

315 4818

UBCHEA ARCHIVES
COLLEGE FILES
RG 11

Yenching
Academic
School of Religion
(see also: Correspondence) 1922-1927

315 4818

0347

YENCHING UNIVERSITY
PEKING, CHINA

To the Board of Trustees
(not for circulation)

On Religious Services and Classes as Now Conducted.

April 22, 1926.

J. L. Stuart.

0348

0348

To the Board of Trustees

(not for circulation)

On Religious Services and Classes as Now Conducted

Word having reached me from America of criticisms against the University in this respect it may be pertinent to report not so much on the reasons for adopting the policy of voluntary attendance on such services and elective courses in religion (which have been previously explained) as on the problem in general.

1. Affirmations:

1. There has been no weakening or other change in the religious and evangelistic purpose of those responsible for the conduct of the university's affairs. We understand fully what is the aim of those who have organized the institution and have contributed to its maintenance, and are absolutely committed to achieving it as best we can.
2. The policy was deliberately discussed and adopted purely on the grounds of greater religious effectiveness before it would become involved with national issues.
3. We who are dealing constantly and directly with Chinese college students under present conditions and are in consequence intimately in touch with the current_s of thought among educated Chinese venture to feel that we ought to be better qualified to decide on the methods by which our aim can be most fruitfully realized than others whose opinions would be based on differing conditions. We ask that we be trusted as to our intentions.
4. We are working for the establishment of a university in the capital of China that will remain Christian long after all the protection and authority afforded by foreign treaties or foreign members of the staff will have been removed, one that will have an assured and recognized place in Chinese life, one that will commend the Gospel of Jesus Christ by its whole atmosphere and

0349

0349

program to the Chinese public. This planning for a distant future under startlingly now radically changing conditions may cause misgivings to observers accustomed to accepted conventions of religious efficiency and may prove mistaken in its assumptions or the application of them. But in so far as it succeeds will the whole Christian cause have an enduring and germinating source of life and light in a most strategic location. It may be that the results of such a course cannot be properly evaluated for one or more decades yet. Many of our critics are certainly not competent for the task at present.

- (5) The issue should not be confused with that of fundamentalism versus modernism which is so acute now in America and finds its counterpart chiefly among missionaries in this country. Compulsory attendance on religious exercises and classes as against our policy is a question of the most effective and most truly Christian method of extending the Kingdom of God and witnessing for Christ. On this there is honest difference of opinion among Christian educators in China but not necessarily along any lines of theological cleavage.
- (6) We are frankly experimenting as to what is the wisest procedure, conscious of having blundered at times seeking to discover the best solution.

II. Difficulties

- (1) Thus far we have been seriously hindered by the physical conditions of our city quarters, widely scattered in ~~many~~ ways inconvenient. The Sunday service has been held in a Chinese church about a mile alike from the Men's and Women's Colleges. It has been held in the afternoon in order not to conflict with other services. Details of this sort need not be ~~g~~ dwelt upon

0350

0350

as they will soon have ceased to apply, but they have created an precedent. It has also been impossible thus far to have our own organized university church.

- (2) Students from Christian middle schools are apt to come to us with a resentment against compulsory religious duties. In such cases especially, and more or less with them all, our recently adopted policy has produced a quite natural rebound. It will be our task to awaken a new desire for worship and study as this reaction spends itself.
- (3) The anti-Christian agitations, Communist propaganda, nationalistic prejudices, and other influences have produced a somewhat negative attitude to the whole subject of religion which could easily become inflamed into positive opposition under too much coercion.
- (4) The language problem is not to be ignored. All the more attractive hymn-books and other forms of worship are in English, and yet a foreign medium can never bring the same vivid sense of reality as one's native tongue. Very few foreigners can preach acceptably to college students in Chinese, and the number of Chinese to whom they care to listen is quite limited. Whichever language is used there are some of our constituency who are unable to understand what is being said or sung.
- (5) There is a general and very regrettable lack of college spirit, due in part in our own case to our present quarters and to our rapid growth. This is seen in athletics and other student activities and even in patriotic movements except under special provocation. Religious interest is in comparison rather more pronounced than these other phases of life-Chinese students are passing through a reaction of depression and detachment which is affecting unfavorably all their finer loyalties.

3
1
5
-
5
00
1
00

(6) Lastly, there is the temper of modern youth as shown in every land, accentuated in China by the political and social disintegration. With the youthful demand for reality, the scrapping of ancient sanctions, the restless insistence on freedom, etc. we must not forget from their standpoint the lack of reasons why they should go to the meeting we arrange for them or choose the classes offered, and the many, many factors that influence them otherwise.

Encouragements:

(1) Once on our new site we ought to find conditions decidedly improved. There will be much more of a community consciousness and a more compact common life. We shall have our own attractive and accessible places for worship which can be used even before the new chapel is completed. We plan separate services in English and Chinese at least on Sunday thus providing for the whole group. Teachers and their families, may go to either service. The same will be true of the students. Servants and employees will be welcomed at the Chinese service although other arrangements may be made for them in addition. Rev. E. J. Bentley, who is rarely qualified for the task, has accepted an invitation to be chaplain of the English-speaking service and its constituency for an experimental period of two years, and Dr. J. F. Li will act in a similar capacity for the Chinese service. These two with Mr. R. H. Ritter will be ^a committee in charge of the whole matter. We can at least organize into a Christian fellowship of our own with its spiritual advantages. In the Pre-sessional Conference next autumn one entire morning will probably be devoted to the responsibility of the Faculty in starting off on the new campus

0352

0352

with a heartily supported and carefully-planned religious life. Similar meetings can be held with the students at the outset in large meetings and smaller groups. The School of Religion has been reorganized so as to take responsibility for all the religious teaching in the colleges as well as for theological students, and a glance at the curriculum will reveal the attempt to offer a wide range of courses, meeting intellectual, devotional and vocational needs. We have the best qualified teachers that can be found in China for these subjects, and they compare very favorably with the faculty as a whole. With the departure of Dean Lew for the States I have been asked to act through 1926-7 as chairman of an Ad Interim Committee for the administration of this School pending the election of Dr. Lew's successor, and no task in the institution could be more congenial to me, my chief hesitation being the constant pressure of other claims.

- (2) We shall count much on the spontaneous activity of the Christian students as we have already begun to do. This policy has been adopted in all forms of student life as part of their training for the new democratic standards to which China must attain if she is to survive the present disorders. The danger in mission schools has been that the instinctively passive and dependent temperament of Chinese students has yielded to the strict regimentation in religious observances only to cease these entirely once the outside control or stimulus has been removed, whereas self-directed activity and struggle during college days tends to develop the force of character that should keep them actively Christian even in a less favorable environment. We dare to hope that such a policy will make for a growing Christian life under student initiative with the active support of Chinese teachers even when

missionary influence becomes weaker.

Comparisons:

- (1) What are the true tests of failure or success in mission work?

Our critics are said to be adducing the small attendance at our chapel and church services as evidence of our religious inefficiency, indifference or excessive liberalism.

Much could be said about the futility of a great deal of devoted evangelistic and other efforts conducted through long years and along impeccably conservative lines if judged by the tangible results. Critics of missions have not failed to exploit the poor showing in visible fruition, and such observers from the outside would make a stronger case if they could estimate the yet smaller showing if foreign financial and other aids were removed. But it is ungracious of fellow-missionaries to use such evidence as a ground of attack. Our attendance is small. We deplore it. We shall endeavor to increase it. But we would rather have those students who attend do so of their own will than to use the compulsion which military and material power has thus far made it possible for us to exert in requiring their attendance. We believe such a policy to be more true to the Spirit of Jesus and to be more productive of really religious fruits. Nor do we fear comparison with results in other forms of effort if examined in the same glaring light under which we now happen to be observed.

- (2) Mission schools have been carrying on required teaching of religion and compulsory religious exercises for many years in China. In attempting to pass judgment on an institution that has changed to a different policy it might be pertinent to inquire as to the real effectiveness of the other method judged not by the comfortable appearance of crowded chapels and class-rooms, nor even by the

0354

77-2-57-5-00-1-00

Christian decisions made in school, but by the Christian character of the graduates and their service to organized church life throughout the country. No one recognizes more heartily than do I that large numbers of the finest Christian men and women have resulted from such training. I am only interested now in applying one test that is apt to be neglected. Has the proportion of genuine and lasting Christians been large enough to justify that policy? From the nature of the case it would be difficult to secure accurate statistics. But from personal observation after living in a city to which graduates of mission schools gravitate in large numbers I can find no sufficient evidence of the value of the older methods. And I am quite willing to have our present Yenching output compared with those colleges holding to the other method if based on their Christian record after graduation. In discussing this problem one important aspect is usually overlooked, and that is the harm done by compulsory attendance. It is not merely the larger good resulting from the one or the other method, but also the relative amount of injury to the Christian cause. Many students under either system may be expected to remain more or less negative. But compulsion has produced in a not inconsiderable number a positive aversion to religion. Not a little of the anti-Christian urge and the telling effect of Soviet arguments are due to embittered graduates of Christian schools. The night before last I happened to be at a meeting where two professors in the National University of Peking were the speakers. One, a graduate of one of our best union universities, disavowed his need of religion and passionately declared his opposition to any connection between religion and education. The other one, a brilliant young leader of the radical revolutionary group in that institution, and one who had never attended a mission school, spoke with

no less conviction of the function of Christian schools and the religion they taught in meetin Chinese present needs. The significance of the incident is that the former is typical of a fairly large percontage of those whose attitude subsequent to graduation largely neutralizes the greater religious benefit that is supposed to be obtained by the method of which they are partial product.

The Real Issue:

We hear that one Mission Board is having reports which are forcing it to raise the question whether it should continue to participate in the support of our University. These reports apparently make much of the small attendance at our religious services and the lack of required courses in our curriculum. Even by this mechanical quantitative standard we may not appear to disadvantage in comparison with other forms of missionary work. Or even taken independently we are ^{not} discouraged. When a missionary educator of long experience and exceptional ability, Dr. Luella Miner, heard of our determination to discontinue required courses in religion she remarked that with the temper of Chinese students now we would be fortunate if we had 4 or 5 to register, ~~we~~ we had 78 last semester. What is at stake is, however, infinitely more vital than superficial, stereotyped statistics of the kind that make a good showing in publicity literature. They are only relevant on the assumption that foreign missions exist to enrol members in churches that are replicas of western ecclesiastical units or a fusion of such worked out chiefly by missionaries, whereas many thoughtful Chinese Christians are questioning whether China ever will have a church organization or formal worship based on western models. Be that as it may, Yenching University contends that life will always organize itself and that the release of dynamic energy

0356

77
2
57
1
3
00
1
00

through living faith in Jesus Christ will express itself in forms suitable to its own environment; that religion is too sacred and precious to be enforced by regulations upon mature students especially when associated with racial antagonisms; that the quest for truth should be free and fearless and that the truth as it is in Jesus will make its own appeal and win its own allegiance. We wish to furnish the facilities wherein Chinese can out of personal religious experience and with an adequate background of historical Christianity interpret and apply their Christian faith in terms that will witness with conviction to their own people. We endeavor to lead our students to give their lives to Christian service when this is based on what they believe to be God's leading and to give them the highest possible training for it. The present Secretary of the Student Volunteer Movement for the Ministry is a graduate of our Theological school last year and he is to be joined this summer by another one of our men as his assistant, both of them selected from all China. Our own Volunteer Band has about thirty members. In addition to all such efforts which are not essentially different from those being made by other schools, we seek to apply in our corporate life, in our academic standards and in all our policies and activities the principles and the spirit of Jesus Christ, convinced that our task is much bigger even than the results upon our individual students. In this respect perhaps we have thus far succeeded best. A faculty of several nationalities and of widely divergent views on many matters has been living harmoniously through a time of peculiar stress. Students and faculty likewise have lived happily together with never an outbreak despite political tension and constant efforts to foment discord. We have abundant evidence of the respect and good will of

0357

77-151-5-00-1-00

the Chinese public which we rejoice in as honoring to the Master whose Name we bear. This is in part at least due to the very features which are causing anxiety to foreign observers. Before an attempt is made to pass a judgment upon the value of our institution in revealing Christian life we feel that our place in Chinese opinion should be examined. And, finally, we insist that the policy we have adopted calls for more working faith than the other and depends more purely on spiritual qualities. In exerting religious influence upon our students we can no longer rely on any external aids but only on the strength of Christian character, the unchanging needs of men for salvation, and the sufficiency of the Gospel of Christ.

