	Wu Yung Hsu	Presbyterian
72	Han Ta Wen	Presbyterian
73	Yin Hsi Ch'i	non-Christian
74	Wu Yu Ch'un	DROPPED
75	Chang Yin T'ung	WITHDRAWN
76	Yu Ch'eng Tse	Methodist
77	Wu Pi Wei	non-Christian
78	Chiao Shu Fan	Xian no denom
79	Huang Min Ch'iu	non-Christian
80	Hsieh Feng Yuan	non-Christian
81	Li Chi Hsien	Methodist
82	Sung Ssu Ming	Methodist
83	Wu En Ming	Presbyterian
84	Ch'en Hung To	Presbyterian
85	Han Shao Te	Methodist
86	Wang Tsung Ho	Xian nodenom
87	Sung I Chung	Methodist
88	Wu Chin To	Methodist
89	Chu Ch'ang Ya	non-Christian
90	Liu Wei Ean	Methodist
91	Chu Pao Chen	London
92	Wu Ch'ang T'ao	Methodist
93	Chang Te Hai	Methodist
94	Wang Ta En	Presbyterian
95	Sun Chao Hsian	non-Christian
96	Li Shen Chih	VOID
97	Hu Chao Ch'un	Baptist
98	Min Sun Ch'iao	DROPPED
99	Hu Ch'ang Hui	Methodist
100	Teng Shih Ying	non-Christian
101	Wei Chih	Methodist
102	Liu Ju Hua	Methodist
103	Wu Sung Nien	non-Christian
104	Chiang Lu Feng	Methodist
105	Chang Chih Shen	DROPPED C
106	Chiang Yun Chang	Methodist
107	Kuo Tse Mei	Congregational
108	Yu Ch'ing T'ang	Xian nodenom
109	Yen Ping Ch'ien	ABSENT
110	Pien Hsieh Ch'ing	Methodist
111	Wu Ching Jen	Methodist
112	Kuan Chung Lin	non-Christian
113	Lin Ch'eng Yung	non-Christian
114	Sun Ying	non-Christian
115	Feng Jih Ch'ang	non-Christian
116	Ch'en Ping Chung	Methodist
117	Ts'ui Shan Kan	Methodist
118	Hsu Nai Chan	Congregational
119	Lin T'ing Tui	Presbyterian
120	Wu Chu Jen	Presbyterian
121	Liu Shou Tz'u	non-Christian
122	Lin Chin Yung	DROPPED C
123	T'ien Ching Shih	DROPPED
124	Liang Jen Ho	Methodist
125	Huang Wei Kuo	Presbyterian
126	Wang Chin Jen	WITHDRAWN
127	Chao Hsi Ming	non-Christian
128	Wang Pao T'ien	Methodist
129	Chang Erh Ch'ien	Presbyterian
130	Wang Chu Lin	Methodist
131	Tsung Wei Hsien	non-Christian
132	Lin Hsing Chia	Methodist
133	Fan I Hua	Congregational
134	Pu Yu Shen	WITHDRAWN
135	Yu Wen Chang	Methodist
136	Ch'en T'ien Tse	Methodist
137	Ch'ang Chun	
138	Wu Jen Chieh	Independent
139	Chang I Tseng	Xian nodenom
140	Lu Tung Yu	Methodist

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(Continued)

R.N.	Name	Religious Affiliation
141	Sun Meng Ta	London
142	Chao Jun Tse	Methodist
143	Cheng Chun	Methodist
144	Liu Che Ming	Methodist
145	Li Hai K'un	Methodist
146	Ts'ao Ching Chih	Methodist
147	Li Yin Feng	Methodist
148	Sun Hsueh Lien	Xian No denom
149	Chang Tsu T'ung	Non-Christian
150	Ts'ui Te Fu	O.W.
151	Hsia Chin Hsiung	Non-Christian
152	Chang Meng P'i	Not stated
153	T'ien Ts'ung	O.W
154	Chang Fang	Xian no Denom
155	Feng Mao Sung	Presbyterian
156	Li Lien K'o	Methodist
157	Ch'en Kuo Chen	O.W.
158	Huang Ch'ao Fa	Baptist
159	Ts'ui Yu Shan	Presbyterian
160	Ch'en Shao Ching	Presbyterian
161	Fang Lieh Ying	Confucian
162	Chiang Hsueh P'u	DROPPED
163	Yeh Hsin	Methodist
164	Liu Chih Kuang	Independent
165	Kuo Mei Ling	DROPPED
166	Cheng Ming Hsun	Anglican
167	P'an Hsin Keng	London
168	Li Yen Ling	Baptist
169	Liu Shu Huai	Non-Christian
170	Yao San En	London
171	Li Kuei Lin	London
172	Hsu Tien K'uei	Xian no denom
173	Fang Chao Ying	Methodist
174	Wang Lien Yu	Presbyterian
175	Chou Nai Keng	Non-Christian
176	Liu T'ing Jung	Xian no denom
177	Yang Hsueh Ying	Methodist
178	Gavrik, Alexander	DROPPED
179	Gavrik, Nicolas	Greek Orthodox
180	Chiang Shang I	Methodist
181	Wang Shou I	Congregational
182	Hsu Lan	Methodist
183	Li Te I	Congregational
184	Ho Sheng Fang	Congregational
185	Hou Tao Chih	Congregational
186	Liu Hsiao Hsiang	Methodist
187	Hou Chin Yueh	Congregational
188	Li Ying	Confucian
189	Wu Ching Huan	Methodist
190	Pien Hsieh Ch'ien	O.W.
191	Lo Shih Lin	Non-Christian
192	Ku Hung Ch'uang	Friends
193	Wang Pao Ho	Methodist
194	T'ang Chen Chuang	Methodist
195	Chu Po Kuang	Anglican
196	Chung Ping Chang	Anglican

R.N.	Name	Religious Affiliation
211	Sun Chih P'eng	DROPPED
212	Yang Jen Chih	Presbyterian
213	Yu Lien Kuei	Presbyterian
214	Ts'ui Yu Lin	Lutherian
215	Liu Te Yuan	Baptist
216	Chu Ch'eng En	O.W.
217	Wu Chih To	Congregational
218	Fang Fu Pin	O.W.
219	Fang Fu Chan	Non-Christian
220	[illegible]	
221	Kao Shang Wu	London
222	Wu Ch'uan Chen	Presbyterian
223	Wu Poi Chi	London
224	Ts'ao Ch'i Sheng	Non-Christian
225	Li Lien Shan	O.W.
226	Nan Kuang Chen	Methodist
227	Liang Hsiang Ling	DROPPED C
228	Yang Shih Chen	Non-Christian
229	Chang Sheng Jung	Presbyterian
230	Huang Chin T'ang	Non-Christian
231	Wang Chih Yao	Non-Christian
232	Wu Chung Yueh	Congregational
233	Hsueh Pao Shu	Methodist
234	Wang Chia Lo	ABSENT
235	Wang Ssu Li	Congregational
236	Chang Yin T'ang	Methodist
237	Chang Tzu Ch'ing	ABSENT
238	Chang Shih Ch'ing	Methodist
239	Chang Shih Chun	Independent
240	Li Shan Ch'en	Xian no denom
241	Lung Ch'ien	Non-Christian
242	Ma Ch'ing Hsuan	Presbyterian
243	Kao Shih Luan	Non-Christian
244	Wang Shu Kao	Methodist
245	Li Shu Hsien	Non-Christian
246	Tung Hsing Nan	Non-Christian
247	Li K'o Jou	Presbyterian
248	Chang Yung Hui	DROPPED
249	Ch'en Fa Lien	non-Christian
250	Liang Yu	Methodist
251	Yen Shao Chu	Presbyterian
252	Lan T'ing Ying	Methodist
253	Liu Ch'eng Chao	Methodist
254	Wang Chun Hsiang	C.I.M.
255	Li Ch'ung Hui	Presbyterian
256	Wang Wei Ming	Independent
257	T'ang Hsi Jen	DROPPED
258	Sha Feng Hu	DROPPED
259	Void	
260	Wu P'ei Lin	O.W.
261	Li Kuo An	O.W.
262	Yang Pao Kun	Methodist
263	Ku Chen Hsiang	Anglican
264	Wan Chen Hua	Non-Christian
265	Fang P'ing	Evangelical
266	Chang Yu Yuan	O.W.
	Chou Yuei Li	[illegible]

142 Chao Jun Tse Methodist
143 Cheng Chun Methodist
144 Liu Che Ming Methodist
145 Li Hai K'un Methodist
146 Ts'ao Ching Chih Methodist
147 Li Yin Feng Methodist
148 Sun Hsueh Lien Xian No denom
149 Chang Tsu T'ung Non-Christian
150 Ts'ui Te Fu O.W.
151 Hsia Chin Hsiung Non-Christian
152 Chang Meng P'i Not stated
153 T'ien Ts'ung O.W
154 Chang Fang Xian no Denom
155 Feng Mao Sung Presbyterian
156 Li Lien K'o Methodist
157 Ch'en Kuo Chen O.W.
158 Huang Ch'ao Fa Baptist
159 Ts'ui Yu Shan Presbyterian
160 Ch'en Shao Ching Presbyterian
161 Fang Lieh Ying Confucian
162 Chiang Hsueh P'u DROPPED
163 Yeh Hsin Methodist
164 Liu Chih Kuang Independent
165 Kuo Mei Ling DROPPED
166 Cheng Ming Hsun Anglican
167 P'an Hsin Keng London
168 Li Yen Ling Baptist
169 Liu Shu Huai Non-Christian
170 Yao San En London
171 Li Kuei Lin London
172 Hsu Tien K'uei Xian no denom
173 Fang Chao Ying Methodist
174 Wang Lien Yu Presbyterian
175 Chou Nai Keng Non-Christian
176 Liu T'ing Jung Xian no denom
177 Yang Hsueh Ying Methodist
178 Gavrik, Alexander DROPPED
179 Gavrik, Nicolas Greek Orthodox
180 Chiang Shang I Methodist
181 Wang Shou I Congregational
182 Hsu Lan Methodist
183 Li Te I Congregational
184 Ho Sheng Fang Congregational
185 Hou Tao Chih Congregational
186 Liu Hsiao Hsiang Methodist
187 Hou Chin Yueh Congregational
188 Li Ying Confucian
189 Wu Ching Huan Methodist
190 Pien Hsieh Ch'ien O.W.
191 Ho Shih Lin Non-Christian
192 Ku Hung Ch'uang Friends
193 Wang Pao Ho Methodist
194 T'ang Chen Chuang Methodist
195 Chu Po Kuang Anglican
196 Chung Ping Chang Anglican
197 Lin Jui Ming Baptist
198 Chang Tung Ch'en Presbyterian
199 Tseng Chi Ming Methodist
200 Ho Yu Shou Methodist
201 Liu Chao An Xian no denom
202 Lu Ch'ung Wei Presbyterian
203 Chang Hung Jui Methodist
204 Wang Yu Ch'uan Methodist
205 Han Te Chang Non-Christian
206 Ku Kuo Ch'ang Non-Christian
207 Wang Hua Hsing Non-Christian
208 Li Chien Fan Non-Christian
209 Chang Ch'ung Te DROPPED
210 Chu Yuan Sheng DROPPED
212 Yang Jen Chin Presbyterian
213 Yu Lien Kuei Presbyterian
214 Ts'ui Yu Lin Lutherian
215 Liu Te Yuan Baptist
216 Chu Ch'eng En O.W.
217 Wu Chih To Congregational
218 Fang Fu Pin O.W.
219 Fang Fu Chan Non-Christian
220 Kao Shang Wu London
221 Wu Ch'uan Chen Presbyterian
222 Wu Pei Chi London
223 Ts'ao Ch'i Sheng Non-Christian
224 Li Lien Shan O.W.
225 Lan Kuang Chen Methodist
226 Liang Hsiang Ling DROPPED C
227 Yang Shih Chen Non-Christian
228 Chang Sheng Jung Presbyterian
229 Huang Chin T'ang Non-Christian
230 Wang Chih Yao Non-Christian
231 Wu Chung Yueh Congregational
232 Hsueh Pao Shu Methodist
233 Wang Chia Lo ABSENT
234 Wang Ssu Li Congregational
235 Chang Yin T'ang Methodist
236 Chang Tzu Ch'ing ABSENT
237 Chang Shih Ch'ing Methodist
238 Chang Shih Chun Independent
239 Li Shan Ch'en Xian no denom
240 Lung Ch'ien Non-Christian
241 Ma Ch'ing Hsuan Presbyterian
242 Kao Shih Luan Non-Christian
243 Wang Shu Kao Methodist
244 Li Shu Hsian Non-Christian
245 Tung Hsing Nan Non-Christian
246 Li-K'o Jou Presbyterian
247 Chang Yung Hui DROPPED
248 Ch'en Fa Lien non-Christian
249 Liang Yu Methodist
250 Yen Shao Chu Presbyterian
251 Lan T'ing Ying Methodist
252 Liu Ch'eng Chao Methodist
253 Wang Chun Hsiang C.I.M.
254 Li Ch'ung Hui Presbyterian
255 Wang Wei Ming Independont
256 T'ang Hsi Jen DROPPED
257 Sha Feng Hu DROPPED
258 Void
259 Wu P'ei Lin O.W.
260 Li Kuo An O.W.
261 Yang Pao K'un Methodist
262 Ku Chen Hsiang Anglican
263 Wan Chen Hua Non-Christian
264 Fang P'ing Evangelical
265 Chang Yu Yuan O.W.
266 Chou Huai Li English Church
267 Hsiao Fan Baptist
268 Ch'eng Pu Hsiao Congregational
269 Tsao Shih Ch'eng Non-Christian
270 Li Ju T'ang Non-Christian
271 Wei Ya Ping Non-Christian
272 Chung Yu Chun Presbyterian
273 Ch'en T'ing Lai Methodist
274 Hou Chen Yung Methodist
275 Yang Hsueh K'un Methodist
276 Ch'i Chih Hsin Non-Christian
277 Ma Yu Cheng Non-Christian
278 Ch'in Chen Hsing Methodist
279 Chang Te Chung O.W.
280 Ch'en Hsia O.W.
281 P'an Kuo Pin Non-Christian

