

310 4771

UBCHEA ARCHIVES  
COLLEGE FILES  
RG 11

Yenching  
Academic  
re. Student body  
Religious life  
Miscellaneous 1936-1950 n.d.

0496

Excerpts from letters from the Presbyterian missionaries after  
their meeting at Yenching University , May 15-19, 1936

-----  
"Everyone is happy to hear about the good work that is  
being done at Yenching, especially when I tell them about the  
faculty members and students who are leading other students to the  
Lord. The possibilities of one of those educated students won to  
the Savior are limitless."

".....thought it was a grand joke how reluctant the folks  
seem to be to return from mission meeting. She decided they all  
liked it so much up there it was hard to leave. I am glad you  
could have it there, as I certainly think it helped the folks  
to be more sympathetic with your problems and appreciate the work  
you are all doing. ...That you for all you did for the whole crowd.  
I think it is the best mission meeting I have attended. The other  
folks enjoyed it too and seemed to get a kick out of being on a  
campus again."

"It was certainly the nicest mission meeting I ever attended  
and you can well be proud of yourselves. I think the old-fashioned  
missionaries will surely have a better understanding of Yenching  
for having had these days out there. I wish you needed a business  
manager and that C. C. could qualify. I'd like to join your colony!"

"On behalf of our North China Mission I wish to express our  
appreciation of your kindness and courtesy in opening your home to  
us. Never has our Presbyterian Mission held its annual meeting in  
such comfortable and ideal surroundings. We were so glad to have  
this opportunity to see Yenching at close hand. I could not but be  
impressed with the fine cordial relations that exist within the  
faculty, and between teachers and students. Surely such a spirit  
could not be found in any non-Christian university in China."

"For the depth of loving kindness you have poured forth  
these days I thank God. Surely the graciousness which met us  
when we arrived at Yenching, and which remained quietly with us  
through the days, and finally escorted us away, has given to us a sense  
of the spiritual maturity and fulness of life which possesses our  
Yenching workers. ....asked me last night if I had noticed the  
apartness and composure of the life you lead at Yenching. I at once  
realized the truth of her insight. Such a medley of small, fretting  
muddy matters as awaited me here, and to which we are so near that  
.....must be aware of them always, stood out at once in contrast  
to the dignity and serenity of university life wherein each fulfills  
his part and all parts fit together perfectly, and beautifully.  
The perfection of the English Vesper Service; the smoothness with  
which the first day's outdoor Vesper was accomplished - these were  
typical of the whole. And in it all I was conscious of your strength  
your amazing spiritual vivacity."

".....was very much interested and pleased with my  
report to him of the work in Yenching."(our most conservative  
member)"

0497

C O P Y

May 19, 1936

My dear Dr. Stuart:

You cannot have failed to notice the happy gratitide which we Presbyterians felt individually for the courteous hospitality which you have extended to us in the past four days. And I believe that a Christian "esprit de corps" was achieved in the group as a whole, for which the physical and spiritual beauty of the place was largely responsible. As a member of the program committee I would thank you particularly for your gracious opening devotional service.

Most sincerely yours,

(Signed) Margaret E. Barnes

0498



C O P Y

"Rock Shelter"  
Chao Yang An  
Western Hills

Dear Dr. Stuart:

Now that a quiet moment after the "excitments" of Mission Meeting has come, I want to write my thanks to you for the gracious hospitality you gave me in your home. It was an all-together lovely time we had!

The seeds of loving kindness are surely springing up at Yenching - I met a bus-driver who said he was a Christian. He had studied in a class held for serving men there and he certainly acted like a Christian gentleman - the way he directed me to Lan Tien Ch'ang where I was going - from the Haitien bus!

With pleasant memories and

gratefully yours

(Signed) Bessie C. McCoy

0499



YENCHING UNIVERSITY  
SCHOOL OF RELIGION  
PEIPING, CHINA

May 21, 1936

Mr. E. M. McBrier  
150 Fifth Avenue  
New York City  
U. S. A.

My dear Mr. McBrier:

Your letter and the fine copies of the "Nazarene" are here. I am having the pictures framed and will present the first one, as your gift to the School of Religion at Vesper Service Sunday. I am sure they will make a real addition to the fine Christian atmosphere here at Yenching.

I do appreciate your concern about the religious life here. It is your chief concern, I know, as it is mine. Many of the leaders here are determined that the religious life of Yenching shall be deeper than it is. At the same time there is much to make our hearts rejoice.

"Yesterday I asked a fine freshman girl from Honolulu whether her experience here had helped her religiously. She said "Yes, very much, I was never in any place where there is so much real warm, Christian spirit. I came here all confused in my religion and I've had a wonderful year." No special interest was taken in her. What she got came from the regular normal life here. "

The Presbyterian missionaries of North China have just finished their annual meeting here in the President's House. They were good enough to invite me to their conference and to speak to them. I know that not a few of them came here aggressively critical of the religious life here. It was grand to see them warm up into real enthusiasm for Yenching as a truly Christian missionary institution. They had heard criticisms, some of which are deserved. But they could not miss the deep permeating religious life of the School.

"Of course any campus which inherits Leighton Stuart, Margaret Speer and Dean Chao will make a real impression for Christ on the student body! "

But we are not satisfied and we welcome your eager inquiry. Of course government limitations on required religious teaching is a handicap. I think more serious than that is the psychology of the anti-Christian movement from which we have not entirely recovered.

To me the chief problem is that we share with most of the Christian Church the need of rethinking our Christian message and method. If we should bring an evangelist here, drum up a large attendance and warn the students that they will go to hell if they don't join the Baptist Church then some of our sincere and appreciated friends would be cheered by evidence of aggressive religious life in Yenching but it would get us nowhere with our students.

0500

I think my Y.M.C.A. promotion experience would enable me to put on a Bible study campaign that would enlist a good many students in voluntary Bible study. And then what? If we have teachers of real skill and devotion who can relate the light and power of the Bible to the life of these students I believe we can change the life of many of them. If we are going to teach them "where Paul went next" and that they are not Christians if they doubt whether the whale swallowed Jotham then we are farther away than ever from being a religious influence in their lives.

We have been laying plans for a thorough study of this whole question of what message and method is really adapted to our situation. If I am here next year I should hope to make this a major interest.

I am speaking at our Vesper Service Sunday night on "when is a University Christian" what I hope to make clear is that one essential function of a Christian University is to maintain permanent processes, in its life, which will lead its students into a growing experience of Christ.

Making this University as Christian as it should be is a great big hard job. I marvel at the measure of success you and Dr. Stuart and the others have achieved. But "the best is yet to be." Yen-ching can and should be the most dynamic Christian force in China. To that end your devoted life and prayers, with the help of many, will surely bring us.

Cordially,

ARTHUR RUGH

AR:Y

0501

# 1937



## CHRISTMAS PROGRAM

### Thursday, December 23

- 8:55 a.m. Ninde Chapel—Mrs. L. E. Wolferz  
Solo—Mrs. E.O. Wilson  
Sage Chapel—Miss Tseng Hsiu-hsiang
- 7:30 p.m. Christmas Play “*Why the Chimes Rang*”—Bashford Auditorium  
This play is being given for students and members of the faculty and their families. There will be no tickets and no charge, but admission will be by identification card. *Be sure to bring your identification card to show at the door.*

### Friday, December 24

- 8:55 a.m. Ninde Chapel—Mrs. L. E. Wolferz  
Solos { Mrs. L. M. Mead  
          { Mr. Yü Wen-hua  
Sage Chapel—Miss Tseng Hsiu-hsiang
- 4:45 p.m. Candle Light Service—Ninde Chapel
- 8:00-10:00 p.m. Itinerant Carol Singers—Campus

### Saturday, December 25 FOUNDERS' DAY HOLIDAY—CHRISTMAS DAY

- 7:45 am. Communion Service—Ninde Chapel  
Rev. S. Withers Green
- 10:00-12:00 a.m. Dr. Stuart at Home to Faculty and Students—President's House
- 11:00 a.m. Carol Singing—Miner Hall
- 1:00-6:00 p.m. Ice Skating—Campus Lake
- 1:00-3:00 p.m. Workmen's Christmas Party—Bashford Auditorium
- 3:30-6:00 p.m. Dr. Stuart's Christmas Party for Children—President's House
- 7:30-8:00 p.m. Community Carol Singing—The Island
- 8:00-10:00 p.m. Faculty Homes Open to Students:

