

312 4796

UBCHEA ARCHIVES
COLLEGE FILES
RG 11

Yenching
Academic
re Faculty staff
Lew, Timothy Ting-fang 1933-1934
Li An-che 1939
Liang, Hubert 1937, 1938, 1946

8
8
8
4
7
9
6

0390

Lew, T. T.
1916 - 1944

3
1
2
4
7
9
6

0391

Sept. 14, 1925

Ideals of a Christian Missionary Institution in China
(Commencement address delivered before Yen-
ching University, 14 Sept. 1923, by Dr. T.T.Lew)

Our honored guests, members of the Board of Managers, members of the Faculty and of the Graduating Class,

Ladies and Gentlemen:

We are here to celebrate the graduating exercises of the 7th session of Yenching University, together with the opening exercises of the 8th session. The President of the University is once again across the waters, working for the development of the University. As the senior Dean, I was requested to speak a few words on his behalf.

It is customary on this occasion for the President to relate in an outline way the progress and development of the University during the year which now closes, and state to you the plans for further development which we shall work for in the year which is ahead. I shall not attempt to do this. You will find some of these facts in the President's and the Deans' reports and the various Bulletins issued by the University. I shall, however, take this opportunity to review with you in a very hasty way, the ideals for which this University stands, and for a few moments time examine whether in the past year we have been faithful to these ideals. What, then, are the ideals of this University? So far as I, personally, am able to see and appreciate, there are four outstanding ones.

Yenching University aims to serve China as a truly Chinese institution. The University was founded by missionaries of several nationalities, who founded several colleges, some of which made their beginnings before the introduction of the modern educational system in China. With a prophetic vision and a genuine love for China, they started their work with small beginnings, and gradually developed into full-fledged colleges. With nobler vision for greater work and higher efficiency, these colleges united to form the present institution. Thus, the beginning of the University was made in the days when we Chinese were not appreciative of modern education, but by their patient devotion to their task, they gradually won many appreciative hearts and developed friends of like minds among the Chinese. Gradually they developed Chinese co-workers in their labor, and since the reorganization, and under the able leadership of our beloved President, Yenching University has been characterized by many as an institution which is leading the missionary education in China in a definite and explicit policy, viz, making the institution, as rapidly as possible, truly Chinese. This is evidenced by the increasing number of Chinese members of the staff, with equal ranks and position of honor as their foreign associates, according to their gifts and training. In the last few years, positions in the University Council, and in administrative offices have also been open to the Chinese colleagues. The foreign colleagues have shown their Christian spirit in full support of this policy, by electing to the positions of Deanship, their Chinese co-workers. The inauguration of Professor William Hung, of the School of Religion, to the Deanship of the Men's College of Arts and Sciences last year, made three Deans out of four of this University, Chinese. This one event during this past year has made the year worthy of remembrance, for among the foreign members of the staff, men of seniority in experience and in their services to the University, of maturity in scholarship and honored for their achievements, have shown unusual willingness to give encouragement to the Chinese, and particularly to the younger Chinese

0392

members of the staff. They stepped aside in order to give the latter a chance to learn, hoping thereby to develop a Chinese leadership. They have added to this self-abnegation, faithful co-operation and loyal support to the younger Chinese whom they have elected to the positions of administrative responsibility.

This policy of making the institution truly Chinese is further evidenced by the rapid development of the Department of Chinese. We have gone farther than our limited resources permit, and thoroughly reorganized the Department, giving full recognition to the services of men whose chief contribution to the University is the teaching of Chinese culture.

This policy is further evidenced by the decision of developing our University library, giving one-half of the library income during the year to the acquisition of Chinese books.

These are simply samples of what Yenching University has done in this past year. They are but the beginnings of a greater future. It is hoped that the institution will soon be registered under the Chinese Government at the Ministry of Education; and as rapidly as, and in proportion to, the increase of Chinese leadership and financial support available, the institution will rapidly become Chinese not only in the sense of its service to Chinese students, but it will become an integral part of the national life of the people, coexistent with the Chinese national aspirations, and rendering services which will meet the full expectations of the nation.

In the second place, Yenching University stands for academic discipline. By a combination of historical experiences, and national and local circumstances, political, financial and otherwise, the state of discipline in the schools and colleges of China today is not what it should be. Authorities of educational institutions throughout the country have found it a serious and delicate problem to maintain right discipline.

Yenching University has always stood for a policy which would give full opportunity to the development of the students' initiative and practice in leadership and self-government. It aims to lead the students and to help them in such a way that when they finish their academic career, they will find themselves able to take the responsibility of leadership in their future careers. It is a policy which always turns a stern countenance toward anything which does not befit the department and character of a Christian gentleman. Every student is under the strict supervision of the University authorities, so far as such supervision is possible in a growing institution. At the same time, this policy emphasizes individual and group responsibility, self-control, mutual help and co-operation. It encourages and gives direction to student activities, through which instruction in practical citizenship is given. Problems of actual life are used as exercises for such training. Thus, a charter was granted to the students to form a Student Self-Government Council, which has, in large measure, helped to maintain discipline in such a way that discipline is not something imposed upon them from without, but something grown and developed with their own will and the legitimate use of their freedom.

In this past year the educational institutions throughout the country have gone through some critical experiences. The Student Movement has called on the students of the whole country for a general cessation of class work in order to devote their time to patriotic demonstrations and other undertakings. It is the policy of the University to respect an

0393

expression of patriotism which is genuine and not under an influence which finds its source in ulterior motives, or under the influence of ruthless propaganda. It was definitely pointed out to the students that the University would not allow any cessation of work which meant escape from duties or shrinking from unfinished tasks. The students responded to this disciplinary measure just as we expected. The Students' Council decided that no student would expect any credit which he has not fully earned, and that they would sit for every examination which is required; and what is more, that no one would be allowed to sit for examination until he had made up all classes which he had lost on account of the Student Movement work. On this understanding, the University granted permission to the students for the suspension of classes and the postponement of examinations during the last weeks of the term, and the University closed for the summer vacation according to the regular calendar. It opened earlier than usual this fall. All students returned, made up all the work which they had missed, and then took their final examinations.

