

134 2695

UBCHEA ARCHIVES
COLLEGE FILES
RG 11

*Continuing
Academic
Related to faculty + staff
Eva Dykes Spicer*

1
3
4
2
6
9
5

0787

23A.

LONDON MISSIONARY SOCIETY.
QUESTIONS TO BE ANSWERED BY CANDIDATES.

Full Name Eva Dykes Spicer

April 11th 192

NOTE.—The purpose of these questions is to enable the members of the Examination Committee to discover as fully and accurately as possible the equipment, disposition, and motive of the candidate offering for missionary service. They should not be treated as an Examination Paper, but as a means of intimate and necessary communication between the representatives of the London Missionary Society serving on one of its Committees and those offering their lives for Christian service in the Mission Field. Candidates are encouraged to answer the questions with all possible frankness and with serious care. The aim of the London Missionary Society still binding upon the Directors and Missionaries of the Society, as expressed in its original declaration, 1795, is as follows:—

“It is declared to be a fundamental principle of the Missionary Society that its design is not to send Presbyterianism, Independency, Episcopacy, or any other form of Church Order and Government (about which there may be difference of opinion among serious persons), but the glorious Gospel of the blessed God, to the heathen; and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of His Son from among them to assume for themselves such form of Church Government as to them shall appear most agreeable to the Word of God.”

1. State briefly, but adequately, the main reasons which have led you to desire to serve God in the Mission Field abroad.

I have wanted to be a missionary ever since as a small child I attended Children's Demonstrations and my enthusiasm was caught & held by the romance of the appeal. The desire to be a missionary became, therefore, almost part of me, and all I have learnt since I have grown up has, on the whole, tended to strengthen rather than weaken my early desire. I am convinced that in Christ and Christ alone, is there any satisfactory solution of the problems which beset individuals, abroad and the whole world, and that the work of missionaries abroad is of urgent importance for the establishment of Christ's kingdom upon earth. My constant desire to serve God abroad and the fact that no circumstances exist to prevent my doing so, gives me confidence to believe that it is God's will that I should serve Him in this way, giving him, Who has given me so much, all I can.

0788

1
3
4
2
6
9
5

2. What has been your experience of Jesus Christ? What do you think are the spiritual qualities and experience which should mark those who offer for Christian missionary service?

When I was little the thing that was most obvious to me about Jesus was the sense of safety and security He gave, but since I have found out about Him for myself, I see and know Him most vividly as One who fought and wrestled for everything He won and gave, a leader "in whose strength your weakness is made perfect" but who will ask of you in some measure that which was asked of Him, and who is far more likely to lead you into danger than safety. I always used to find it difficult to get at all near Him and to realise Him at all, because of the veil of Divine infallibility that was drawn before His face, and a certain inevitableness which seemed to cling about His life, but since I have been able to approach Him from a more historical point of view and have seen Him from against the background of His own time, a man dealing with problems as they arose, but a Divine Being moving through a pre-ordained programme, He has become far more real to me for all time. Ever since I got Him focussed, I have known that He is the only Person capable of evolving order out of the chaos into which everybody gets themselves and of freeing men from the power of sin. But because, I suppose, of the circumstances of my life, Christ has always been to me rather a person who would lead you to somewhere well worth going to right away from yourself, than One who would save you from an altogether hopeless position. I think my most constant feeling toward Christ is gratitude. Gratitude for what He ~~was~~ did for me by living, dying and rising; gratitude for all He has given me in this life, and gratitude for the chance He has given me of trying to help Him.

An absolute faith in God, which is theirs' by experience and not hearsay, a real love for, and understanding of humanity, and unbalked and unquenchable hope which does not fear to face realities, but after having looked the worst in the face still believes that Christ will triumph; these are perhaps the most outstanding spiritual qualities which a missionary should possess. Theirs' should be too, a living contact with Jesus Christ; a knowledge and experience that without Him they can do nothing, and that the whole success of the work they are undertaking, depends upon their constant communion with Him through prayer and other means.

0789

1
3
4
2
6
9
5

3. What distinctive teaching do you consider you would desire, as a messenger of the Gospel of Jesus Christ, to give to those who live under non-Christian systems of religion?

I would desire to teach those who are not Christians that God, that vague spirit behind the world which most men worship, under some or several forms, is Love, and that therefore the ultimate basis of everything is love and on that principle alone will things really work; that because God is love, He cannot, and will not force men into being good, but that if we, looking upon the Cross, which is the symbol of God's eternal suffering and love for us, open our hearts to God's love, which is always about us, our callousness will be broken down, we shall not ask for, and receive forgiveness, and will thereby be enabled to become new men and women. That this view of God and His ways, though dimly surmised from the beginning of time, was in all its fulness, given to us by Jesus Christ, who lived and died on this earth, and was for us for ever the knowledge of what God and His forgiveness are like, and who in His life and death reveals God, so that only by a knowledge of and belief in Him can we come to knowledge, God.

It would follow from this that the essence of Christianity is not the doing or not doing of certain things, but a living communion with Jesus, which would result in a definite attitude towards other men, for Christ came not only to reveal God, but to show us what man, was meant and is destined to be, and perhaps the most striking and revolutionary aspect of His teaching, concerning this life is the value He places on the individual soul, which to Him is the most precious thing on this earth.

In brief the distinctive teaching of Jesus Christ is the love of God for men and the infinite value of every human soul. He gives to us a new heaven and a new earth; if we have only the courage and faith to follow Him.