J. L. Stuart.

April 22, 1926.

0358

77-157-5-00-1-00

Teaching Religion in Peking University
1891-1927.

From the beginning, the chapel and curriculum Bible courses were not considered the chief means of teaching religion.* In the by-laws they are not mentioned, nor do they appear in the reports of either President nor of those who acted for the Presidents in their absence. In the catalogue for 1909 there is no mention of chapel exercises and none of a requirement in religion.⁽¹⁾ In fact the courses required for Freshmen make it impossible for them to study Bible. Six courses in Biblical Literature are mentioned, which evidently are among the electives which are possible in the schedules of the upper classmen. By 1919, "either in the third or fourth year a student must take one course in the Department of Religion."⁽²⁾ Twelve courses are offered from which selection may be made. "These are given by special arrangement with the School of Theology but planned with a view to students in the College of Arts and Sciences"⁽³⁾. This permission for students to take courses in the Theological College seems to have lasted, at least for most of the time, until the present, but the only place where definite figures were obtainable mentions five students so studying. "In addition regular attendance at daily chapel is required and the student attends Sunday morning service in the church of his choice."⁽⁴⁾ No names of professors of religious subjects are given except of those who taught in the Theological Seminary.

* Peking University, Occasional Paper No. 3, p. 5, Peking, China, 1907

(1) Course of Study of Peking University, p. 15, Peking, China, 1909

(2)

(3) Peking University, Bulletin No. 1, Announcement of the College of Arts and Sciences, 1919-20

(4) Repeat - p. 33

The regular Arts courses seem to have been taught by instructors of inferior rank, for instance, in 1909 one finds mention of "Chou Fu Ch'uan B. A., Director of Military Drill, Instructor in English and Bible." And the consistent inclusion in the list of Chinese "instructors", of one whose subject is Bible, leads one to suppose that these courses were taught by such with the exception of one taught for a few years by Mr. Martin. The later criticism (1) of the teachers of Bible as having regularly been untrained suggests that these courses were not considered by the authorities as of equal importance with those in science or languages.

The chief method relied upon in teaching religion was that of contact with Christian teachers, and the chief emphasis was placed upon careful selection of earnest Christians for all positions. "All members of the Board of Managers shall be protestants of evangelical faith." (2^a) And the by-laws of 1891⁽³⁾ require that each member of the Faculty shall subscribe to and sign a confession of faith. The Presidents' reports make frequent mention of the character of the faculty, and give detailed accounts of the personal work which they have done. They also explicitly state that this is the chief method relied upon. (4) (4a)

Much emphasis was also placed upon special voluntary evangelistic meetings which occurred on an average of at least once a year and received very full mention in each of the Presidents' reports up to

(1) Christian Education in China, By-Laws and Certificate of Incorporation, p. 4, 10 pp., Tientsin Printing Co., 1891

(2^a) Memo of Proposal for the Reorganization of Peking University, p. 3, 4pp., 1915

b) By-Laws of Peking University, Peking, China, 1915

(3) By-Laws and Minutes of Board of Managers of Peking University, p.4, 7pp., Peking, China, 1891

(4) Minutes of the 11th Annual Meeting of the Board of Managers of Peking University, and Report of the President, 1901.

(4a) Minutes of the 24th Annual Meeting of the Board of Managers of Peking University, and Report of the President, p.14, 18 pp., 1914

the time of the union and even since then. These were sometimes conducted by the faculty⁽¹⁾ and sometimes by outside speakers.

The third method which was considered important was that of active, voluntary work on the part of the students. This was chiefly through the Student Volunteer Band. Its most important work was the sending out every summer of large numbers of those who were expecting to take up Christian service as their permanent work. "The student volunteers now number 120.⁽²⁾ About twenty of these were engaged in the summer vacation in evangelistic work. They were appointed by the presiding elders of the church to assist the pastors in the various stations in the country. Their expenses were paid." Work was also done by students in the college itself. "The growing, healthy moral tone is due largely to the increasing religious oversight given to the student-body by the Student Volunteer Band which enrolls most of the students of advanced classes."⁽³⁾ In 1907 eleven voluntary Bible classes are mentioned.⁽⁴⁾ These have existed with more or less vitality up to the present. Christian service in the community has been largely conducted under the auspices of the Y. M. C. A.^{(2) (3)} and the Epworth League for years conducted weekly prayer meetings.

In the North China Union College, on the other hand, a large

- (1) Minutes of the 15th Annual Meeting of the Board of Managers of Peking University, and Report of the President, p. 11, 20pp. 1905
- (2) Minutes of the 17 Annual Meeting of the Board of Managers of and Report of the President, p. 14, 29 pp., (2) p.16 (3) p.18, 1907
- (3) Minutes of the 24th Annual Meeting of the Board of Managers of Peking University and Report of the President, p.22, 42 pp., 1914
- (4) Minutes of the 28th Annual Meeting of the Board of Managers of Peking University and Report of the President, p.23, 25 pp., 1918

amount of Bible study was required. The purpose of the college was given as the "preparation of Christian students for direct Christian work,"(1) and from two to four hours of required Bible and daily chapel attendance are mentioned in the catalogue of 1907 and seem to have continued to be typical. In accordance with this, it is implied that the best trained members of the foreign faculty were the teachers of Bible, though this was not specifically stated. Emphasis was also placed upon the conduct of the regular life of the college as itself teaching Christianity. "The one fundamental rule of the College is that all students must order their lives in harmony with the principles of religion." And this tradition reappears in the recent reports of the Union Institution.

Special evangelistic meetings while habitually used do not seem to have been considered of such importance as in the Methodist Institution. The student volunteer and Y. M. C. A. evidently played an active part.(2)

The Medical College from its reorganization after the Boxer year until its transformation into the Peking Union Medical College under the Rockefeller Foundation includes no mention of religious teaching in its catalogues, lists of faculty, or reports. Mention is made in a number of places to its being a Christian institution and to the importance of Christian Chinese doctors, but no mention

- (1) North China Educational Union, Register of the Union Colleges, p.3, 35 pp., published by the Board of Managers, Peking, China, 1907
- (2) North China Educational Union, Register of the Union Colleges, p.9, 35 pp., published by the Board of Managers, Peking, China, 1907

was found of any special methods used in teaching religion to the medical students.

In the Women's College religion was a required subject and courses in it apparently one of the methods chiefly relied upon.⁽¹⁾ Special meetings were used but do not appear to have been central. "The Y. W. C. A. is one of the strongest factors in the College life and puts its members in touch with many forms of practical social service and Christian student activities."⁽¹⁾ It seems also, from an early date, to have been conducting special services and Bible classes. The relation between faculty and student was always the chief factor in producing Christian lives, though this was guaranteed more by the personality and individual contacts of the leading teachers than by formal efforts to insure orthodoxy.

It would appear, therefore, that much of the current protest against the giving up of required Bible classes, which is based upon the assertion that in so doing the university is false to the principles on which it is founded, is not entirely valid. In the Methodist College especially, Bible classes were not the chief means of teaching religion, and those methods which were then chiefly relied upon can be, and perhaps are being, more strongly stressed than before.

(1) North China Educational Union, Register of the Union Colleges, p. 9, 35pp.; published by the Board of Managers, Peking, China, 1907

BIBLIOGRAPHY

By-Laws and Certificate of Incorporation of Peking University, Tientsin Printing Co., Peking, China, 1891.

By-Laws and Minutes of Board of Managers of Peking University, Peking, China, p. 4, 1891.

By-Laws of Board of Managers of Peking University, Peking, China.

By-Laws of Peking University, Peking, China, 1915.

Catalogue of Peking University, Peking, China, 1919.

Course of Study of Peking University, Peking, China, 1909.

Lowry, H. H., Peking University, Educational Review, Vol. III, No. 4, p. 2, Shanghai, Educational Association of China, 1910.

Lowry, H. H., Peking University, Educational Review, Vol. VIII, p. 155, China Christian Education Association, 1915.

Letter from J. L. Bartman, Frank Mason North, Parkes Cadman, etc., Jan., 1926.

Memo of Proposal for the Reorganization of Peking University, p. 3, 1915.

Miner, Luella, Education of Women, Educ. Review, Vol. VI, No. 4, p. 17; 5 Quinsan Gardens, Shanghai, China Christian Education Association, 1915.

Minutes of the General Faculty Meeting about the Shanghai Incident, 1925.

Minutes of the 11th Annual Meeting of the Board of Managers of Peking University, and Report of the President, 1901.

Minutes of the 13th Annual Meeting of the Board of Managers of Peking University and Report of the President, Peking University, Peking, China, 1903.

Minutes of the 14th Annual Meeting of the Board of Managers of Peking University and Report of the President, Peking University, Peking, China, 1904.

Minutes of the 15th Annual Meeting of the Board of Managers of Peking University and Report of the President, Peking University, Peking, China, 1905.

Bibliography, Page 2.

- Minutes of the 17th Annual Meeting of the Board of Managers of Peking University and Report of the President, p. 14, 29pp., (2) p. 16, (3) p. 18, Peking University, Peking, China, 1907.
- Minutes of the 24th Annual Meeting of the Board of Managers of Peking University and Report of the President, p. 22, 42 pp., Peking University, Peking, China, 1914.
- Minutes of the 28th Annual Meeting of the Board of Managers of Peking University and Report of the President, p. 23, 25 pp., Peking University, Peking, China, 1918.
- Minutes and Report of the Acting President and Secretary, Peking University, Peking, China, 1906.
- Minutes and Report of the President, Peking University, Peking, China, 1907, 1908, 1909.
- Minutes and Report of the President, Peking University, Peking, China, 1910, 1911, 1912, 1913, 1914, 1915, 1916.
- Minutes and Report (including Report of the Acting President, Dean of the College of Theology, the T'ungchow section), Peking University, Peking, China, 1917, 1918.
- North China Educational Union, Register of the Union Colleges, published by the Board of Managers, p. 3, 35 pp., Peking, China, 1907.
- Notes on North China Union College and Peking University, Educational Review, Vol. VI, p. 8, Shanghai, Christian Education Association, 1915.
- Peking News, No. 4, Peking University, Peking, China, May 1927.
- Peking University, Bulletin No. 1, Announcement of the College of Arts and Sciences, Peking, China, 1919-1920.
- Peking University, Bulletin No. 6, Announcement of the College of Arts and Sciences, Peking, China, 1921-22.
- Peking University, Bulletin No. 11, Announcement of the College of Arts and Sciences, Peking, China, 1922-23.
- Peking University, Bulletin No. 15, General Circular of Information, Peking, China, 1923.
- Peking University, Bulletin No. 21, Announcement of Courses, Peking University, Peking, China, 1923-24.
- Peking University Bulletin, Announcement of Courses of the College of Arts and Sciences, 1924-25.

Bibliography, Page 3.