That is why, this evening, we have our graduating exercises and opening exercises at the same time. In facing this problem, institutions throughout the country have employed different solutions. Some institutions have allowed students to graduate without examinations; others on the records made up to the time when the Student Movement began in June. Others required an essay or a thesis in place of the regular examinations. But Yenching has not allowed any student to get credit for any of his work unless it has been fully completed and has met all the requirements.

That the students responded readily, not through coercion, nor with any threat of punishment, but through deliberation and reasoning to arrive at a decision with free will seems to me to be a clear indication that proper academic discipline has become a part of the accepted life of the students of Yenching.

In the third place, Yenching stands for international cooperation and understanding. The University was founded by friends of China from Europe and America. Thus, it was built upon a solid foundation of international good will. Its development and maintenance is made possible by international co-operation. Its daily life is a laboratory exercise for international comity. In this world of strife and misunderstandings, such an experiment in promoting better understanding, good will and mutual help between different nationals is extremely important, and it carries with it the promise of a new world of equality and fraternity. There has been much discussion in China about educational institutions under Christian missionary auspices, and some question whether they should have a place in China. It is my confident belief that the missionary institutions made it their definite objective to serve China and her best interests, put themselves under the direction and supervision of the proper authorities of the Government, same as any other Chinese institution is; if such institutions did, in all their plans think for and strive for the development of loyal and patriotic citizens of China, then they should and will surely have their place in the general educational system of China. If this is true, an institution like Yenching, which does strive to fulfill these requirements, will not only stand side by side with Chinese institutions and make equally important contributions, but will also have a special contribution to make, namely, the promotion of international better understanding, which is the basis for international good will.

Yenching University in the past year has taken a significant

0394

step in this direction by establishing a new relationship with the North China Union Language School. By this new arrangement that School has become the Yenching School of Chinese Studies, through which nationals other than Chinese are given excellent opportunities to study the Chinese language, literature and philosophy. This newly affiliated School is looking forward to an important program of making serious study of Chinese culture and civilization, and takes upon itself the worthy task of interpreting the same to the people of other countries.

The former members of the staff of Yenching University have in the years past, each in his or her own way, interpreted China to the Western nations, and through that they have rendered significant service to China. With this new step taken by the University, we can confidently hope for a yet larger service in the future.

Lastly, Yenching University stands for Christian ideals of service. Yenching is first and last a Christian institution. It aims to serve China not only by furnishing opportunities of education to the young men and women of China, but she has made it her special duty to give an education which aims to give all those who come to her the opportunity to know the saving power of Jesus Christ, in Whose Name the institution was founded.

So the University has always put great emphasis on religious education. In the last few years no effort has been spared in the reorganization and building up of its theological school, whose aim is to furnish men and women for the service of Christian religion. The University has endeavored to secure the best men and women available in the country to take part in its teaching, and the quality of the individual members of the staff of the School of Religion has justified the serious efforts the University has made. This is evidenced by the fact that the Men's College chose its Dean from the staff of the School of Religion, and the University has chosen from the same staff several department heads. The staff is far from being adequate, and the equipment is far from being satisfactory, but much advance has been made in this past year in the reorganization of its curriculum and the further raising of its standards. Additional efforts are being made toward securing more Christian leaders to serve on its faculty.

Another important step was taken by definitely placing the responsibility of the religious instruction of the whole University upon the staff of the faculty of Religion. With the enlisted co-operation of members of the other faculties, they will, from now on, have full charge of all the religious teaching of the University.

The prominent part which the members of the different faculties of the University have taken in the local and national Christian movements is an evidence that Yenching University has been not only faithful to its primary purpose, but that it has grown with it.

Looking forward to the new year of opportunities before us, we hope that these four ideals will continue to be our guiding stars. By the Grace of God and with whole-hearted co-operation from all of those who are interested in her present development and future achievement—Christian friends in Europe and America, members of the Board of Trustees and of the Board of Managers, and members of the Faculty together, with a growing host of appreciative and cooperative friends among the Chinese public a greater year is ahead of us.

... greetings and welcome of the Univ. on behalf of the Pres.

0395

CLOSING ADDRESS DELIVERED BEFORE THE FIRST NATIONAL CONFERENCE
OF THE CHINA ASSOCIATION FOR CHRISTIAN HIGHER EDUCATION,
HELD IN NANKING, CHINA, FEBRUARY 1924. **TRANSFER**

THE CONTRIBUTION OF CHRISTIAN COLLEGES AND
UNIVERSITIES TO THE CHURCH IN CHINA

Timothy Tingfang Lew, Ph.D.,

Peking University.

PEKING

Fellow members of the fraternity of the Ecclesia Docens:

The Committee on Arrangements for this Conference have either overlooked or deliberately waived the ordinary requirements for a speaker, and have assigned to me the task of delivering the closing address of the Conference on this most important topic -- the Contribution of Christian Colleges and Universities to the Church in China. When ordered by the authorities of the Conference I accepted this assignment under protest, because in my opinion anyone who tries to discuss or to prove before any Christian audience of the twentieth century that the Christian Colleges and Universities can make contributions, or will make contributions, commits the sin of insulting the intelligence of his audience; and, anyone who comes before this audience attempting to demonstrate what are the contributions the Christian Colleges and Universities are making to the Church, or advising what these contributions should be, commits the blunder of bringing coals to Newcastle.

I finally yielded because I saw in this task the opportunity to perform two humble duties which are mine. First, as one who has received the benefit of once studying in Christian Colleges and Universities in China, I have the duty to voice the sentiment of my fellow countrymen; men and women who have received either in part or in whole their education in these Colleges and Universities. They, together with their parents, and members of society who are making use of the results of the education which we have received, are grateful to those who have made these Colleges and Universities possible; to those missionaries and their associates who through their sacrifice and self-denial, undaunted courage and divinely inspired perseverance, have built up these institutions amid untold hardships and difficulties; to those secretaries of the Mission Boards in America and Europe, who by their sympathetic understanding and statesmanlike vision, have directed the policies of the missions and supported those who are in the field, in rainy and sunshiny weather; to those members of the Boards of Trustees of the several institutions who through their business efficiency, educational guidance, and intelligent efforts, have steadied the hands of the secretaries of the Mission Boards and the members of the Boards of Managers in the field, in the progressive development of various projects; and, finally, to the multitude of the faithful who through their devotion to our common Master, have been serving with their prayers and gifts as an unfailing source of inspiration and support.