0790

1
3
4
2
6
9
5

4. What are the spiritual difficulties or trials you would expect to meet on the Mission Field?

I should expect to be depressed by the strength of the opposition, or if there was no definite opposition, the inertia and indifference of the people. I think too that the realisation that you are up against an entirely different kind of life and civilisation, and that there are the barriers of language and race to be overcome before you can begin to get them to understand that Christ is for all the world and not only for Europe, must be rather overwhelming. The separation from home, the removal from an atmosphere of encouragement and a place where there is always someone at hand to help, to one, where there is more discouragement perhaps than encouragement and where there is sometimes little human aid, must be very difficult. But I think probably the biggest difficulties will come from inside myself, the knowledge of how far short I am from the standard of Christ and the wrestling with my own weakness, selfishness and laziness will be worse than wrestling with other people's weaknesses.

5. Of what Church are you a member? When did you join? To what extent have you shared in the service of your fellows, either through the work of the Church or in other ways?

I am a member of Westminster Congregational Church, which I joined in 1912, when I was 14 years old. I have not done much in the Church because since I joined I have been away most of the time at school and college, but I have taught in the Sunday School since last October.

I held positions of responsibility both at School and College and from January to July of last year (1921) I did a certain amount of social work (Nursery School play centres, infant welfare etc.) I have twice attended University Women's Camps for School girls, the second time as Chaplain, and I have also been to camps for working girls.

0791

1
3
4
2
6
9
5

6. What views do you hold on:

(a) The Christian Church;

(b) Baptism;

(c) The Lord's Supper?

- (a) I believe that the foundation of the Christian Church was indicated by Jesus as a means to the establishment of His Kingdom, but that He laid down no rules as to its management and organisation, and no rigid conditions of membership; I believe it to be a fellowship of all those living or dead, who believe ~~it-to-be-a-fellowship-of-all~~ in Jesus Christ and tried to follow Him. It is an essential part of Jesus' work upon earth, since men must work together to accomplish anything, and fellowship is a Christian necessity; but it is only a means to an end, and when the Church ceases^{*} to fulfil the function for which Jesus, its head founded it. I believe it to exist pre-eminently for those who are outside it, not for those within.
- (b) I do not believe that the Christening of a child which is a service of thanksgiving and dedication, can properly be called baptism, since baptism is surely a process which can only be experienced by a person old enough to understand that it marks the beginning of a new spiritual life; neither the church nor anyone else, save only the Holy Spirit, can dictate at what moment the new life shall begin, though the Church may put on outward sign or an inward reality.
- (c) I believe the Lord's Supper to be a Sacrament, and not only a Memorial service, I believe it to be a service through which we enter into close communion with Our Lord and with each other, and receive strength and grace both from Him and from the whole Church, though I think that any meal taken with Christians in the conscious presence of our Lord would have the same sacramental value, but I do not think that that is sufficient reason for not holding Our Lord's Supper as one of the services of the Church.

{see above} * to be in the fullest sense of the term missionary, it ceases

0792

1
3
4
2
6
9
5

(Will you please answer the following questions in detail for the information of the Committee, that they may be rightly guided in their consideration of the most suitable course of training and sphere of service to which you might be appointed?)

7. (a) Give a general outline of your educational history—schools, colleges, major examinations, degrees, etc. Since completing your educational course, what posts, if any, have you held?

- 1) **Norland Place School**
London. 1902-1912.

- 2) **St. Leonards School**
St. Andrews, Fife. 1912-1917.
Higher Certificate
Responsions
Somerville Entrance
(First Aid - Home Nursing)

- 3) **Somerville College,**
Oxford. 1917-1920
History Previous (distinction)
Divinity Moderations
Final Honors School of
Modern History...
(Class II) B.A.

- 4) **National School of**
Cookery, Buckingham
Palace Road October 19120 - Dec. 1920
Various classes in cookery
dressmaking etc.

- 5) **London Day Training**
College. 1921 - 22.
I am there now making for the
Teachers Diploma which I hope
to take in June.

1
3
4
2
6
9
5

(b) What plan of Bible and missionary study have you followed in your reading, and to what extent have you been interested in general literature?

I used to follow the I.B.R.A. readings, but I gave them up, as I did not find them satisfactory. Lately I have taken one book, and read it through consecutively, sometimes with a commentary, for some time I read mostly the Gospels, as while I was at College we had study writes on such things as the Synoptic Problem, St. John and the Life of Christ. At the present I am reading the Pauline Epistles.

I have not followed any very definite plan of missionary study in my reading through. I try to read the International Review of Missions regularly and I have naturally tended to read more about the country to which I wanted to go.

I should say my interest in general literature was a very average one, but I have read more prose than poetry.

8. (a) Give the date and place of your birth.

10, Lancaster Gate. London

May 29th, 1898

(b) Are your parents living, and, if so, are they at all dependent upon you for support?

Yes.

No.

(c) What is your occupation? Do you maintain yourself by means of it? Does it give you a prospect of adequate maintenance in the future?

Student.

No.

I suppose so.

0794

1
3
4
2
6
9
5

(d) Are you engaged to be married?

No.

(e) Have you made an offer of service to any other Missionary Society?

No.

9. In the event of your being accepted as a missionary of the Society, are you willing to conform to the regulations appended hereto?

Yes.

Signature in full **Eva Dykes Spicer**

REGULATIONS FOR CANDIDATES.

1.—Candidates are expected to continue in stated fellowship with a Christian Church.

2.—The Directors will favourably consider the preference of a candidate for any particular field of labour; but they reserve to themselves the right to make such appointment as, in their judgment, will best promote the objects of the Society.

3.—Before completing any engagement with a view to marriage, men candidates are required to communicate upon the subject with the Secretaries, as satisfactory pastoral and medical testimony concerning the lady must be given to the Directors before their sanction can be obtained.