- Peking University, Occasional Paper No. 3, p. 5, Peking University, Peking, China, 1907.
- Peking University, Occasional Paper No. 4, Peking University, Peking, China, January, 1910.
- Peking University, Occasional Paper No. 6, Peking University, Peking, China, 1912.
- Peking University, Publicity Pamphlets in considerable number, Peking, China, 1919-1927.
- Peking University, Quarter-centennial Anniversary, Peking, China, June, 1913.
- Reports of the Presidents and Deans of Peking University to the Board of Managers, 1919, 1921, 1922.
- Sailer, T. H. P., Notes on an Interview with Dr. Lowry on Union, 1915, (Typed.)
- Smith, Edward Lincoln, Fifty-two days in China, 32 pp., Peking, China, 1918.
- Special Report for 1917, Peking University, Peking, China.
- The Yearly Message of the Student Volunteers of Peking University, Peking University, Peking, China, 1915.
- Union Committee on Constitution of the Federated Peking University, Peking University, Peking, China, December 11, 1914.

0366

77-151-5-00-1-00

Mr Cuskey
YALE UNIVERSITY
PEKING UNIVERSITY
(YENCHING TA HSUEH) LIBRARY.

學大京燕

BULLETIN NO. 22.

種二十二第告佈

**PARTIAL ANNOUNCEMENT
OF THE
SCHOOL OF THEOLOGY**

章簡科神

JULY 1923



PEKING, CHINA

0367

0367

UNIVERSITY CALENDAR

1923-1924

Last Day for Returning Application Blanks	August 29, 1923
Entrance Examinations	August 31, September 1, 3 & 4, 1923
Dormitories Open to Receive Students	September 10, 1923
First Semester Opens	September 13, 1923
Registration	September 13, 14, 15 & 17, 1923
Class Work Begins	September 18, 1923
Mid-Autumn Festival, a holiday	September 25, 1923
Last Day for Changing Courses	September 29, 1923
Confucius' Birthday, a holiday	October 7, 1923
National Holiday, a holiday	October 10, 1923
Christmas Recess	{ 12:30 p.m. December 22, to 1:30 p.m. December 26, 1923
New Years Day, a holiday	January 1, 1924
First Semester Examinations	January 26, 28, 29, 30 & 31, 1924
First Semester Closes	6. p.m. January 31, 1924
Second Semester Begins	February 21, 1924
Registration	February 21, 22 & 23, 1924
Class Work Begins	February 25, 1924
Last Day for Changing Courses	March 3, 1924
Spring Recess	{ 6 p.m. April 2 to 8 a.m. April 8, 1924
Examinations to Remove Conditions	April 9 & 10, 1924
Good Friday	April 18, 1924
Senior Theses Due	May 16, 1924
Entrance Examinations	May 30, 31 & June 2, 1924
Fifth of the Fifth Month, a holiday	June 6, 1924
Semester Examinations	June 11 to 21, 1924
Class Day	June 21, 1924
Baccalaureate Sunday	June 22, 1924
Commencement	June 23, 1924
Second Semester Closes	8 a.m. June 24, 1924

0368

UNIVERSITY CALENDAR
1923-24

CONTENTS

	Page
University Calendar	i-ii
The Faculty	I
Historical Note	1
Location	2
Privileges in University	2
Aim... ..	3
Standard and Methods	5
Requirements for Entrance	6
Graduation and Degree	6
Expenses	6
Scholarships	7
The Ogilvie Memorial Prize	7
Guest Privileges... ..	7
Religious Exercises	8
Courses of Instruction	8

- i -

THE FACULTY

The Rev. TIMOTHY TINGFANG LEW, M.A., B.D., PH.D.
*Dean of the Faculty, Professor Department of Religious Education
and Psychology of Religion.*

*The Rev. ROBERT KENNETH EVANS, M.A. (Oxon)
Professor, Department of the New Testament.

The Rev. JUNG-FANG LI, M.A., B.D., TH.D.
*Professor, Department of the Old Testament, Secretary of the
Faculty.*

The Rev. JOHN LEIGHTON STUART, B.A., B. LITT., B.D., D.D.
Professor, Department of the New Testament.

PHILIPPE DE VARGAS, LIC. LITT., PH.D. (Lausanne, Switzerland)
Associate Professor, Department of the History of Christianity.

JOHN STEWART BURGESS, M.A.
*Associate Professor, Department of Christian Ethics and
Sociology.*

The Rev. WILLIAM HUNG, M.A., B.D.
*Assistant Professor, Department of the Philosophy of Religion
and Theology.*

The Rev. EDGAR J. BENTLEY, M.A. (Oxon)
Assistant Professor, Department of Worship and Preaching.

The Rev. THOMAS MCCURDY BARKER, B.A. (Dublin) B.D.
*Assistant Professor, Department of Philosophy of Religion and
Theology.*

BLISS M. WIAINT, B.A., B.D.
Instructor Elect, Department of Worship and Preaching.

The Rev. GEORGE D. WILDER, B.D., D.D.
Lecturer, Department of Church Polity and Administration.

**Mrs. DOROTHY DICKINSON BARBOUR, B.S.
*Lecturer, Department of Religious Education and Psychology of
Religion.*

*Absent during 1923-24.

**Beginning the second semester 1923-24.

0369

The Rev. JOHN CHARLES KEYTE, M.A. (Manchester)
Lecturer, Department of Philosophy of Religion and Theology.

*The Rev. YU-Yü TSU, M.A., B.D., PH.D.
Lecturer, Department of Christian Ethics and Sociology.

YUAN CHEN
Lecturer, Department of Comparative Religions.

LI-CHIEN CHOU
Lecturer in Accounting, Department of Church Polity and Administration.

SPECIAL LECTURER

TSU-CH'EN CHAO, M.A., B.D.,
Dean of the College of Arts, Soochow University.

*Beginning the second semester 1923-24.

HISTORICAL NOTE

The School of Theology of Peking University was formed in the autumn of 1915 through the federation of two institutions: the North China Union Theological College, established in 1905 at Ku Lou Hsi, Peking, by the North China Educational Union, which was participated in by the American Board, the London Missionary Society and the Presbyterian Mission; and the College of Theology of Peking University, under the auspices of the Methodist Episcopal Church, and since 1912, participated in by the United Methodist Church of England.

LOCATION

The advantages of the location of this School of Theology in the capital city of China are manifest. Peking is the most active center of the new intellectual life of the country. Here there are innumerable opportunities to see and hear men of prominence in national affairs as well as many men of reputation from other lands who stop in the capital for a longer or shorter period. Here also the Churches are well equipped and organized, enabling the student to learn through contact with them the latest and best methods of Christian activity.

The School of Theology together with the College of Arts and Sciences for Men is occupying temporary quarters at K'uei Chia Ch'ang in the southeast corner of the Manchu city, half a mile east of the city gate called Ch'ung-Wen-Men or Ha-Ta-men.

The University has been fortunate in securing for its future site over one hundred acres of land outside the northwest gate of the city, near the scenic Western Hills.

This site was formerly an imperial estate, and is located on a fine automobile road which leads to Tsing Hua College, a mile and a half further out, and to the Summer Palace. The future site of the National University will probably be between Tsing Hua College and Peking University which has thus secured land nearer to the city than either of these institutions.

The advantage of removal to the new site will be very great, both in improved living conditions for the student body, in enjoyment of the natural beauty of the spot, and in the additional freedom and seclusion of University life which will be possible there. The neighboring town of Haitien furnishes ideal opportunities for training in religious work and all forms of community service. The University anticipates building upon the newly acquired land at an early date.

PRIVILEGES IN UNIVERSITY

The location of the School of Theology next to the College of Arts and Sciences has marked advantages. The theological students have the privilege of electing courses in the College of Arts and Sciences. Among the departments whose work is of special value to the student of theology are those of Philosophy, Psychology, Sociology and History.

AIM

The aim is to furnish to the Church of China Ministers of Jesus Christ; thoroughly trained in the technique of their sacred art; appreciative of their splendid heritage from the past; familiar with recent developments in Biblical scholarship and theological thought, as well as with the latest currents of philosophic and scientific

inquiry in so far as significant for religious truth; intelligently sympathetic with efforts toward realizing more worthily the fellowship of all believers; with ambition and ability for helping to establish a genuinely Chinese Church; possessed of a burning sense of the Church's message and mission for the social, economic, political and international needs of the age; with a living, ever-deepening personal experience of the Gospel of Christ as the power of God unto salvation for every one that believes; and the purpose to pour all the passion and power of their lives into the Gospel Ministry as the supreme opportunity of service to their country and their God.

STANDARD AND METHODS

The course is planned so as to be as nearly as possible the equivalent of that offered by the theological seminaries of the West.

Class room instruction is given through the medium of English and of the Chinese Kuo-yü language. As a rule, only English text books are used. No student will be accepted unless he has such substantial preparation in the English language as will enable him to understand lectures in English, and to do much collateral reading of English books of reference.

The School of Theology has taken a number of new measures which it is hoped will bring its work considerably nearer its ideal.

I. The standard of *entrance* into the school has been made very high. The preparation requires four years after graduation from a recognized Middle School. This makes the standard of admission equal to that of the best theological schools in America and Europe.

2. A definite *pre-theological course* has been outlined for the four years between graduation from Middle School and entrance into the Theological School. It includes a thorough study of the mother tongue and of two foreign languages, natural and social sciences, philosophy and religious subjects.

3. A *pre-theological course* exactly meeting the requirements of the School of Theology is *offered by the College of Arts and Sciences* of Peking University, with the close cooperation of the School of Theology. All of its work counts for the B.A. degree of Peking University, which will be obtainable after the successful completion of the first year of the theological course.

4. The course in the School of Theology itself continues to be of three years' duration. But the number of *class hours per week* has been *greatly reduced* so as to make possible a much more intensive and high grade type of work.

5. It is hoped that in the near future nearly one half of the work in the School of Theology will be in *elective courses*, of which a variety will be provided, thus allowing full play to the individual taste and ability of the students.

6. A plan for *specialization* in the second and third years of the theological course makes possible the preparation for four branches of ministerial service:

- a. Pastors.
- b. Biblical teachers and professors.
- c. Religious education directors.
- d. Young Men's Christian Association secretaries, social service secretaries, and others.

REQUIREMENTS FOR ENTRANCE

1. An applicant for admission should present a written *recommendation* from the constituted authorities of the Church from which he comes certifying to his fitness to enter upon preparation for definite Christian work.

2. The *diploma* of the school or schools from which a student comes should be presented to the Dean on entering.

3. Proof should be given that the applicant has completed the *pre theological course* covering four years after graduation from a recognized middle school,—or its equivalent in the judgment of the Faculty. In certain cases the Faculty may accept a student whose pre-theological work is incomplete on condition that he make up his deficiencies before taking up the work of the second year of the theological course.

However, students entering in September 1923 are not required to have studied Greek. They shall make up their deficiency by taking a four hours course in either in addition to the regular work of their junior year.

Students who have not yet completed four years' study after middle school graduation can only be received into the School of Theology by special action of the faculty. But they can enter the Pre-theological Course offered by the College of Arts and Sciences of Peking University, into whatever year they are qualified to enter. Or they can continue their preparation in any other college which is recognized by the School of Theology, provided they follow substantially the requirements of the pretheological curriculum.

All four years of the Pre-theological Course are offered by the College of Arts and Sciences of Peking University.

GRADUATION AND DEGREE

Students who have received the degree of B.A. or have done equivalent work in recognized colleges, who have completed the prescribed Course of Study, obtaining 96 credits and writing a thesis, and who have maintained an average of 85% in their studies during the three years, will receive the degree of Bachelor of Divinity.

All students whose general average falls below 85% but is not below 70% will receive the diploma of the institution.