0396

My second duty is this: As one of the youngest members in this common task of ours, I come to study and to learn, and therefore, to ask questions. With your kind permission I shall bring before you a few questions which have come to my notice, and which in my humble judgment deserve our constant attention, after we leave this conference and return to our daily tasks.

The first question which is in the minds of Chinese Christians today is How can China be saved? What contribution can the Christian Church in China make to the salvation of China? The work of the Church is to preach the Gospel to every individual in China, to convert him or her and to enroll his or her name on the Church register. This is the task, and an important task, of the church. But does the work of the Church confine itself to this? Can the Gospel to which every individual is converted be carried into the collective life in the market place, in municipal offices, in national assemblies and industrial factories and commercial centers? Can the Gospel which saved the souls of the individuals also save the soul of the nation? Can the teachings of Jesus be really put into actual practice and create a new Christian social order?

China needs a new social order and it must be Christian. We need new political leadership to deliver the country out of disorder and corruption. We can look for such leadership in government educational institutions, but can we expect from the institutions where Christ is not acknowledged as Lord and Master, political leadership that is guided and controlled by the spirit of Christ, true and clean? We need new rural leadership for the hundreds of millions of the rural population who have formed the backbone of the country for five thousand years, but who are now in the depths of misery and suffering. Who will lead them out towards a new future? We can look for agricultural leadership from the government agricultural schools, but can we get from agricultural institutions which worship science and science alone the leadership which is animated with the love of the man of Nazareth who used to preach and to live with multitudes in the villages in the rural districts. We need industrial and commercial leadership to guide the hand that controls the rapidly developing industrial and commercial systems; which determines the future destiny of China. The government institutions in China and government scholarships abroad are supplying this leadership rapidly, but can we expect Christian leadership from institutions both in China and abroad, where efficiency and financial success is the chief goal, and where mammon is worshipped and God is often forgotten? Where can we get guidance through a careful study and research, with the love of Christ and of fellowmen as its motive and the fear of the Lord as its strength? Is the Christian social order coming, and who will help the Church in China to carry out the task and hasten the coming of the Kingdom? The Christian Colleges and Universities in China ought to and must make this contribution to the church in her fulfilment of the work of the Master; not merely by producing a few graduates who achieve prominence here and there to decorate the careers of some missionaries, or to supply missionary messages with a few items of exciting news, but by concerted action, painstaking effort and perseverance to furnish the guidance and leadership in this process of transforming the social order and making it Christian.

The second question comes from Christian friends in the West, and it is rapidly becoming the great question in the minds of the Chinese Christians. The Church in the West has generously contributed to the development and the support of the Chinese Church. It has offered not only financial help but also the flower of its manhood and womanhood. We are still calling for more missionaries year after year. Should the West continue forever to send men and women to China when they are badly needed at home? We have seven thousand men and women missionaries in China today working at full speed, and many to the point of physical overstrain, to carry on the work. I know that there is no place where one would say that we have enough workers and no place which is not crying for additional force. Seven thousand! and nearly half, if not two-thirds of these are college trained men and women; and this only to maintain the present status of the work, not to mention extension and expansion which is urgently demanded, if China is to be evangelized. The Chinese Christians have rapidly been coming to self-consciousness with growing appreciation of the fact that this task is their task and this duty is their duty. The Mission Boards and the mission-supporting churches of the West have the right to keep on asking this question: Do we have to send missionaries on and on forever?

Shall we then look for leaders, at least of the same grade as these college trained missionaries, to government institutions? We hope some will come from government institutions as some have come from state institutions in the West, but the majority of such workers must come from Christian Colleges and Universities. The Christian Church in China today needs people who will carry on the work of the church as it is, and the Christian Colleges and Universities must study afresh the question of effective training for the kind of workers we need, and the means and methods of making their work count. For years to come we will need all the missionaries we have and many more; but if the church in China is going to be a Chinese church we need many workers who are qualified to take the place of missionaries. For the next decade the Christian Colleges in China must make more definite efforts and wiser plans not only to train up such leaders but also to study ways and means of using such leaders, and of giving them full opportunity to lead and to practice leadership. This will be not only a contribution to the Church in China but also a help to the Church in the West in achieving one of its most noble aims.

The third question which is in the minds of the people today is being raised by those who are interested in the educational problems of China. What is the future of mission schools, elementary and secondary? The missionaries have given China the impetus of modern education. They have introduced it and they are carrying on an important part of the public education today. But this part, though small, calls for a great deal of effort, mental, physical and financial, to maintain it.

Once I saw the day when China of the Chinese will have come. The public educational system has come into its own. In our cities throughout the country the elementary schools are established and 90 per cent of the children of the nation are in school as they are in Japan. The school system is free from any control of

Buddhism, Taoism and Mohammedanism or any other kind of religion. Of the children that go to school there are hundreds of thousands who are from Christian homes, whose parents desire for them in addition to the public school education, adequate training in the Christian religious life. They know that Sunday school is not enough, and the home instruction is not always adequate. They are happy to find that in every centre where there are elementary schools there is a church school for Christian religious education. The children receive the education for national citizenship in the public schools, but as they come out of the schools three times a week they receive additional training in Christian citizenship, systematically and efficiently given in these church schools, which do not interfere with the public education, but whose single effort is to provide Christian training as a supplement and addition to the public school. And I see hundreds and thousands of Chinese pastors exhorting their church members to perform their duty of sending their children to these church schools for religious education. I see also an army of hundreds of thousands of consecrated men and women who are being trained in Christian Colleges and Universities, whose ability stands second to none in the public schools, and whose devotion and zeal stand second to none in the Christian church, teaching in these church schools. I see a multitude of children going into these schools daily, and many non-Christian children also led by these Christian children, voluntarily joining the classes in the church schools after their public schools hours. I see a country in which church and state do not interfere with each other, each performing its own function. But the church is equal to its task and is continuously bringing up a new generation of Christians.