Mr. & Mrs. W. Adolph.....	27 Yen Tung Yuan	Mr. & Mrs. W. W. Davis.....	41 Yen Tung Yuan	
Mr. & Mrs. L. M. Mead	} .30 Yen Tung Yuan	Dr. & Mrs. H. S. Galt.....	59 Yen Nan Yuan	
Mr. Robert G. Barnes		Miss Hancock & Mr. Lapwood.....	3A Tung Fu	
Miss Dora Bent	} ..20A Lang Jun Yuan	Mr. & Mrs. Hsiü P'eng Ch'eng .....	64 Yen Nan Yuan	
Miss Hilda Hague		Mr. & Mrs. Li An-che.....	18 Lang Jun Yuan	
Miss Grace Boynton	} .Gamble Hall	Mr. & Mrs. J. F. Li.....	34 Yen Tung Yuan	
Miss Lucy Burttt		Mr. & Mrs. Lu Kan-ju.....	1 T'ien Ho Ch'ang	
Miss Chou Kuo-ping		Dr. & Mrs. Y. P. Mei.....	61 Yen Nan Yuan	
Miss Kao Chun-che		Mr. & Mrs. Ouyang Hsiang.....	8A T'ung Fu	
Miss Mary Cookingham	} ..58 Yen Nan Yuan	Mr. & Mrs. E. K. Smith....	2 Shu P'u Hutung, Chengfu	
Miss Ruth Stahl		Dr. J. L. Stuart	} .President's House	
Miss Myfanwy Wood	Mr. & Mrs. L. C. Porter	Mr. J. D. Subilia.....		44 Yen Shao Yuan
Miss A.M. Boring & Mr. Y.L. Tsui....	11 Lang Jun Yuan	Mr. & Mrs. G. E. Taylor	} .3 T'ung Fu (The Porter's Residence)	
Miss Mary Brandt	} ..53 Yen Nan Yuan	Miss Doris Cummings ...		Mr. & Mrs. Bliss Wiant.....
Miss Katherine Cherry		Mr. & Mrs. E. O. Wilson.....	16 Lang Jun Yuan	
Miss Anne Cochran		Dr. & Mrs. S. D. Wilson....	52 Yen Nan Yuan	
Dr. Martha Kramer		Mr. & Mrs. L. E. Wolferz...	26 Yen Tung Yuan	
Mr. & Mrs. T. E. Breece....	28 Yen Tung Yuan			

0502



Yenching University

My dear Students :

Many of you are having your first Christmas at Yenching this year. It is also at a time of national distress and danger when all festivity seems out of keeping with the thoughts and feelings in which we all share. For these reasons I am sending each of you this personal letter to explain the purpose of the program (which is printed on the other side) and to invite you to select any features in which you may individually wish to have a share. We are trying in general to maintain our campus life as nearly normal as possible. Christmas has become in many parts of the world a season of joyous family reunion and social friendliness and thus gives us an occasion for expressing these sentiments to one another. It has also been fixed as Founders' Day for our University, because we will all doubtless agree that the only reason why Yenching exists and has its distinctive aims and atmosphere is because of the event in history which Christmas commemorates. Truly understood, we ought therefore all the more this year to find comfort and hope in the inner meaning of Christmas. It is in this spirit that we invite you to our homes as listed in the program, and to attend the religious, athletic, or musical gatherings. Special efforts are being made to develop the Christmas ideal of sharing with those in need whatever we have of material or spiritual good. But in harmony with our motto you are all free to take part or not in these activities, as you prefer. I am glad to take advantage of this opportunity to wish for each of you the real joy that Christmas signifies.

Very sincerely yours,

J. Leighton Stuart

December 22, 1937

0503

by Grace Baginton

Christmas at Yenching, 1937

How we usually do it

A festival in Chinese practise means ordinarily a great many people, a great deal of food, a display of vivid color, and an immense amount of noise. And so, in years past, Yenching has been celebrations of her Founder's Day which leaned to the hearty and up-roarious. This year, in the midst of the ordeal of the nation, with her very existence a miracle, there has emerged a new understanding of the season. There has been a greater outgoing to the poor and suffering, and the community has turned to its traditional customs of worship with a singleness of heart which is remarked by many.

How we worshipped

We began the season on the Sunday of December 19, with the Fellowship Communion Service in Ninde Chapel freshly decked in Christmas greens. We followed the Yenching custom of including servants and workmen with the families and students, and one of the deacons was a gardener. Three students were baptized.

There is a great joy in doing the same familiar things again and again. On Christmas Eve we have a candlelight service of music and prayer, and we reproduce some masterpiece as a living picture. This year the one which appeared on the altar steps was studied from a Memling, with three nationalities among the three who posed. The blonde Madonna, was a Pole, the wife of a research scholar, the angel in blue and gold, kneeling at her side was a young Dane, and the Donor, who wears a black robe and holds up his joined palms, was "Kenneth" Kan, one of the Chinese boys who was arrested and held for seventeen days in prison in Tientsin this autumn. It was this boy who convinced his Japanese interrogator, that a Christian could speak the truth, maintain a steady courage and good cheer in danger, and keep himself from hatred.

In addition to the usual University observances, there are a number of smaller ones on the part of the little "groups" which spring up of themselves among the students, with which members of the faculty have often very little to do. They bring to mind a remark I once heard that perhaps Christian life in our disintegrated age finds its fullest and freshest expression in very small numbers, where people are bound together intimately. On the night of December 18, I was invited to go to the Christmas service of one such "church within a church".

Twelve young people who call themselves "Salt and Light" began their worship by putting up the decorations in Sage Chapel. When this had been done, they all withdrew leaving only the light of two tall candles burning on the altar. As I sat in the shadows I was beset by faces and memories of past years. I thought of the young men and women who had been there with me, and who were now-where? Some had started life propitiously in Shanghai. Shanghai, lost. Many had gone into government service in Nanking. Nanking, an empty shell. Others were last heard from in Hankow. Hankow, threatened. Wherever they were, I knew that some Christmas sign would be turning their thoughts back to Yenching, perhaps to the Chapel where I was sitting.

0504

Some additions to the congregation arrived. A couple of medical students from the city who in their Yenching days belonged to Salt and Light, had come back to spend Christmas on the campus. The mother of one of the girls also was ushered in. Then the processional began, the twelve bringing lighted candles to place on the altar as they sang. They carried on a service in which they did all the preaching and praying and singing themselves. The tragedy of our present day world seemed not to be in their thoughts so much as the joy of Bethlehem. They gave thanks, and were glad.

How we  
feasted

There has been Christmas cheer in Yenching, but I think there has been no table at which the thought of the poor has not produced a scaling down in the provision of good things. The Salt and Light fellowship had their meal together after their service at my house and the menu for the festal banquet was as follows:

steamed dumplings	cabbage soup
salted peanuts	tea
small fruits glacées	

The dumplings had a filling of vegetables flavored with pork, and were provided in abundance. Everyone ate heartily and enjoyed a good meal at a cost of perhaps ten cents a person.

Another Christmas party of which I heard, was given by a Chinese head of a Science Department, who invited his clerks and technicians to the restaurant outside the East Gate. While they were eating a squad of Japanese soldiers came in, looking for chickens. The professor had not provided that particular article, and the soldiers went away. I rather hope they found some in the end, for one should not grudge a chicken to a soldier at Christmas time; but I doubt if they were successful. Our neighborhood has developed an expert technique in becoming suddenly chickenless.

How we  
made  
merry

If one were to attempt a catalogue of all the parties and entertainments which were necessary to mark the season, the tale would never be told, and the exhausted reader would be hunting the waste basket in the middle of it. The workmen on the campus, the girls in the Yenching Craftwork workshops, the village children from the local church, all depend upon Christmas for one of their very few good times. They did wonders with fur coats to make shepherds, gold paper to make stars, and "nighties" to make angels, and they introduced all possible varieties of the Christmas theme in dramatic connections with Chinese life. The assembly room in Sage Hall, and the large auditorium in Bashford were constantly occupied during Christmas week with the people who came in crowds to these affairs.

Of course the most notable party of all was the one for the children given every year by the President at his house on Christmas afternoon. All the children belonging to the University, or as it were appertaining thereto, are asked to meet Santa Claus. Now it is a really serious matter to entertain all Yenching children at any one place or any one time, and



each year the guests increase so enthusiastically that the very walls of the spacious rooms where they are received threaten to bulge out from under the roof. This year personal invitations were sent, and were accepted with such alacrity that some diminutive guests turned up three days before the appointed time, cards in hand to convince the embarrassed house boy of their right to enter and possess the President's domain instanter. They were so firm about coming in, that the host himself had to appear and make his excuses until Christmas afternoon should actually arrive.

On the day itself, the party being scheduled for half past three, a stout and strongminded guest aged four, arrived at two, and was (I blush to admit it) led forth in tears at being torn away considerably after six. In the mean time two collations of cocoa and Christmas cookies, two entertainments of dancing and singing, two humorous speeches by two Santa Clauses (but there is only one Santa suit) and two distributions of gay trifles from the Christmas tree had taken place for the benefit of the entranced guests. The President beamed and presented all through the hours, until one supposed his face must threaten to crack from his smiling.