EXPENSES

The expenses required of each student are as follows:

	1st Sem.	2nd Sem.
1. Tuition	\$ 25.00	\$ 25.00
2. Room Rent	5.00	5.00
3. Board	20.00	20.00
4. Incidentals (Janitor, Athletics, Library fees, etc.)	5.00	5.00
Totals per year... ..	<u>\$ 110.00</u>	

In addition to the above it is necessary for each student to supply himself with the required text books costing from \$30 to \$40 per year.

All expenses must be met at the beginning of the semester either by the student himself or by the Mission or Church from which he comes.

SCHOLARSHIPS

Scholarships are offered by the cooperating Missions for their own students. In addition, it is hoped that in

the future there may be several open scholarships to be awarded at the discretion of the faculty. The widow of the late Harris P. Jones has generously carried out the decision he had reached a few days before his death to establish an annual scholarship of \$150 to the student who in the judgment of the faculty was the most deserving.

THE OGILVIE MEMORIAL PRIZE

Mrs. C.L. Ogilvie has contributed \$250, the income from which is to be used for an annual prize in memory of her late husband, the Professor of Comparative Religion.

GUEST PRIVILEGES

By vote of the Faculty property accredited Christian workers or others may be admitted to the courses without fees. Arrangement to enter should be made by application to the Dean and the Professor in charge of the Department. Such persons are not assigned to rooms nor can such work be counted towards a degree unless particular arrangements have been made with Dean and Faculty.

RELIGIOUS EXERCISES

Daily chapel exercises are held conducted by members of the faculty and students.

Special meetings in connection with the schools, the several Churches in the city, and the City Y.M.C.A. furnish constant opportunity for religious work and spiritual development.

0373

COURSES OF INSTRUCTION

The school year begins in September and is divided into two semesters. Examinations in all departments are held at the end of each semester.

Arrangements are in process for grouping the courses of instruction under the following nine departments:—

- I. Old Testament
- II. New Testament
- III. The History of Christianity
- IV. Philosophy of Religion and Theology
- V. Religious Education and Psychology of Religion
- VI. Christian Ethics and Sociology
- VII. Comparative Religion
- VIII. Worship and Preaching
- IX. Church Polity and Administration

The amount of work expected of each student is suggested by the following schedule:—

MAXIMUM OF CLASS HOURS PER WEEK.

In the junior year: 18, making 36 semester-hours in the year
 In the middle year: 16, making 32 semester-hours in the year
 In the senior year: 14, making 28 semester-hours in the year

This is subject to modification as circumstances may indicate.

REQUIRED AND ELECTIVE COURSES.

Of the 96 semester-hours necessary for graduation, 56 are to be taken in required courses, according to the schedule below. The rest will be elected by each student in consultation with an adviser from the Faculty. The line in which a student is to specialize (see page 6, No. 6) will determine largely his choice of electives.

SCHEDULE OF REQUIRED COURSES.

The figures represent semester-hours. A semester-hour is a course of one hour per week through one half-year; e.g. four semester-hours mean a course of two hours a week for two semesters.

	Junior	Middle	Senior	Any year	Total
Old Testament	4	4	—	—	8
New Testament	6	4	—	—	10
The History of Christianity	6	—	—	—	6
Philosophy of Religion and Theology	4	2	2	—	8
Religious Education and Psycho- logy of Religion	2	2	—	—	4
Christian Ethics and Sociology	2	2	—	—	4
Comparative Religion	—	2	4	—	6
Worship and Preaching	4	2	—	—	6
Church Polity and Administra- tion	—	—	—	4	4
	28	18	6	4	56

THESES

Upon the completion of one year of study in the School of Theology a student may apply for candidacy for the degree of Bachelor of Divinity. Upon acceptance by the Faculty he should select a thesis subject to the approval by the Head of the Department concerned and by the Dean. Before the close of the same year he should present to the faculty an outline of his thesis for their approval. The completed thesis should be submitted not later than the close of the first semester of the third year. In certain cases the translation of a standard theological work together with an essay incorporating the results of his study of the work, will be

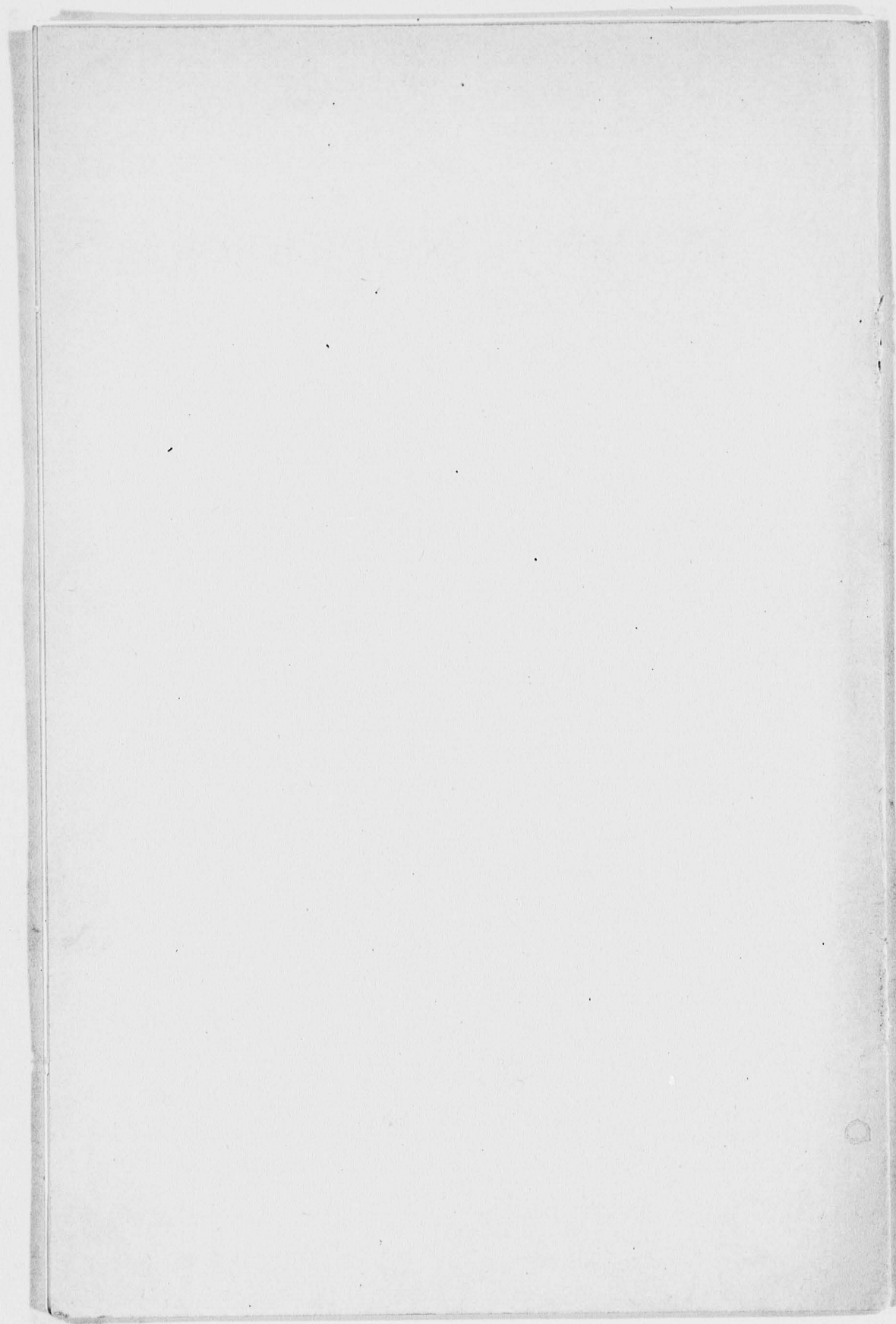
00
1
5
5
00
1
00

accepted in lieu of a thesis composed by the student himself. In this case the student should at the time when the titles for theses are being presented present a written statement of the reasons for proposing to translate the book named. The selection of this book requires the same approval as the original thesis.

A detailed statement of the courses under each department has been deferred until the publication in the near future of a complete catalogue.

0375

0375 1 57 00 2 00



0376

00 1 57 1 57 00 1 57 00

PEKING UNIVERSITY

(YENCHING UNIVERSITY)

燕京大學

BULLETIN

The School of Religion

Catalogue

1925-1926



Volume VII—Number 12

Peking, China

April 1925

3
1
5
1
7
00
1
00

0377

Peking University Bulletins

The regular Bulletins of the University are issued at stated times during the year. Other special Bulletins are issued from time to time as the need arises. All applications for the same should be made to the Registrar's Office of the College or School concerned. In applying kindly state the Volume and Number of the Bulletin desired, and whether the Chinese, English, or Chinese-English edition is wanted. It is to be noted that all Bulletins or Announcement of Courses are prospective in that they list the Courses to be offered the following year. The Bulletins issued during the course of a year are given a Volume number. For the academic year 1924-25 the Volume number is VII, being the seventh year of the University since its reorganization was completed in the fall of 1918.

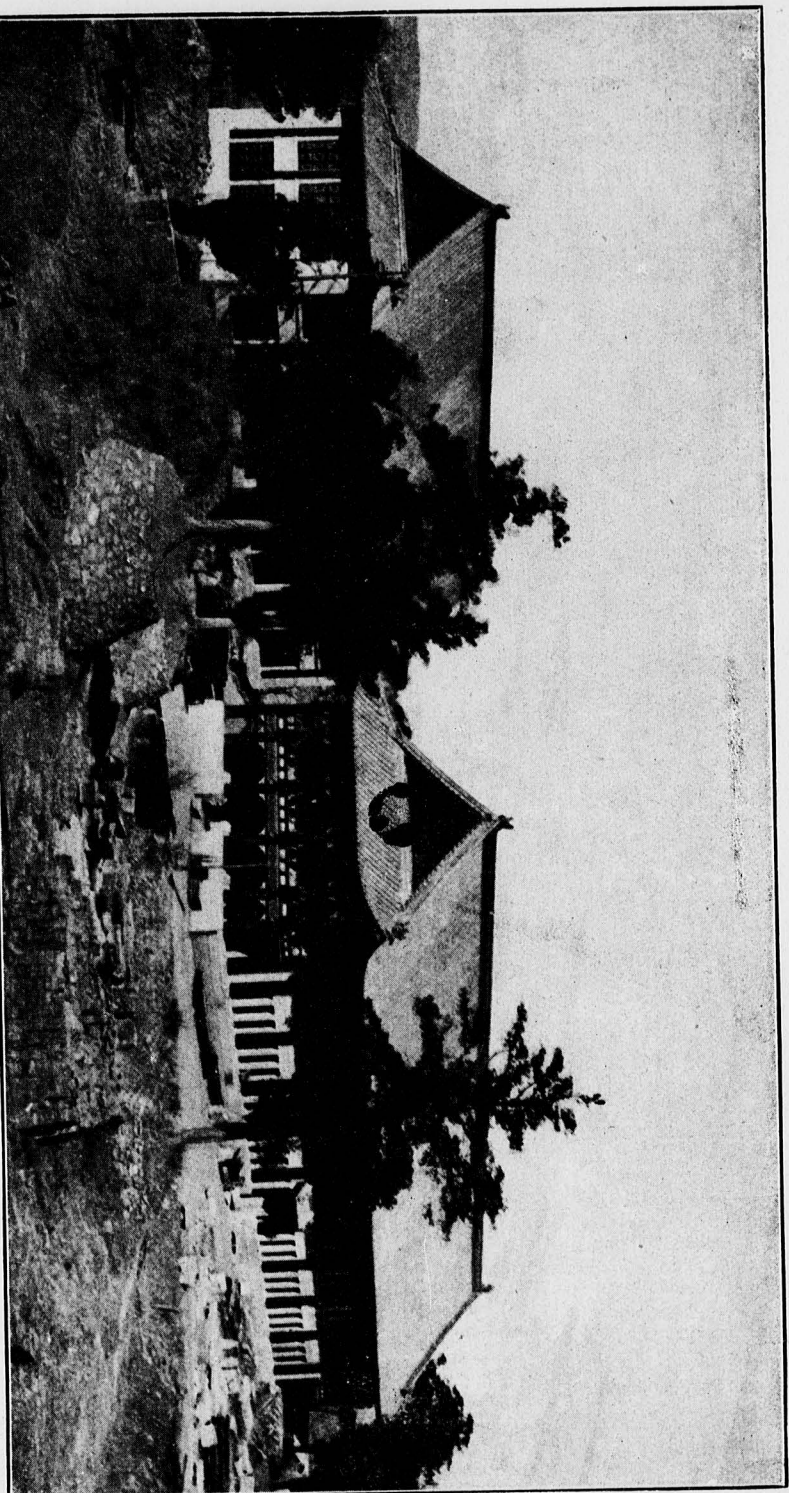
Peking University
General Catalogue—Number 10
School of Religion
Catalogue—Number 12
Colleges of Arts & Sciences
Announcement of Courses—Number 21
Colleges of Arts & Sciences
Bulletin of Information—Number 15
Department of Education
Announcement of Courses—Number 18
Department of Leather Tanning
Announcement of Courses—Number 16
Department of Agriculture
Announcement of Courses—Number 17
Department of History
Announcement of Courses—Number 25