R.N.	Name	Religious Affiliation
282	Ssu T'u Chuang	Methodist
283	Jen Ling Hsun	Non-Christian
284	Shih Chia Kan	O.W.
285	Ku Chih An	Non-Christian
286	Hsu Chao Yung	Non-Christian
287	Liu Tsai Lin	DROPPED
288	Shen Yun	O.W.
289	Chou Jung Yu	Non-Christian
290	Chang Shou Li	Congregational
291	Ch'en Chin Pang	O.W.
292	Chang Ch'eng Sun	Methodist
293	Tsou Yu Ling	Methodist
294	T'ien Chi Sheng	Methodist
295	Li T'ing Kuei	O.W.
296	Chao Ch'uan Ch'eng	Baptist
297	Chang Chung Li	DROPPED
298	Ch'en Yueh Hsin	DROPPED C
299	Kao Ch'ao	Presbyterian
300	Lo Hsueh Lien	Non-Christian
301	Chia Fu Wen	Non-Christian
302	Tung Chi Yen	Congregational
303	Liu Shih Ch'ang	Non-Christian
305	Ch'u P'eng	Methodist
306	Lo Chen Kang	Non-Christian
307	Chang Cho Sheng	Non-Christian
308	Yao Shih Fen	Independent
309	Yu Chen Ch'ing	Methodist
310	Wang Ju	DROPPED
311	Chao Chen Hua	Methodist
312	Lai Wei	Non-Christian
313	Shen Pao Fang	Non-Christian
314	Hsu Ch'iu	Presbyterian
315	Chang Ch'uan	C.I.M.
316	P'ei Ying Hsi	Methodist
317	Yang Jung Sheng	Methodist
318	Ma Wei	O.W.
319	Liu Chun Ch'en	Congregational
320	Liu Wei	Methodist
321	Cheng Ying Shih	Non-Christian
322	Li Chuang	Xian no denom
323	Ch'ien Hua	Non-Christian
324	Chang Wen Te	Methodist
325	Huang Cho	Presbyterian
326	Li Chueh Sheng	Congregational
327	Ts'ai Yung Ch'un	Independent
328	Yen Ching Yueh	Xian no denom
329	Wang Yu Chun	Congregational
330	Yang Chen Shang	O.W.
331	Liu Chun San	Methodist
332	Sung Fu Hai	Methodist
333	Li Ch'ing Yun	Presbyterian
334	Ch'ang Sheng Yueh	Methodist
335	Wang Ch'ang Chen	Presbyterian
336	Meng T'ien P'ei	Non-Christian
337	Lu Yuan Tsan	Methodist

R.N.	Name	Religious Affiliation
353	Liu Hsi Ku	Methodist
354	Liu Chih Yao	
355	Liu Ch'uan Ho	Methodist
356	Yu Hsieh Chung	Non-Christian
357	Void	
358	Void	
359	Void	
360	Void	
361	Kuo K'ai Hsun	Methodist
362	Hsieh Chun Chiang	non-Xian
363	Li Neng Nan	DROPPED
364	Sun Tuan	Non-Xian
365	Void	
366	Chang Yueh Lin	non-Xian
367	Chiao Ch'eng Chih	Non-Xian
368	Void	
369	Li Jung Fu	Congregational
370	Tien Wen Ch'ing	Congregational
371	Ch'ing Ju Chi	Non-Christian
372	P'ang En Te	Congregational
373	Liu Kuei Ch'uan	Congregational
374	Void	
375	Void	
376	Void	
377	Ch'en Nai T'ing	Xian no denom
378	Wu Ping Chen	Xian no denom
379	Huang Chao Kuei	non-Xian
380	Void	
381	Pa Ch'ing Ch'uan	Methodist
382	Ch'i Hung Ho	Congregational
383	Hsiao Erh Ching	Evangelical
384	Yeh Tun Jen	O.W.
385	Chou Chia Lin	Presbyterian
386	Wang Hua Pang	Methodist
387	Chang Yen Fu	Died
388	Chang Pao K'un	Confucian
389	Sun Tao Sheng	non-Xian
390	Chang I Hsiang	Methodist
391	Han Tsung Ming	DROPPED
392	Fan I Chung	DROPPED
393	Wang Te Hsi	Methodist
394	Chang Chan Chin	Presbyterian
395	Wang T'ung An	DROPPED
396	Chang Po Hsun	DROPPED
397	Tung Shao Ming	Independent
398	Liu Chun	Xian no denom
399	Cheng Han Ch'ing	Baptist
400	Ch'en Chung Ting	Methodist
401	Ch'en Tsung Ching	Brethren
402	Shen Fu Chia	Non Christian
403	Ts'ao Liang	Xian no denom
404	Void	
405	Wang K'uei Sheng	Independent
406	Wang Chih Ch'ien	O.W.

282	Ssu T'u Chuang	Methodist
283	Jen Ling Hsun	Non-Christian
284	Shih Chia Kan	O.W.
285	Ku Chih An	Non-Christian
286	Hsu Chao Yung	Non-Christian
287	Liu Tsai Lin	DROPPED
288	Shen Yun	O.W.
289	Chou Jung Yu	Non-Christian
290	Chang Shou Li	Congregational
291	Ch'en Chin Pang	O.W.
292	Chang Ch'eng Sun	Methodist
293	Tsou Yu Ling	Methodist
294	T'ien Chi Sheng	Methodist
295	Li T'ing Kuei	O.W.
296	Chao Ch'uan Ch'eng	Baptist
297	Chang Chung Li	DROPPED
298	Ch'en Yueh Hsin	DROPPED C
299	Kao Ch'ao	Presbyterian
300	Lo Hsueh Lien	Non-Christian
301	Chia Fu Wen	Non-Christian
302	Tung Chi Yen	Congregational
303	Liu Shih Ch'ang	Non-Christian
305	Ch'u P'eng	Methodist
306	Lo Chen Kang	Non-Christian
307	Chang Cho Sheng	Non-Christian
308	Yao Shih Fen	Independent
309	Yu Chen Ch'ing	Methodist
310	Wang Ju	DROPPED
311	Chao Chen Hua	Methodist
312	Lai Wei	Non-Christian
313	Shen Pao Fang	Non-Christian
314	Hsu Ch'iu	Presbyterian
315	Chang Ch'uan	C.I.M.
316	P'ei Ying Hsi	Methodist
317	Yang Jung Sheng	Methodist
318	Ma Wei	O.W.
319	Liu Chun Ch'en	Congregational
320	Liu Wei	Methodist
321	Cheng Ying Shih	Non-Christian
322	Li Chuang	Xian no denom
323	Ch'ien Hua	Non-Christian
324	Chang Wen Te	Methodist
325	Huang Cho	Presbyterian
326	Li Chueh Sheng	Congregational
327	Ts'ai Yung Ch'un	Independent
328	Yen Ching Yueh	Xian no denom
329	Wang Yu Chun	Congregational
330	Yang Chen Shang	O.W.
331	Liu Chun San	Methodist
332	Sung Fu Hai	Methodist
333	Li Ch'ing Yun	Presbyterian
334	Ch'ang Sheng Yueh	Methodist
335	Wang Ch'ang Chen	Presbyterian
336	Meng T'ien P'ei	Non-Christian
337	Lu Yuan Tsan	Methodist
338	P'ing Yung Chen	Congregational
339	Ti Fu Hsing	Methodist
340	Li Ping Hu	Presbyterian
341	Liu Hsueh Kuo	Non-Christian
342	Yang T'ung Pao	Non-Christian
343	Void	
344	Hu Shih Jung	Non-Christian
345	Wan Te Fu	O.W.
346	Wang Hsiang Ch'ing	Methodist
347	Wang Han Chang	Presbyterian
348	Hu Pi Hsiang	Congregational
349	Yen Ch'uan Hsin	Methodist
350	Ni Ju Wei	Non-Christian
351	Ssu T'u Ch'iao	Methodist
352	Wu Chung Han	Xian no denom
353	Liu Hsi Ku	Methodist
354	Liu Chih Yao	
355	Liu Ch'uan Ho	Methodist
356	Yu Hsieh Chung	Non-Christian
357	Void	
358	Void	
359	Void	
360	Void	
361	Huo K'ai Hsun	Methodist
362	Hsieh Chun Chiang	non-Xian
363	Li Neng Nan	DROPPED
364	Sun Tuan	Non-Xian
365	Void	
366	Chang Yueh Lin	non-Xian
367	Chiao Ch'eng Chih	Non-Xian
368	Void	
369	Li Jung Fu	Congregational
370	Tien Wen Ch'ing	Congregational
371	Ch'ing Ju Chi	Non-Christian
372	P'ang En Te	Congregational
373	Liu Kuei Ch'uan	Congregational
374	Void	
375	Void	
376	Void	
377	Ch'en Nai T'ing	Xian no denom
378	Wu Ping Chen	Xian no denom
379	Huang Chao Kuei	non-Xian
380	Void	
381	Pa Ch'ing Ch'uan	Methodist
382	Ch'i Hung Ho	Congregational
383	Hsiao Erh Ching	Evangelical
384	Yeh Tun Jen	O.W.
385	Chou Chia Lin	Presbyterian
386	Wang Hua Pang	Methodist
387	Chang Yen Fu	Died
388	Chang Pao K'un	Confucian
389	Sun Tao Sheng	non-Xian
390	Chang I Hsiang	Methodist
391	Han Tsung Ming	DROPPED
392	Fan I Chung	DROPPED
393	Wang Te Hsi	Methodist
394	Chang Chan Chin	Presbyterian
395	Wang T'ung An	DROPPED
396	Chang Po Hsun	DROPPED
397	Tung Shao Ming	Independent
398	Liu Chun	Xian no denom
399	Cheng Han Ch'ing	Baptist
400	Ch'en Chung Ting	Methodist
401	Ch'en Tsung Ching	Brethren
402	Shen Fu Chia	Non Christian
403	Ts'ao Liang	Xian no denom
404	Void	
405	Wang K'uei Sheng	Independent
406	Wang Chih Ch'ien	O.W.
407	Lü Chao Ch'ing	Baptist
408	Tsou Ssu Fu	Non-Christian
409	Li Hua Ch'un	Methodist
410	Void	
411	Kuo Kuang Yu	Non-Christian
412	Chia Hui Wen	O.W.
413	Ni Hsieh Mao	London
414	Chao Hsi Lun	Congregational
415	Huo Kuang Hua	Congregational
416	Chang T'ao	Methodist
417	Jung Hsing Ming	DROPPED
418	Hu Wan Hsiang	Methodist
419	Wang Ho Ch'en	Methodist
420	Hsiang Yung Chang	DROPPED
421	Kai Shih Chieh	Non-Christian