Alas! Soon I realized this was only a vision and I asked myself what will the Church do when one morning she awakes from her slumber and discovers that she has not yet trained those one hundred thousand religious educational workers to meet the pressing need that knocks at her door.

What will be the future of Christian missionary elementary schools in China? What is the contribution which Christian Colleges and Universities can make towards the solution of this problem? They must provide men and women who will not only be able to carry on the work of the elementary school system which is under the control of the Church today, but who will also get ready to take up the task which should be the logical and necessary continuation of this work when the public of China is ready to have a genuine, national, compulsory, elementary educational system, which will demand the giving up of the elementary school system under the control of the Church.

The fourth question which is being asked by serious-minded Chinese Christians today is very pertinent to the thinking of this body. What future is before the Christian Colleges and Universities themselves? Only a week ago when mentioning this conference to a friend in Peking, he raised this very question: "These missionaries are working hard and are building up institutions as if they had a place here in the future. Where are they heading? Do they really think that the missionary Colleges and Universities have a permanent place in the China of the future?" I asked my

friend why he raised the question. He said that the answer could not be given in a few words, but in the brief moment that was at our disposal he said this:— "Should a foreign institution have a permanent place, and can it make a really permanent contribution to Chinese education? What about the permanent differences due to race and background from which no foreigner has yet been able to free himself in thinking and policy?"

I said, "My friend, you are the victim of the Western point of view on education, the education of nationalism."

"Yes, may be I am," he said. "But can we have education that forgets the nation?"

There we parted. This friend is an earnest Christian man and was once considered very seriously for a very important position in one of our Christian Universities. He was formerly very active in Christian work and at present is one of the most important leaders in educational thought, but he has recently chosen to cast in his lot with Government institutions. I knew what he said was not a thoughtless remark, but the conviction of a ripe mind. There I stood in a storm of Peking dust pondering over what he said, and I turned back and trudged slowly home. What is the future of Christian Colleges and Universities in China? Have they a permanent place and can they make permanent contributions to China? The same old question which has besieged many active minds during all these years! Education and Nationalism.—"Can an education that forgets a nation be effective?"

I went into my study and before my private altar I started my daily devotions. My scripture reading was the great message of St. Paul on reconciliation. There I pondered over this passage on my knees. I forgot my evening meal and pondered on. In the stillness of the night, in the flickering light of the candles, I suddenly saw the Cross as I had never seen it before, and I rose from the prayer stool. I opened the door and went out, expecting to meet the same dust storm again. But instead, the bright moonlight filled the universe. I saw the light.

Racial differences? Yes, they are perhaps permanent. Points of view? Yes, they cannot always be made identical. Background? Yes, one cannot be entirely free. But Christian Colleges and Universities are an integral part of the Church as they should be also an integral part of the nation. It is the supreme task of the Christian Church to find in all this diversity an essential unity, and to take that humanly insoluble problem, grapple with it, wrestle with it, and put every ounce of energy into the struggle, as the Church has been doing for the last two thousand years, for the reconciliation of man with man, and man with God, so that man can love God with all his heart, with all his mind and with all his strength, and love his neighbor as himself: that those who are created and loved by God, and those for whom Christ has prayed, may be truly one. This is the faith once delivered unto the saints. The Church must be true to its faith and carry this out to the actual limit, that the world may know and understand the message of the Saviour, "that I am in my Father, and ye in me and I in you." If the higher institutions of the world do not contribute

to the solutions of this perennial problem which is confronting the world today, then let Chin Shih Wang rise from the grave and apply torches to the educational work of the world in the same wholesale fashion as he did to the scholars and literature of China centuries before Christ.

Christian Colleges and Universities in China by virtue of their character, and the peculiar organization and system under which they operate, should lead in search for the solution of international problems through international brotherhood. Not only must they lead in their research and teaching, but in the very life of the institutions, their daily grappling with the problems not at a distance, but right within the walls, in academic councils, in standing committees, in faculty gatherings, in meetings of Boards of Managers and of Trustees, and in the daily association and fellowship between teachers and students. Difficulties? Yes, perhaps innumerable. Annoyances? Yes, they are many. Solutions? Yes, they are difficult. But through it all the spirit of God is moving, if we will reverently seek and follow; and this will be the greatest contribution Christian Colleges and Universities can make to the Church, for it will recover for the church the faith which was once delivered unto the saints, the faith in the gospel of reconciliation. When this is accomplished, the Christian institutions in China will be truly Christian and truly Chinese.

The four questions which I have presented represent the type of thinking common to the general public in the Church of China today. I do not attempt to bring before you all such questions. I should, however, consider myself unfaithful to my duty if I did not present to you one more which is fundamental. That is the question, How can China have an indigenous Church.

Where shall we look for guidance, inspiration and leadership, for the building up of this indigenous Church? The Christian Colleges and Universities in the West have helped to make the Western Church from the time of Saul of Tarsus down to recent graduates of Oxford and Cambridge, Yale and Harvard; they stand as witnesses to it. Together with and not separate from the efforts of the thousands of evangelists and pastors and missionaries who have not entered the college gates, but who have been working faithfully to contribute their share to the upbuilding of this indigenous church in China, the members of Christian Colleges and Universities in China should share the responsibility and follow the principle of the division of labor, in Christian love and cooperation and devotional harmony of effort, through prayerful study, reverent research and fearless experiment, gradually building up the indigenous church of China, in thought, in leadership and in the finding of solutions to the problems of support. Such a task will include:

1. The creation of a Christian social order in China through definite research and teaching.
2. The creation of a body of men and women into whose hands the work of the missionaries will be definitely transferred.

3. The creation of an army of aggressive, well-trained religious education workers and the building up of a system of national weekly and daily Church schools for religious education.
4. The realization of a truly Christian international brotherhood through our plans, policies and daily practices.
5. The building up of the indigenous Church of China through our study, research and creative work.

This may sound to some as theoretical and far-fetched; but these are the five roads which the pioneers of the missionary higher educational work, unconsciously guided by God, have hewed out for us and they are being pointed out to us with ever-increasing clearness and definiteness by the hand of God.