Address Communications For

SCHOOL OF RELIGION	MEN'S COLLEGE	WOMEN'S COLLEGE
TO	TO	TO
Dean T. T. Lew	Dean W. Hung	Dean Mrs. M.S. Frame
School of Religion	5 K'uei Chia Ch'ang	T'ung Fu, Teng Shih K'ou
Peking University, PEKING	PEKING	PEKING

0378

3
1
5
1
7
00
1
00



Ninde Divinity Hall.

NEW BUILDINGS OF PEKING UNIVERSITY

Dormitory in which theological students will have their rooms.

0379

03 79 1 37 00 1 00

PEKING UNIVERSITY

(YENCHING UNIVERSITY)

燕京大學

BULLETIN

The School of Religion

Catalogue

1925-1926



Volume VII—Number 12
Peking, China
April 1925

0380

0380

CONTENTS

	Page
Officers of Administration of the University.....	3
Academic Calendar.....	4
Register	
The Faculty of the School of Religion.....	6
Students in the School of Religion 1924-25.....	8
Graduates of the School.....	10
General Information	
Historical Sketch.....	16
Aim of the School.....	20
The New Site of Peking University.....	20
The Ninde Divinity Hall.....	21
William Xavier Ninde.....	21
The Chapel.....	24
The Position of the School in the University.....	24
Yenching Theological Society.....	26
The Opportunities for Field Work.....	26
Expenses.....	27
Scholarships	28
The Cgilvie Memorial Prize	28
Academic Regulations	
Requirements for Admission as a Regular Student.....	30
Courses Required for the B. D. from All Students.....	31
Specialization	32
Thesis	33
Graduation.....	34
Special Students.....	34
Guest Privileges.....	35
Residence in the Dormitory	35
Requirements for each Specialized Vocational Course.....	36
Courses of Instruction	
Department of the New Testament.....	43
Department of the Old Testament.....	44
Department of the History of Christianity.....	45
Department of Christian Theology.....	46
Department of History and Philosophy of Religion.....	47
Department of Religious Education and Psychology of Religion.....	47
Department of Christian Ethics and Sociology.....	49
Department of Worship and Preaching.....	51
Department of Sacred Music.....	51
Department of Church Polity and Administration.....	52

OFFICERS OF ADMINISTRATION OF THE UNIVERSITY

J. L. Stuart	President
H. W. Luce	Vice-President
O. J. Krause	Treasurer
T. T. Lew	Dean, School of Religion
Mrs. M. S. Frame	Dean, College of Arts and Sciences for Women
Wm. Hung	Dean, College of Arts and Sciences for Men
T. H. Ch'en	Associate Dean, College of Arts and Sciences for Men
T. T. Hsu	Librarian
B. L. L. Learmonth	Medical Officer
H. H. Ch'üan	Bursar

ACADEMIC CALENDAR

1925-26

Fall Semester

Last Day for returning Application Blanks..... Thursday, August 27th, 1925
Entrance Examinations.....Friday to Tuesday, August 28th, 29th, 31st, and
September 1st
Faculty Preessional Conference..... Saturday & Sunday, September 5th & 6th
Dormitories open to receive students..... Saturday, September 5th
Requirement Exemption Tests & Condition Removal Examinations..... Monday,
September 7th
Registration.....Tuesday to Friday, September 8th, 9th, 10th, 11th
Standardization Tests in English & Intelligence Test.....Saturday, September 12th
Classwork begins..... 1:30 P.M. Monday, September 14th
Last day for changing courses.....Monday, September 21st
National Holiday..... Saturday, October 10th
Matriculation Service for the School of ReligionSunday, October 11th
Confucius' Birthday, a Holiday.....Wednesday, October 14th
Outlines of Senior Theses due.....Tuesday, December 1st
Christmas Holidays.....December 24th to 1:30 P.M. Monday, December 28th
New Year's Day, a Holiday..... Friday, January 1st, 1926
Fall Semester Examinations.....Monday to Saturday, January 11th—16th

The calendar for the Spring Semester cannot be announced
definitely until it is known whether or not the University
will be able to move to the new site in the spring.

Register

0382
157
1
5
00
1
00

0382

THE FACULTY OF THE SCHOOL OF RELIGION

The Rev. TIMOTHY TINGFANG LEW, M.A., B.D., Ph.D. 劉廷芳
Dean of the Faculty.
Professor, Department of Religious Education and Psychology of Religion.
(Head of Department of Psychology in the Arts Colleges.)

The Rev. JUNG-FANG LI, M.A., B.D., Th.D. 李榮芳
Associate Professor, Department of the Old Testament.
Alumni Secretary

The Rev. JOHN LEIGHTON STUART, D.D.
Professor, Department of the New Testament.
President of the University.

PHILIPPE DE VARGAS, Lic. Litt., Ph.D. (Lausanne, Switzerland)
Associate Professor, Department of the History of Christianity.
Secretary of the Faculty.

JOHN STEWART BURGESS, M.A.
Associate Professor, Department of Christian Ethics and Sociology.
(Head of Department of Sociology in the Arts Colleges.)

WILLIAM HUNG, M.A., B.D. 洪業
Assistant Professor, Department of the History of Christianity.
(Dean of the Men's College, Head of Department of History in the Arts Colleges.)

TZU-CH'EN CHAO, M.A., B.D., 趙紫宸
Associate Professor, Department of Christian Theology

The Rev. EDGAR JOHN BENTLEY, M.A. (Oxon)
Assistant Professor, Department of Worship and Preaching

The Rev. THOMAS McCURDY BARKER, B.A. (Dublin)
Assistant Professor, Department of the New Testament

TIMOTHY YU-WEN JEN, M.A. 簡又文
Assistant Professor, Department of History and Philosophy of Religion

The Rev. BLISS MITCHELL WIANI, B.A.
Instructor, Department of Sacred Music.
Registrar of the School.

— 7 —

*YUAN CH'EN 陳垣
Assistant Professor, Department of History and Philosophy of Religion

*CHEN-CH'UN WU 吳震春
Lecturer, Department of History and Philosophy of Religion

*PAO-CH'EN HSU, M.A., 徐寶謙
Instructor, Department of History and Philosophy of Religion

**The Rev. GEORGE DURAND WILDER, D.D.
Honorary Professor, Department of Church Polity and Administration

**Mrs. DOROTHY DICKINSON BARBOUR, B.S.
Honorary Lecturer, Department of Religious Education and Psychology of Religion.

**The Rev. ROWLAND McLEAN CROSS, B.D., S.T.M.
Honorary Lecturer, Department of Christian Ethics and Sociology

**The Rev. YU-YÜ TSU, M.A., B.D., Ph.D. 朱友漁
Honorary Lecturer, Department of Christian Ethics and Sociology

ANDREW CHIH-YI CH'ENG, B.D. S.T.M. 誠質怡
Instructor-elect, Department of New Testament (Beginning autumn, 1926)

TI-SHAN HSU, M.A., B.D., 許地山
Instructor-elect, Department of History and Philosophy of Religion (Beginning autumn, 1926)

The members of the Faculty are also responsible for the courses in Religion in the Arts Colleges, with the assistance of such other teachers as may be assigned by their Deans. For the Session of 1925-6 the Women's College of Arts and Sciences will be represented by:

Miss LOUISE EGBERT, B.A., M.A.
Religious Director and Instructor in Bible, Women's College

* Regular members of the Faculty, but holding concurrent positions outside of the University.

** Giving voluntary part-time service.

0383

STUDENTS IN THE SCHOOL OF RELIGION 1924-25.

Seniors

<i>Name</i>	<i>Mission or Church Affiliation</i>	<i>Native place</i>
Hsieh Ching-Sheng 謝景升 B.A., 1923 Peking University	Baptist Church	Shao Hsing, Chekiang
Li Ming-Chung (Miss) 李明忠 B.A., 1923 Peking University	English Baptist	Si-an, Shensi
Li Hung-Ch'un 李鴻春 B.A., 1919 Peking University	Methodist	Shun-yi, Peking North
Lü Chen-Chung 呂振中 B.A., 1921 Hongkong University	English Presbyterian	Chuan Chow, S. Fukien
Tsou Yü-Chieh 鄒玉階 B.A., 1921 Huping College	Reformed Church in the U.S.	Yo Chow, Hunan
Wang Shu-Sheng 王書生 B.A., 1923 Peking University	Lutheran Church	Chuang He, Feng T'ien
Wang Yu 王有 B.A., 1923 Peking University	English United Methodist Church.	Ch'ang Li, Chihli
Wei Chen-Yü 魏振玉 B.A., 1917 Peking University	Congregational	Tientsin

Middlers

Ch'en Yung-Kuei 陳永桂 B.A., 1924 Peking University	Methodist	Peking
Cheng En-Chih 鄭恩之 B.A., 1924 Peking University	United Methodist	Ch'ingyun Hsien, Chihli

Fu Ju-P'ei 富汝培 B.A., 1923 Peking University	Presbyterian	Peking
Han Yü-Shan 韓玉珊 B.A., 1924 Peking University	Methodist	Chi-chow, Chihli
Teng Hsiu-Lin 鄧秀琳	Methodist	Pin Hsien, Kirin
Ting Jui 丁瑞 B.A., 1924 Peking University	Methodist	Mi Yun Hsien Ching Chao
Ts'ao I 曹義 B.A., 1924 Peking University	Congregational	Fen-chow, Shansi
Wei Wen-Hua 魏文華 B.A., 1924 Peking University	Methodist	An Ts'u, Ching Chao

Juniors

Chang Yen-Fu 張彥富 (deceased)	Congregational	Fen-chow, Shansi
Li Sung-Ling 李松齡	Congregational	Lin Ch'eng, Chihli
Tung Shao-Ming 董紹明	Chinese Independent Church	Ching Hai, Chihli
Wang He-Ch'en 王賀宸	Methodist	Ch'ang P'ing, Ching Chao
Wang Shou-I 王受益	Congregational	Pao Ti Hsien, Peking East

Specials

Chu Yen-Sheng 朱延生 Secretary Y.M.C.A. Mukden	United Free Church of Scotland	Shen Yang, Feng T'ien.
Sang Wen-Lan (Miss) 桑文瀾 Secretary, Y.W.C.A. Shanghai	Presbyterian	Hangchow, Chekiang
Wang Te-Jun 王德潤 Graduate, School of Theology, Shantung Christian University.	Presbyterian	Tsimoo, Shantung

GRADUATES OF THE SCHOOL

The degrees indicated are of Peking University unless otherwise stated.