If the President's children's party was the height in the party line, the Christmas play for the students remaining on Campus, given on the twenty third, was the best of the entertainments. It is a custom to give "Why the Chimesrang" as a sort of Morality play suited by its music and beautiful setting to our audience. As I sat among the hundreds who watched it, I felt again the impact of the past upon the present. The uncle in the play was acted by a young newspaperman whom I knew and coached in amateur dramatics his freshman year, when he had newly arrived from Honolulu. He graduated, did well in newspaper work and was on the staff of the Peking Chronicle our local English paper last summer when war broke out in North China. All summer he was covering dangerous assignments, in the thick of the fighting. By autumn, when the new regime was established, he was suddenly arrested. Since he is an American citizen he could not be held, but his work in journalism in Peking was at an end. He decided to go south to Nanking at the invitation of another of our Journalism graduates who is the correspondent for the New York Times and was reported lost after the Panay was sunk. But the Honolulu man did not get away before the march on Nanking began. So now, here he is with us for a time, waiting for what?

This particular play, "Why the Chimes Rang", has a scene in a great church which shows the action against a rose window. It is a rather remarkable bit of scenery for an amateur stage, because it was designed for us years ago by a student who was already exhibiting his paintings in European galleries before he graduated at Yenching. He comes of a family of painters, and opportunities to see his work in Peking are important occasions for the scholarly Chinese connoisseurs who have known and admired his forebears. Most of that family is now out of China, for Peking is getting to be an uncomfortable place for people of their social status. But I have heard that the young artist himself and his wife, another Yenching graduate, are still here. Like the journalist they are waiting, - for what?

How we sang

There is such delight in Christmas carols in our midst that it almost amounts to a grim determination to get as many sung as possible in the course of the festal week. Interestingly enough, the students prefer to sing them in English, although there are available translations. So Chapel Services use them over and over again, and on Christmas Eve, the carollers go about the campus with candles and song books. This year they took a small cart, a donkey and a baby organ, and woke the echoes under a very brilliant and very cold night sky.

The great Christmas song at Yenching, however, is the yearly rendering of The Messiah by the University chorus. Bliss Wiant, the conductor, has for ten years been building up the chorus and orchestra, until last year he had 165 voices, and a competent accompaniment. The success was so pronounced that in the spring of 1937, he was invited to take the Yenching singers to Nanking for a concert there under government auspices. This December there were only 19 of the 165 voices left from those trained last spring. There was no orchestra left at all. The bass soloist who is a missionary doctor and who usually travels from his interior station to be with us when The Messiah is given, was cut off from all communication, and when last heard from was preparing bomb shelters for his sick and his staff instead of appearing as a soloist in Peking.

Difficulties were legion. But in spite of them all, the conductor recruited a hundred voices, began at the beginning with them, and on Sunday the 19th at Yenching and the next night at the Peking Hotel gave the 10th rendering of the oratorio in the history of his chorus.

It was bitter weather. A furious wind swept off the icy tops of the mountains to the west, and we could feel for the poor as we faced the wind on our way to Bashford Auditorium. In Yenching the music was given a reverent attention, which was evidence that it sunk deeply into us. We needed it.

In Peking, the next night, the concert hall was crowded to capacity. Students from many of the schools paid their thirty cents and stood along the sides to listen. Among the auditors were some Japanese professors who had been entertained at Yenching the day before. These men were impressed with the worth of that music and the significance of rendering it at such a time. One of them said as much afterward to the conductor, and added, "In that message lies our only solution."

Out of the limitations and discouragements which attended the rendition of The Messiah this year, came a surcease to hundreds of people who listened, and there came also five hundred dollars for these who are cared for by Yenching's relief station.

How we have felt

There has been a sombre background to all these Christmas doings. Not only has the course of the war gone from tragedy to tragedy, but arrests have begun locally which give us reason for anxiety. We are not expecting an easy or happy New Year. Yet, we go on much as usual. That we are able to do so, is the result of an attitude which the President summed up in a speech which he made a short time ago:

"I have", he said, "followed my faith rather than my fears." Yenching is carrying on.



## 1938 Easter Services at Yenching University

Any community of worshippers which allows Holy Week to pass without a copious use of music is committing a sin almost unpardonable. Of all the celebrations of the church year, those which fall within this week have inspired the greatest amount and the best in quality of the music of western civilization.

Fully aware of this fact, the Yenching University Christian Fellowship has formed a practise of providing special music for the evening of Maundy Thursday and also Good Friday. This year's services on these occasions were rich in the use of music. The Thursday evening service was composed of the most ancient and worshipful music of the early church-Gregorian Plainsong. The congregation sang translations into Chinese of the early hymns "Adoro Te" and "Pange Lingua" in plain chant while a choir of Chinese students sang the ancient setting of "Stabat Mater". After communion the congregation sang the famous "Passion Chorale".

The choir that sings for the Sunday Vespers service - a mixture of faculty and students, western and Chinese - gave a full program of music interspersed with readings and prayers on the following night. Selections from the 15th, 16th and 18th century composers made up the major part of the service. Selections from among the choicest and most inspiring gems of these periods were used by both the choir and soloists as is shown by the following:

"O Come Let Us Worship" by Palestrina was first sung by the full choir. This was followed by another composition by this same great 16th century master called: "Popule Meus" a part of the "Improperiae" (Reproaches) which are sung only on Good Friday and formerly sung only in the Sistine Chapel. Three selections from the immortal "Messiah" by Handel-the two choruses "Behold the Lamb of God" and "Surely He Hath Borne Our Griefs" and the solo "He Was Despised" were presented. A beautiful carol written in 1430 and harmonized in the Dorian mode by Sir Richard Terry-"Jhesu, Lord that madest me" followed. From the very heart of the great Johann Sebastian Bach's works came two selections: "Crucifixus" a chorus from that noble work "Mass in B. Minor" and a soprano solo from the other monumental work "The Passion According to St. Matthew"- "From Love My Saviour Dieth". An anthem by a Russian composer, Drozdoff "O Lord We Pray that Thou wilt give us Peace" closed the service.

The Easter Day services were unique from the point of view of the music provided. For the first time in the history of Yenching our two choirs - one composed of Chinese students only and the other a mixture of various elements - sang a real two-choir antiphonal anthem. The effect of this beautiful music-"Alleluia" by Jakob Handl (16th century German composer) sung out of doors in a natural amphitheatre was thrilling. Alleluias were tossed back and forth in the expression of religious joy. The singing of the congregation of some 500 people of the revitalizing hymns of Easter morning was something long to be remembered.

Another "first Time" event of the day was an evening service at 8 P.M. the same day. It was entirely of music, readings and pantomime.. Ninde Chapel where it was held was never so full before. A spirit of reverent joy pervaded the atmosphere as the little reed organ did its very best to proclaim in tone the glorious message of the Reformation hymn "Christ Is Risen" transformed into a thrilling chorale prelude by the genius of J. S. Bach's harmonies and contrapuntal accompaniment. The double choirs repeated their morning anthem; two solos were sung, one an "Alleluia" from the 17th century and the other a modern setting of St. Paul's words "O Death, where is thy sting....But Thanks be to God who giveth us the Victory, etc."



The really unique feature of the evening was a pantomime in three parts depicting darkness, dawn and Easter joy. For the representation of Darkness the second movement of Beethoven's "Eroica" symphony was heard on the organ; for Dawn, the second movement of Mendelssohn's violin concerto was appropriately played; the joy of Easter was ushered in by the singing of the "Hallelujah Chorus" from the "Messiah" by a large chorus as girl students in long white robes slowly moved toward the altar where they knelt to form a large cross as each raised above her head an immense bouquet of white lilacs - an impressive and effective close to the activities of the week and of Easter Day.

#### Summary of Dr. T. C. Chao's Easter Sermon

The Meaning of Easter. The proof of Easter lies in historical fact. The disciples were disappointed and depressed at first but later the conviction grew within them that Jesus was alive. The movement also died down, but it not only revived but grew in strength until it shook the world. Jesus' enemies through all was finished, but were soon disillusioned when the apostles began to gather thousands of converts.

#### The Meaning of Easter to us.

1. Jesus has given to us a demonstration of the truth that we can through death face our difficulties, just as a grain of wheat falls to the earth but finds fresh life again.

2. Righteousness and justice can never be suppressed, if crushed in one place they will rise up in another, the harder they are suppressed, the stronger they grow. Jesus resurrection was a proof of this truth also.

3. The spiritual which may seem weak cannot be easily destroyed; mechanized armies cannot conquer the spirit of a nation. The spirit may be suppressed for a time but will only rise the stronger.

4. The weak and few in number may suffer but through righteousness and justice they will in the end conquer. Jesus in the beginning was only one and weak, but in the end he has conquered the whole world, and today the largest part of humanity worships him and his power still rules over the hearts of men.

5. Jesus death and resurrection shows that there is order in the universe. God has a plan, although we may not see it working out because we are in the midst of the destruction and the up-building, but the plan will eventually be revealed.