The very fact that we are here as the representatives of these institutions in such a conference for the first time, shows that we are just beginning to take up our task as one united body. I wish to remind all those who may inquire as to what the Christian Colleges and Universities have contributed to China thus far of these few salient facts, that the oldest institution represented here is but fifty years of age; that the first degree obtained after a complete college course in one of these institutions was conferred only sixteen years ago; that not a single institution represented here has a library containing more than 50,000 volumes; that not a single institution represented here has adequate facilities to carry on full-fledged instruction for a college course as it is given in standard universities in America or Europe; and that there is only one institution which has enough scientific equipment to carry on genuine scientific advanced research, and that in one science only. And there is not a single institution represented here which has any endowment to speak of.

Yet those who are engaged in Christian work have witnessed another set of facts. Some of the cleanest and most outstanding figures in the sordid political environment in China are products of these institutions. Those who are carrying on the work of social welfare find the most liberal supporters, both in finance and in enthusiasm, in the products of these institutions. Scattered throughout the country in many educational institutions, serving in various capacities as teachers and administrators spreading Christian ideals and standards, are many graduates of these institutions. When the National Christian Council was born, representing practically all the Christian bodies in China, the entire body, college men and non-college men, Westerners and Chinese alike, with a unanimous voice called to the chairmanship a graduate of one of these institutions; and to the secretaryship a man and a woman, both graduates of these institutions.

We are, however, not concerned with these facts—the result of the noble efforts of our seniors through the help of God. What we are here for is to study our problems afresh, waiting upon God, for His guidance and help to carry out this work, which is His work. We are facing difficulties, and our paths may be beset with discouragements and hardships of all kinds. The growing needs expose the appalling limitations of material resources. These difficulties will increase as our work grows.

But comrades, behold! Yonder, the vision! the crucified
Christ! the Risen Lord! and the indigenous Church of China, His
Bride!

0403

3

1

2

4

7

9

6

Sept 13, 1925

The Bible and Graduates of Christian Colleges in China

On September 13, 1925, Yenching University celebrated its 8th Commencement. At the Baccalaureate Service each member of the graduating class was presented with a Bible and in making the presentation, Dr. Timothy T. Lew made the following address:

Members of the Graduating Class of the Colleges of Arts and Sciences for Men and for Women:

You have been in this Institution for four years, during which period you have devoted your time and energy to seeking for knowledge and truth. It is the privilege of those who associate themselves with the University Faculty, to serve in the capacity of guide and helper in your effort. We have endeavored to present to you the best we have received from our own teachers, and the best we have found in our own efforts of study, each in his or her own particular line. In a modern institution of education, with a steadily growing body of knowledge, each teacher can hope to offer but a fraction of the truth which is discovered in his particular field. The interests, purpose and objectives vary according to the assigned task, but there is one purpose, one objective, one interest which is common to all of those who serve in this University, and that is to help you, each in his or her limited way, to get to know this Book. Through various methods in regular class room instruction, extracurriculum study classes, formal and informal gatherings, we have tried to help you to know and to understand a little better, and to appreciate a little more fully this great Book.

It is in a faith in the teachings contained in this Book that men and Women have left their home-land in early days, facing difficulties and running risks of dangers, to come over and establish this Institutions. It is faith in the teachings contained in this Book that has led thousands of men and women who have never been in China, who have never seen you or your predecessors, and who will never see those who come after you, to contribute according to their strength the financial support which makes the maintenance and development of this University possible. It is through faith in the teachings contained in this Book that men and women have turned away from more lucrative careers, more promising material futures, to come to China to join this faculty in order to serve you with self-denial and self-imposed limitations of life. Their efforts made the work of the University possible, and it is through them that you have received the privilege of your education. It is through faith in the teachings of this Book that men and women have gone to the ends of the earth to do heroic service for people whom they do not know, but have learned to love. It is through faith in the teachings contained in this Book that men and women have accomplished great works, have shattered thrones, conquered kingdoms, overcome sins, and established a reign of peace, love and justice. It is through the power of this Book that lives have been transformed, that men saw light in darkness, found help in distress, comfort and succor in suffering, hope in despair. It is through the inspiration of this book that some of the noblest pieces of literature have been produced. Men find in this Book revelations which uplift them from the earthly to the heavenly life, and enable them to see visions, fill them with gladness of heart and unspeakable joy. It is through absolute confidence in the possibility of fulfillment of the teachings of this Book that thousands upon thousands have labored, and are still laboring, for the betterment of the world against many odds,

0404

and have faced insurmountable obstacles fearlessly. Through complete obedience and unflinching loyalty to the Lord and Master whose teachings and life are narrated in this Book, throughout the centuries men and women, young and old, have offered their lives to carry out His teachings, and have willingly suffered martyrdom rather than betray their trust.

It is a Book which has been translated into every tongue known to the civilized world, and is being read and studied with worshipful, reverent hearts throughout the world by millions of devotees. It is, therefore, a Book which every educated person must know, and lack of knowledge of which is a mark of ignorance in this age.

It is our sincere hope that you have acquired during these four years an intimate acquaintance with this Book, and that upon your departure from these academic halls you will go out into a world of service, with an increasing appreciation and a growing faith.

If in the last four years, any of us have done things in our lives contrary to the teachings of this Book, we hope you will forgive us; and if there is any little service we have offered to you which has made your lives richer and nobler, you will find that this Book has been responsible for it.

Therefore, on this memorable occasion, on the eve of your departure from the University, we present to each of you a copy of this Holy Scripture, "It is given by the inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly finished in all good works."

This gift, may I add, is made possible through the generosity of the British and Foreign Bible Society. The gift was made before May 30th by friends who sincerely love China. May I also add, that the leaders of this Society, together with other missionary societies of Great Britain have, since the Shanghai incident, sent us Chinese Christians words of sympathy and resolutions that they will stand by any effort that will uphold justice and promote better relationships between the two peoples. It is our confident belief that if the Shanghai incident and all other related problems between China and the Western nations are going to be at all solved, it can only be done if those who are working for the solutions do implicitly believe and faithfully carry out the teachings of the Master recorded in this Book, which constitutes a Gospel of reconciliation and of peace to the world.