R.N.	Name	Religious Affiliation
422	Void	
423	I Ping K'un	Non-Christian
424	Lin Sung	Methodist
425	Li Ju Ch'ingg	Methodist
426	VOID	
427	Wu Teng Ao	Friends
428	Yen Po Nien	Non-Christian
429	Hsiao Chih Ch'ao	Presbyterian
430	Chang Wei Kan	
431	P'i Yi Chuang	O.W.
432	Chao Hsi Yu	Methodist
433	Ning Chu	ABSENT
434	VOID	
435	Ch'en Jui Ch'ing	DROPPED C
436	Li Neng Pien	DROPPED
437	Wang Te Yun	Presbyterian
438	Ts'ai Liu Sheng	ABSENT
439	Chu Yen Sheng	ABSENT
440	Lu Kun Ch'i	Confucian
441	VOID	
442	Teng Hsiu Lin	ABSENT
443	Liu Wei Hsin	Methodist
444	Lin Shu Yen	Non-Christian
445	Hou Tso Ch'ang	Congregational
446	Chang Shun T'ung	Presbyterian
447	Chang Shih Wen	Lutheran
448	Su K'o Fu	Non-Christian
449	Wang Hsin Liang	Non-Xian
450	Li An Che	Presbyterian
451	Hu Chung Jui	O.W.
452	Wang Kuang Hsi	Non-Christian
453	Sun Shou Hsien	ABSENT
454	Liu Yun Lung	Presbyterian
455	Liu Shih Wu	O.W.
456	Ch'en Chin Chiang	O.W.
457	Sung Mei Nan	Methodist

"O.W." means Officially withdrawn

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are eager to have our schools registered. They now have various disabilities in consequence of having attended schools that are not registered and these could be - probably will be made more serious as the government becomes stronger. Several of the "strikes" in mission schools have been in order to force those in charge to secure this privilege. There have been on the other hand several factors which tend to make the authorities unwilling to encourage this step on the part of our schools - fear of the Roman Catholics and of Japanese political schemes disguised as educational complications with our governments, opposition from communist and other radical elements among their own people. It is quite certain that registration will be impossible unless compulsory attendance on religious exercises and required classes in religions - they usually say biblical instruction are discontinued. Whatever may be the best course for those engaged in primary and secondary education, it seems probable now that colleges will be allowed to register if in addition to the above points certain academic requirements are complied with. The question for the colleges has, therefore, assumed a twofold aspect: first and chiefly, can our religious objective be better realized by forcing students to attend church and daily chapel and take curriculum work in religion, or by making all such features voluntary while throwing around the students every influence calculated to develop spontaneous religious activity and study; and secondly, what should be our policy if either the government becomes strong enough to compel all schools to cancel such regulations or public opinion becomes sufficiently aroused to boycott our schools or in other ways force a change of policy. In our own institution this is the second session since we have removed the requirement of attendance upon Sunday services or daily chapel and the results have convinced us all that we made no mistake. We have only one required course in religion, two hours a week in the Freshman year with several possible courses to select from, and our

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Religious Life

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faculty are now discussing whether purely from the standpoint of religious benefit this requirement should be retained. Personally, I am coming rather definitely to the opinion that in view of all the elements in our present situation and what may be expected in the future, we shall do well to have all our religious instruction elective. If in consequence we can become recognized by the government I feel confident that the quality of students we shall attract, our general acceptance in the country, and our direct religious influence upon our own students will all be improved. My own chief hesitation at this stage is due to a desire that the Christian Colleges act together in a matter affecting us all.

(4) Finance. Chinese support is something that we are all thinking of. The moral value of money given by Chinese makes such gifts much more desirable than the actual monetary benefit, because it shows as nothing else could that we are being approved by them. It must be planned for. But apart from the political disruption and its economic effects, especially in North China, I doubt if we can hope to secure Chinese money in appreciable amounts until the other three developments mentioned above have takenplace. The government and private schools are all sorely in need of funds and public-spirited Chinese naturally feel those to have the first claim. Our own alumni are still very few and have in the main entered idealistic, or at any rate, unremunerative careers. If we can carry out our program successfully for the next few years I have good hope of gradually securing funds from Chinese and their helping forward the whole process which has occupied these paragraphs.

Religious Life. From what has been implied above, you will understand something of the ferment among the Chinese students and the radical theories of life which are everywhere current among them. An institution located in the pulsating center of all such intellectual activity could not hope to have its students sheltered from such influences, and as a matter of fact, they are quite conscious of what is going on around them.

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Our position ought to be - and is - that the Christian religion as we believe and practice it, has nothing to fear from modern scientific or other knowledge but rather welcomes all such as in harmony with and helpful to the truth with which it is immediately concerned, that the spiritual interpretation of the universe is at least as reasonable a philosophy as the one now dominant in China, that the broadest culture and the highest morality require a religious basis, that we seek to supply those who in life service or in other callings will help create for China a church thoroughly Christian and as thoroughly Chinese, and that the principles of Jesus Christ and the living energy that comes from faith in Him alone can give the personal character that must come before China's political, industrial and social ills can be cured or her proper relations with other nations be established. Meanwhile, if faculty members among themselves [- despite their hetrogeneous personnel -] and in dealing with their students and the students among themselves in turn can actually practice the teachings and faith of Jesus we shall furnish a demonstration far more telling upon Chinese life than the mere number of students whom we are enabled to win to Christ and His service. This latter, of course, will continue to be our constant effort. We are considering the reorganization of our theological staff so as to merge it with the Department of Religion in the Men's and Women's colleges, and have this faculty of Religion offer elective courses of great variety and attractiveness in every year of the college, with the chance to major in Religion in the last two years, especially with vocational intent, taking graduate work leading to an M. A. degree as in any other subject, or going on for a B.D. on the present standards. We shall thus meet the present opposition or indifference by featuring this subject, with a much more flexible arrangement than exists at present, and thus enlarge the range of usefulness for the splendid group of teachers in this field which is our most

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precious asset.. Whatever is decided as to this particular plan, we shall on the new site be able to have personal and group contacts with our students under conditions that ought to enable us to come nearer realizing our ideals than has been possible as we are.

Financial matters. It is with reluctance that I come to this topic, and yet any statement to you concerning our university's affairs would be very incomplete otherwise. You will have presented to you in other forms the details of our needs for carrying through the construction work and for next year's budget. I shall only remark that the lack of adequate funds for both these aspects of our development constitutes by all odds our most harrassing problem. It is scarcely ever out of my consciousness, and is making what would otherwise be a challenging and gloriously worthwhile, if difficult, enterprise, into a haunting burden of discouragement and anxiety. On the other hand, if the comparatively small amounts needed for the few remaining necessary buildings and for endowment, or otherwise providing for the shortage in our budget, could be provided we could carry on however modestly until from donors in China or abroad the extensions we desire could be secured. You willbe interested that Chinese who are told what our budget now is all marvel that we can do so much with such limited resources. I appeal to you, our trustees, to exert every effort for providing that plant and annual income without which we cannot function.

Conclusion. I had not intended to write so lengthy a message but cannot refrain from a few words on a different note. This report has been frank in commenting on the threatening changes in Chinase life and thought and our own spiritual and material problems. It would be incomplete not to refer to the surpassing significance of our common task. Many indications are reaching me of what our own students and outside Chinese are saying of us. It sobers one to hear these favorable comments and their

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hopes of what we are going to be. The opportunity is supremely great. The coneentrated dynamic of a single institution in our location, with our ideals and policies, dedicated to our objectives, may have an incalculable influence upon the winning of China to Christ and the establishment of international friendship across the Pacific in a time of papid and radical changes.

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hopes of what we are going to be. The opportunity is supremely great. The concentrated dynamic of a single institution in our location, with our ideals and policies, dedicated to our objectives, may have an incalculable influence upon the winning of China to Christ and the establishment of international friendship across the Pacific in a time rapid and radical changes.

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MAR 2 1925
JOINT OFFICE

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YENCHING COLLEGE WOMEN AND THE NATIONAL CHRISTIAN CONFERENCE OF CHINA.

Would you find it easy to believe that today in the Christian Church in China, ~~in proportion to their numbers~~ Chinese women in proportion to their numbers have a higher position and a greater opportunity than American women have in their church organizations? I believe it is true now; it will be doubly true ten years hence if educational facilities give them half a chance. Recently I examined the official publication of an American denomination which gives women relatively a high place, comparing the status of women as shown in the personnel of its office bearers and members of national committees with that of women in the recent National Christian Conference and the organization which grew out of it, the National Christian Council of one hundred members, and the comparison proved this assertion. The eagerness of Chinese men to have well-equipped Chinese women working shuolder to shoulder with them and the natural qualifications for leadership possessed by Chinese women explain this eminence.

Yenching College has only thirty one graduates from her full college course, and what are they among China's four hundred millions, or even among the four hundred thousand Christians? Yet among the eighty five Chinese women delegates to this great Conference, nearly a tenth were Yenching women, on the Business Committee, to which more than to any other body was due the success of the Congerence, of the four Chinese women members three were Yenching alumnae, of the six women, Chinese and foreign, on the full Conference program, four were of our graduates, and the first full time executive secretary of the new National Christian Council to receive election and accept the office is one of these young women, Miss Y.J.Fan. She is resigning her position as one of the Y.W.C.A. National Secretaries in Shanghai, feeling the call to this untried work of such potential possibilities. These five Yenching women referred to above, whose part in the Conference was greeted with enthusiastic applause, and greatly raised the status of women in the church, were all originally from the north of China but among the delegates were Yenching women from other parts of China.

To the Business Committee Miss S.C.Ting brought the experience she has gained as a teacher in Bridgman Academy, Peking, and later as the General Secretary of the Y.W.C.A. in Peking, the only Chinese woman to hold the position of general secretary.

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Miss T.C.Li,a more recent graduate, taught in this same Academy,and is now pastor's assistant and in chanrge of women student work in the largest Congregational church in that city. She and Miss Fan were among the Conference speakers, and the other two speakers from Yenching were Miss Ruth Cheng, an alumna who after graduate study in England came back to join the staff of her Alma Mater,and Miss Y.L. Chen,our missionary. This frail,brave graduate of the class of 1914 came a journey of over a month from the mountains of distant Yunnan as a delagate to this Conference,representing the Chinese Home Missionary Society. There is not space to tell of her self-sacrificing life,with constant perils of robbers, of the fatigue and the zeal which is literally burning out her life. When on furlough she travels to all parts of China, and even young men in government universities sit rapt listening to her addresses,the work of social and moral reform having been hers before she joined the first band of workers of this Yunnan mission, of which original band she is now the only worker on the field.

These thirty one Yenching alumnae,who were known as North China Union Women's College girls,constutute a type and have a spirit similar to that pioneer College womann spirit which made its impress on America half a cetury ago . Given women of this type by hundreds instead of tens,and we shall have a new Christian China. It is for this that you are now supporting the work in Yenching and Ginling.

As Congregationalists we may be proud of the fact that all of the five women mentioned above belong to that church,Miss Ruth Cheng to the English branch of it. All studied in Bridgman Academy, and three of them taught there. Who, if not the daughters of the Pilgrims, will be fired to pass on the torch of enlightenment to the daughters of the Orient?

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Am. Presbyterian Mission,
Chi Hsien,
July 15, 1926.

Dear Mr. Ritter;

Mr. Johnson has told me that you will be very glad to know how I am enjoying my work in Chi Hsien. I deeply regret that I write to you so lately. But owing to the suspension, I shall have more to tell you about the conditions of my rural work.

I did go to visit you to inquire of my self-help position, but I was told by Miss A.E.Ruders that you had gone to the Western Hills to enjoy your merry Honey Moon. She told me that Mr. Sailer is the man in charge to the Committee on Students' Self-help. So Mr. Sailer kindly introduced me to see Mr. Johnson who charged me to enter into such a preaching work.

After all, all what I have now I owe to the Committee. How can I express my gratefulness except to try my best and to bring some fruits from my rural work. Indeed it helps me in every possible way morally, mentally, and physically.

I have come here about one month. Mr Chen Pu-Ching is the preacher in this local church. We are very glad to shape each other's work and to mold each other's character. Every morning we have a Bible class for the adult persons, while at every evening we have one for boys and girls. You will be very glad to know that some boys and girls not older than fourteen can tell us the whole story of Jesus Christ. They can also sing some interesting songs during the class hour. It has twenty or more boys and girls in attendance and work of a high grade is being done.