AGREEMENT.—Candidates, on appointment, shall sign an Agreement in the presence of two witnesses, binding themselves, in case of voluntarily relinquishing their position within five years, to repay to the Board the sum expended by them on outfit and passage, a fifth part being deducted for every year during which they shall have complied with the terms of their engagement, the said five years to be reckoned from the period of their arrival at the post of labour. They shall also bind themselves to give due notice of any such change so that measures may be taken for filling vacancies.

0795

1
3
4
2
6
9
5

RECEIVED

MAY 9 1923

To be returned to Miss Bender.

MISS M. E. HODGE LONDON MISSIONARY SOCIETY.

(ESTABLISHED 1795.)

FOREIGN SECRETARIES:

F. H. HAWKINS, LL.B.
F. LENWOOD, M.A.

48. BROADWAY,
WESTMINSTER, S.W.1.

TELEPHONE:

VICTORIA 393 & 394.

TELEGRAMS:

"MISSIONARY, VIC." LONDON.

27th April, 1923.

Miss Elizabeth R. Bender,
Methodist Episcopal Mission,
156, Fifth Avenue,
NEW YORK.

My dear Miss Bender,

Referring to my interview with you the week before last, I have now much pleasure in writing to let you know that our Board yesterday allocated Miss Eva Spicer to Ginling, and I have to-day sent a cable to China, and I shall be writing to Mrs Thurston.

I enclose for your information a copy of Miss Spicer's answers to the questions which we address to candidates, which I think will give you full particulars about her. I am asking her for a photograph, which I will forward in accordance with your request as soon as I get it.

I may say that Miss Spicer is one of the daughters of the Rt. Hon. St. Albert Spicer, Bart., who was for more than 25 years the Treasurer of the London Missionary Society, and is still one of its warmest friends and supporters. She has been brought up in a missionary atmosphere all her life, and I have every confidence in saying, that both from the educational and missionary point of view, she is likely to prove a real addition to the staff of the college, and as far as we can

0796

1
3
4
2
6
9
5

APR 27
1923

- 2 -

Miss E.R. Bender.

judge she will prove to be an admirable colleague to those associated with her. She will be sailing about the end of August, and I am asking Mrs Thurston to make the necessary arrangements for her to go to the Language School at Nanking for the autumn term.

I am writing to you at once, but it will be impossible for me to write to Mrs Thurston until next week's mail. I will send you a copy of my letter to her.

Our Directors were delighted to have the opportunity of joining in the great work at Ginling, and I sincerely trust that Miss Spicer's appointment will prove to be of great help to the College, and will turn out to be for the advancement of the Kingdom of God in China. I was very glad to have an opportunity to speak to you and Dr. Speer about it when I was in New York.

With kindest regards,

Yours very sincerely,

F H Hawkins.

0797

1
3
4
2
6
9
5

9500.

Mrs. Lawrence Thurston,
Ginling College,
Nanking, China.

April 30th, 1923.

Dear Mrs. Thurston,

You will have heard from the Rev. C. G. Sparham, the Secretary of our Advisory Council in China, of the hope of the London Missionary Society to co-operate in Ginling College. He wrote to me some weeks ago telling me of his interview with you in Shanghai on this matter. I have been in New York this month, and acting on your suggestion to him I had an interview with Dr. Robert E. Speer and Miss Bender, and they very cordially welcomed the suggestion that the London Missionary Society should co-operate at Ginling. I discussed with them the question as to whether we should offer you the services of Miss Eva Spicer, B.A., who is going to China this autumn, and I told them something of her qualifications for the position, which Mr. Sparham mentioned to you. They thought that Miss Spicer possessed just the qualifications you require, especially in view of her course in theology at

0798

1
3
4
2
6
9
5

APR 30

1923

-2-

9500.

Mansfield College, which she is completing in June. On my return from America last week I brought the matter before our Directors, and I have much pleasure in informing you that they have unanimously and cordially acquiesced in the proposal that Miss Spicer should go to Ginling. I enclose for your information a copy of a letter I wrote to Miss Bender last week, and also a copy of Miss Spicer's Answers to Questions which we address to candidates, which will give you full information with regard to her. Miss Spicer herself is quite keen to take up the work, and I believe you will find in her a valuable recruit.

There is one point, however, to which I must call your attention. I mentioned it to Dr. Speer and Miss Bender. The only experience Miss Spicer has had in actual teaching has been that in connection with obtaining her Teacher's Certificate at the London Day Training College. She duly obtained this, and it qualifies her for teaching in any Secondary School in this country; but she has not been on the staff of any School. Dr. Speer and Miss Bender thought that in the circumstances this want of practical experience was not of great importance.

I may add, what I have said to Miss Bender, that Miss Spicer comes to us with the warmest commendation from Dr. Jowett, of Westminster Chapel, who has been Pastor

0799

1
3
4
2
6
9
5

APR 30 1928

9500.

there since 1918, and who formerly, as you know, was Pastor of Fifth Avenue Church, New York. She also has a warm commendation from Dr. Selbie, of Mansfield College, Oxford.

We had to come to an early decision with regard to Miss Spicer's location, which lay between Ginling and Shanghai, in order to settle whether on her arrival in China she should go to Nanking or Soochow for language study. She is sailing at the end of August, and should be in Shanghai early in October, and I shall be glad if you will make the necessary arrangements for her to be entered at the Language School at Nanking.

I need hardly say what a pleasure it is to the London Missionary Society to co-operate in the great work which you are carrying on, and it is a great satisfaction to us that we are able to send so promising a recruit. She has been passed as first class by our Medical Council.

As time is short, I should be grateful if you could write to me by return of post with regard to what Miss Spicer should take out with her by way of outfit, apart from clothing, etc. She will no doubt have a room to furnish, and she will be glad to know what you recommend she should bring with her. If you care to write to her personally, her address is 10, Lancaster Gate, London, W.1.