This is the best gift in our possession to present to you, and may you treasure it, study it and find in it inspiration, hope, help, strength and eternal life.

Thus briefly, and in my inadequate way, I present to you some of the salient facts of the University in this past year, and with them the greetings and welcome of the University on behalf of the President.

0406

Sept. 1925

The Study of New Testament Greek and Christian Ministry in China.

At the 8th Commencement of Yenching University held in the first week of September, 1925, a class of six theological students including one woman graduated. All of them had college degrees in arts and all of them took the three years' course in Theology. They all studied Greek and some have studied Hebrew in their theological course. To them were presented Bibles in Greek and in making the presentation, Dean T. T. Lew made the following remarks:

Members of the Graduating Class of the School of Religion,-

You are a class of seven with the exception of one member who unfortunately met with an accident and therefore, failed to complete his work. All of you have done creditable work and will receive your diplomas to-morrow. Three of you are absent to-night, one on account of his mother's severe illness, and the other two are detained by the pressing work of the church. In presenting the Bibles, I have a brief message for you and I ask that you kindly transmit same to the absentees. To you it is not necessary to emphasize the value of this book, how vital it is to the lives of us individuals and to the destiny of the human race, for you have consecrated your lives to preach it and to teach it. We hope that you may be able to make far more eloquent appeals to our fellow citizens than any we can make. There are only two points I wish to emphasize at this time:- Three years ago before you entered the School of Religion, we put up to you as a requirement for graduation the study of New Testament Greek. As a result, some of you add on to your already heavy undergraduate program the study of another foreign language; some of you had to take an extra amount of work after you entered the School of Religion because of this Greek; some of you did it not without some misgivings, but all of you met the requirement and took the work faithfully; some of you showed your great appreciation of the value of the study by voluntarily electing in addition to Greek, the study of Hebrew. To-day we present to you not only a copy of the Bible in English and Chinese, but also a copy of the New Testament in its original tongue. This gift inspires in us two hopes and on your part it implies two great responsibilities. There are the two points I wish to emphasize:-

1. The responsibility of interpretation. The time you devoted to the study of New Testament Greek was necessarily limited. But even with that limited amount of knowledge which you have acquired, you have learned enough to know its value. The doors are open to you to see new meanings, commentaries become intelligent apparatus; shades of meaning and subtlety of ideas, difficult to translate into a foreign language, become plainer to you. Fresh interpretation from the eternal truth becomes possible to you, if you are seeking after it. The privilege once conferred upon you demands of you in return better service in your preaching and teaching work. You are expected not to follow blindly the interpretations made by others. Independent judgment will be expected of you. People will look up to you for convictions arrived at through clearer understanding. Though your knowledge is very limited, you are given a start on the path to higher knowledge and richer acquaintance of God's word. This privilege has only been given to a very limited number of people in China. In these days of unsafe teachings, extreme doctrines, the craving for things new without regard to things which have been found to be true and valid, you are sent out to preach the Word of God in a country where the knowledge of the Bible is still very infantile. You are expected to supplement in a very important and peculiar way, the work of your seniors in the church in this particular aspect. Even before you become as mature and as experienced as they,

0407

they have the right to ask you to furnish them with the kind of assistance you are supposed to give because of your access to the original language of Scripture. Now once more let me emphasize the fact that your knowledge on this subject is very limited for the New Testament is a subject of life-study. It is imperative for you to realize that, for a "little knowledge is often a dangerous thing". It behooves you to keep up this study after you leave the school. This is a very difficult task, for a modern minister's life leaves not much time for study and there are many other duties which will engage your attention. But God bless you that you may, in spite of difficulties, keep up with this subject even in your busy life of service, for unless you do so, the time you have spent in it may not give you the adequate return it should.

2. The responsibility of translation. The emphasis I have laid upon the responsibility of you who have studied New Testament Greek, is more evidently shown in another aspect, that is the translation of the Holy Scriptures into Chinese and on this I shall only touch briefly. The noble missionaries from foreign lands from Morrison down to those great souls who are still moving among us, have done for China a service which no words can adequately express. Think of the tremendous difficulties they have to face in translating the Bible into a foreign language so utterly different from their mother tongue, and a language absolutely unknown to them until they have reached the age of maturity. Yet with their heroic effort, painstaking work and God-given perseverance, they translated the Bible into Chinese and through a succession of revisions, the Bible in China has reached a degree of remarkable excellence. All of those who understand the work, appreciate deeply the service which the missionary translators have rendered. But there has risen a voice among the faithful in China, a voice which has grown steadily in recent years. No matter how good the existing version of the Scriptures in China is, it is not the Chinese version. Although many Chinese helpers were employed in the task of translating, but they were usually clerks, copyists, language teachers and at their best, advisers, very few of whom knew the English language and practically none knew Greek. The service of the Chinese thus far in the translation of the existing version of the Chinese Bible was not original nor independent; not fundamental, but merely secondary. It is no wonder that the cry for an indigenous version of the Chinese Bible has been persistent if not very loud in the last twenty years. This cry, let me emphasize once more, is a reflection whatever upon the translation work done by missionaries for which we have only gratitude, because the Bible is so intimately a part of the life of the people of any nation which has accepted it, it is only fair and right that each nation should produce its own version. Not until the Christian scholars of China bring to the sacred altar all their gifts and talents, the rich treasure of China's literature and poetry, and consecrate them to the service of God, and labor as their illustrious predecessors, the missionary translators did, with humility and devotion, can we expect to have a version of the Chinese Bible which the world will recognize justly as The Chinese Bible. What Tyndale, Wycliff and Luther did for the Anglo Saxons and the Teutonic peoples, some Chinese Christians must do for our race. If China has anything at all to contribute to the world, it is her rich treasure of literature, unsurpassed by any other in the world. And if the Bible is going to become a part of our national life as it has become in the lives of other nations, then we must pray to God to raise among us Tyndales, Wycliffs and Luthers. What a wonderful privilege if any of you by the grace of God, is given a share in this glorious task

0408

hat is before us! It is our earnest prayer, therefore, that either some of you yourselves or through your preaching and teaching you will help to produce such men and women to do the work. It is not a wild dream, it is a legitimate hope.