Every noon, while the farmers will take refreshment outside of their doors, we shall go to the village to meet them. By beating drums and blowing trumpet harmonized with our singing voices, we form a very interesting chorus and instrumental music. It can induce a great number of persons in the village to hear the Gospel message. Peasants in smocks and women in dirty clothese gather and can not read but have learned to sing Christian hymns with their quavering voices. In religion, they have Taoism, Buddhism, Confucianism, and some other religions. I may say they have no religion because they belong to all of these religions. They are wholly without religious services of any kind except worshiping the dumb idols. Many boys and girls who have come to school age have no chance to go to school. Feet binding custom is still rooted into their hearts. Superstition and ignorance are their common foes.

Now let me tell you one of the interesting incidents which ~~was~~ happened recently. Three weeks ago we gave a New Testament to a man in the city of Chi Hsien. He read, became interested, and then because "there was no depth of earth" lost all concern in the matter. He kept the volume for seven days, then exchanged it for a Chinese story book with one of his neighbors. This man took it up and read it every day and night. Every Sunday we have a hot debate with him until finally he is converted. Last week he was followed by his whole family to attend the Sunday service. "The secret", he said, "is to pray unto our Lord." Transforming power,

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~~of~~ the grace of God will be an inspiration to many Christian workers in their presentation of the Gospel message.

Chi Hsien not only has a better wheat crop but also will have a better rice crop because it rains very often. But there are many soldiers and bandits who have done many harms to the people.

Pan Shan is a famous mountain in the eastern part of Peking. It is only about seven miles away from the city of Chi Hsien. But owing to the bandits troubles, I can not go there to enjoy the beautiful scenery. Sometimes I do swim in a small brook or ~~to~~ catch some fish for a delicious feast. Very glad to enjoy our summer vacation here in the village.

It seems very troublesome to look over a long letter in such a hot day, but a short letter can not carry so fully my ideas.

Sincerely yours,

Wang Pao T'ien.

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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)

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.

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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.

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A Declaration to Christians in the United States
by the Members of the Y. M.C.A.
and Y.W.C.A. in Yenching University, Peking.

Easter Eve. April 16, 1927

Dear Friends:

We, the members of the Y.M.C.A.and Y.W.C.A., present to you this declaration with our best greetings.

As the unreliable reports and partial judgments of foreign news agencies may have obscured the real situation in our country we desire to appeal directly to you with a view to promoting a better mutual understanding between our two nations.

Before dealing with any particular facts we should like to bring to your attention the epochal movement in our history which began in the year 1917 with the Literary Renaissance and resulted in a general protest against conservatism and in the awakening of our national self-consciousness. The effect of the former of these was a questioning of the old order in customs, morals, religion and all else, and their revaluation in the light of modern knowledge. The effect of the latter is most conspicuous in the Nationalistic Movement which recently developed in the South and may be described as a radical attempt to renew and reform the whole basis of our civilization. It has furnished the background for various progressive efforts to improve our social and national welfare.

Having commented on the importance and the effects of this awakening in general we should like to mention some of the characteristics of the present National Movement. It is in nature revolutionary but not communistic. It is supported by all classes of our people. Internally, it aims at the overthrow of military tyranny and the formation of a new political and economic system that makes for the welfare of the whole population; externally, it seeks the abolishment of the present unequal treaties with foreign powers and the checking of their imperialistic exploitation of our country.

We Christian students have definitely committed ourselves to giving every possible support to the realization of this program because we believe that Nationalism is necessary to the protection of any race, but we are just as heartily opposed to any form of aggression by our own against any other country. We believe in the teaching of Dr. Sun Yat-sen that all the oppressed peoples of the earth should unite in a common fight against injustice and inhumanity, but that this should not lead to enmity between individuals. We earnestly hope that sympathetic Christian friends of other countries will help us by promoting a public opinion powerful enough to prevent any ill-informed or unwise policies on the part of their diplomatic agents or government authorities and will thus give their voices to an appeal for humanity.

Now as to our attitude toward religion. Although regrettable incidents have recently occurred which affect missionary work unfavorably, yet any anxiety as to its extinction is quite superfluous. The adjustments necessary to meet new conditions are not easy and the inadequacy of old methods is quite apparent. However, we have complete

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faith in the abiding influence of Jesus upon human life and in the possibility of apprehending Him in ways that suit our own national genius even if unlike those that appeal in other countries.

Missionary work has been conducted thus far under extra-territoriality privileges and often without regard to our national laws which fact has aroused much resentment. This should therefore be promptly remedied, We hope that missionaries instead of being discouraged by the difficulties of the moment will be able to see the whole situation with patience and far-sighted knowledge. The Christian Religion will remain with us as it has remained in the West, but its future progress will chiefly depend upon the intelligent leadership of our own people. None the less the real friendship of the missionaries will always be appreciated, and their faithfulness and sincerity will ever deserve to be respectfully remembered by us.

A word as to our idea of internationalism. Its immediate realization amid mutual coercion and trickery and with the humiliation of weaker nations is simply a delusion. But we believe it is the final step in the organization of human life, and an ideal for peace and happiness that is surely attainable. We submit that Christian institutions have the responsibility for its realization, because in the eyes of Jesus there should be no distinctions among men.

We take this occasion to state how deeply we deplore the sufferings of our American friends at Nanking. We wish most sincerely to assure you that this disaster was caused by the lawless actions of a mob and that they have been repudiated by our whole people. We Chinese have no intention of arousing such antagonisms. We are not at all anti-American as previous experience has proven. We trust that Chinese-American friendship will not be injured by such an occurrence. Our Minister of Foreign Affairs at Hankow will be responsible for a proper settlement. Do not allow your emotions to lead to an unjust condemnation of our whole nation but remember that in times of transition such unfortunate happenings are almost inevitable. The Southern Government has assumed responsibility for protecting foreigners and preventing the recurrence of such incidents in the future.

Rumors of danger to foreigners have frightened many of them and caused them to find refuge in Japan and elsewhere. We look upon this as needless alarm. The members of the Faculty of our own University representing four nationalities, have determined not to leave even in the time of emergency, for they feel it to be their duty to protect the institution and are also eager by staying on together to dispel the clouds of misunderstanding. We praise their bravery and honor their services, and we shall be yet more grateful if our friends in America echo our cry of Liberty, Equality and Love.

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PEKING (YENCHING) UNIVERSITY

150 FIFTH AVENUE

NEW YORK, N. Y.

May 2, 1927.

To the Trustees and Friends of the University:

President Stuart in response to our request for fuller information concerning the religious life of the University requested Mr. Ritter to write him some impressions. Mr. Ritter's reply follows.

ERIC M. NORTH,
Secretary

Dear Dr. Stuart:

In response to your request for my opinion concerning the religious life of the men students in Yenching, I am writing down some of my thoughts, though it must be kept in mind that a letter of this kind is a difficult and inadequate medium of expression.

First, as regards the general conduct of our students. Compared with American students they are sober, serious, dignified, courteous, industrious, and eager for learning to a degree unknown in colleges with which I have been associated in America. I have never seen or hear ofa drunken Yenching student; even smoking is rare, as is indecency or open impurity. If these are Christian virtues (and who would deny them?), I think I am safe in saying that our Yenching students are as Christian as any in the world. They lack, perhaps, that adventuresomeness that we would wish, they are not so fearless, nor are they so conscious of their responsibility to the group as a whole as they might be. They are unstable, easily excited hard on servants, and distrustful of leaders. Jealousy is, perhaps, their greatest sin. But much in these characteristics is due to the present tense situation in China and would be eradicated were the times normal.

Practically all students are idealistic, Chinese especially so at present. But I believe that our Yenching students have an unusually pure form of idealism. Their patriotism is intense, - not always well-directed, but nevertheless, on the whole, admirable. But their intelligence and capacity in handling delicate situations is also, at times, extremely commendable. For instance, in the present time of virtual war between China and the foreign imperialists, there is not nearly so much bitterness nor personal animosity as was shown by American students in the days and months before the actual declaration of war by America against Germany. The student patriotic movement, beginning with May 30, 1925, has been well handled, and the results for China have been excellent. As one direct result, the Mixed Court in Shanghai has been returned to China; and, more generally, national patriotism has gained undreamed-of power for good. It is a splendid example of non-violent coercion and the Chinese students (among whom the Yenching men have been conspicuous for their sanity) are to be congratulated on their intelligence and self-restraint in dealing with these political issues. If appreciation for one's enemies' good point fair treatment of them, patriotism, sacrifice, sanity, good judgment and social

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idealism are Christian virtues, then again, I say, Yenching students are the equal of any I have ever seen. There are, of course, many of our students who do not live up to the best; but the average, as far as social justice and international fairmindedness are concerned, rank very high indeed, in my opinion. That these virtues are, in part at least, a result of the Christian training many of our students have had at home, in school, and here in Yenching, I cannot doubt.

Second, as regards the thinking of our students. It is, as we all know, a time of intellectual transition, not only for Chinese but for Westerners, not only for Christians but for men of all religions and of none. We cannot expect our students, under such circumstances, to be unsprinkled by the intellectual whirlpool which surges around them. I myself have never lived in a city or among a group of people where my preconceived ideas on all kinds of subjects have been so challenged as they have been right here in Peking. If we continue the figure of an intellectual whirlpool, we may truly say that its vortex must be very close to here. Bolshevism, socialism, anarchism, free love, atheism, spiritualism, eclectic faiths, the new psychology, radical ideas of all kinds, are being talked of and discussed in the magazines and the newspapers which are read by our students every day. The magazines they read contrast startlingly with those perused by our American student friends. Here it is not the Saturday Evening Post and the Cosmopolitan or their equivalents, but many journals full of serious articles on literary, psychological, social, religious, educational, philosophical, economic and political problems; and they are read.

The Christianity on which most of our Christian school graduates have been brought up is challenged at every turn. It is claimed to be hand in hand with the imperialists, capitalists, militarists; it is accused of being opposed to science, superannuated, disbelieved in by the greatest minds among Westerners (Russell and Dewey are frequently quoted); it is said to be always on the side of conservatism; and,(most plausible of all) it is said to present nothing in the way of morality which is not already contained in the teachings of the great Chinese sages. Ideas such as these assail our students from right and left; the pressure brought by friends, families, patriots, public opinion in general, is so enormous that one wonders how in the world there are any Christians left, and pays all honor to the chosen few who are able to stand the strain and still keep a strong and beautiful faith!

These things are not new to you, Mr. Stuart; but I think as you read them and have them brought to your mind again,- even as I do when I write about them- you will thank God that Christianity is still respected by the great majority of our students (I say this after much thought), and even passionately loved by a few. Such a condition is a tribute to them, as well as another of a long series of proofs that the power of Christ is as real and as vital in the lives of men as it ever was.

The Christians can be divided into two classes intellectually: first those who (and their number is greater than I had first imagined) still think along more or less orthodox lines, considering Christ as a personal saviour, the Church as the community of God's friends, the Bible as the highest expression of God's truth, and man's chief end as the glorification of God and the establishment of his kingdom. Second, there are those who have lost such orthodox views but who nevertheless number themselves among the Christians and make valuable contributions in social activities, personal character and mystical insight. Most such are extremely hazy about their theology but center their Christian belief around their firm admiration for the personality of Jesus.

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Two tendencies in which you will be interested, are (1) the growth of what may be called a "nature cult" of those who find spiritual power in communion with trees, flowers, mountains and the sunrise; and (2) a growing reaction against the intellectualism of our religious position at Yenching. Both of these movements (if such they may be called) are largely sponsored by Christians; but it is very difficult to say how much influence they have. There is also a noticeable search for spiritual reality which though it may not show on the surface, is not difficult to uncover in many individuals. This is often accompanied by a skepticism about the traditional Christian beliefs.

In fact, the line between Christians and non-Christians often is very ill-defined. Some non-Christian are nearer to the ideals of Jesus than some church-members; some profess openly to follow Jesus but simply do not care enough about the Church to join it. Some claim to be following both Jesus and Confucius and refuse to bother their heads about any inconsistencies that may arise in the effort. Indeed, even Christian workers in such a situation are often led to ask themselves: just where, in the approach to Christ, is the line on the one side of which you may call yourself a Christian and on the other side of which you may not? Perhaps we must be content to let this question remain unanswered during the transitional period and be satisfied with the conviction (for it is a conviction with me at least) that our students are, as a body, being drawn ever nearer, little by little, to the ideals of Christ, right here in Yenching, and that some choice souls are no doubt far nearer to him than many of us who claim to be their teachers.