#### What concerns us most today.

a. We have now to learn to follow the way of Jesus' life of self-giving especially at a time like this when people are in need of our help.

b. Whatever happens we must bear our burdens cheerfully in confidence that the victory of right over wrong belongs to us if we follow the way of Jesus.

c. Only those who follow the way of Jesus in self giving can see this vision. We must not be too optimistic, because difficulties and hardships to be overcome may lie ahead of us, just as in the case of the apostles, persecution and death lay in wait for them; Paul died of capital punishment in Rome, Peter it is reported was crucified upside down, John went into exile in his old age. But we can be confident that death is destroyed for ever and no harm can come to us. Jesus said, "In the world you have persecutions, but be at peace for I have overcome the world".

COMMENTS ON RELIGIOUS LIFE  
IN YENCHING UNIVERSITY.

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

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

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

0513

1st September, 1938.

Dear Colleagues,

On Sunday, September 4th at 5.00 p.m. we are holding a special service to mark the opening of a new year in the life of the University. The President will be the preacher. We invite you to join with the Faculty in this act of worship on this Sunday and throughout the year that together we may open our minds simply and sincerely to the contemplation of the needs of man and of the hopes of God, that we may worship him in beauty, fellowship and peace. The very inspiration we have to bring to our work will depend enormously upon the way we pray for it.

English Vesper services will be resumed in Ninde Hall Chapel on the 11th September at 6.30 p.m.

Yours sincerely,

S. Withers Green.  
Chaplain.

A Prayer for this University.

Accept and bless, O Lord, this University, and use it in all things according to thy will. May thy Presence be ever within its walls ; may it stand always for all that is true, noble and lovely and of good report. Grant that we and others may so gain from its life, that many may bless thee for the day when it was founded, and that its work may be extended and continued for the generations to come.

05 14



同事諸君惠鑒：

九月四日下午五時，基督教團契特為本校教職員舉行禮拜，由司徒校長說教。屆時懇請參加，俾得同心崇仰，準備身靈，以赴本學年之工作。專此布聞，并問道綏。

團契主席趙紫宸啟 九月一日

*preparation*

Dear Colleagues,

On Sunday, September 1st at 8:00 a.m. we are holding a special service to mark the opening of a new year in the life of the University. The President will be the preacher. We invite you to join with the Faculty in this act of worship on this Sunday and throughout the year that together we may open our minds simply and sincerely to the contemplation of the needs of man and of the power of God, that we may worship him in beauty, fellowship and peace. The very inspiration we have to bring to our work will depend entirely upon the way we pray for it.

English Vespers will be resumed in Nible Hall Chapel on the 11th September at 6:30 p.m.

Yours sincerely,  
S. Wilkins Green,  
Chaplain.

A Prayer for the University.

Accept and bless, O Lord, this University, and use it in all things according to thy will. May the President be ever within its walls; may it stand always for all that is true, noble and lovely and of good report. Grant that we and others may so gain from its life, that many may bless thee for the day when it was founded, and that its work may be extended and continued for the generations to come.

1938?

To the Christian Youth of Japan, China, Chosen, the Philippines, Siam, India, Syria, and Persia:

I wish that I might be with you in person to increase our friendship and to bring you some word on behalf of the Christian youth of North America. Since that is impossible at this time, I am glad to be able to use the occasion of Mr. Mack's visit to you to send these greetings and to assure you of our world unity under the banner of Christ.

We in North America are coming more and more to realize that our task is one of Christianizing all of life as we face it about us. Not only the problem of one's personal relationship to God, but also the great social problems which have to do with man's relation to other men must be studied and solved in accord with the spirit of Christ. And so in America there has arisen the United Christian Youth Movement, combining all the Christian youth forces of our country in a program of Christian action along these lines. Through this movement, increasing numbers of young people are rededicating themselves to cooperation with God in bringing about the kingdom of God on earth. Under the slogan, "Christian Youth Building a New World" we are confronting such problems as those of personal Christian living, economics, home and marriage, world peace, and many others, and by this program we have achieved a great unity of purpose among the Christian groups of this land.

Yet these problems we are facing are not unique for us; they are common problems for youth the world over. You, too, are familiar with questions of unemployment, lack of educational opportunities, world peace, and others. Many of them you know far better than we do, for you are in daily close contact with them, while our location makes us relatively isolated and secure. And if these problems are to be solved by Christian means, it will not be by the lone effort of any one country, but by the Christian young people of all the world working together toward the common goal. We need to know you better so that we may achieve a deeper concern for the problems you face so acutely, and so that we may exert a united influence with you upon them. Knowledge of one another's concerns will give us power and incentive to work for one another's good. And fellowship with you will help to break down those barriers of race and nation which are responsible for many of our difficulties. In a world of increasing nationalism, Christianity still transcends all bounds to become a supreme force for world unity.

And so we have a great desire for contact with the youth of every nation and particularly for closer fellowship with Christian young people everywhere. Here in America there has just been held the second World Youth Congress, which a great many of our Christian young people were privileged to attend and which they found to be a great aid in understanding the youth of other lands. We have high hopes that the World Christian Youth Conference to be held in Amsterdam next year may do the same as well as providing a spiritual basis for the World Christianity Community. We in America hope particularly that the Christian youth of Asia will make special efforts to be there, since our contacts have been so few and this is such a glorious opportunity.

Best wishes for the continued advance of your own work. May the Christian message prevail around the world,

Sincerely,

J. Carrell Morris

Pres., Christian Youth Council, N.A.

0517



Reply by Yenching University Christian Students

November 14, 1938

Dear Fellow Christians of North America:

Your letter was cheering. We are truly happy and thankful to know that our hearts and minds are beating with the same great purpose of God. It was a rare privilege for us to meet and talk with Miss Schultz, Miss Tyler, and Mr. Mack. Such contacts are certainly invaluable. Opportunities of this type are rare, but we feel sure that frequent correspondence will help us to know each other better. It should also weld us into a closer unit of action.

Like you, we too are firmly convinced that moral reconstruction on a sound Christian basis is the only workable answer to the baffling problems that face the world today. As you have so aptly described it, we need to Christianize all walks of life. Nations as well as individuals need a thorough rebuilding of character on those simple but solid bases of love, unselfishness, and honesty, which Jesus demonstrated so victoriously in his own life.

We do humbly suggest that before we think about these larger plans of action, each one of us will earnestly try to see ourselves in the light of God. Am I putting into action in my own life those things which I constantly talk about? Am I working feverishly for the cause of peace, and is there real peace between me and members of my family, my friends, and associates? We all realize that the whole world is insanely gripped with fear. It is fear that is producing barrier after barrier of suspicion, misunderstanding, and bitterness. We are fighting against it. Can we fight victoriously if our own lives are dominated by fear? It is right and imperative that we should think in larger terms. But let us really start with ourselves. Then only can we fight for a dream that is backed by a tested reality.

The problem of the Far East stands as a challenge for those who are working for peace. There can be no peace in the world until we can establish in the Far East a peace that is based on respect, humility, repentance, and true cooperation.

For us in China the most pressing problem is the struggle for the right to exist. The world knows that China is not fighting for material gain, for power, or for the spiritual, social, and physical suppression of another people. We are fighting in order to live. And we are convinced that we are fighting a war for humanity against evils which have exploded and are endangering the very existence of human society.

We realize the pathetic position of our Japanese neighbors. Their hearts are not in the war. But in Japan the experts of force are in power. And they have plunged both countries into a foolish and destructive war.

What is there to be done? Can the Christians of China, Japan, and America take any positive action?

We have concrete hopes for the Christian youth of America. We feel that you can do much to help break down the isolationist stand of America. We do not mean that America ought to take part in the war. But we do feel that

0518

Reply by Yen-ching  
Christian Students

-2-

America has a definite moral responsibility for all that is happening in the world. You can help to whip into action the tremendous latent moral leadership of your country.

The Christian youth of America can also help in another concrete way by stirring up public opinion against the sale of munitions and other articles which are contributing to the protracted destruction of lives.

We pray for the Christians of Japan. They are in a very difficult position. Many of them have been drawn into the war against their wills, and have died with the knowledge that they were fighting for a hopeless and sinful war. Many in Japan are afraid to open their lips. While realizing their difficulties, we also hope and pray that they may unite in greater courage to stand against those things they know are wrong. It calls for the most supreme sacrifice, but we feel sure that only in such a spirit can we unite in action to lead our countries out of this chaos.

We Christians in war-torn China need a fuller awakening to the responsibility before us. Our main task is to help strengthen the moral fiber of the people, so that they will be able to stand any crises, will be able in the darkest moments to live hopefully and constructively for others. Further, we must prepare ourselves for the colossal task of reconstruction in both countries. We need your prayers.

It is up to the Christian youth of today to take the leadership in the creative remaking of our social order. The odds are against us, but if we are willing to pay the cost of such leadership, God's power will work through us.