0800

1
3
4
2
6
9
5

APR 30 1923

9500.

I had the pleasure of meeting you in September, 1921, at the opening of the Union Medical College, Peking, and was present at the dinner at which you spoke. You know Mr. Sparham, and I believe you are acquainted with Miss C.M. Robertson, of our staff in Shanghai, and Miss Wood, of Peking. I have not personally seen Ginling, although I have been in Nanking on two or three occasions. I shall certainly make a point of paying it a visit the next time I am in China. Meanwhile I shall be glad if you will send me any printed matter with regard to the work of the College, as I am anxious that our Directors should be kept informed as to the enterprise, so as to enlist their continued interest and support. We are hoping that the appointment of Miss Spicer may lead to some of our most promising girls from our Middle Schools in Central and South China going there to complete their education.

With kindest regards,

Yours very sincerely,

F. H. HAWKINS.

1
3
4
2
6
9
5

0801

ENCLOSURE.

LONDON MISSIONARY SOCIETY.

(ESTABLISHED 1795.)

FOREIGN SECRETARIES:
F. H. HAWKINS, LL.B.
F. LENWOOD, M.A.

48. BROADWAY,
WESTMINSTER, S.W.1.

TELEPHONE:
VICTORIA 393 & 394.
TELEGRAMS:
"MISSIONARY, VIC." LONDON.

Miss Elizabeth Bender,
Ginling College,
American Methodist Episcopal Mission,
150, Fifth Avenue, New York.

May 26th, 1923.

Dear Miss Bender,

I have now much pleasure in sending you a photograph of Miss Eva Spicer, B.A., for your file. Miss Spicer is to be dedicated to foreign missionary service at Westminster Congregational Church on Tuesday, the 26th proximo. Dr. Hugh A. Hutton, of Glasgow, who has just accepted the pastorate of the Church in succession to Dr. Jowett, will conduct the service. Dr. Selbie, the Principal of Mansfield College, will give the "Charge"; and Dr. Cheng Ching-Yi, of Shanghai, and I are also taking part in it.

Miss Spicer is booked by the P. & O. s.s. "Malwa" due to leave London on the 31st August, and I am so informing Mrs. Thurston.

I was very glad to have a letter from Dr. Speer saying that the Ginling College Committee heartily

0802

[17]

1
3
4
2
6
9
5

MAY 26 [27]
1923

Miss Elizabeth Bender, 2.

welcomed the L.M.S.co-operation in Ginling.

With kindest regards,

Yours very sincerely,

J. H. Hawkes

1
3
4
2
6
9
5

0803

Spicer

London Missionary Society.
Westminster Congregational Church.

Dedication Service

OF

Miss EVA DYKES SPICER, B.A.,

APPOINTED TO

GINLING COLLEGE, NANKING, CHINA,

UNDER THE LONDON MISSIONARY SOCIETY,

ON

TUESDAY, JUNE 26TH, 1923,

AT 7.30 P.M.

Chairman - - Rev. JOHN A. HUTTON, M.A., D.D.

1
3
4
2
6
9
5

0804

Order of

HYMN 1 "Saviour, sprinkle many nations."

Saviour, sprinkle many nations,
Fruitful let Thy Sorrows be;
By Thy pains and consolations
Draw the Gentiles unto Thee;
Of Thy Cross the wondrous story
Be to all the nations told;
Let them see Thee in Thy glory,
And Thy mercy manifold.

Far and wide, though all unknowing,
Pants for Thee each mortal breast;
Human tears for Thee are flowing,
Human hearts in Thee would rest.
Thirsting, as for dews of even,
As the new-mown grass for rain,
Thee they seek, as God of heaven,
Thee, as Man for sinners slain.

Saviour, lo! the isles are waiting,
Stretched the hand, and strained the sight,
For Thy Spirit new creating,
Love's pure flame and wisdom's light;
Give the word, and of the preacher
Speed the foot and touch the tongue,
Till on earth by every creature
Glory to the Lamb be sung.

READING OF SCRIPTURE AND PRAYER.

Rev. CHENG CHING YI, D.D.
Shanghai

CHAIRMAN'S ADDRESS .. Rev. JOHN A. HUTTON, M.A., D.D.
Pastor of the Church.

DESCRIPTION OF FIELD OF LABOUR

Mr. F. H. HAWKINS, LL.B.
Foreign Secretary L.M.S.

STATEMENT BY OUT-GOING MISSIONARY

Miss EVA DYKES SPICER, B.A.

HYMN 2 "O Jesus, I have promised."

O Jesus, I have promised
To serve Thee to the end;
Be Thou for ever near me,
My Master and my Friend.
I shall not fear the battle
If Thou art by my side,
Nor wander from the pathway,
If Thou wilt be my Guide.

O let me hear Thee speaking
In accents clear and still
Above the storms of passion,
The murmurs of self-will.
O speak to reassure me,
To hasten or control;
O speak, and make me listen,
Thou Guardian of my soul.

1
3
4
2
6
9
5

Service.

O Jesus, Thou has promised,
To all who follow Thee,
That where Thou art in glory
There shall Thy servant be ;
And, Jesus, I have promised
To serve Thee to the end ;
O give me grace to follow,
My Master and my Friend.

O let me see Thy footmarks
And in them plant mine own :
My hope to follow duly
Is in Thy strength alone.
O guide me, call me, draw me,
Uphold me to the end ;
And then in heaven receive me,
My Saviour and my Friend !

CHARGE TO OUT-GOING MISSIONARY

Rev. W. B. SELBIE, M.A., D.D.
Principal, Mansfield College, Oxford.

PRAYER OF DEDICATION

Rev. JOHN A. HUTTON, M.A., D.D.