Third, as regards specific Christian activities. The attendance at chapel must be studied in connection with the religious and general background of the students, as partly surveyed in the preceding paragraphs. When the facts of their non-religious or anti-religious environment, and of the aversion for chapel which many have unfortunately acquired in middle school are taken into consideration, I think we may safely say that our chapel services are very well attended. The forming of a "Christian Fellowship" whose government is shared in by students, faculty, and workmen alike has had a wholly good influence. Attendance on the Sunday services of the Fellowship is enjoyed by many students who take pride in their equality with the Faculty in this Christian venture of worship, and who have completely lost the psychology of dreary compulsory lip-service. I should estimate that a quarter of our students attend services with a fair degree of regularity, perhaps an average no lower than that of the Faculty. The attendance at the week-day chapel services is not quite so good but is also, in my opinion, considering the circumstances, rather encouraging. The inspiring part of it is that we know that those who go, go because they want to go, or need to go, or are inspired by the going. The leader can count on the audience being with him; there is a real spirit of worship, an earnest desire to get down to the bottom values of life. In any group of students, no matter how well chosen, there are those who care nothing for such values, there are those are those who care everything for them, and there is the largest group, who are indifferent. It is so in Yenching. And, I may say that - so far as I can find out - practically a hundred percent of those who care everything for the deepest spiritual values ally themselves with the Christians; and that most of them are finding their needs met and their problems dealt with in the Fellowship services and the University chapels.

In addition to this, there are, of course, the usual activities of the YMCA, the Student Volunteer Bands, the dormitory prayer groups, voluntary discussion groups, life-work clubs, the little coteries that various teachers have built up around themselves, the fellowship circles that grow up without any official assistance at all, some of which are thoroughly Christian, the service activities of the Sociology Club (which has the strongest Christian student leadership in College in

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spite of its non-religious basis of membership), the personal associations between student and student or student and teacher which often brings out distinctly Christian results, and the unconscious influence of the undoubtedly Christian and friendly coziness of our little isolated community of a thousand or so souls.

Does this resume seem too optimistic? We have our problems, as you know, and our own faculty short-comings,- such as our overcritical outlook and lack of old-fashioned enthusiasm, our bewilderments, our luxuries, our struggling with the too rapid growth of the University making for poor college spirit, our political interruptions and taboos; and among the students we have our backsliders, our chauvinists, our mud-slingers, our wealth-seekers, our cowards. We are in no position to get along without God nor does it appear as if we ever would be. We need the prayers of all our Christian friends both here and abroad, we need more warm-hearted personal love both for and among our students, more evangelistic zeal (even though it must be handled tactfully to bring the best results), and more of the primitive purity of the large-hearted Jesus. But, granting all our needs and all our failures and all our short-comings, both among faculty and students, we have much to be optimistic about; and I am glad that you are determined to see to it that our University will continue to have as its chief aim in life the production of the highest type of character (i.e. the Christian type), and that Yenching, with its liberal spirit, its welcome to all kinds of criticism toward Christianity, and its hospitality toward the fullest expression of sane Chinese nationalism, will still always be thought of as a place which is preeminently Christian. This is a time for adventures in religion, and Yenching is willing to take them, but it is also a time for four-square Christianity. I believe we are not compromising one whit of our Christian ends or motives by adopting a forward looking attitude, and I believe that our brief experience with the new conditions has, up to now, all tended to prove that, from the point of view of Christian strategy alone (if nothing else) we are on the right track. Let us criticize ourselves and welcome the criticism of those who think we are moving too fast as well as those who think we are too slow; but so far, having examined the criticisms thoroughly and incorporated many of them in to my own thinking freely, I am fully convinced that your policy of tolerant, tactful guidance, made as inspiring as possible, rather than one of compulsion or persuasion, is- at the present at least - proving really successful. My hope is that you will proceed with this same policy, perfecting it wherever possible; and my belief is that, under the good cheer of God, Yenching will continue year by year to approach more nearly to that which we all find so hard to define but nevertheless all so earnestly long for, - a truly Christian University.

With all best wishes, I am

Cordially yours,

Richard H. Ritter, chairman,
The Men's College Committee on
Religious Life.

March 24, 1927.

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Wolfe
Potter
Russell
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457 Washington Ave.,
Brooklyn, N.Y., Feb. 10, 1930.,

✓x to Ritter

Dear Mr. Wannamaker:

Dr. Stuart asked me to send you a statement about the encouraging letters I have had mentioning the Christian work in Yenching. I have unfortunately destroyed most of these letters; but if the following statement is of any use to you, you may have it printed in the "Peking News" or do anything else you like with it.

During our furlough, Mrs. Ritter and I have had many letters from friends at Yenching, both students and faculty members. It is an arresting fact that in almost all of these letters, mention has been made of the increasing interest in Christian living, and in the religious life of the University. I take it that there has been a rather marked forward movement along this line, and am, of course, much encouraged by the news.

A number of students have mentioned the splendid effect of the large service of dedication at the Opening Exercises last Fall. Others have stated that the number of members in the Christian Fellowship (our Campus church) has been enlarged. One mentioned the fact that students are more than ever appreciative of Yenching's freedom in religious observance and that a number of students who had been "brought up" on compulsory religion and had therefore come into manhood rather hating it have been charmed by the free atmosphere of Yenching to such an extent that religion has been approached with a new curiosity and freshness. Evidently some real discoveries have been made in the beauties of the Christian life.

Other lads have told me of their own personal growth and Christian activities. One writes, relating to his summer work in a Presbyterian Church in Peping, "I have enjoyed and am still enjoying my work here very much. I have found my work for this summer the most interesting one I ever had in the past summer vacations. Here I have two Bible classes in two rug factories, and some evangelistic work. I also have to take care of three D.V.B.S. schools. I have just come back from a Bible class in a factory. Every time we have had a very good discussion. I always come back with my heart full of joy and happiness." Another states: "Have been very busy, for I have been absent from school for nearly three weeks to attend the National Y.M.C.A. convention in Hangchow as the delegate of both Yenching and Tan Shih." (Tan Shih is an inter-college Christian fellowship in Peping which some students in Yenching have founded.) "Since I was elected as the chairman of Tan Shih, I am unusually busy to organize our members into small fellowships among different schools. Regularly I do my visitation and evangelistic work every Sunday, and preach once every other week in Mrs. Wolferz' factory... Our Tan Shih is now publishing a periodical every fortnight. This small paper is actually the expression of religious experience and life of Christian youth in Peping.

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This paper is now very popular. Each time we have 500 circulation." This is an undergraduate student, not a full time preacher! I wish I could lay my hands on some of the other letters, many of them just as enthusiastic as this.

Of course I cannot say that this is the prevailing mood among all the students. It is obvious that it is the enthusiastic Christians that would be more likely to write to me. But I do think I am safe in making the judgment, from the letters I have received, that Christianity is "on the ups" in Yenching, and that our policy of freedom and friendship is slowly winning out.

Yours very sincerely,

Richard H. Ritter

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THE RELIGIOUS POLICY AT YENCHING UNIVERSITY

The Christian college in China has been founded as an integral part of the missionary enterprise. It exists for the purpose of winning its students to Christ and of fitting them for His service as well as of doing its part in all other ways toward the strengthening of the Christian community and witnessing to the meaning and value of Christian faith. The funds contributed for its physical equipment and for its annual maintenance have been chiefly if not entirely with these objectives in view and are being expended with an unqualified desire for attaining them. There is therefore no question whatever as to its function. The problem as to what methods can be used to best advantage is, however, a perplexing one. The intellectual awakening which for some years past has been surging through student circles has produced a reaction against all religion as a left-over from the superstitions of the past discredited by present-day scientific knowledge. More recently the organized attacks against Christian education, whatever may be the sources from which they are being inspired and financed, are creating a further revulsion against religious propaganda as imperialistic in spirit and in some way associated with capitalism and the political or economic exploitation of China by western nations. Students in the Christian colleges are quite familiar with these and similar currents of thought and more or less under their influence. Most of them perhaps have come from mission middle schools in which they have been surfeited with compulsory attendance on religious exercises and required courses of religious instruction not always well-taught. Others are from government middle schools in which the little that they may have learned of Christianity had put them on guard against any inclination to accept its teachings. All this is aggravated by their new and

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rather sensitive nationalistic self-consciousness and their restless discontent with the existing order. And finally there is the demand becoming more and more articulate for the revision of the treaties which alone permit us to conduct these institutions as we please in defiance of the policy the Chinese Government would enforce if it could, forbidding all required religious exercises or courses of study and possibly even cancelling the right of foreigners to maintain schools under any conditions. The net result of all this ferment is a mood of religious indifferentism on the part of the great majority of students. They prefer to ignore the whole issue and to concentrate on their studies with a view to improving their economic status. Even the better Christian students are feeling and fighting against this blight of indifference. What then should be the program of the Christian college as it attempts under such conditions to realize its religious purpose? Speaking for the one with which the writer is connected the first emphasis has been to make it a demonstration of Christian principles at work. A faculty of heterogeneous elements - Chinese and western, European and American, men and women, representing a wide variety of denominational upbringing and covering almost the entire range of theological opinion - are consciously applying the teachings of Jesus to all the mutual relationships of their daily living and to their administrative problems and institutional activities. They are trying to act on the same basis in all their dealings with the students who in their turn are encouraged to observe the same procedure. Racial prejudices cannot survive in such an atmosphere. Financial issues, including the salaries of all concerned, are discussed together in an effort to find the Christian solution for them. Internal differences of view or

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disappointed plans, criticisms by other missionaries or attacks from anti-Christian sources, are all treated as opportunities for revealing the Christian spirit. Educational standards are determined upon with the thought that the Master is honored when His Name is associated with proper requirements honestly maintained. For the same reason all pretence or euphemistic statements in our bulletins and catalogs are avoided, and every effort is made to keep within the simple realities. Those vocational courses are planned for which seem to contribute most to the advancement of the Christian cause or which permit the fullest exercise of Christian ideals.

In other words, we of Yenching University have reached the conviction that the primary need in China today, at any rate in student circles, is not so much the proclaiming of historical facts or the defense of theological doctrines concerning our faith as the witnessing to the transforming dynamic and spiritual idealism of this faith in our corporate life. If we can so function as actually to have a distinctive atmosphere and character in contrast with non-Christian institutions we shall have given a testimony more far-reaching in its influence and more convincing than if we merely induce a number of our own students to a profession of Christian faith. Such testimony cannot but commend the Christian message to many both within and without the institution and lead them to Him who alone is the inspiring cause of the phenomenon. At a time when many educated Chinese are familiar with the external facts of Christianity and in a revolt against its propaganda such a Christianized standard of communal life <u>is</u> a message to the outside public and furnishes the environment in which those within its fellowship can be encouraged to adopt for themselves the Christian way of life. Every facility is supplied for

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such study and for practise in Christian living. Services on Sunday and a daily chapel are made as attractive as possible but attendance on them is without any compulsion. A wide variety of courses on religion is included in the curriculum and there are voluntary Bible and religious discussion classes organized chiefly by the student Christian leaders. The position is unreservedly taken that religious truth has nothing to fear from scientific or philosophic thought and that therefore all truth ancient or modern may be freely and fearlessly taught and sought in the confidence that harmony between Christian faith and human knowledge in other fields will be arrived at by every earnest and unprejudiced learner. The faculty are expected to form personal contacts with students in the hope that these will lead to religious interest and decisions. Beginning with next session there will be a well-trained Director of Religious Activities giving full time to this one task and bringing to it a rich experience in leading students to Christ. The Department of Religion and the post-graduate School of Theology are being reorganized in such a way as to offer a wide range of elective courses in these subjects, enabling students to major in them with or without vocational intent both in undergraduate and graduate study. There is the further effort to awaken a desire for Chinese interpretations of Christian faith based on personal religious experience and Chinese psychology and racial culture framed in the light of those historical expressions of that same faith of which we western missionaries are the stewards. Perhaps more than all else do those who are dreaming out the Yenching ideal yearn to see many of its students, both men and women, deciding while in college to offer themselves for that specialized training which will fit them for being the colleagues and in time the successors of missionaries from other lands and among the most consecrated and

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highly qualified builders of the Church of Christ in China. Such young men and women preeminently and all others in such measure as each may have caught its meaning will thus give evidence that the University is really living according to its motto drawn from two of the greatest words of Jesus: Freedom through Truth for Service.