05 19

# FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA

Chairman, P. H. J. LERRIGO, M.D., D.D.  
Vice-Chairman, MRS. CHARLES K. ROYS  
Recording Secretary, MISS BETTIE S. BRITTINGHAM

## Committee of Reference and Counsel

156 Fifth Avenue, New York City

Telephone CHelsea 3-1897

Secretaries: LESLIE B. MOSS  
MISS FLORENCE G. TYLER  
A. L. WARNSHUIS  
E. K. HIGDON

CABLE ADDRESS "FORMISCON NEW YORK"    CABLE CODE "MISSIONS"

Treasurer, M. P. MÖLLER, JR.  
Assistant Treasurer, WM. G. SCHRAM  
Treasurer Emeritus, JAMES M. SPEERS

Missionary Research Library  
CHARLES H. FAHS, Curator  
MISS HOLLIS W. HERING, Librarian

REV. J. H. ARNUP, D.D.  
MISS EDNA B. BEARDSLEY  
MISS BETTIE S. BRITTINGHAM  
REV. F. T. CARTWRIGHT, D.D.  
REV. A. V. CASSELMAN, D.D.  
MERLE L. DAVIS  
MRS. DORR DIEFENDORF  
MISS MABEL E. EMERSON  
PROF. D. J. FLEMING, PH.D., D.D.  
REV. F. A. GOETSCH, D.D.

REV. FRED FIELD GOOSELL, D.D.  
MRS. S. S. HOUGH  
REV. J. H. JACKSON  
REV. CHARLES T. LEBER, D.D.  
P. H. J. LERRIGO, M.D., D.D.  
MISS SALLIE LOU MACKINNON  
MISS BESSIE MACMURCHY  
MISS JANIE W. MCGAUGHEY  
M. P. MÖLLER, JR.

LESLIE B. MOSS, *ex-officio*  
JOHN R. MOTT, LL. D.  
REV. A. B. PARSON  
REV. ALEXANDER PAUL, D.D.  
F. M. POTTER, L.H.D.  
MRS. CHARLES K. ROYS  
REV. WILLIAM E. SHAW, D.D.  
FRANK V. SLACK  
MRS. E. W. SMALZRIED

REV. H. E. STILLWELL, D.D.  
MRS. LESLIE E. SWAIN  
REV. MILLS J. TAYLOR, D.D.  
MISS FLORENCE G. TYLER, *ex-officio*  
J. G. VAUGHAN, M.D.  
REV. A. W. WASSON, PH.D., LL.D.  
MISS SUE E. WEDDELL  
MISS A. BARBARA WIEGAND  
EDWIN F. WILLIS

## COMMITTEE ON THE FAR EAST

May 1, 1939

Dr. B. A. Garside  
150 Fifth Avenue  
New York, New York

My dear Dr. Garside:

Dr. Warnshuis has suggested that we send you a copy of the first page of the National Christian Council of China Bulletin No. 34, Shanghai, March 27, 1939, as follows:

"Yenching: An Appreciation. We well know the place that Yenching holds in the hearts of its alumni and faculty, present or erstwhile. That other than Chinese students have been alumni will probably come as news to many. Increasingly the children of missionaries have entered one of the Chinese colleges for their Freshman year before going on to their home land for the rest of their college work, but what follows is some extracts from a letter of a member of the class of 1937, a young foreign woman, daughter of a missionary, who went to Yenching for two years before beginning her work in interior Honan. It speaks for itself, - and for Yenching. The letter is written to the President.

"Soon it will be two years since I left Yenching University and began the life of a missionary in inland China...Our class surely walked out into chaos. But that isn't what I wanted to tell you.

"I want you to know that I treasure my two years in Yenching more than I can possibly say. I wanted to go to Yenching in order to begin my life as a missionary on an equal footing with Chinese young people. I wanted to know more about modern Chinese life and modern Chinese young people. I wanted to live as they live, think as they think, feel as they feel, and see as they see. I didn't accomplish that fully. One person can hardly enter into every phase of life at Yenching. I wonder if there is another place on earth where so many different kinds of people live so happily together... I remember yet the time when I suddenly realized that I was the only "foreigner" in a jolly group of students, and the thing that thrilled me was the fact that no one else seemed to think of it! I had often been in such

0520



groups before, but only then did I remember this, and realize that at last I was a part of the very life I wanted to know about.

"I love Yenching for this. She just takes everything in her stride - all kinds and classes and nationalities and opinions - even mine. I was afraid she would be too sophisticated for me. I don't think she minded.

"Here in the country I have seen a totally different China. I didn't know that such abject ignorance and stupidity could exist... But I am so glad that I saw Yenching first. It would be tragic to know only this part of the story, much as I love China and my work here.

"These two years away from Yenching have been rather intense, as I suppose they have been for everyone else. I have helped in refugee camps, and first-aid huts for the wounded in transit, taught kindergarten, arithmetic, English, Bible and phonetic script, dodged bombs and shells and taken some part in almost everything people are doing these days in China.

"I could not write this letter without making it as personal as I have. Yenching is a very personal subject to me....I shall be remembering all the campus at Easter time. May that day be one when His life shall be real as never before to my beloved Yenching."

We shall probably use part of this in our next bulletin.

Sincerely yours,

*Sara Elizabeth Stevens*

Sara-Elizabeth Stevens,  
Secretary to Dr. Walline

0521

Rec'd by  
Hutchinson  
not circulated

Ack. 2/11/41

CHRISTMAS AT YENCHING - 1940

About the time that Yenching was beginning to think of plans for Christmas, the city gates of Peking were closed. On November 29 a Japanese officer was killed in the North City. The following day the gates were closed to facilitate the search for his assassin and have not yet (January 1, 1941) been reopened. Foreigners are allowed to enter and leave the city without special permits although they are frequently stopped to be searched. Chinese may enter the city but can leave only when possessing special permits from the Japanese authorities. Municipal buses have been running not at all or very irregularly. The Yenching buses make three trips a day to the West Gate but cannot enter the city. This closing of the gates with its many regulations and inconveniences was at least a spur to a "bigger and better" Christmas at Yenching since so many students and faculty members were forced by circumstances to remain on the campus.

On the morning of November 30 Dr. Stuart's office was a beehive of activity. One of the deans called from the city to say that he and his daughter were stranded there with no transportation means to return home. A professor called to convey a similar message about himself and his wife. Other telephone calls reported the same fate had overtaken ten or twelve others, including two or three school children. A resident of Peking was anxious to get to Yenching where he was to be an usher that afternoon at the wedding of two members of the faculty. Dr. Stuart sent two cars for this group as well as for the two fish the Dean had purchased the day before and which make themselves well known before the trip was over.

For the next few days Christmas plans continued to be shelved while Dr. Stuart made many trips between Yenching and Peking. Students and Chinese faculty members who had been spending the week-end in the city were anxious to return to their classes. The father of one of the students died in the city and the President made arrangements for her to go home at once. Plans for a special bus to take a group of faculty members to see "Gone with the Wind" were finally renounced after many futile efforts. Dr. Stuart brought back a student from the city who had just been discharged from the hospital after a serious operation. These few illustrations merely scratch the surface of the un-Christmas activities during December.

A compound supper was given in one of the faculty residences on December 16. After enjoying a Chinese meal the members sang Christmas carols for more than an hour.

Following the precedent set last year the students and faculty members participated in meatless and millet meals for one day on December 20 in their dormitories and homes. The money thus saved was used to provide meat on Christmas Day for some of the poor children of the neighborhood.

On the evening of December 22 a graduate student in the Physics Department was riding out from the city on his bicycle and was accidentally struck by a Japanese military truck. The Japanese officer and soldiers concerned did everything possible, first by conveying the injured patient to their military hospital nearby and then by expressing their sorrow to the University authorities. They also arranged to have his father and fiancée brought that same night to his bedside. He died on December 24.

On Saturday, December 21, Dr. Stuart entertained the landscape workmen who had just finished decorating his home with wreaths and other

0522

Christmas ornaments. Sunday afternoon he gave a reception to thirty students who had been baptized during the morning services. On Monday afternoon he entertained the staff and students, numbering about 125, of the Boys' Senior Middle School.

On Monday evening the Yenta Christian Fellowship presented its annual Christmas pageant. Something of the popularity of this event is shown by the fact that the audience waited patiently through an unavoidable delay of almost an hour. In the past the students have presented such familiar plays as "Why the Chimes Rang" and "The Star of Bethlehem" but this year the pageant was entirely written, directed, and produced by students without faculty assistance. It was a series of pictures leading to a final scene of dedication. This scene had as its focus not the manger with the Christ-child surrounded by worshipping shepherds and wise men but rather Christ bearing his cross to Calvary. In this way the students expressed their belief that worship alone is insufficient and that Christmas has the deeper meaning of willingness to serve and to suffer.

The chapel service on Tuesday morning was led by one of the faculty members who told a delightful Christmas story in the form of a child's fairy tale, accompanied by the organ and violin. Other chapel services during the week featured Christmas music. The Candlelight Service was held on Christmas Eve. It was a musical service composed of vocal solos, special choir music, congregational singing, and a Christmas tableau.