Class of 1916

- 張崇信 Chang Ch'ung Hsin B. D. 1916, Preacher
American Board Church, Wen Shui Hsien, Shansi.
- 胡濟東 Hu Chi Tung B. D. 1916, Preacher
American Board Church, Cho Hsien, Chihli.
- 任學純 Jen Hsueh Ch'un B. D. 1916, Preacher
L. M. S. Church, Siao Chang, Chihli.
- 李連穎 Li Lien Ying A. B. 1913, B. D. 1916, Principal
Peking Higher Primary School, M. E. M., Peking.
- 吳化行 Wu Hua Hsing, B. D. 1916, Preacher
American Board Church, Chou Ch'uan Chuang, En Hsien, Shantung.
- 楊國相 Yang Kuo Hsiang B. D. 1916.
Tung Hsien.

Class of 1917

- 劉福 Liu Fu A. B. 1915, B. D. 1917, Teacher
Hui Wen Middle School, M. E. Mission, Ch'angli, Chihli.

Class of 1918

- 范廷成 Fan T'ing Ch'eng A. B. 1916, B. D. 1918, Teacher
Peking Academy, M. E. Mission Peking.
- 劉錫珍 Liu Hsi Chen B. D. 1918, Preacher
Chiao Tao K'ou Church, Peking.
- 彭錦章 P'eng Chin Chang, B. D. 1918, Preacher
Teng Shih K'ou Church, Peking.

- 董鶴齡 Tung He Ling B. D. 1918, Preacher
United Methodist Mission, Wenchow, Chekiang.

- 王靖清 Wang Ching Ch'ing B. D. 1918, Preacher
Presbyterian Mission, Paoting Fu, Chihli.

Class of 1919

- 張鴻慶 Chang Hung Ch'ing, Preacher
En Hsien, Shantung.
- 金聚魁 Chin Chü K'uei, Preacher
American Board Church, Shun I Hsien, Chihli.
- 顧忠堯 Ku Chung Yao A. B. 1917, B. D. 1919,
Th. D. (Drew Theological Seminary) 1922.,
Associate Pastor, Wesley Church, Tientsin.
- 李義信 Li I Hsin, A. B. 1917, B. D. 1919, Preacher
M. E. M. South Suburb, Tientsin.
- 李桂林 Li Kuei Lin, Instructor,
Bible Institute, Fenchow, Shansi.
- 劉深恩 Liu Shen En, A. B. 1912, B. D. 1919,
B. D. Garrett Biblical Institute 1921.
A. M. Northwestern University, 1921
Professor, Peking Theological Seminary, Peking.
- 劉興龍 Liu Hsing Lung, Preacher
Congregational Church, P'ang Chia Chuang,
Techow, Shantung.
- 董熙 Tung Hsi, B. D. 1919, Preacher
Medhurst College, Shanghai.
- 楊苑林 Yang Yuan Lin A. B. 1917, B. D. 1919,
M. A. 1920, Ph. D. 1923, Denver University, Colorado. U. S. A.
Professor, Peking Theological Seminary, Peking.

0385

Class of 1920

- 李開印 Li K'ai Yin A.B. 1918, B.D. 1920, Teacher
Hui Wen Middle School, M.E. Mission, Tientsin.
- 李信德 Li Hsin Te A.B. 1918
Nan Ch'ang Ta Lou,
Tangshan, Chihli.
- 李耀生 Li Lin Sheng, A.B. 1918, B.D. 1920,
Th. D. Drew Theological Seminary 1924
Drew, Madison, N. J. U.S.A.
- 崔憲祥 Ts'ui Hsien Hsiang, A. B. 1918, B.D. 1920
Studying in U.S.A.
Drew Theological Seminary, Madison, New Jersey, U.S.A.
- 王向義 Wang Hsiang I, A.B. 1918, B.D. 1920
Studying in School of Theology,
Boston University, Mass. U.S.A.
- 王耀庭 Wang Yueh T'ing A.B. 1918, B.D. 1920
Preacher, M.E. Church, Lan Hsien, Chihli.
- 文南斗 Wen Nan Tou, Graduate Yale in China 1917, B.D. 1920,
Studying in Auburn Theological Seminary, U.S.A.

Class of 1921

- 張雲漢 Chang Yun Han A.B. 1918, B.D. 1921, Preacher
M.E. Church, Ch'ang P'ing Hsien, Chihli.
- 成治田 Ch'eng Chih T'ien, A.B. 1917, B.D. 1921
Principal, Shansi Bible Training School
On leave, studying in Oberlin Theological Seminary U.S.A.
- 祁國棟 Ch'i Kuo Tung, A.B. 1917, B.D. 1921
Preacher, American Board Church,
Hai Tien, Peking West.
- 邱鏡明 Ch'iu Ching Ming,
M.E. Mission.

- 管萬學 Kuan Wan Hsueh, Preacher,
American Board Church,
Kao I Hsien, Chihli
- 李華珍 Li Hua Chen, A.B. 1917, B.D. 1921
Teaching in General Feng's School for Army Officers' Children,
Tuan Ho, Peking South.
- 李元馨 Li Yuan Hsin A.B. 1918, B.D. 1921, Preacher
M.E. Church, Ta Shang T'un, Ta Ch'ing Hsien, Chihli.
- 劉萬芳 Liu Wan Fang, Preacher,
Manchuria.

Class of 1922

- 張錫三 Chang Hsi San, B.A. 1920, B.D. 1922. Chaplain,
General Chang's Army, Kalgan
- 許地山 Hsu Ti Shan, B.A. 1920, B.D. 1922,
M.A. 1924 Columbia University.
Studying in Mansfield College, Oxford, England.

Class of 1923

- 張才舉 Chang Ts'ai Chü, B.A. 1921.
Deceased.
- 張韞玉 Miss Chang Yun Yü, Evangelist
American Board, Pao Ting Fu, Chihli.
- 齊廣芳 Ch'i Kuang Fang, Preacher,
Chinese Christian Church, Kirin.
- 歐陽時 Y.C. Eo Iang A.B., Yale in China, 1919, B.D. 1923, Preacher
Evangelical Church, Changsha, Hunan.
- 任兆祺 Jen Chao Ch'i, Principal
Bible Training School, American Board Mission
Fenchow, Shansi.
- 王冀山 Wang Chi Shan, Social Service Work,
Mo Shih K'ou, Peking West.

0386

王 仁 甫 Wang Jen Fu, Preacher.
 Chinese Christian Church,
 Heilungchiang.

Class of 1924

高 懷 來 Kao Huai Lai, B.A. 1922, B.D. 1924 Teacher,
 Hui Wen Middle School M.E. Mission, Changli, Chihli.

林 銘 基 Lin Ming Chi B.A. 1922, B.D. 1924. Preacher
 Hinghua Conference, M.E.M., Fukien

楊 名 聲 Yang Ming Sheng, B.A. 1922, B.D. 1924 Pastor,
 American Board Church, Ingtai, Foochow.

蔚 登 瀛 Yü Teng Ying B.A. 1922, B.D. 1924. Teacher
 Bible Training School, A.B.C.F.M., Fenchow, Shansi. Deceased.

**General
Information**

0387

0387

HISTORICAL SKETCH

The beginnings out of which this school has grown took place in Peking, Tientsin, and Tungchou.

In Peking, the American Methodist Episcopal Mission organized in 1875 a Bible Training School in connection with the school for boys which became in 1885 the Wiley Institute 懷理書院 (of high school grade). This Wiley Institute became in 1888 the Peking University 匯文書院, and in affiliation with the University a Bible Institute course was taught from time to time. Because of the emphasis laid on Christian teaching in the general college course, its graduates were well fitted to enter the Ministry directly, 38 graduates doing so up to 1915 (besides 22 other students who also became preachers), and thus the full development of the College of Theology was delayed until 1912.

In Tientsin, the United Methodist Missionary Society (English) established in 1871 a Bible Training School. In 1912 this school united with the parallel American Methodist institution in Peking. At the same time, the United Methodist Mission joined the work in higher theological education, which was that year reorganized as the Theological Department of the Peking University (匯文大學校神道學科正班 or 匯文大學校神學館). Dr. H. H. Lowry, President of the University, continued at the head of the Theological Department as he had been at the head of the earlier training work, since his assuming the Presidency in 1894.

In Tungchou, about fifteen miles to the east of Peking, the American Board Mission as early as 1871, voted to establish a Theological Seminary, and began at once to train as evangelists a class of men who had been through the primary boarding school. The primary school gradually developed into an academy and, in 1889, into the North China College 潞河書院, the Theological Seminary 道學院 receiving students only after completion of the entire available course in Arts. Practically all graduates of the Arts College took the theological course, for in those days there were no openings outside of the Church for graduates of

schools of the Western type. Up to 1905, seven classes of college graduates were taken through the three years' theological course (a new class being started usually every three years), and 65 men went out from the school into the Ministry. Dr. Chauncey Goodrich joined the staff in 1873 and was soon given charge of the Seminary at the head of which he remained until 1905. During those years, Dr. D.Z. Sheffield, the President of the College, was also a regular teacher in the Theological Seminary and many of his books were produced in connection with the courses taught there.

Making use of the opportunity offered by the reconstruction period following the Boxer upheaval, the American Board Mission, the American Presbyterian Mission, and the London Missionary Society formed in 1905 the North China Educational Union to conduct jointly a College of Liberal Arts for men, one for women, a Medical College, and the Theological College.

Thus the theological seminary of the American Board became a union institution under the name: the North China Union Theological College 華北協和道學院. The training work was transferred from Tungchou to a new building provided by the Presbyterian Mission on their site at Ku Lou Hsi, Peking, where the school opened on November 20, 1905. The first Dean was Dr. Chauncey Goodrich. In 1909 he was succeeded by Dr C.H. Fenn.

The North China Union Theological College, in the ten years of its operation, provided a regular course for Arts college graduates, and a special course for men with the traditional Chinese education. Five regular theological classes were graduated, Two special classes completed their work before 1915, a third class becoming the nucleus for the North China Union Bible Institute which was formally organized in 1916, and until now occupies the Ku Lou Hsi buildings.

In the autumn of 1915 the final union took place, through the combination of the Theological Department of Peking University (Methodist) with the North China Union Theological College. This united college of theology was the first section of the new union Peking University to be organized¹.

1. The name of the institution has varied. In 1915 it was called the Theological

The first faculty meeting of the new institution took place on November 3, 1915, when Dr. W.T. Hobart was elected Dean. In June 1916, the degree of Bachelor of Divinity was conferred for the first time in this part of China when a class of six men graduated from the institution.

For three years the work was carried on in Durbin Hall and another building on the educational campus of the Methodist Mission. In the fall of 1918, the School moved to Ta Yang Mao Hutung, at K'uei Chia Ch'ang, where the reorganized University was establishing its temporary quarters. In the fall of 1919 a house at I Kou Yen T'ou was arranged to provide classrooms and dormitories and has remained the home of the School until now.

In October 1917 the first Chinese professor, Rev. J. F. Li, joined the Faculty. In June 1919 Dr. J. Leighton Stuart became the President of the University and at the same time took up teaching work in the School of Theology.

In March 1921, Dr. Hobart being about to leave on furlough announced his resignation from the Deanship which he had carried on six years, and Dr. Timothy T. Lew was nominated by the Faculty to succeed him. After an acting deanship of one year, Dr. Lew accepted the nomination and was inaugurated as Dean in September 1922.

Since September 1922 the Anglican Mission in Peking has shared in the work of the School by loaning a man to serve on the Faculty.