HYMN 3 "When I survey the wondrous Cross."

When I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.

Forbid it, Lord, that I should boast,
Save in the death of Christ my God :
All the vain things that charm me most,
I sacrifice them to His blood.

See from His head, His hands, His feet,
Sorrow and love flow mingled down ;
Did e'er such love and sorrow meet
Or thorns compose so rich a crown ?

Were the whole realm of nature mine,
That were a present far too small ;
Love so amazing, so divine
Demands my soul, my life, my all.

BENEDICTION.

RETIRING OFFERTORY for the LONDON MISSIONARY SOCIETY.

0806

1
3
4
2
6
9
5

COPY.

Special

Ginling College,
Nanking,
China,
March 14th 1929.

Dear Mr. Hawkins,

I am using you as a safety valve. This afternoon I had a call from the British Vice-consul, who asked me most considerately and politely if I would leave for Shanghai as soon as possible, preferably to-morrow morning, though I daresay that had I been willing to go to-night he would have been just as pleased. Of course, this question of going or staying has been under discussion for some time, though so far this is the first word of any kind I have had from the Consulate, but the question has been under discussion by the American consulate for two or three weeks. It has been rumoured for some time that foreigners were going to be asked to leave the city, over the period of the 3rd Kuomintang Conference which opens to-morrow, though according to some people there are not enough delegates in town at the present to make a quorum, so that the opening of the said meeting may drag on for some time. A letter was shown unofficially by the American Consul to some Americans, which he had drafted and sent to Peking for confirmation, to the effect that women and children were advised to leave Nanking over the period of this Conference. Apparently he did not receive confirmation from Peking, as that letter was never sent, but Mr. McMurray came himself to Nanking and last Thursday week a meeting was held at the American consulate at which representatives of most of the groups in town were present; at which quite informally, (it was by way of being a lugh party not a meeting really), those present were told, that while they were not going to receive any orders to get out, as that would seem rather like casting doubts upon the efficiency and good faith of the present government, still these in authority would feel much happier if all women with children, and as many single women as felt they could, (and the more the better) would get out, since then no more has been heard from the American consul, but all the married women with children have left, and some of the single women, of course a good many of the families and women now in town were through the last performance, which probably makes them more willing to go than they otherwise would have been.

But I think it is true to say that most of the women with definite jobs have stayed. Three things seemed to be feared 1) That in order to discredit the present government, the C.P. or other very left wing groups might try and stage trouble at the time of this conference, to help overthrow the present regime, which is regarded by many as being too conservative, and that that trouble might take the form of an anti-foreign attack, on the lines of the former incident, and were the present government to loose control

0807

1
3
4
2
6
9
5

MAR 14

1929

of the situation there is no doubt that there are plenty of poor people etc. in Nanking at the moment, who would be glad of the chance of a little looting. Letters were intercepted some time back telling of various plans for causing trouble to the present government, and the making of trouble during these spring months in various centres - one of which was Nanking - was mentioned. I don't know whether there was any definite mention of anti-foreign demonstrations, but anything which might force the present government to resort to shooting was urged. These letters have been known of for some time, and the present government feel that they have the situation well in hand. 2) That at the present conference, or the one due to be held tomorrow, the present regime may be ousted by a much more radical group, who would not be so friendly to foreigners and that that might put us in a dangerous position. 3) That the fighting which seems to be threatening up river between Nanking and the Kwangsi group in Wuhan might develop unfavourably in Nanking, and there might be defeated troops falling back on Nanking, which of course always involves the city in some danger.

March 15th.

I didn't get this letter finished yesterday, as Dr. Wu came to see me to talk the matter over, and then I had to go and telephone to the Consulate to let them know that I wasn't going to leave at any rate for the present. I started the letter by way of trying to clear my own thinking, and also, just in case anything happened to have let you know why I did what I did, and also to make it quite clear that it was my own responsibility that I had stayed, not the consuls. Of course if I was sure that something was going to happen, not only I but all the rest would go, the trouble is that there is nothing but rumours, and very great precautions on the part of the government, people being searched, police everywhere, and soldiers, so that you can't help feeling that they are trying to prevent something, so that it really hinges on whether they are strong enough to maintain order or not. I don't think the British consul had had any additional news which made him take steps at that particular junction, March 15th had been mentioned for some time as the day on which trouble would occur, though now everybody is saying that the Communist uprising is staged for March 18th, and I suppose if it doesn't come off then it will be moved on for a bit, like the end of the world. There are so few British women in town, that I don't suppose he had felt the need of taking steps before, he didn't take any official steps with most of them, three of the married women down in Hsiakwan left last Monday to do a little spring shopping, as I don't think the British consul is anxious to seem to cast doubts upon the efficiency of the present government, and I am sure he doesn't doubt its good faith. Two others left after a call from the vice consul, and yesterday he came to see Mrs James, who is British via her husband and me, he persuaded her to go, but not me. He didn't seem to have any arguments to add to what I already knew, and therefore there seemed no reason for acting independently of the group. Mr. Montgomery the Vice-consul was ever so nice, and said "Yes", he quite saw," to all the various arguments that I produced, but re-iterated several times that the C-G, e.g. Mr. Hewlett would be

0000

MAR 14 1929

much relieved if I would clear out, as they could do so little for me up here, if anything should happen, and if I went why then all the British women would be out of Nanking, and though he didn't say so, he and the Consul could sleep easy at nights. I can't say that I like disregarding the advice of the Consul especially as Mr. Montgomery was so nice about it, and I would rather not have the distinction of being the only British woman to sit heavy upon the chest of Mr. Hewlett, but apart from Miss Dresser, an oldish woman in the Presbyterian Mission, who left over a week ago, (all the Presbyterian women have gone having been urged thereto by their secretary in Shanghai), I was the only single British woman in Nanking with a job. If I was married I would just as soon go, but if you think there is any purpose in the enterprise that you are carrying on, then it seems to me that it is up to you to stay, even if there is a possibility of risk, because clearly, while I know that no one individual as such is essential to any work, if all missionaries in China left their work at the present moment at the threat of danger, there would be very few missionaries anywhere, as although in some ways things are better, this unhappy country has still a good way to go before there is anything like peace and security.