One evening during the week of December 8 a gateman at the Alumni Gate was bicycling home when he was seized by the Japanese army police. Several months ago he had been instrumental in locating spy activities on the campus and the time had come for the person involved to "get even" with him. The army police tortured him in various ways. On two different occasions he was held helpless while police dogs set upon him biting his legs quite badly. Lighted cigarettes were thrust into his nostrils. Three times he was given the "water treatment." Water was poured into his body through his nostrils until he could hold no more, then he was severely beaten. As always in such cases, the police made him promise never to tell what had happened to him and not to return to Yenching. However, he did both. He was released on Christmas Eve and has been in the University infirmary since that time. Events such as this one are occurring constantly in this section and tend to make the other employees very nervous as well as illustrate how the Japanese can make things intolerable for others when they feel their time has come.

Even the weatherman on Christmas Day was in a festive mood. The day was bright and clear and crisp. During the morning Dr. Stuart was at home to members of the faculty and their families. In the afternoon he gave his annual Christmas party for the children of the faculty and staff. Slightly under a hundred children were entertained at three thirty and a like number again at four thirty. A Chinese shadow play featured the entertainment, the gifts were shuttlecocks, and the refreshments were hot chocolate and animal cookies. That evening about six hundred students called to greet the President during the customary At Home to Students. Similar numbers visited many other homes on the campus. The Christmas activities of the day ended about ten thirty and anyone walking under the star-studded sky in the tranquil atmosphere of the campus at that time, hearing student groups singing or talking and laughing gaily as they returned to their dormitories, could almost believe that even in this land of war and misery there is yet hope for peace on earth with goodwill toward men.



CONCERNING THE RELIGIOUS LIFE AND WORK OF THE YENCHING UNIVERSITY CAMPUS

THE SUMMER CONFERENCE OF CHRISTIAN YOUTH was held in Ninde Memorial Hall in July, 1950 with over 200 select youth from many places and denominations participating. This conference was characterized by a creation of new trends among Christian youth:

1. It was sponsored by the Christian Association of the Churches of North China instead of (as in the past) by the YMCA and YWCA. This indicates a new interest on the part of the churches themselves in the training of their youth leaders.
2. The central theme was that of fostering a vital religious life. Formerly a conference of this kind dissipated its energies in the discussion of sex problems, vocational questions, social service programs, etc. Instead the time was spent entirely in the building up of a vital Christian faith.
3. The focus of the conference was on the Bible, how to understand it in its relation to the challenging problems of today. A growing interest in theological knowledge was a natural outcome of this kind of study.
4. One consuming topic was that of demonstrating Christian faith in action:
  - a) Those who attended financed to a large extent their expenses which was considerable seeing how poor young Christians are.
  - b) Mutual aid and assistance was given showing that the Christian principle of sharing was manifest.
  - c) The emergence of an expressive fellowship through love and appreciation was notable as the new basis for the growing Church in China.
5. Formerly such a conference invited speakers and advisors. This time they invited only devout leaders to be pastors (and not advisors), to live with them, understand their problems and aspirations and to work with them. Mr. David Fang (K'uang-yu) of our School of Religion and Mr. Newton Chiang were the two effective workers of this kind.
6. These youth expressed an urgent need of the church. They see in the church a need for reformation so that the present half-dead organization may spring into a vital fellowship of love with a living devotion to the Lord Jesus Christ who dwells in their hearts.

(The most effective group in China today for the creation of these new trends is found in our own School of Religion where through thinking and praying together and the unselfish devotion of our graduates such new life has sprung into being.) Undoubtedly future conferences will be organized around these same new trends.

THE YENCHING UNIVERSITY CHRISTIAN FELLOWSHIP has increased its membership as the student body has grown. (This year the entire University has a record enrollment of 1190 students). The active Christians form themselves into small groups also called fellowships earnestly devoting themselves to a clarification of their faith, to a demonstration of the sincerity of their belief in practical and concrete things, to prayers and discussions in the attempt to relate Christianity to current social and political problems. The one group in which our family is most concerned is called the "Chanters". They not only study the Bible worship but spend time in and rehearsing and performing the best in Christian music. This fall they have given or will give five programs in the smaller churches of the city centering their worship on the indigenous hymns of the "Hymns of Universal Praise". The response of the worshippers in these smaller churches has been most gratifying and inspiring. Other activities of the Fellowship are:

1. The Pastoral Committee which specializes in counseling with students so that tensions of the present day may be relieved. This committee trains students

0524

July, 1950 with over 200 select youth from many places and denominations participating. This conference was characterized by a creation of new trends among Christian youth:

1. It was sponsored by the Christian Association of the Churches of North China instead of (as in the past) by the YMCA and YWCA. This indicates a new interest on the part of the churches themselves in the training of their youth leaders.
2. The central theme was that of fostering a vital religious life. Formerly a conference of this kind dissipated its energies in the discussion of sex problems, vocational questions, social service programs, etc. Instead the time was spent entirely in the building up of a vital Christian faith.
3. The focus of the conference was on the Bible, how to understand it in its relation to the challenging problems of today. A growing interest in theological knowledge was a natural outcome of this kind of study.
4. One consuming topic was that of demonstrating Christian faith in action:
  - a) Those who attended financed to a large extent their expenses which was considerable seeing how poor Christians are.
  - b) Mutual aid and assistance was given showing that the Christian principle of sharing was manifest.
  - c) The emergence of an expressive fellowship through love and appreciation was notable as the new basis for the growing Church in China.
5. Formerly such a conference invited speakers and advisors. This time they invited only devout leaders to be pastors (and not advisors), to live with them, understand their problems and aspirations and to work with them. Mr. David Fang (K'uang-yu) of our School of Religion and Mr. Newton Chiang were the two effective workers of this kind.
6. These youth expressed an urgent need of the church. They see in the church a need for reformation so that the present half-dead organization may spring into a vital fellowship of love with a living devotion to the Lord Jesus Christ who dwells in their hearts.

(The most effective group in China today for the creation of these new trends is found in our own School of Religion where through thinking and praying together and the unselfish devotion of our graduates such new life has sprung into being.) Undoubtedly future conferences will be organized around these same new trends.

THE YENCHING UNIVERSITY CHRISTIAN FELLOWSHIP has increased its membership as the student body has grown. (This year the entire University has a record enrollment of 1190 students). The active Christians form themselves into small groups also called fellowships earnestly devoting themselves to a clarification of their faith, to a demonstration of the sincerity of their belief in practical and concrete things, to prayers and discussions in the attempt to relate Christianity to current social and political problems. The one group in which our family is most concerned is called the "Chanters". They not only study the Bible worship but spend time in and rehearsing and performing the best in Christian music. This fall they have given or will give five programs in the smaller churches of the city centering their worship on the indigenous hymns of the "Hymns of Universal Praise". The response of the worshippers in these smaller churches has been most gratifying and inspiring. Other activities of the Fellowship are:

1. The Pastoral Committee which specializes in counseling with students so that tensions of the present day may be relieved. This committee trains students to lead our daily services of worship and particularly the Sunday morning worship. It is very busy and very effective.
2. Weekly the faculty and staff meet for prayer in the various homes of the campus. Your heart would be warmed if you could hear the prayers ascend to the heavenly Father for His guidance and help during these days of conflict within and without. Christians exhibit "serene anxiety" in the face of it all as they pray. Mrs. Luh, the wife of our chancellor prays by name for the chairman of the Central government, Mao Tse-tung and other leaders. We believe that this is the true Christian spirit. Once a month this prayer group has supper together before prayer.

0525



3. A committee for mutual help collects money and clothing to relieve those who are in particular need. Gifts are all anonymous. Tithing is being more and more emphasized. One student said that in order to overcome the difficulty of tithing he took out the tenth from his monthly income as soon as it arrived from his parents so that he might not feel unable to do so later. A campaign is now on to solicit winter clothing for those suffering from floods.
4. A committee on morning watch has done very effective work in this field. The School of Religion students meet at 6:30 a.m. Then at 7:20 other students meet after their 7 o'clock breakfast until 7:40 when all meet together for morning worship. These meetings are well attended and demonstrate the vitality of the religious life of our Christians both students and staff. Leaders of our Fellowship prepare carefully special material for Bible study and morning watch. This material is of high quality and is being used by students in other institutions.
5. The Social Service Committee is really alive. Their activities are many and varied and are reaching hundreds of needy people. Some of these activities are:
  - a) "Swat the Fly" Campaign for the last three years which made a marked difference and was copied by other community groups.
  - b) Some 80 very poor children are to be fed this winter in the Social Service Center which is operated by the Fellowship just outside the east gate of the campus in the adjoining village. Each child will be given a bowl of nutritious porridge and a vitamin pill every day. Before the porridge is given out they are led in wholesome play by students once a week, a Sunday school is conducted for them once a week and five times a week they are taught the "three r's".
  - c) Every day a clinic for the sick is carried on where as many as 30 out-patients are cared for. A "well-baby" clinic is opened once a week.
  - d) Mrs. Luh organized several years ago a sewing class to train peasant women to use old clothing, match colors, etc. Over 100 women have "graduated" after a three-months course in this splendid work. They are also taught the "three r's".
  - e) A primary school for poor children is conducted by students and a board of managers which takes care of some 80 boys and girls. The graduates of this school have been accepted into the finest institutions in many instances.
  - f) A recreation center for workmen is partly financed and helped by the Fellowship.
6. On Sunday there is a service at 8 a.m. for those who demand a simple and less elaborate type of worship. Then at 10:30 is the regular university service in the large chapel once denuded by the Japanese army of occupation but completely restored by funds donated by friends in America (mostly Ohio). Students conduct this service and generally inspire us all to realize the presence of God. A robed choir of 15 to 20 sings many responses and an anthem and leads in the singing of the hymns. The preaching is mainly focused on the religious vital issues of the day. The attendance is usually over 100 and is a cross section of our whole community. It is a high experience each week in our corporate life.