J. Leighton Stuart

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THE CHRISTIAN STUDENT MOVEMENT IN NORTH CHINA

In the midst of the present uncertainty and confusion, it is a particular joy to see the Christian Student Movement in this section of the country coming to a mind of its own, and a consciousness of its part in the wider Christian movement in the country. This has been some time in growing. At the World Christian Student Federation Conference in 1924 an effort was made by the students to organize their own movement. This effort was and has since been thought of mainly in terms of organization, missing the purpose and drive that makes any movement a success. It has been during these last two years, and particularly last year, under the leadership of some unusual men and women, that the movement has really found itself, not only in its sense of Christian leadership and understanding, but also in its beautiful spirit of co-operation with those groups which have gone to make up this body, as well as with the numerous Christian churches which have been brought into touch with it in the different student centres in North China. The Y. M. C.A. has done wisely in urging Christian students to form fellowships under different names and to bind themselves together into city and provincial federations for mutual help and fellowship, looking to the development of a purely student approach to his fellow students, and to the problems with which Christians must be faced. In so doing they were thought at first to have lost their relationship and certainly their influence with the Christian Student Movement, and yet as facts have proved, there has instead developed a much closer co-operation between the advisers and the student work. Each one undertakes the work peculiar to his own spirit and thought and action and this had resulted in the finest kind of co-operation more vital in its effect upon the local community.

As the movement is just finding itself it would be unwise to forecast its future development, but a sketch of two of the main activities of the year would give a better understanding of the spirit that is at work in this section of the country which it is hoped will spread farther afield.

The students have for some twelve years been organized into preaching bands to go out into the country during the New Year Vacation to see what they could do in raising the hopes of a community, bringing new ideas into their thought, and if possible giving something of an understanding of the life and work of Christ. For the last couple of years the students have taken over the complete management of this preaching work, and this year with unusual results, no longer relying upon the direction of the adviser in charge. They thought out their own ways of approach to the country folk and threw themselves whole-heartedly into the plays with which they presented the Christian truth, as well as into the stories and games that delighted the children. But the most effective presentation of what Christ had meant for them was that given by a group one evening at the close of their work in a hsien city (the chief city of the district).

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The students had invited the heads of the various departments of the districts who had helped with the work, including the local representative of the People's Nationalist Party, to thank them for their very generous assistance during the week's program which the students had put on for the city and surrounding district. It had been greatly enjoyed. Perhaps the play that most captured the imagination was the Prodigal Son. Those few verses from St. Luke took exactly three hours to portray in their full detail to an eastern audience, but on this particular evening the speakers in giving their thanks felt they could do no better than lay before these men of affairs the ideals and spirit that had prompted them in their long but happy hours of work. It was a unique vote of thanks to say the least, but there was something in the speeches of those who have come to the fore in the student movement which arrested the thought of a number of those present. One girl told her life history, of how she had come to find Christ during her year at Yenching (previously she had fallen into disfavor in another mission school because of her disbelief in the divinity of Christ). A Yenching lad made a daring statement to the effect that his audience obviously regarded Christianity in a somewhat different light from that of any other religion, for during these past days they had permitted the students to use for their plays and speeches the theatre and stage of the city deity where no other worship had been permitted. Another girl summed up in a beautifully lucid statement the spirit and charm of the Christian life, and offered to be of any service in finding books for those interested, or in answering questions on Christianity that might be sent to the Fellowship. The meeting broke up at eleven o'clock to adjourn to the nearby offices of the Board of Education where some of the men of the party talked on until well after midnight. Half an hour after the meeting was over one of the strongest antagonists, the vice-president of the local Board of Education, came back for the address of the secretary of the Fellowship, and to say that he had gradually come to the conviction that the position taken that evening had not been taken as he had at first conceived in foreign opposition to China's best heritage, but perhaps help something of what this land was needing and had long been working toward. Perhaps the most interesting comment was a side word from the representative of the People's Party who asked me to call the next day only to tell me in his private office that he had recently bought three copies of the Scriptures; while the president of the local boys' school has since written that he reads his Bible every day, and from his letters one gathers that he has come to an understanding of what Christ can mean to those who seek him. One does not often meet with such meetings, but reports of the student teams elsewhere brought back results of a similar nature.

If such results could be obtained by small groups working in so many different environments what a sense of purpose and perspective should be that of a large group brought together to survey the work of the Student Movement as a whole.

This thought lay in the minds of the leaders as they framed plans for the coming Summer Conference, and it was at this recently held confer nce at Wo Fu Ssu that one could say that the Student Movement in this sense really came into its own.

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The chairman of the Student Fellowship of the past year was Miss Pan Yu Mei of Yenching and she also was one of the speakers at the meeting above mentioned. She had seen the power that students could wield in a community in view of the fact that they represent no political influence, nor speak for any particular church organization, but simply endeavor to present what Christ has meant for them, and what their reading of His will has been for them in their life and work, leaving others to catch the inspiration of such reading for themselves. She had been called upon to organize a new city fellowship in Paotingfu, a neighboring city where mission schools had been carried on for some time and where she had been informed a general apathy existed toward any such ideal. The result again was remarkable. So, the students came to the conference with a feeling that if they could but read aright the leading of God for the group as a whole as well as for the problems that face the groups of various kind in different sections they might find something new that would capture their thought and imagination and give them a sense of what was their distinct purpose in the Christian Movement. It was no surprise then to see the morning hours of devotional fellowship become the best attended during the conference, nor to find that all the groups except one found their discussion developing in range but without any sharp friction. Perhaps the most impressive services were those of evening prayers when symbolism was well kept in its place by the spirit of quiet devotion that perfected and ended the day. But the most outstanding meeting of the whole conference was that which took place on Sunday morning when the various groups gave their decisions to follow Christ. The names were read of students from Tsinghua University and other government universities, from Yenching, and others from middle schools, and as these names were read these men and women stood up before their fellow schoolmates and confirmed their decisions. The chairman of the conference, a fine Customs College lad, turned to the new chairman of the association, Miss Yuen (following her predecessor also from Yenching), and presented what he termed "the results of the conference; these lives dedicated to a new cause". She in her turn made a dignified and very graceful reply welcoming them to the Fellowship. Then followed the Lord's Supper where the one who presided was a Yenching Professor of Old Testament History who spoke beautifully upon the life of Christ. This was followed by the dispensing of the elements given out by the heads of the association, past and present. It was a most impressive service and it was during this service that there occurred a most dramatic incident. A member of the People's Nationalist Party who had come out to inspect this conference which had attracted the largest number of students who had ever attended any conference held at Wo Fu Ssu came to the entrance of the pavilion while the service was going on with the evident intention of coming in, stopped and after watching the service for a few moments and making some notes, quietly withdrew. For students at the present time in government universities, not to mention Christian institutions, to decide for Christ, means something very far-reaching, and when they did so in clear, cool decisions and went on through the remaining day and a half of the conference with a new sense of the meaning that lay before them all, one realized that a Student Movement such as we have not found in the country before has come to take its place amongst us.

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The first thought was to bring this glimpse of the power of Christian students to win other students to the sense of a new life and a new fellowship that might be their's too. The next thought was to take this fellowship to those who had no chance of finding it in their present environment, to take it out, in other words, to the country folk. With regard to this second determination, the students are privileged to avail themselves of the fine work done at Tinghsien and the Yenching Social Experiment Station at Ching Ho. They are entering with enthusiasm and zeal into the summer's project to the number of some forty boys and girls out of the two hundred odd who attended the conference; some of them giving up happy vacations at the shore in order to accomplish this purpose.

With regard to the first project they are faced with a much more difficult situation. So much of the thought of the Student Movement in the past has been in terms of organization or ends to be attained, that it is going to be difficult to conceive of it in terms of fellowship and the search after a common truth and the revelation that comes to each one as he identifies himself with such fellowship of what his purpose and work in life shall be.

A conference of Christian Student Leaders had earlier been called in Shanghai by the Y.M.C.A. which should include representatives from all China. To this national conference this northern conference has been invited to send delegates, and upon their students some of the national leaders have come to rely for the success or failure of that conference. It is a happy thing to think that the life and thought and devotion that have gone into the building up of these young men and women will now in such a vital way affect the Christian Student Movement of the country. For it is this Christian Student Movement with its fearless and happy approach to the problems of life that has already quickened the Christian church in this northern locality. May we wish it godspeed as it goes south to the national conference, and may the young men and women who represent it bring a new perspective and a new sense of the unique fellowship of God to their Christian colleagues of wider and more settled experience.

JLS

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For PN

REVIEWS: THE AMETHYST

From the Chinese Recorder, July 1930.

"The Amethyst. Edited by Timothy Ting-fang Lew. Yenching University, Peiping.

"The Amethyst" is a journal (in Chinese) of Christian fellowship, worship and devotion. The first issue consists of Sermons, Prayers, religious verses, new Chinese versions of hymns, a short service of confession, quiet talks on worship and book reviews. It is an attempt to put religious ideas and religious experiences into literary forms that is intelligent and native to the Chinese and at the same time so beautiful that the reader cannot fail to be inspired by them. Those who read "What is worship" by Dr. Lew and similar pieces of writing in the journal, I am sure, will agree with me. This is one part, and I think a significant part, of the religious reconstruction that is now going on in China.

Y.T. Wu."

From the China Bookman, June, 1930.

"The Amethyst. The BOOKMAN has received the first copy of "The Amethyst" "A journal of Christian fellowship, worship and devotion" edited by Dr. Lew Ting-fang with associate editors Cheng-sheng Hsieh. B.A., B.D., Yu Chieh-Tsou, B.A., B.D., Ti-Shan Hsu, M.A., B.D., B. Litt., (Oxon) and Shu-Sheng Wang, B.A., B.D., The content of the journal is to include Sermons, Quiet talks on religious life, Hymns; newly written if possible, and old hymns re-written in new versions, Religious poetry, Prayers, Experiments in liturgy, Book reviews." The copy before us includes all these and royally lives up to its purpose. We have not before seen a journal, written in Chinese--and few in any other language--which maintains such a high spiritual tone and is altogether so admirable. We commend this journal heartily to our readers and wish it God-speed on its voyage. We hope it will live long and be widely read. A copy should be available in every mission station for the use of Pastors, Evangelists and Teachers. We shall be both surprised and disappointed if this new venture is not a success.

"The Amethyst is entirely under Chinese management and neither needs nor uses foreign help in its production and yet its table of contents indicates the wide Catholicity of its outlook. This issue contains;--

1. Sermons written in Chinese based upon the sermons of:--
   Robert E Speer. "Ring in the New" enlarging conception of Chist.
   J.A. McAfee. The place and power of prayer.
   John Henry Jowett. The illimitable love of God.
   H.E. Fosdick. The Belief in God.

2. Prayers in Chinese which re-express the prayers of:
   W.E. Orchard.
   J. Fort Newton.
   Book of Common Prayer.

3. Religious verses which interpret the poem and prayer of;
   Archbishop Trench.
   St. Ignatius Loyola.
   and new verses.

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THE AMETHYST (continued)

4. New Chinese versions of hymns:
   Luther's "Ein Fest Burg.
   Bridge's "Crown Him with many crowns."
   Ellerton's "Saviour again to Thy dear name we raise".
   Bowring's "In the cross of Christ I glory"
   Newman's "Lead kindly light

5. A short service of confession.

6. Quiet talks on Worship and devotion which interpret passages from the writings of:
   Henry Van Dyke. W.E. Hocking.
   Tertius Van Dyke. Milton.
   Dwight Bradley. Maeterlinck.
   J.H. Oldham.

7. Book Reviews:
   (1) Thorny Heart. A new Chinese novel by a Chinese Woman; describes a Chinese girl's conversion from an anti-Christian position to Roman Catholicism.
   (2) Mi-Kun. A volume of Chinese short stories which contains a story about life in a Christian institution.

Those who take a narrow view of the meaning of the word "indigenous" will be apt to say that the Book Reviews are the only really indigenous contributions in the journal. The names and literary achievements of the Editors are a sufficient answer to any such criticism. There are in China no men better qualified to write strictly original articles on Christian or philosophical subjects. They are big enough to gather the best the world has to offer and present it to their readers and, when occasion arises, they will present equally helpful matter spun out of their own consciousness of God's immanence and experience of Christ's leading through His ever present Holy Spirit."

LETTER FROM MR. ROWLAND CROSS, SECRETARY,
AMERICAN BOARD MISSION, July, 1930.

"Dear Timothy:

I distributed copies of the Amethyst to my class of forty-four preachers and Bible women at T'unghsien, and find them very eager for the material contained therein.