Of course, it is not easy with the thought of what did happen in Nanking two years ago, and knowing what that involved for the Chinese with whom one was working, and also what it would mean for the relationships between China and the powers if anything like that happened again, to know what is the right and wise thing to do. Some of the students, on hearing that other foreign women were leaving Nanking, wrote and asked us not to stay on their behalf, as they would willingly take extra assignments, or stay on into the summer to make up the work that had been missed, and they did not want us to run any risk, similar to what had happened before.

But the Chinese faculty do not seem to want us to go, and Dr. Wu while doing her level best to find out everything she can, she has called constantly on various members of the government etc., to keep in touch with the situation so that she will be able to make her decision wisely, very clearly does not want us to go, and as a group we have handed over to her the power of decision, we will go when she asks us; and we have also suggested that if it seems wise to reduce the number, she can ask some of us to go ahead of the others, and not clear out all unless the situation gets much worse. I think apart altogether from the College, she does not want us to go partly because it would be a vote of non-confidence in her own government, and also because she feels the act of going is likely to increase the feeling of lack of confidence in the government, to help to bring about the very thing that you go to avoid; that to stay and show confidence in the government is to help keep them firm, as it adds to the general feeling of confidence. I think probably she is right in thinking that, and anyway I feel that as long as the Chinese want us to stay it is up to us to stay; many of the present faculty (Chinese and foreign) went through March 24th so that know what they are up against, and while if you think of each individual course we are teaching, the thing we are staying to do hardly seems

0809

MAR 14 1929

- 4 -

worth while the possible risk we are running, yet if you think of each course as a brick in the whole edifice of Christian Missions in China, it seems different. Of course I know that you know this all as well and better than I do, but as I said I started this letter to get myself clear, so that it is more for my own benefit than yours, that I am writing. At times it seems to me that we are fools to run the risks, not only for ourselves, but for all the Chinese with us, at other times it seems to me that seeing there is so much talk about it it is highly unlikely that anything will happen, and at other times it seems to me that even if we knew for dead sure that there was an anti-foreign attack planned for March 18th, we ought to be here to receive it, carrying on the work we came to do, and being willing to risk as much for our work, as they are willing to risk for their cause, because to be a communist in Nanking to-day, is at the particular moment that I write a much more dangerous thing to be than a foreigner or Christian. So you see that with all my thinking I am not quite clear, but the upshot of it all is that for the moment I am staying, and I am taking my orders from Dr. Wu, and not from the British consul.

I haven't written to Mr. Sparham, as I am sure that he is very busy getting ready to go, and anyhow I don't suppose he could or would do anything about it, and I hope he is not worrying at all, and a letter like this might make him worry. I am however, sending a copy of this letter to Katie Robertson so that if she has any opinion to offer she can do so. I have not written thus fully to Father or Mother as I don't think there is any real need for worry, but if Mother got a letter like this she might worry and that seems unnecessary. And one of the nuisances about the whole affair is that it is quite on the cards that we shall have to go through all this again in May, and possibly in June at the time of Dr. Sun's burial.

So far everything has passed off quite quietly, March 12th, Dr. Sun's death day, which some said would be the beginning of trouble passed off quite quietly, and since I began this letter, the Kuomintang Conference has opened quite quietly with a quorum of members, and Dr. Wu saw one of the members to-day and he said everything went off very well, and the spirit was good, and he was most re-assuring. Of course, it isn't so much from the members that trouble was expected, as from the people who aren't members, but still a quiet meeting will all help to strengthen the government. Also the trouble between Wuhan and Nanking has been settled so things there are better. If one was sure that the rumour of trouble and the cares of the consul would be allayed if one went for a week, one might go, but I have a feeling that if there isn't trouble - there may be rumour of trouble for the rest of the spring and summer - and once one has gone, it is always harder to get back. Thanks very much for your letter of February 8th. This is a private, one-subject letter, so I won't try to go into general matters..

Yours very sincerely,

(Signed) EVA D. SPICER.

0810

For Pass. of G. A. B.'s reference
sent by U. B. to Y. T. New.

MEMORIAL MINUTE for U. B. Annual May 7-

EVA DYKES SPICER

1898-1974

Eva Dykes Spicer, a respected long-time teacher at Ginling College (for Women) in Nanking, China, died at the age of 75 on May 28, 1974, in London, England.

Born May 29, 1898, in London, she received the social and financial advantages of her commercially prominent family. Though she went to Ginling as an appointee of the London Missionary Society following her graduation from Oxford, Miss Spicer consistently received her salary from family resources.

She served at Ginling from 1923-1949 as a teacher of history and religion, greatly admired for her lively mind and searching questions, her sense of humor, her success in fusing the spiritual and the practical, and her determination and energy.

Following a two-year detainment in China, Miss Spicer returned to England in 1951. The next year, under auspices of the Church Missionary Society, she was sent to Umuahia, Eastern Nigeria, as Principal of the Women's Training College there.

Her retirement and subsequent return to England in 1959 launched her active participation in several church organizations: the London Missionary Society Board, the London Congregational Union, the Society for the Ministry of Women, and Whitefield Memorial Church in London, her home church.