THE SCHOOL OF RELIGION has the largest student body this year in its entire history. There are 23 students all with B.A. or B.S. degrees and four specials. Their life is a close and intimate fellowship also which moulds them into one purpose: preparation for service to God and man in the difficult situations which face them. The challenge is tremendous but they face the future with courage, hope and

0526



more emphasized. One student said that in order to overcome the difficulty of tithing he took out the tenth from his monthly income as soon as it arrived from his parents so that he might not feel unable to do so later. A campaign is now on to solicit winter clothing for those suffering from floods.

4. A committee on morning watch has done very effective work in this field. The School of Religion students meet at 6:30 a.m. Then at 7:20 other students meet after their 7 o'clock breakfast until 7:40 when all meet together for morning worship. These meetings are well attended and demonstrate the vitality of the religious life of our Christians both students and staff. Leaders of our Fellowship prepare carefully special material for Bible study and morning watch. This material is of high quality and is being used by students in other institutions.
5. The Social Service Committee is really alive. Their activities are many and varied and are reaching hundreds of needy people. Some of these activities are:
  - a) "Swat the Fly" Campaign for the last three years which made a marked difference and was copied by other community groups.
  - b) Some 80 very poor children are to be fed this winter in the Social Service Center which is operated by the Fellowship just outside the east gate of the campus in the adjoining village. Each child will be given a bowl of nutritious porridge and a vitamin pill every day. Before the porridge is given out they are led in wholesome play by students once a week, a Sunday school is conducted for them once a week and five times a week they are taught the "three r's".
  - c) Every day a clinic for the sick is carried on where as many as 30 out-patients are cared for. A "well-baby" clinic is opened once a week.
  - d) Mrs. Luh organized several years ago a sewing class to train peasant women to use old clothing, match colors, etc. Over 100 women have "graduated" after a three-months course in this splendid work. They are also taught the "three r's".
  - e) A primary school for poor children is conducted by students and a board of managers which takes care of some 80 boys and girls. The graduates of this school have been accepted into the finest institutions in many instances.
  - f) A recreation center for workmen is partly financed and helped by the Fellowship.
6. On Sunday there is a service at 8 a.m. for those who demand a simple and less elaborate type of worship. Then at 10:30 is the regular university service in the large chapel once denuded by the Japanese army of occupation but completely restored by funds donated by friends in America (mostly Ohio). Students conduct this service and generally inspire us all to realize the presence of God. A robed choir of 15 to 20 sings many responses and an anthem and leads in the singing of the hymns. The preaching is mainly focused on the religious vital issues of the day. The attendance is usually over 100 and is a cross section of our whole community. It is a high experience each week in our corporate life.

THE SCHOOL OF RELIGION has the largest student body this year in its entire history. There are 23 students all with B.A. or B.S. degrees and four specials. Their life is a close and intimate fellowship also which moulds them into one purpose: preparation for service to God and man in the difficult situations which face them. The challenge is tremendous but they face the future with courage, hope and joy. Our faculty is composed of five Chinese and two westerners most of whom also teach in the college. Even the Dean teaches several courses to undergraduates.

-- Bliss Wiant.

0527

YENCHING

*To Interview Faculty members,*

**燕京大學宗教生活調查表**  
**YENCHING RELIGIOUS SURVEY**

令尊的宗教  
Religion of Father

令堂的宗教  
Mother

自己的宗教  
Self

**宗教態度**

**Religious Attitude**

1. 你對基督教抱何態度？ 爲什麼？  
What is your general attitude to Religion and why?
2. 基督教在你的生活過程中有無重要影響，若有，是甚麼？  
What has been the chief religious influence in your life?
3. 你現在採取何種方法以促進或加強你的宗教生活？  
What means do you follow to develop and strengthen your religious life?
4. 高深學術的研究使你對於宗教的概念——如對於上帝，基督教，及精神的實在 (Spiritual Reality)——有何改變否？  
What effect has advanced study had on your concepts of religion—God, Christianity, spiritual reality etc.?
5. 使你最難了解的基督教教義是甚麼？  
What teachings in Christianity trouble you most?
6. 據你看來，甚麼是基督徒的經驗？  
What do you understand Christian experience to be?

0528

7. 以下三問題的強弱點都是甚麼？  
What do you consider the strong and weak points in

a. 基督教？  
Christianity

b. 基督徒？  
Christians

c. 燕京的宗教生活？  
Yencheng's religious life

### 基督教與中國的關係

#### Religion in relation to China

1. 中國民族復興的運動是否需要宗教的幫助？  
In making China a great nation, do you think religion will help or hinder? Why?

a. (甲)若是需要宗教，那末在你的意見中，那一個宗教最能給這樣的幫助？  
If so which religion is best and why?

b. (乙)若現存的宗教，皆無可取，那末你有什麼東西可以代替宗教？  
If not what would you substitute for religion?

2. 若使中國富強最要緊的條件是什麼？  
What reforms are needed in China?

3. 中國所需要的改良，有基督教可以幫忙的麼？  
What help can Christianity be in these reforms?

3  
1  
0  
4  
7  
7  
1



## 宗教與學生的關係

### Religion in relation to students in Yenching

1. 教職員對學生的宗教生活應抱何種態度？  
按中國人的心理應當怎樣去幫忙他們？  
What is the function of a teacher in relation to the religious life of his students? How can he best help them, having regard to Chinese psychology?
2. 你要宗教生活在他們身上發生什麼樣的品德？  
What qualities would you wish to see in the religious life of your students?
3. 你一生最大的興趣是什麼？這種興趣與你的宗教有什麼連屬？  
What is the major interest in your life, and in what ways is religion related to it?
4. 從各方看，燕京與旁的私立大學頗相似，當用什麼方法去保存他的特別性質與職務？  
As Yenching becomes in other respects more similar to other private Chinese universities, how can its distinctive nature and function be most usefully conserved?
5. 基督教的組織與計畫，應當如何改變，才能在現代的學生中發生効力。  
What changes do you think desirable in the organization and program of Christianity to make it more effective with modern students?
6. 要使燕大教職員及學生充分地表現他們的宗教生活，我們的宗教工作，應有怎樣的修改與增益？  
What modifications or additions should Yenching provide to enable the Faculty and Students to develop their religious life and service?

性別  
Sex

國籍  
Nationality

宗教與中國之關係

Relation in Religion to Students in Yenching

What is the importance of religion in the life of a student? How can it help them in their studies and in their lives?

宗教與中國之關係

What qualities would you want to see in the religious life of your students?

宗教與中國之關係

Religion in Relation to Religion

What is the importance of religion in your life and in the lives of others? How can it help you in your studies and in your lives?

What is the importance of religion in your life and in the lives of others? How can it help you in your studies and in your lives?

As a student, how can you best use the religious life of your students? How can the religious life of your students be most effectively conveyed?

What is the importance of religion in your life and in the lives of others? How can it help you in your studies and in your lives?

What changes do you think desirable in the organization and program of Christianity to make it more effective with modern students?

What is the importance of religion in your life and in the lives of others? How can it help you in your studies and in your lives?

What methods or activities should Yenching provide to enable the faculty and students to develop their religious life and service?

Yenching University

3  
1  
0  
4  
7  
7  
1

0531

# Students Interview

## 宗教會談填寫表 YENCHING RELIGIOUS SURVEY. INTERVIEW BLANK

會談的目的是要以客觀的方法調查近來燕大學生對於宗教的態度，而後根據所調查的事實去建立一個更有效的宗教程序。下面的問題是要在尋求事實，絕對不是希望改變任何人的思想，也不是希望他擁護任何組織或主義。會談的結果當嚴格地保守秘密。但是精確的結論完全靠諸同學的幫忙合作，所以請大家要坦白而誠懇的回答。我們宗教會談調查委員會會在此謝謝諸君！

### I. 宗教態度

Religious Attitude

1. 你對於宗教抱那一種態度？——友誼的呢？非友誼的呢？漠不關心的呢？或其他？  
What is your attitude toward religion —— friendly, unfriendly, indifferent of what?
2. 你爲什麼抱這樣的態度呢？  
What has caused you to have this attitude?
3. 你在燕大的學校生活之後，你對宗教的態度起了什麼變化？  
What change has come in your attitude toward religion as a result of your life in Yenching?
4. 變化的原因是什麼？  
What caused the change?
5. 你的最困難的宗教問題是什麼？  
What is your own most difficult religious problem?
6. 在你的生活中最重要的宗教影響是什麼？  
What has been the chief religious influence in your life?