I talked with one of the brightest members of the class, and he said to tell you that our Kung Li Hui was sorely in need of just this kind of a magazine. He felt that the departments as you outlined them were very good. He suggested that the magazine might be sold at cost, making it possible for the evangelists to buy copies. He also suggested that it might be well to have material for use on special days in the Church calendar.

May I add my word of commendation of the publication, and express the hope that the second number will be coming out before long. It is very much needed. With best wishes,

(Signed) Rowland M. Cross."

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Received by the Promotional Office
September, 1930.

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 yo 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 face 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.

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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 indicated that the Fellowship desires to meet the various needs of the worshippers. A visit to the Sage Hall and Ninde 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 togeather 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

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daily chapel service, the small fellowdhip 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 fellowship & 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 Ming Tang. During the winter vacations, we, together with Students of other institutions, would go to some 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.

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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 Hopei 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 us Youths.

Wan Shu Yung.

THE YENCHING UNIVERSITY CHRISIAN 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 existance, 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

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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 out 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 representarive deom 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 eath 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.

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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 condusted 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 one-ness 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 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 shildren, 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

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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.

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YENCHING UNIVERSITY

ITS RELIGIOUS IDEALS AND SERVICE

We are in the midst of a changing world. To these changes we must adjust ourselves. Nowhere are they greater than in the Far East. As we strive to meet the new conditions, our central problem is: How is the Christian teaching to be brought effectively to the young men and young women of a changed China.

May we show you how we are endeavoring to answer that question?

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First let us give you a concrete picture.

A group of Christian young men and young women, all university students, typical of many groups here and there in North China, during the New Year's vacation. They are in a county-seat, bringing to a close a week of unselfish effort in behalf of its people - effort to raise fresh hopes, to introduce new ideals, to awaken a vital enthusiasm, to bring vividly before this community the life and the teaching of Christ. During the whole week, filled with varied activities, the most striking program has been "The Prodigal Son," dramatized after the manner of the Orient. Now, for the closing program, the heads of various departments of the district have been invited, to be thanked for their generous cooperation.

But it is not the usual kind of vote of thanks.

One Yenching girl tells how she has found a new ideal during her year at the University, an ideal centered around the figure of the Christ. A Yenching boy ventures to suggest that the audience evidently regard Christianity in a somewhat different light from other religions, since

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they have been glad to have the play of the Prodigal Son presented in a theatre dedicated to the city deity. Another girl, describing the Christian life, offers to serve any one in finding books or by answering questions that may be sent to the Christian Fellowship at Yenching.

The meeting closed at a late hour, only to adjourn to offices of the Board of Education for conversation, continued until well after midnight. The vice-chairman of this Board, a firm opponent of the entire undertaking at the beginning, returned after the meeting to ask for the address of the secretary of the Christian Fellowship and to say that he had changed his mind. He felt that in the spirit of this meeting might be found what China needed and had long hoped for. The local representative of the People's Nationalist Party informed one of the students that he himself had recently bought two copies of the Scriptures. The president of the local school for boys later wrote that he personally read his Bible every day. His letter indicated that he had not failed to catch something of its spirit.

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This is a picture of the new life and orientation in the Christian Student Movement, a development of the last two years. Organized under the leadership of the Y.M.C.A., separately from the Association for other young men, the Student Movement is now finding its own way. The inspiration of small working groups has been strengthened by larger gatherings. At such a conference held in the Western Hills, near Peking, some months ago, the Movement seems to have reached a certain maturity. The attendance far exceeded expectations. The morning and evening devotional meetings were among the most important of the conference. The outstanding occasion, however, was a gathering at which students in various groups gave their decisions personally to follow Christ.

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But these students were not satisfied with simply finding a new vitality in their own inner life. The decision was reached that the benefit of the conference must be shared with other students unable to attend, and must be scattered among those who have no opportunity for university life. During the summer vacation more than forty boys and girls spent parts of their vacation with great eagerness and enthusiasm in carrying out the ideals and purpose of the conference.

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In such a Christian student movement among students Yenching University is deeply interested, believing that through such spontaneous expression the spirit of Christianity must be fostered in China. The University is gratified at the part taken by its own students. Not only are they active in the local working groups as shown above; but at the larger conference held in the Western Hills, Miss Pan of Yenching University was succeeded as chairman of the Association by Miss Yuen, also from Yenching. (At the Lord's Supper which followed the close of the conference, a Yenching University professor presided, addressing the students on the theme the life of Christ.) While it is most gratifying to have all other Christian institutions in this part of China entering actively in this movement, the faculty of Yenching University cannot but be grateful that their students are taking - as they should take - a leading role. The young woman chairman of the Student Department in the Yenta Christian Fellowship has been chairman also of the Provincial Student Christian Movement, with its 21 separate units. Two members of the national Executive Committee working toward the development of a Chinese Christian Student Movement on a national scale have been drawn from the Yenching Fellowship. One of these two has been chairman of the committee.

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The same spontaneity marks the religious life of the University itself. One of the first things to impress the visitor to the University campus is the sense of freedom in its religious life. All courses in religion, Sunday services, chapel hours, as well as religious discussion groups, were made free several years ago. This action was not due to pressure, but to a conviction that the spirit of freedom inherent in Christianity is incompatible with coercive methods of propagation. Yenching believes that Christianity will take root in a climate and soil saturated with the spirit of freedom.

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The religious life of the University is fostered by the Yenta Christian Fellowship. The one and only requirement for membership in that Fellowship is a declaration of purpose, "to grow in the knowledge of Jesus Christ, our Lord, and to live according to the way that He taught and in which He lived." It is the ideal of the Fellowship to make of Yenching University a community where Christianity will be its own vindication and will become a native spiritual life because Chinese Christians make it so.

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The attitude of the members of the faculty may be represented by a brief citation or two. Professor P.C. Hsu, Chairman of the Yenta Christian Fellowship, who is spending the present year in Europe and England in the service of the World Christian Student Movement, writes, "Religion for us is, however, much more than intellectual apprehension of things. It is a

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vital force in life, and its spirit should permeate all phases of life. We believe that religion and life are one. For this reason, we put equal emphasis on worship and service. Worship gives us the urge to service, and from service we return to worship for renewal of strength."

Dean T. C. Chao, of the School of Religion, says the Fellowship lays great emphasis upon religious worship, endeavoring to meet through the forms of its worship the spiritual needs of all those who worship with it. There are three Sunday services in charge of chaplains elected by the Christian Fellowship. Ancient China laid, perhaps, excessive emphasis, says Dean Chao, on rules of propriety, but present-day China, impatient with meaningless ceremonies, tends to an extreme in the opposite direction, failing to appreciate the values of beautiful forms. The Yenta Christian Fellowship seeks the middle course, believing 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 hymns in Chinese so that "the sense of the holy may be born 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 us all."

Besides these Sunday services there are various other services during the course of the week, besides special services for special occasions. Everything possible is done to encourage the practice of private devotion. The chapels are always open as places for meditation and prayer.

Effectively organized, with an executive committee representing the faculty, the men students, the women students, and the workmen connected with the University, the Fellowship is endeavoring to develop within the University itself, says Professor Cheney, "an ever deepening sense of real fellowship, both with each other and with Him we serve, and to bring others

Miss Monona L. Cheney

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into this Fellowship; to be of real Christian service to the community of rural villages around the University, and to share with other groups such as ours in a common service to the Christian Movement in China."

For practical expression of the Christian life, he continues, "there is no limit to the opportunities 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 of 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 women of their craft workrooms, 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."

There are many other ways in which the Christian spirit at Yenching University manifests itself. There is a growing body of literary work, important for the religious development of China, produced by professors of the University. The School of Religion is now planning a special one-year post-graduate course for graduates of the various colleges who wish to teach religion and to direct religious activities in secondary schools or other Christian organizations.

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Professor Frank C. Porter, of the Yale Divinity School, writes of Yenching University, "I spent part of the college year 1924-25 in Peking, teaching in the Divinity School of Yenching. Mrs. Porter and I became very greatly interested in the University and are firmly convinced that it is

doing a work of the greatest importance for the New China, and that an unequalled opportunity for still larger service is opening before it. President Stuart is a man of extraordinary fitness for the leadership of this truly great enterprise. We came to have the most unbounded admiration for him and confidence in the wisdom of his plans. He understands the Chinese people thoroughly and sympathizes with their aspirations. He has gathered a group of unusually able Chinese Christian scholars as members of his faculty, and puts more and more responsibility on them, his aim being the creation of a really Chinese university.... It is a great institution engaged in one of the greatest of undertakings."

Dean Chao writes of the outlook for the School of Religion, "True disciples of Christ do not ask for certainties of the future. What they want is a large measure of the spirit of the Master, in the strength of which they may make their adventures both in thought and activities, trusting that God will carry them through all difficulties. The whole Christian movement is facing an anti-Christian agitation which may not subside, but may become more organized and unreasonable for years to come. Attacks on Christianity and Christian institutions, together with political upheavals, civil war, social and economic unrest, intellectual confusion, and government restrictions in educational matters, will make Christian theological work very difficult. However, these things are to be expected, not contrary to the promises of the Christ who has taught us that discipleship consists in drinking his cup, receiving his baptism, and bearing his cross."

Dean Chao says, the Yenching School of Religion "stands for a deep personal experience in religious verities, for a social passion, and for a Christian scholarship that will deserve the respect of the intellectuals of the land. It stands for a vital Christianity which touches every phase of life. In becoming such an institution, under very awkward and difficult circumstances, it has numerous problems the solutions of which will come only as we are true to the vision of the all-comprehensive Christ. Its success depends on the devotion of the members of the faculty to this God-given task, the performance of which means the laying of a strong foundation of Christian thought and life in China. It also requires, as it always has required, unstinted, prayerful, and generous support of all the Christian people that are behind the University."

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December 1930

YENCHING UNIVERSITY

THE HOPEI CHRISTIAN STUDENT ASSOCIATION

The organization which has come to be known as the Christian Student Association of Hopei 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.

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

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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.

MW-LC

December 19, 1930.

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RECEIVED
FOREIGN DEPARTMENT
DEC 6 1930
Ans.

Mrs. Lee

YENCHING UNIVERSITY

Its Religious Ideals and Service

Dear Friend:

The President and the Trustees of Yenching University ask your serious consideration of the contents of this folder —a suggestion of the profound impression which the Christian religion is making in China.

If ever the Christian world had an opportunity in China, this is the time. If there has ever been need for sacrificial support of the cause of Christian education in that country the crucial moment is neither in the past nor in the future, but just now. Christianity must play its role while the new China is being made.

Consecrated and sacrificial gifts of Christian people all over our country have carried forward the University until this hour. Their gifts have built up a great volume of Christian good-will in China, which is now the supreme influence bringing order out of chaos. Those responsible for the University in the position of highest opportunity and responsibility, given to it through the sacrifice of its friends, would fail in their duty if they did not ask these and other friends to stand by the institution at this critical time. We earnestly ask that you include Yenching in your benevolence at the present moment.

Will you please use the enclosed form for remittance and make your check as large as you can?

Sincerely yours,

OLIN D. WANNAMAKER,
Assistant to the President

150 FIFTH AVENUE,
NEW YORK, N. Y.
DECEMBER, 1930.

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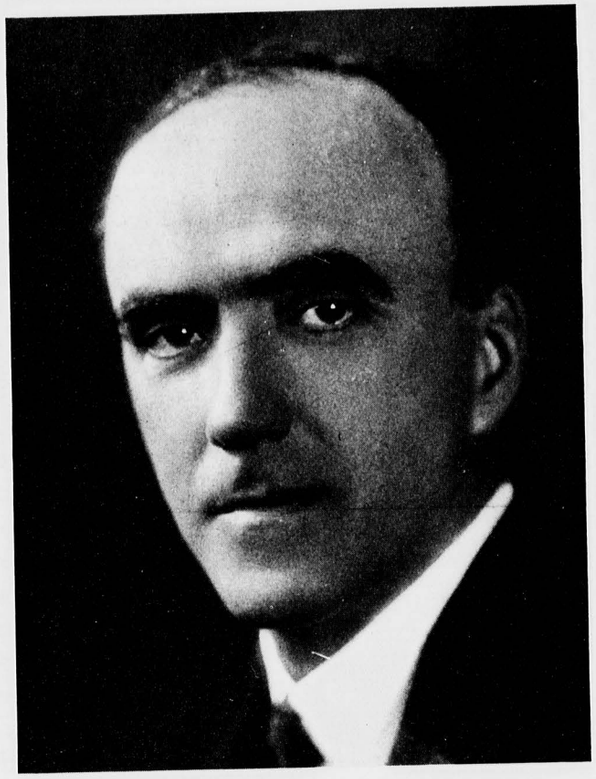
Progress

IN spite of civil war, famine and foreign interference, China has made astounding progress in industry, commerce and education during the last decade. Perhaps nowhere has progress been more manifest than in the pervasive influence of the Christian religion on the lives of a great number of Chinese young men and young women. Examples of this are the groups of University students who are going out through the country-side dramatizing the stories of the Bible according to the oriental manner, and the influence this work is having on the people of the communities where the pageants are given. In a case where The Prodigal Son was dramatized in the theater dedicated to the city deity by a group of Yenching students, the meeting closed at a late hour only to adjourn to the office of the Board of Education for conversation continued well after midnight. The Vice Chairman of this Board, a firm opponent of the entire undertaking at the beginning, said that he had changed his mind and felt that in the spirit of this meeting might be found what China needed and had long hoped for. A local representative of the People's Nationalist Party informed one of the students that he himself had recently bought two copies of the Scriptures.