In the nine years up to 1924, 48 men and one woman have graduated from the School. All of them had also the B. A. degree or had done equivalent work. The majority took their theological course partly in English, i. e., using English textbooks and books of reference in all

Department of Peking University 匯文大學校神學部

In 1916, College of Theology 匯文神科大學

Since about 1918, School of Theology, the change from "College" being made to conform with the growing usage in designating a graduate school.

In 1919, the University's Chinese name being changed, the School was called in Chinese Yenching Ta Hsueh Shen K'e 燕京大學神科

In March 1925, the name was again changed to School of Religion to indicate that the School is responsible also for the instruction in religion throughout the University.

courses. Even these English-speaking students preferred at first to have class-room work conducted in Chinese. But from about 1919 it has been quite practicable for foreign teachers to use English freely. Since 1919 only students who had used English as well as Chinese in their theological studies received the B. D. on graduating. The last class to take all its work in Chinese was received into the School in 1920.

Three of the main developments in recent years may be noted in conclusion.

On August 12, 1922, on the new site of Peking University at Haitien was laid the foundation stone of a building for the School, to be known as Ninde Divinity Hall. This was the first building to be erected on the new campus. The construction work was completed in 1924, but the School will not move until the University is ready to do so as a whole.

It may be said that by 1924 there was gathered a sufficiently large teaching staff, about one half of which were Chinese. This increase in the faculty came as the result of steady efforts, and was in harmony with the general development of the University. No new member has been elected to the theological faculty who is not qualified to hold a teaching position in some other department of the University. In fact every teacher in the School, besides teaching his special subject to students in training for the Ministry, gives also in the Arts Colleges courses in Religion or in some other subject related to his specialty, or serves the University in an administrative position. This arrangement has the obvious advantage that, while being of service to the University as a whole, the theological staff can be sufficiently numerous and varied to allow each member to specialize in a definite line of theological teaching.

A new policy for the teaching and training work of the School has been introduced, including a plan for specialization along four distinct lines. The aim has been to make this educational policy as adequate to the present situation in China as the School's circumstances permit. The present catalogue fully sets it forth as revised and adopted by the Faculty in February 1925.

AIM OF THE SCHOOL

In the training given to our regular students we have a definite objective, which deserves careful statement.

Our aim is to furnish to the Church of China Ministers of Jesus Christ: thoroughly trained in the technique of their sacred art; appreciative of their splendid heritage from the past; familiar with recent developments in Biblical scholarship and theological thought, as well as with the latest currents of philosophic and scientific inquiry in so far as significant for religious truth; intelligently sympathetic with efforts toward realizing more worthily the fellowship of all believers; with ambition and ability for helping to establish a genuinely Chinese Church; possessed of a burning sense of the Church's message and mission for the social, economic, political and international needs of the age; with a living, ever-deepening personal experience of the Gospel of Christ as the power of God unto salvation for every one that believes; and the purpose to pour all the passion and power of their lives into the Gospel Ministry as the supreme opportunity of service to their country and their God.

THE NEW SITE OF PEKING UNIVERSITY

The University has been fortunate in securing for its site over one hundred acres of land outside Hsi Chih Men, the northwest gate of Peking. The site was formerly an imperial estate, and is located at Haitien, five miles out from the city gate on a fine automobile road, which leads to Tsinghua College, and to the Summer Palace.

The most striking of one's first impressions on a visit to the new site of our University is its exceptional beauty. The clearness of the atmosphere; the hills and vales covered with lovely trees; the old-world lake and ponds scattered over the landscape; the Western Hills in the distance; the gorgeous sunsets: all make a glorious setting for a students' home.

And it is an ideal site. A University campus should be quiet, "far from the madding crowd." But it should be near a great centre of population, that scholarship may not be divorced from the life of the people. It should be large, that the feeling of growth may be unrestrained. Above all, it should be beautiful, that the eye may have a joy in feeding the soul on beautiful things.

Perhaps the most essential element of beauty is harmony. And our University is harmonious. The buildings nestle into the landscape. They are Chinese, with a Chinese background, in a Chinese home

THE NINDE DIVINITY HALL

The home of our School was the first building to be started on the new site of the University. It is a memorial to William Xavier Ninde, and is an attempt to symbolise in permanent form the interest in the Chinese Church of that friend of China.

It is in every way suitable for the purpose for which it has been designed; and includes a chapel, reading room, reception room, Dean's office, eight department offices, eight class rooms, and a piano studio with practice rooms.

WILLIAM XAVIER NINDE

1832-1900.

It is the desire of those to whose generosity we owe our new Divinity Hall that their names should remain unknown. Over and above their manifest sympathy with the aims of our University, and especially of the School of Religion, their gift is inspired with the definite purpose of honoring him, after whom the Hall is named—William Xavier Ninde. And there is no way in which we can better show our gratitude to the large-hearted donors of our new home than by setting ourselves to keep his good name constantly in our minds, to catch something of his true spirit, and to perpetuate it so far as we can in the aims and character of all our work.

It brings him near to many of us to know that he had a hard fight for his education. His circumstances in earlier years were far from smooth. He had to work strenuously, first as a printer, then as a

journalist, to pay for his education. Our picture of him at this time is of one turning from long hours at his trade to long hours at his books. It is said that his heavy toil as a young man weakened his health in later years. But it is noticeable that hard labor never did for him what it does for so many—it never hardened his spirit. Throughout his life the characteristic which was most impressive was his gentle sympathy for others; and it was this which earned for him the sobriquet of 'St. John' in his later years.

But he has another point of contact with the student of to-day. He not only had to struggle for his education: he had also to struggle for his faith. Not indeed at first. Born in a Wesleyan family, he responded eagerly as a child to the simple piety of his home. But at the age of 17, his religious convictions had become seriously undermined, and he had swung far away from the simple faith of his childhood. It was one more instance of the darkness that so many minds must pass through before they can reach a faith that becomes a real power in the world. And there was no lasting darkness for one who was so steadfastly seeking the light. Happily also there was one who stood by his friend at this crisis. Thus he remembered him and his guiding influence:—'The pastor of the Methodist Church in Lowville was a man of scholarly tastes and habits, whom I learned to respect and esteem. I do not remember that he spoke to me personally upon the state of my soul, but he preached a short series of sermons on the evidences of Christianity which greatly impressed me. My mind was forced into a channel of enquiry. Day after day while employed in my work as a printer the rational proofs of the Christian faith engaged my absorbed attention, until at length every doubt was removed, and I confessed myself as a full and firm believer in the Bible as a trustworthy revelation from God.'

William Ninde never looked back. It had been borne in upon him during the crisis that if he reached to faith he must dedicate his life solely to God. And all his future years testified to his loyalty to that decision. He was soon called to be a Pastor. He served in many different parishes. And in them all he was honored as one who, putting aside all selfish considerations, ignoring all worldly prejudices, devoted himself in preaching and living to show God to his people. Finally, he

was elected Bishop. Of the gifts that he displayed in this office there is no space to speak. But it may be well to quote the words of one of his colleagues to show the continuity of that humble spirit which ran as a golden thread through his life from first to last. He declares: 'that having been brought by his brethren to this high position, he never thereafter, as I believe, gave one single indication that he felt himself exalted by the new position. His humility was continuous and profound. He was still the brother of his brethren; still the lowliest of the disciples of Christ. There was neither lordliness of manner nor imperious statement. He did not love to exercise authority. All was done in simplicity, in humility, and in love'.

He served as Pastor. He served as Bishop. But between these two offices there is a period of his life which has a special interest for us, when he became President of the Garrett Biblical Institute, and gave himself to the task of guiding men who were preparing for the ministry. One of his students can best help us to see the man who became so dear to them all. He writes: 'Dr. Ninde was vastly more than teacher and president. He was like a father to the young men who were struggling to secure an education that would give them greater power in the ministry. We all know that he loved us and coveted for us the very best. That made it easy to do the work that he required of us. That transformed the needed reproof into speech that was golden. He was never too busy to listen to our stories of trial or need. He was never too weary to respond to an invitation that meant inspiration and courage to a student. He lived the school-life with us, shared our struggles, and rejoiced in our joy'.

It was no doubt his wide reputation as a preacher which gave him his position at the Institute. And we can imagine with what delight he set himself to train men for that part of the work of a pastor which he understood so thoroughly and loved so well. Much of that wise and loving teaching has also perished, or, rather, lives only in the preaching of his students. But one of his sayings survives, which rings out as a most forcible warning to us in these days of negative criticism, and which we should do well to inscribe upon our minds as lasting watchword: 'The true herald will be a positive preacher.' In this, and in all else, may we seek to do honor to the memory of William Xavier Ninde.

THE CHAPEL

Much care is being given to the problem of furnishing the Chapel in Ninde Divinity Hall and adapting it to our special needs. This Chapel will be set apart entirely for religious uses, and the interior will be so designed that all who enter it will feel instinctively that it is the House of God. Services will be so arranged as to give the duty of worship its rightful place by the side of the ministry of preaching. It is hoped that students will also use the Chapel, as well as the quiet room, for private meditation and prayer. And, as a discipline encouraging the devotional spirit, the rule of silence will be observed.

Our services will be of two kinds, those which are open to all, and those which will be restricted to the faculty and regular students of the School of Religion. Of the latter, some services we should expect to be attended by all the theological students. But we also hope to arrange others which would be left quite voluntary, but which would be used by those who feel the need of them as a help to their spiritual life.

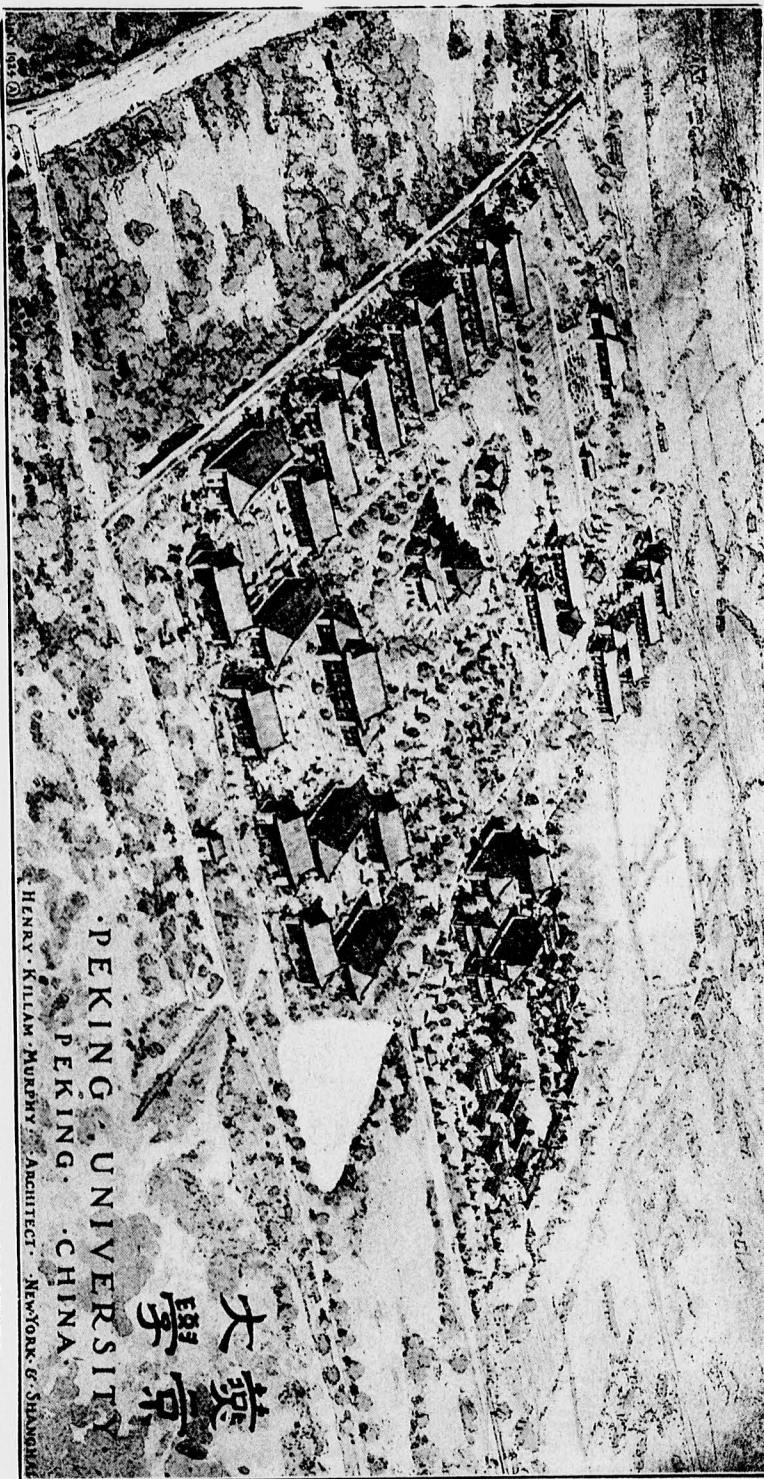
THE POSITION OF THE SCHOOL IN THE UNIVERSITY

The School of Religion is an important part of Yenching. Every member of the Faculty, while his first duty is to the School of Religion, contributes his share to life of the University as a whole. The President is a member of the Faculty of the School. One of our number has been elected dean of the Men's College. The heads of the Departments of History, Psychology, and Sociology in the College of Arts and Science for men are all members of the Faculty of the School of Religion. During the last two years members of the Faculty have also taught in the Departments of Religion, Philosophy, and English.