God bless you in receiving these gifts. May you receive from Him heavenly visions and holy talents to fulfill these two responsibilities.

0409

From Rept. Council
China at 1st Session.
1922

J. J. Lee

PEKING

1. The United Church.

(a) We Chinese Christians who represent the various leading denominations express our regret that we are divided by the denominationalism which comes from the West.

(b) We are not unaware of the diverse gifts through the denominations that have been used by God for the enrichment of the church.

(c) Yet we recognize fully that denominationalism is based upon differences, the historical significance of which, however real and vital to the missionaries from the West, are not shared by us Chinese. Therefore, denominationalism instead of being a source of inspiration, has been and is a source of confusion, bewilderment, and inefficiency.

(d) We recognize also most vividly the crying need of the Christian salvation for China today, and we firmly believe that it is only the united church that can save China, for our task is great and enough strength can only be attained through solid unity.

(e) Therefore, in the name of the Lord, Who prayed that all may be one, we appeal to all those who love the same Lord to follow His command and be united into one church, catholic and indivisible, for the salvation of China.

(f) We believe that there is an essential unity among all the Chinese Christians, and that we are voicing the sentiment of the whole Chinese Christian body in claiming that we have the desire and the possibility to effect a speedy realization of corporate unity, and in calling upon missionaries and representatives of the churches in the West, through self-sacrificial devotion to our Lord, to remove all the obstacles in order that Christ's prayer for unity may be fulfilled in China.

(g) We confidently hope that the Church of China thus united will be able to stand as an impetus to the speedy healing of the broken bodies of Christ in the West.

II. The Indigenous Church

(a) We Chinese Christians do hereby acknowledge that the church is the spiritual home of Christians where we receive a spiritual nurture which should not be alien to the racial inheritance and spiritual experience of our people.

(b) We register our appreciation and gratitude for the devoted and self-sacrificial service of the missionaries who have helped to build up the Christian Church in China, and for the

0410

Churches in the West which has made the service of these missionaries possible.

(c) But we wish to voice the sentiment of our people that the wholesale, uncritical acceptance of the traditions, forms and organizations of the West and the slavish imitation of these are not conducive to the building of a permanent genuine Christian Church in China.

(d) We notice, moreover, that the Chinese Church is becoming conscious of her own unique mission and duty today.

(e) The history of China, the characteristics of the people, the nature of the work, the results of our past experience, and the rapidly changing conditions of the country all demand an indigenous Church which will present an indigenous Christianity - a Christianity which does not sever its continuity with the historical Churches but at the same time takes cognizance of the spiritual inheritance of the Chinese race.

(f) Therefore, we appeal to all the followers of Jesus Christ in China, with united effort, through systematic giving, to reach the goal of self-support, through persistent practice, fearless of experiment and failures, to reach the goal of self-government, and through religious education, and adequately trained leadership, and devoted personal work, to attain the goal of self-propagation.

(g) We declare further that the time has come when Chinese Christians should make a careful study and with courageous experimentation find out what should be the forms and organizations and method that are the most practicable and helpful for the establishment of an indigenous church.

(h) We call upon the missionary leaders of the Church to assist the Chinese in carrying out this great task by their useful advice and by giving unfettered freedom to the Chinese Christians in these experiments.

(i) We confidently hope that time will soon come when the Church of China will repay in part of that of which she has bountifully received from her mother Churches in the West, the loving tribute of the daughter - contributions in thought, life and achievement for the enrichment of the Church Catholic.

III. The Deeper Consecration of the Church

(a) We recognize that the personal conduct of individual Christians and the behavior of the Church as a body is the living testimony to the Gospel of Christ.

(b) We recognize that China is now passing through a critical state of transition and in every walk of life there is a crying need of moral character.

(c) We thank God for His creation of opportunities which have changed the indifferent attitude of the Chinese nation to Christianity, to an attitude of close scrutiny. This demands an even more genuine Christian life on the part of every Christian and on the part of the Church as a body.

(d) We confess with humiliation the failure of the Church to live up to the opportunity God has given her. The personal conduct of some Christians and the life of the Church as a body have left much to be desired.

(e) We recognize that the task of evangelization cannot be efficiently done without a genuine Christ-like life.

(f) Therefore, we appeal to all those who call themselves Christians to rededicate and reconsecrate their lives and pray that the living power of the Holy Spirit may help us to glorify the name of Christ.

IV. More Diligent Study of the Word of God.

(a) We accept the Bible as the inspired Word of God and the supreme guide of faith and practice.

(b) We do hereby express our appreciation of the patient persistent and diligent work of those servants of God who made the Bible known unto our people.

(c) We are fully conscious of the fact that the Chinese Church as a Church is yearning for a Bible for the Chinese which is the work of the Chinese. Just as the English Bible is the work of English scholars and the German Bible is the result of the labor of German men of God, so the Chinese need a version of the Scriptures which is a product of the reverent scholarship of the Chinese race.

From the experience of our work and the rapid advancement of learning and in view of the future task of the Church, we have come to the conclusion that we must have an indigenous version of the Holy Scriptures just as we need an indigenous Church.

(d) We, therefore, call upon all Christians in China to study more diligently the Word of God, first of all individually in an ever-increasing devotion for one's own spiritual life, for comfort, for hope, for faith and to gain strength for Christian service.

(e) And, secondly, we call upon the students in schools and colleges to see the glory of Biblical scholarship and to offer their lives to it's thorough study, preparing themselves by the grace of God to be adequate interpreters and expositors of Word of God, in our noble Chinese tongue, so that the people of China shall share in full measure with the people of the

West the splendour and joy of the Truth!

(f) We believe that since the Bible is the Word of God, the truth of God fears no test. It can stand any investigation of a reverent heart. We wish to make known that we fear no application of any genuine scientific method to the study of the Holy Scriptures.

(g) But we wish to make it clear that the study of the Holy Scriptures should not merely be for its literary or intellectual interest but should mainly and primarily be for the guidance of actual living. We as a Church hereby renew the pledge to follow the light of Holy Scriptures in our social and national living.