MLM:pc
May 7, 1975

1
3
4
2
6
9
5

0811

Statement on Eva Dykes Spicer's Service Abroad given by the Rev. Bernard Thorogood at her Service of Remembrance and Thanksgiving at Whitefield Memorial Church on Saturday July 6th, 1974

In speaking of Eva Spicer I have to confess to a very limited personal knowledge; therefore I ask forgiveness of any of you who knew her well. But I am delighted to have this chance of expressing the thanks of all the LMS family who knew and admired and loved Eva Spicer.

She entered into missionary service in 1923. She had come to this service out of a remarkable family background, a family renowned for its liberal and congregational passions as well as its business skills. Eva had great educational opportunities at Oxford and made the most of them, clearly scenting that a major work lay ahead. And then she offered for missionary service. This was not escapism from a tough situation in this country. I suppose that Eva could have chosen a life of considerable ease, a round of house parties and gossip, of church outings and liberal rallies. But that was not at all her line of country; there was a much larger task for her.

She was appointed to serve in China and set out in August 1923 for Nanking. It was entry into a situation totally foreign to her. All the missionary preparation in the world always leaves people with a real culture shock, as we call it today. But for a woman in the 1920's to meet Chinese society must have been an exhilarating but a daunting moment. She must have wondered whether it would ever be possible to make real contact. But the task which lay to her hand was a congenial one - to teach in the Ginling College, teaching at university level especially in the disciplines of Philosophy and Religion. Eva was able to give herself to this with enthusiasm and great ability. But she was a politically sensitive person and must have seen the varied threats coming. In 1938 two great movements touched her life. The Japanese attack on China meant that Ginling along with several other colleges was evacuated to Chengtu. There was the massive packing up operation to cope with, the uncertainties of travel, and then the attempt to set up a viable university community in the interior. Eva shone through all this, encouraging, stimulating, arguing, organising, seeing a step further ahead than most of her colleagues. She enjoyed dramatics and planned productions to entertain troops. Eva had a little ENSA! I sense that the very upheavals and uncertainties of this period brought out the very best in Eva Spicer so that she became a most respected colleague.

In that same year, 1938, she was appointed as one of the delegates from the Church in China to the great missionary conference at Tambora in India. So we were able to mix with the leaders of churches from all over the world and experience something of the great theological debate about the place of Christianity among the world's religions. Ecumenical experience and skills were reflected in her appointment in China to committees and boards dealing with student life. She helped to encourage groups rather like SCM in several university colleges in the Chengtu area; and became a noted preacher at the united English service.

Then the Japanese domination passed and Eva helped the college to return to its base in Nanking and to maintain its work in the early years

0812

1
3
4
2
6
9
5

of the communist presence. It was with the greatest sorrow that the principal of Ginling, Dr Wu Yi Fang, then agreed that she would have to leave and so in 1951 Eva Spicer said farewell to China. But she never forgot her colleagues and former students in Ginling, supporting them in prayer and friendship right to the end of her life.

Then comes the most surprising thing. Eva was quite unable, at the age of 53, to settle down to a placid sort of life in London. She accepted a new appointment with the Church Missionary Society in a Woman's Training College in Nigeria. What a change this must have been. From a highly literate and studious society she moved into the emotive, the oral culture of west Africa. And there she had to learn the situation of a fresh church, a quite different education system during the run up period to independence. For seven years Eva Spicer led this training programme. The church rejoiced in her work, the staff members were challenged and stimulated as never before, and the M.B.E. at the end was the least a colonial government could do!

I suppose that some people, looking back at this life of service overseas might be tempted to wonder - 28 years in China and all wiped out overnight by Chairman Mao. The whole vast spending of life and energy and health and money in the missionary enterprise can be brought up with a jerk at that point. What is achievement and what is waste? Are those years of Christian teaching thrown away? In faith we have to answer with a resounding No. Achievement in the Christian mission does not mean a foot up the ladder which leads to a platform marked 'success', where total relaxation is possible. Achievement means something much more like total commitment, conveying a vision, sharing a spirit, lifting a human heart into the presence of the Lord. There is no end to it. For Christ himself is the end. It is the doing of it that matters, and the way we give ourselves to others. Eva Spicer gave herself with great talents of mind and spirit to Chinese and to Nigerians. She loved students, she cared for colleagues. As a manual defective who could not cope with the physical chores of life, she honoured those who were physically skilled and rejoiced in their talents. She made a host of friends. In writing to Ginling graduates in America in 1971 she concluded, "There is so much that is wrong and unhappy about the world today, but personal friendship remains an abiding joy and consolation."

And so it will remain. Chinese, Nigerians and many missionary colleagues are still held in that warm, intelligent and happy friendship.

1
3
4
2
6
9
5

[7]

EVA DYMES SPICER

Tribute at Service of Remembrance and Thanksgiving

at Whitefields, 6th July 1974 Given by the Revd. Richard Hall,
Moderator of the Thames North Province of the United Reformed Church.

Eva Spicer - Her Service At Home. But for her home was everywhere, whether in China, Africa, London or the English countryside. If you met her in this church it was only natural; if you saw her at the Board of the L.M.S., at a provincial council meeting of the Congregational Church in England and Wales, or at the Thames North Synod, she was equally at home.

She retired in 1959, so the record says. But that was just the beginning of a new and continually fulfilling life, in which she was forever linking lives and activities.

She linked Abroad and At Home. I first really got to know her as a fellow-member of Candidates Committee of L.M.S., and how we valued her help. And towards the end she was the final Chairman of the L.C.U. when I was Secretary. To her the mission of the Church was always one. But her interests went wider. A great and active supporter of Christian Aid. She knew what it meant overseas, and she did so much to keep it before her own church here.