### II. 建議

Suggested Program

你對於改善宗教生活有什麼計劃？

What plan would you recommend to improve the religious life?

- a. 在燕大方面  
In Yenching

0532



1. 燕大的宗教生活於你有何幫忙？  
What help have you received in your religious life in Yenching?
2. 你所需要的而沒有得到的幫忙是什麼？  
What help have you needed which you have not received?
3. 一年級生需要特殊幫忙的是什麼？  
What special help do Freshmen need?

b. 在中國方面  
In China

1. 你想宗教對於中國的經濟，社會，政治有幫忙或阻礙麼？為什麼？  
Do you think religion will help or hinder China economically, socially or politically? How or why?
2. 你以為社會主義或共產主義比宗教對中國的幫忙更多麼？為什麼？  
Do you think Communism or Socialism could help China more than religion? How or why?
3. 何種改革是中國所需要，而又為基督教能夠幫忙的？  
What reforms are needed in China on which Christianity could help?

III. 批評

Criticisms

你有何種批評——

What criticisms do you have of——

a. 關於一般宗教

Religion in general.

b. 關於燕大的宗教生活

The religious life in Yenching.

c. 關於基督教或基督徒

Christianity or Christians.

# 個人調查表

不必書姓名

## I 家庭宗教

下列各宗教，請你費神找出你所崇奉的宗教並用△記號標出你的答案在括弧內：

	父 親	母 親	自 身
佛 教	( )	( )	( )
儒 教	( )	( )	( )
基督教	( )	( )	( )
回回教	( )	( )	( )
道 教	( )	( )	( )
無宗教	( )	( )	( )

## II 自從你到燕大以後，你對於下列事項起了怎樣變化？(用△記號標出最相似你的情形。)

	增 加	減 少	不 變
你對宗教的興趣	.....	.....	.....
參加宗教儀式	.....	.....	.....
社會活動的參加	.....	.....	.....
個人宗教生活	.....	.....	.....
宗教研究	.....	.....	.....
宗教信仰	.....	.....	.....

## III 你到燕大之後，下列事項，對你的宗教上有何幫忙？

	很 多	一 些	沒 有
朝 會	.....	.....	.....

3  
1  
0  
4  
7  
7  
1

禮 拜	.....	.....	.....
教 師	.....	.....	.....
同 學	.....	.....	.....
學生團契	.....	.....	.....
燕大團契	.....	.....	.....
科 目	.....	.....	.....
閱 讀	.....	.....	.....

VI 如果燕大開設下列的科目，學生選讀了可以得到學分，那麼你對那一科感覺興趣

的，就請在該科前面用△記號標出。

- ..... a. 宗教和社會改革      ..... b. 中國文化中的宗教觀念
- ..... c. 共產主義與基督教的比較      ..... d. 宗教比較學
- ..... e. 宗教哲學      ..... f. 其他科目

V 標出下列辯論題目，你以為是對的，請書「T」，不對的書「F」，懷疑的書「？」

，答案在前面的於弧內：

- ( ) 1. 中國當盡量趕快地完成第一等的軍備國家。
- ( ) 2. 甘地的不抵抗主義能解決中國的國際問題。
- ( ) 3. 你同時能夠做一個良好的愛國者，和良好的基督徒。
- ( ) 4. 信仰一種宗教的人，當使信仰他教的人也歸依他的宗教，因為這是他的本分。
- ( ) 5. 一個基督徒當參加戰爭，如果他相信戰爭是為自衛的。
- ( ) 6. 我相信有位友誼的上帝，他對我個人感覺興趣。
- ( ) 7. 中國應該有他自己的本色的，不受西人控制的基督教。
- ( ) 8. 宗教對解決中國目前實際的問題是沒有價值的。
- ( ) 9. 中國應該採用社會主義之原則。
- ( ) 10 宗教在我們人生中是一種重要的東西。



BIOGRAPHICAL DATA

*Translation of my sheets*

Confidential - Do not sign your name.

- I. Family Religion      Check      Father      Mother      Yourself
- Buddhist
  - Confucian
  - Christian
  - Mohammedan
  - Taoist
  - No Religion

II. Since coming to Yenching how have you changed in regard to the following? (Check all that most nearly describe your case.)

Increased    Decreased    No change

- Your interest in religion
- Attendance at religious service
- Participation in social activities . . . . .
- Personal religious life . . . . .
- Study of religion . . . . .
- Religious beliefs . . . . .

III. Since coming to Yenching how have these influences helped you religiously?

Much      Some      None

- Daily Chapel
- Sunday assembly
- Teachers
- Fellow students
- Student group
- Yenta Fellowship
- Study courses
- Reading

IV. Check any of these courses in which you would be interested if they were offered with credit in the University.

- a/ Religion and social reform      b/  Relig. ideas in China's culture
- c/ Communis compared with Christianity      d/ Comparative religions
- e/ Philosophy of religion      f/ (List other courses)

V. Please record your position on these debatable issues. If you think the statement true mark it (T). If false (F). If uncertain (?).

1. China should become a first rate military power as rapidly as possible.
2. Gandhi's plan of non-resistance would solve China's international problem.
3. You can be a good patriot and a good Christian at the same time.
4. It is the duty of man of one religion to win men of other religion to his own.
5. A Christian should go to war only if he is convinced that it is a war of self defense.
6. There is a friendly God who is interested in me personally.
7. China should have its own type of Christianity not controlled from the West.
8. Religion is not valuable for the solution of China's immediate practical problems.
9. China should adopt the principles of Socialism.
10. Religion is one of the essentials in our life.

3  
1  
0  
4  
7  
7  
1



REPORT BLANK

I. The Interview

1. What was the main objective of the interview?

2. What changes in the program or procedure were suggested by the interview?

3. Interview Summary

II. The Report

1. The Report

2. How should the report be prepared?

3. How should the report be presented?

3

1

0

4

7

7

1

0538



## 徵詢基督徒學生意見表

### SUPPLEMENTARY BLANK FOR CHRISTIANS

1. 燕大的宗教生活和教訓和你在中學時，有什麼不同？

What is the difference between the religious life and teaching here and in your middle school?

2. 你現在採取何種程序以促進你的宗教生活？讀聖經？崇拜？祈禱？服務？閱讀？

What program are you following now to improve your religious life? Bible study? Worship? Prayer? Service? Reading?

3. 我們做基督徒的學生是否應當吸引非基督徒學生使他們的生活歸依基督？請說出理由來。

Do you think we Christians should try to win the non-Christian students to the Christian life? Why? or why not?

4. 如果是應該的話，那麼使他們歸依基督教最困難的問題是什麼？其解決的方法是什麼？

If we should, what are the chief problems in winning them and what is the solution?

5. 一個基督徒和一個非基督徒，其實際上不同之點是什麼？

What is the real difference between a person who is a Christian and one who is not?

6. 我們燕大的基督徒活動——朝會，禮拜，燕大團契——能夠良好的發展你現在的宗教生活，以及訓練你未來的基督徒生活和服務麼？你對這些活動願意怎樣的改善？  
Are our Christian activities here—Chapel, Assembly, Yenta Fellowship—well suited to expressing your religious life now and to training for future Christian life and service? How would you change them?

7. 你對基督徒的經驗的了解是什麼？我們怎樣能有這種經驗？怎樣能保守它，使它有真實和生長呢？  
What do you understand a Christian experience to be? How do we come to such an experience and keep it real and growing?

8. 你以為生長的基督徒生活需要活動的教會幫忙麼？  
Do you consider an active Church life necessary to a growing Christian life? Why?

9. 在你看來，我們在這個社會裏(附近燕京)，需要一座中國基督徒的教堂，給我們在那裏崇拜和服務麼？  
Do you think we should have in this community a Chinese Christian Church in which all of us Christians will worship and serve? Why?

The purpose of Yenching University as stated in its constitution justifies its right to be recognised by the Chinese Government as a private university. The purpose of an educational institution must be to educate. That this should include education in moral character is asserted. That we undertake this through the practise and teaching of Christian faith and by exerting every influence favorable to its appreciation and acceptance by our students is thoroughly understood and regarded as entirely proper by government authorities and the general public. An explicit statement to this effect would not make us actually one whit more religiously effective or logically consistent, but would rather tend to confuse the issue. For, let it be pointed out again, the purpose of a university is to give good education, including the whole personality. Experience seems to indicate that Yenching -- and therefore the Christian cause with which it is inextricably associated -- has because of this policy the respect and good will of Chinese of all types, and is far more of an asset to evangelism and all other phases of Christian effort than if it put itself in the anomalous position of claiming to be at once a propagandist agency and a real university.

YENCHING UNIVERSITY  
AUG 7 1933  
JOINT