(h) We hereby lay emphasis upon the value of the whole Bible and call upon all Christians in their religious education in the home, in schools and colleges, in the Church and its seminaries, to make the Bible and the whole Bible central in their teaching.

(i) We firmly believe that the Bible is God's Message to every individual irrespective of educational attainments. So it is our aim that the Holy Scriptures should be read by every citizen of the Republic. The high percentage of illiteracy among our people should be faithfully dealt with by the united effort of the whole Church in order to hasten the day when the Holy Scriptures can be opened up to all who have eyes to read.

V. Social Regeneration.

(a) We take this occasion to state in most emphatic terms our realization of the tragic reality of Sin, its hideousness and its all prevaisiveness, and to testify to the saving grace of Jesus Christ, through whose death we are reconciled to the holy and righteous God.

(b) We also believe that sin is fundamentally an individual problem but it is also social. We believe that an unjust economic order, an unrighteous political regime, unfair treatment of any human being, or of any group, is unacceptable to the righteous and loving God.

We take this occasion to express our appreciation of the various forms of social service which have been rendered to our people through the earnest efforts of the servants of God and sustained by the generous support of the Faithful in the West.

We confess our failure to meet adequately the social needs of the Chinese people thus far.

We are further conscious of the ever-increasing and crying need of the social regeneration in China today. We recognize that a thorough-going application of Christian social teachings is of primary importance.

We hereby call upon the whole Church to proclaim the justice as well as the love of God, and to apply Christ's teaching of justice as well as that of love in our social life.

We hereby call upon the church to mobilize all her forces to work for the regeneration of the home, of economic conditions of political standards, of educational, industrial and commercial life, in thought and in practice, through the spiritualizing power of Christ, and to accomplish it at any cost and at whatever sacrifice the Church may suffer, so that we may hasten the speedy coming of God's Kingdom and the full realization of His will on earth as it is in Heaven.

VI. International Brotherhood

(a) We of the Chinese Church believe that God has made of one blood all nations that may dwell on the face of the earth and that he is no respecter of persons or of nations, but the loving Father of all.

(b) We express our appreciation of the manifestation of international brotherhood through the missionary effort of the last century in China, but we at the same time express our deepest regret for the unfortunate circumstances through which Christian work has been introduced into China and that the history of the Church of China has been darkened by the association with the repeated incidents of national humiliation which have been one of the greatest obstacles to the speedy evangelization of our race.

We, as a Church, confess her failure to stay the hands of the so-called Christian governments of the West in their unchristian exploitation and aggression upon the sovereignty of China.

We firmly believe that the teaching and the life of Christ have taught us beyond any doubt the possibility and the necessity of international world-brotherhood. With Him nothing is impossible.

(c) We hereby call upon everyone who serves in the Christian Church in China to seize every opportunity of promoting either national friendship and to fight together against any international injustice.

(d) We further believe that the starting point for genuine internationalism is afforded by the providence of God within the Church of China, in the development of which different nations have heretofore had a share.

(e) We express our appreciation of the good examples of international comity and cooperation among the missionaries of different nationalities and especially to the increasing effort for Union work in educational and medical service. We confess at the same time that the relationship between foreign missionaries and the Christian workers, partly due to almost unavoidable circumstances, and partly due to human weakness, has left much to be desired. We are voicing the sentiment of the loyal and devoted servants of the Church in all parts of China to ask for a more vigorous effort on the part of missionaries to improve the conditions, to emphasize Chinese leadership, to sacrifice individual preferences and such national and racial prejudices as have in many instances retarded the speedy formation of an indigenous church in China. We also call upon Chinese Christian workers to study the problem of cooperation and to be persistent and patient as to their faith in its practicability, for only through cooperation can the great task of the evangelization of China be accomplished.

(f) We as a Church believe that God has a special mission for each nation on this earth, that each nation has a definite contribution to make to the progress and enrichment of humanity; that China, which has been preserved by Him throughout these ages as an independent and sovereign nation has her distinct destiny and contribution to make to the world; that in the present world conflict and restlessness and under the yoke of accumulated national humiliation, we Chinese Christians feel as one with our fellow citizens that we must turn to somewhere for genuine love as the only solution for the present international situation. Therefore, we call upon the whole Church to exert her influence to demand from time to time adequate hearings from the nations of the world for our claim to the inalienable right of our nation to her sovereignty and to her unfettered opportunity for development and growth, and that the church should work with untiring zeal through some definite program to promote such international service as will attain the end we seek.

(g) Furthermore, we call upon all Chinese Christian pastors and other teachers to christianize the rapidly developing national consciousness that we as a nation may be a witness to the whole world of the wonderful gift of the peace-loving nature with which God has endowed our race.

VII. Evangelism

(a) We the Chinese Church declared that we have the commission from the Head of the Church, Jesus Christ, to proclaim the gospel to every creature.

(b) We express our appreciation for the work of the missionaries who through untold difficulties have blazed the way and laid down the foundation of a great structure for national evangelization and for the Christian Churches in the West through whose faithful support the missionary work has been developed and attained its present growth.

(c) We confess with humiliation that we Chinese Christians have fallen short in thorough-going efforts to carry on the noble task which is ours.

(d) In view of the small percentage of Christians in proportion to the population, the vast extent of territory where darkness still prevails, and the lack of indigenous and vigorous presentation of the Gospel to the various classes of society, we sense the appalling need of a thorough-going evangelism.

(e) We hereby call upon all the followers of Jesus Christ to go forth with renewed zeal and consecrated hearts, with persistent efforts, and through united and definite programs, to evangelize every part of China.

(f) We hereby declare that in our evangelistic efforts we stand solidly on the evangelical faith of the Christian Church, the faith which has given us our genuine religious experience and which has led us into intimate relationship with God our Father through Jesus Christ our Lord. We also emphasize that the evangelical faith which we proclaim is also the faith of an abundant life which actually manifests God's love as revealed through Jesus Christ and which is being continually revealed and witnessed in our hearts by the Holy Spirit.

(g) We take this opportunity to state our religious experience in our own tongue and in our own way as a summons to this evangelical faith from the Chinese Church to its non-Christian fellow-citizens.