She linked the local church with the wider church. In herself she was a representative of the fellowship of Congregational churches and later U.R.C. in her own local church, and in her work within the L.C.U. specially she ever kept us aware of the local church. And in that she was always ready to work in the changes that time brought. Hence she longed for her church to become a member of U.R.C. Hence she counted it a special honour to be the last chairman of the L.C.U. presiding at its final Assembly. But the links were also with all churches, and she gladly represented her church here on the Marylebone Council of Churches.

She linked the worlds of men and women. She was a believer in the place of women in life, and in herself embodied this. But I never found her aggressive, though very firm. As Secretary of the Society for the Ministry of Women since 1961 she saw this ministry more widely accepted, and through her efforts one felt that men and women were able to work together, bringing their finest gifts.

She linked the young and the old. Ask what was her outstanding work here, and you will be told not so much that she was a deacon and elder over these long years of retirement, or that for a short time she was a Church Secretary, but that she taught a small group of children the truths of the faith that had held her, and I am told that she was a good aunt to her nephews and nieces. Her great distinction did not separate her from the young.

And behind all this she linked the local church, its members and families of people. She kept in touch by letters and visits. She was a welcoming person, and that in a deep way. She was never over-effusive. She came of a great family. I indeed felt a link with her from the first because it was largely through a cousin of hers, Muriel Spicer, that I was led to the ministry. There was indeed a certain formality about her. Christian names were not used too easily. She confessed to me once that she found this difficult.

0814

But there was warmth and care. She was a friend of people and for ever linking them together.

How we rejoice in her, here at home. The Spirit of the Lord was indeed upon her; she was a charismatic personality in the richest sense. And how we shall miss her - her kindly enquiries, her searching, often provoking questions in Committee and Assembly; her sometimes devastating yet always creative comments, and her smile of genuine friendship. There was a touch of the formidable in her, which one could accept because we knew how much she cared. And in it all the humility of a true Christian, as of one who had accepted the word of Paul: "Let your bearing towards one another arise out of your life in Christ Jesus".

Henry Jacquet wrote a tribute to Eva Spicer when he introduced her as Chairman of the L.C.U. Concluded:

"There could not be a more suitable candidate for the position of the 'last' Chairman of the London Congregational Union, both from the point of view of recognition of service rendered in the past to the local and the world church and of a lively expectation of much more to come."

That "much more" has been limited here at home; yet can we not imagine that those whom she has joined will continue to be disturbed and encouraged by so great a follower of Christ?

1
3
4
2
6
9
5

Prayer of Roger Tomes, formerly joint minister of Whitefield Memorial Church, given at the Service of Remembrance and Thanksgiving for the life of Eva Dykes Spicer on 6th July 1974

Eternal God, our heavenly Father, we give you thanks today for our sister, Eva Spicer.

We bring you the thanks of her family, to whom she was devoted.

We bring you the thanks of her friends and colleagues throughout the world, to whom she wrote regularly.

We bring you the thanks of churches overseas, for her long years of service.

We bring you the thanks of her students in China and Nigeria, in whose careers she took such an interest.

We bring you the thanks of women ministers and would be women ministers in all denominations, for the way she championed their cause.

We bring you the thanks of the Council for World Mission, for her persistent advocacy of its work.

We bring you the thanks of churches in London, for her work in the councils of the London Congregational Union.

We bring you the thanks of the poor and hungry of the world, for the hours she spent collecting for them.

We give you the thanks of the members of this church, for all she gave in fellowship and service.

We give you the thanks of the children of this church, whose horizons she broadened.

We give you the thanks of the sick and the elderly, for the long and tiring journeys she made to visit them.

We thank you for her lively mind and searching questions; for her sense of humour; for her energy and doggedness; for her generous use of her time and money; for her success in fusing the spiritual and the practical; and for her unconcern about herself.

As we give thanks for her, we give thanks too for the faith which sustained her. We thank you for the joys we share as Christians here and for the hope of greater wisdom and deeper commitment hereafter. We thank you that in Eva Spicer's company it was so easy to believe. We pray that you will strengthen our faith, so that we in our turn may be able to support others.

0816

1
3
4
2
6
9
5

A
SERVICE OF REMEMBRANCE
AND
THANKSGIVING

FOR

EVA DYKES SPICER

(29th MAY, 1898—28th MAY, 1974)

AT

WHITEFIELD MEMORIAL CHURCH
(United Reformed)

Tottenham Court Road, London, W.1

ON

Saturday, 6th July, 1974

at 3.30 p.m.

1
3
4
2
6
9
5

0817

ORDER OF SERVICE

Call to worship

HYMN:

28 Immortal, Invisible, God only wise . . .

Prayer

Lesson:

Isaiah 61. 1 - 3

Philippians 2. 1 - 11

HYMN:

342 The light of the morning is breaking . . .

Eva Spicer—

(1) Her service 'abroad'
The Revd. Bernard Thoregood

(2) Her service 'at home'
The Revd. Richard Hall

Prayers

HYMN:

365 Christ is the King! O friends rejoice . . .

Benediction

1
3
4
2
6
9
5

08 18



Miss EVA D. SPICER

Chairman of the London Congregational Union, 1972 - 73.

7
8
9
2
6
9
5

08 19

Those taking part in the service include:-

The Revd. R. J. Hall

Moderator of the Thames North Province of the United
Reformed Church

The Revd. B. G. Thorogood

General Secretary of the Council for World Mission

The Revd. F. R. Tomes

Minister of Trinity Church, St. Albans and formerly
Joint Minister at Whitefields

The Revd. H. A. Jacquet

Minister of Whitefield Memorial Church

The organist is Mr. Richard Jacquet

Refreshments will be served in the hall, after the service.

Everyone is invited.

1
3
4
2
6
9
5

0820