PRESIDENT J. LEIGHTON STUART

An embodiment of the idealism of America, he is felt by the Chinese to be one of themselves.

ALTAR IN CHAPEL

Yenching University seeks through the pervasive spirit of a friendly Christianity to mould the new generation.

Yenching Alumnae at Work

YENCHING claims to have given the Chinese Home Missionary Society its first woman missionary—Miss Yu-ling Ch'en, who graduated in 1914. Daughter of a Chinese scholar and official, and herself a rare personality, she has been besieged to accept positions in centers like Peping and Shanghai, but cannot be persuaded to leave the pioneering work she is doing in wild, re-

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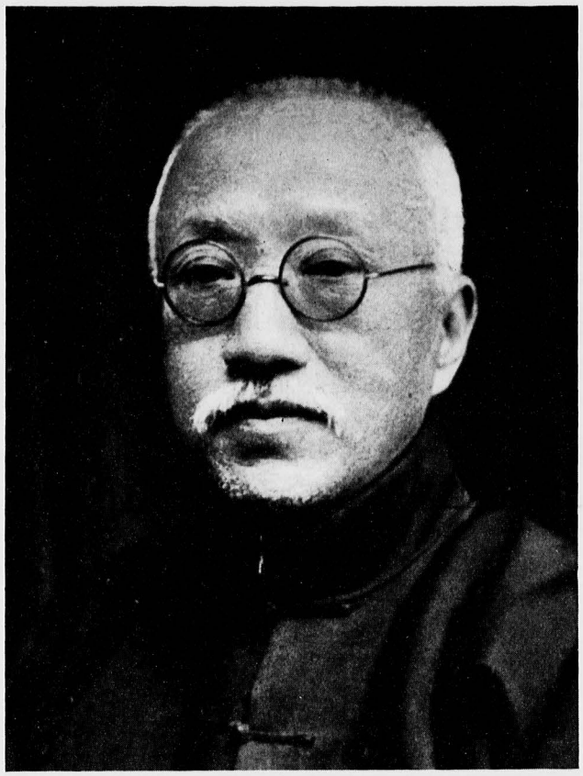


CHANCELLOR WU LEI-CHUAN

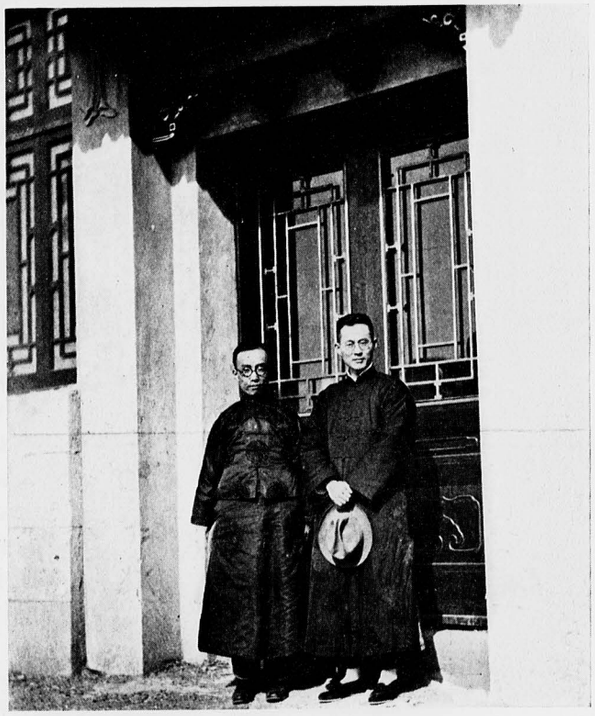
Ripe scholar in the Chinese classics, a Christian convert in mature life from deep sincerity of conviction.

mote Yunnan. Living among primitive people of that province is as hard for her as was the life in China a century ago for the most cultivated and refined American women.

Some of the finest of the Yenching alumnae have gone into the Y. W. C. A. work. Miss Shu-Ching Ting of the class of 1911 became a secretary in Peping and has become a Christian leader of extraordinary executive power and great devotion. The American and Chinese secretaries working under her leadership have the greatest confidence in her and the greatest affection for her. She has frequently been in America and has won many friends in this country.

The Rising Tide

THERE are encouraging indications that the ebb-tide of recent years, due to the Anti-Christian Movement, has begun to turn. While one of the Yenching professors was on furlough in America in 1929-30, he received many letter from students and faculty members at Yenching almost invariably mentioning a growing interest in the Christian life. Numbers of students referred to the splendid effect of the service of dedication at the Formal Opening in October 1929. Others referred to the increased membership in the Yenta Christian Fellowship. There was mention of student appreciation of Yenching's freedom in religious observance, which has won some students who had previously been alienated by excessive religious propaganda elsewhere. Individual students mentioned their own deepened interest in Christian activities. One wrote: "I always come back with my heart full of joy and



DR. T. T. LEW AND DR. T. C. CHAO

Former Dean and present Dean of the School of Religion. They represent the foremost leadership in the Chinese Christian movement.

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happiness." Another reported: "Since I was elected as the chairman of Tan Shih,* I am unusually busy organizing our members into small fellowships among different schools—I do visitation and evangelistic work every Sunday. . . . Our small paper is actually the expression of a religious experience and life of Christian youth in Peping. Each time we issue 500 copies."

* Tan Shih is an intercollegiate Christian fellowship organized by students in Yenching among various institutions in Peping.

Christian Fellowship

THE Yenta Christian Fellowship is the agency which fosters the religious life of the University. The one and only requirement for membership is the declaration of purpose to "grow in the knowledge of Jesus Christ, our Lord, and to live according to the way He taught and in which he lived." It is not a forced religious activity, but it is the ideal of the Fellowship to make of Yenching University a community where Christianity will be its own vindication and will become native spiritually because Chinese Christians make it so. This movement has the entire support and cooperation of the faculty of the University. Dean Chao says the Yenching School of Religion "stands for a deep, personal experience in religious verities, for a social passion and for a Christian scholarship that will deserve the respect of the intellectuals of the land. It stands for a vital Christianity which touches every phase of life. In becoming such an institution under very awkward and difficult circumstances, it has numerous problems the solutions of which will come only as we are true to the vision of the all-comprehensive Christ. Its success depends on the devotion of the members of the faculty to this God-given task, the performance of which means the laying of a strong foundation of Christian thought and life in China. It also requires, as it always has required, unstinted, prayerful, and generous support of all the Christian people that are behind the University."

EXECUTIVE COMMITTEE, YENTA CHRISTIAN FELLOWSHIP

This Committee represents the faculty, the men and women students, and the employed workers. Religious services are so planned as to minister to the needs of all.

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January 1. 1931

The Christian Spirit Exemplified

Embodied in a letter regarding the various phases of the university life at Yenching, Dr. George B. Barbour, Professor in the department of geology, tells the interesting history of one of our Yenching graduates: "You will be interested to know of the student Ts'ai Yung Ch'un - how he was dedicated to the ministry of the church by his mother at birth; how, as a young man, he was caught in a wave of nationalism, but did not lose his feet; how he came to Yenching to stay with us after an operation and remained to help in the writing of "Desired Bible" (Mrs. Barbour's book on religious education for the young); how he returned to his home in Fukien on a year's sick leave, anxious to help his fellow country-folk of the villages but convinced that the church and pastorate were not the way; how he was taken by bandits for over six weeks, then tried agriculture at Lingnan University, and finally came back to Yenching for his B.A., still fighting shy of religion but feeling that religious education had something for China that philosophy and sociology cannot give. Finally, last summer, going to Paotingfu to help Mr. Hubbard of the American Board Mission. Now we get radiant letters telling of his work and he seems to have found what he has been seeking - work among the villagers, discovering and helping them to analyze their problems in the home and outside, being a Christian minister in an entirely new sense; and in spite of the heavy strain of work there his health has suddenly come back, and all the other things that seemed to be wrong are coming right."

A sequel to this story may be found in a still more recent account of Mr. Ts'ai by another member of the faculty at Yenching. She relates that she had just been to hear him conduct the morning service of worship at Yenching where he was visiting. "The speaker, Mr. Ts'ai Yung Ch'un, had a fine, spiritual face. Mr. Ts'ai was a former student at Yenching, having graduated last June. For some months he has been working as country evangelist in the villages around Paotingfu and Tinghsien.

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As he told of the needs of these rural people and the insistent call of service for them, his face revealed the deep sympathy which he had for them ..... He told of how, when he was about to leave a certain village, word went round among the church members, and that evening a number of them gathered at the house where he was staying. They were unable to express the feeling that filled their hearts. They asked him to lead them in singing "God Be With You Till We Meet Again." Then for a long time they talked together. Then one of them suggested that they pray together. Mr. Ts'ai said 'I prayed. I felt it hard to leave them, but I don't know when or who will come again to this village to be their helper. I could only put them in the care of the Father. After my prayer, every one of them prayed. So although the village homes are unheated, village life is warm. Oh, how I love that warmth.'"

With great earnestness Mr. Ts'ai told of the needs of these village people. He said, 'The villagers are suffering from ignorance, poverty, disease, and selfishness, the four great enemies of China.'

As a concrete illustration, he told of a twelve-year-old girl who was so bright that after studying three months in a class she was able to read the New Testament. When Mr. Ts'ai came to the village, he said, 'This girl must have a chance for further education.' But when he visited her home, her parents said to him, 'Teacher, you see this girl. Whenever a teacher comes to stay in the village she drops everything and goes to attend the class. But we are poor farmers. We cannot afford to let her go. At home she can help to spin and earn a few coppers a day.'

'During my first days in Tinghsien,' the speaker continued, 'I was tackling the question, what message have I for the villagers? After these few months of work, and in the face of such sufferings, I feel within me a voice saying, be Jesus to them. Move among them in the way the Heavenly Father would - that is your message.'

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Over 80% of the Chinese population belong to the peasant class. About 90% of the whole population are rural people. 'What is China but this rural class? Said Mr. Ts'ai, 'If you want to save China, you must save the masses. They are the real China.' "

"Other instances of the Christian spirit on the Yenching campus," writes Dr. Barbour, "are manifested by the incident of the London Mission girl student, Miss T'an Hueiyung, who during a recent crisis boldly pasted up a letter signed by herself counseling moderate action and reasonable demands, taking to task a group of radical students and troublemongers, who under assumed names, had been trying to embroil the University; you who know China will recognize the courage needed to take any step at all in the face of outspoken obliguy and still more to protest over your own signature.

Or, of the Christmas service where the Chinese children invited the foreign ones to join their service at which the Chinese boys and girls gave a most reverent and moving representative of the nativity scenes as part of the service, to the music of Christmas carols in which both groups joined until all moved forward, many dressed in their national garb, to kneel under the star above the altar - the whole service one that few of those present will not easily forget.

"With the passing of the first strong waves of nationalism there is a decided undercurrent of awakening interest in spiritual and non-materialistic things. The last two years I have felt a very marked increase in general friendliness and appreciation on the part of the students, and this has made for a widening sphere of intimacy between faculty and students. There is a growing nucleus of keen Christians who are working against heavy odds and making headway among the student body. The interest in college chapel is increasing but is still far too small. But I feel that it is healthier than in the days of compulsory attendance; there is none of the atmosphere of having been obliged to come. I believe the spiritual outlook is better now at Yenching than at any previous time since we came; there is undoubtedly less participation in religious activity, but what there is does seem to be healthier and more inclined to stand on its own legs."

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