This close connection is naturally of benefit to our students, to whom both the undergraduate courses of the Arts College and the graduate courses of the University are open. They are also free to attend all lectures and meetings held in the University, including the weekly lectures of distinguished visitors and members of staff.

The University Library which is constantly at their service, is as yet limited in size and scope, but is being augmented yearly.

ARCHITECT'S GENERAL PLAN FOR THE NEW CAMPUS OF PEKING UNIVERSITY AT HAITIEN
Looking Eastward. The outline map between pages 25 and 26 shows the changes decided on since the above sketch was drawn.



M 157 1 37 00 1-00

But the advantages are not confined to books and courses. In the matter of health we owe much to the University. The excellent arrangements for medical care of the students and faculty, and the athletic organizations, are all open to our school.

And this close association of our students with the Colleges is of the utmost value. The friendship and intercourse with other students preserve them from the narrowness of view which an isolated institution often fosters.

Organizations in which our students share are the following:—

The Student Volunteer Band of Yenching was organized in the fall of 1920. The first officers were Mr. Wang Yu, now a senior in the School of Religion, and Mr. Yü Teng Ying, B. D. from this School (1924). During the present year the Band has a membership of fifty-six, including four women members from the Women's College. The chairman of the Band is Miss Li Ming Chung, a senior in the School. The Band holds regular meetings throughout the year and one or two retreats.

The Y.M.C.A. of the University is a growing organization. The students of the School of Religion are taking an active part in it and holding important offices. It has five departments among which is the Department of Religious Studies which organized seven voluntary Bible classes for the students of the University. Several of these classes are led by the faculty of the School. For the year 1924-25, the vice-president is Mr. Tsou Yü Chieh, a senior in the School.

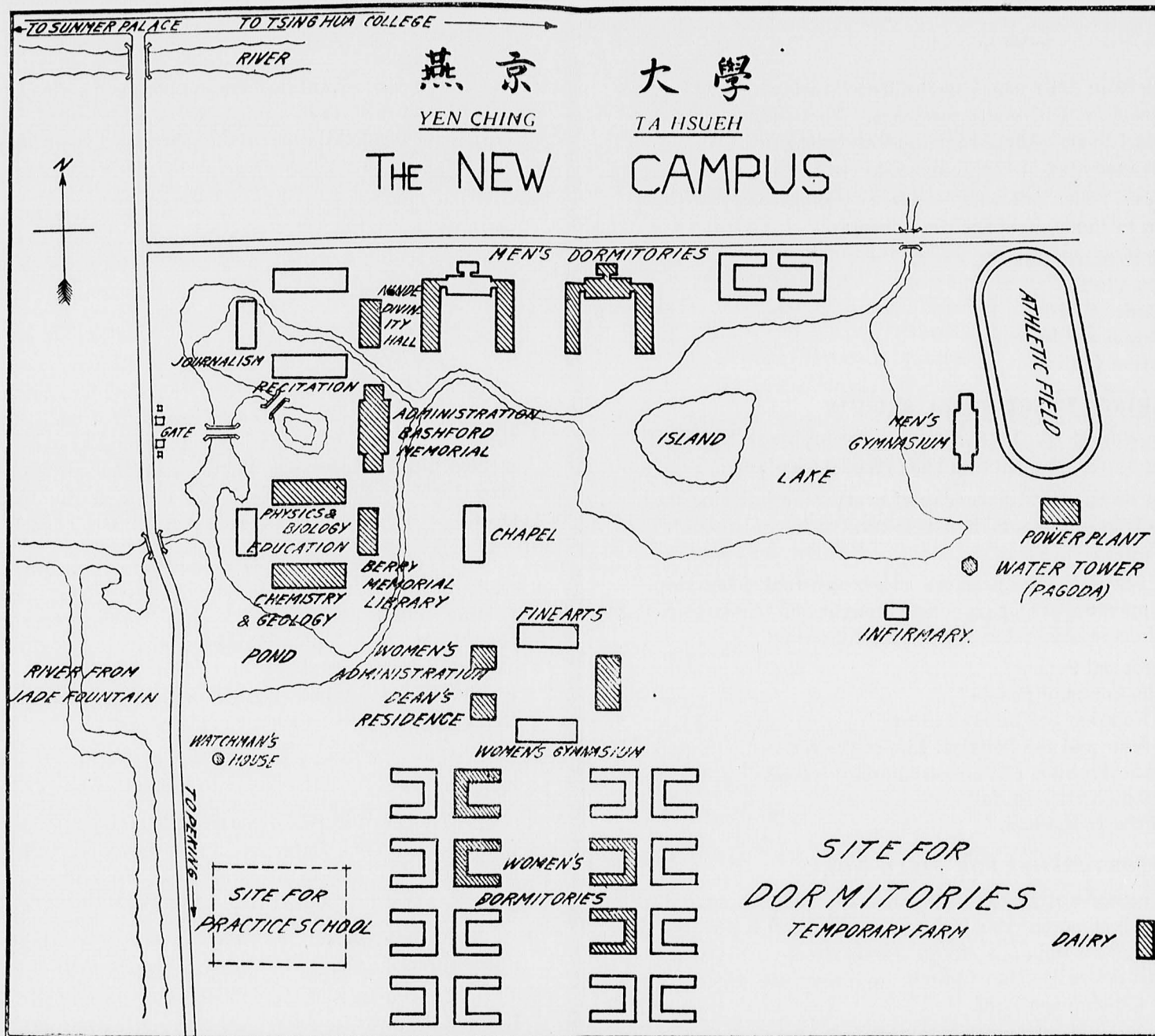
The Y.W.C.A. of the University is in the Women's College. It has a membership of 85. It is open to women students of the School.

The Yen Ta Social Service Club was organized in 1919 to serve the famine sufferers. Later on it was developed into a permanent organization and its sphere of usefulness was also widened. Among some of the activities that are being carried on this year are the following:

A Free School for Poor Children; a Night School; a Bean Milk Dairy; Preaching in Jails; and a Social Survey.

The students of the School take an active part in this Club. Mr. Tsao I, a middler, was its president, and Mr. Ting Jui, another middler, its treasurer.

00
1
2
3
4
5
6
7
8
9
10
11
12
13
14
15
16
17
18
19
20
21
22
23
24
25
26
27
28
29
30
31
32
33
34
35
36
37
38
39
40
41
42
43
44
45
46
47
48
49
50



Shaded figures indicate the buildings completed or under construction in the spring of 1925. Outline figures indicate the proposed sites for the additional buildings that are required. The Ninde Divinity Hall is the completed building nearest the north-west corner of the campus.

0394

0394

The Yen Ta Chou K'an (The Yenching Students Weekly) is a weekly paper published by a group of University students. The students of the School take an active part in it. The editor-in-chief for the present year, Mr. Tung Shao Ming, is a member of the Junior Class of the School.

Other organizations. The following student organizations of the University are also open to the students of the School:

- Social Science Club
- History Club
- Economics Club
- Philosophical Club
- Education Club

YENCHING THEOLOGICAL SOCIETY

The Ching Hsueh Hui 景學會 (Theological Society) was originated in the spring of 1924 by the students and the faculty members.

It holds meetings on the third Saturday of every month during the academic year in each of the professors' houses in turn, or in the students' Common Room.

The aim of the Society is to promote closer spiritual fellowship and to provide added opportunities for corporate thought and scholarship. Among the topics which have been taken up are the following:

- "The Ideal Theological School"
- "Theology and the Common People"
- "Christianity in Relation to Chinese Culture"
- "Theological Students and the Political Life of the Nation"
- "Christmas and the Problem of Chinese Church Festivals."
- "Mysticism and the Christian Life"
- "The Pastor and the Individual."

THE OPPORTUNITIES FOR FIELD WORK

Surrounding the new site at Haitien are unusually good opportunities for practical work. Just across the highway to the west is the Hsi Yuan, where General Feng Yü Hsiang's troops are quartered. Sixty per cent are already connected with the Church, and they are eager for Christian instruction of the simplest kind.

The business-street at Haitien does not have the special "market days" of towns farther from the city, but is busy every day, and the

American Board Mission has a suitable chapel and a church at the strategic bend in the street.

Some 4 or 5 miles west at Hsiang Shan is Mr. Hsiung Hsi Ling's school for over 1000 orphans, many of whom are Christians. Near it is a considerable Chinese school which challenges our interest by its title of "University."

Haitien and most of its surrounding villages are of the normal Chinese country type, simple and thrifty; but there are also many former garrison towns quite near, filled with shiftless Manchus, such as Lantien-ch'ang a few li south. Thus the chance for experiment in fundamental types of social service is unique.

The Department of Education in the University is looking forward to founding several practice schools in the neighborhood, which will offer splendid opportunities for practice in religious education to those students specializing in this subject.

Finally, there is Wofossu, the Monastery of the Sleeping Buddha, within easy reach, where Christian Summer Conferences are held for students year by year. And at these we naturally look forward to giving a little and gaining much.

EXPENSES

University Fees.

	Per semester	Per year
Tuition.....	\$30.00.....	\$60.00
Room, light and heat	15.00.....	30.00
Board	25.00.....	50.00
Medical Fee	1.00.....	2.00
Athletic Fee	1.00.....	2.00
Incidental Fee	1.00.....	2.00
Total payable to the University \$73.00		\$146.00

- Notes. 1. Students admitted to the University before March 1925 will continue for three years, i.e. to June 1928, to pay tuition at the former rate of \$25.00 per semester.
2. Until the removal to the new site, the fee for room, light and heat will continue to be \$5.00 per semester.
3. By arrangement with the constituent Missions (American Board, American Presbyterian, London, and Methodist Episcopal) there will be available, when the new rates come into effect, and under certain conditions, grants in aid known as University supplementary scholarships for students recommended by those Missions.

Books. It is necessary for each student to purchase the required textbooks, costing per year \$30.00 to \$40 00.

Other expenses. The expense for clothes, travel and incidentals will vary according to individual needs. Southerners should be well provided with warm clothing for the winter.

Total expenses. The total amount needed annually may be roughly estimated as follows, on the basis of fees at the new rates.

Minimum	\$230.00	(when there are no expenses for travel or summer holidays)
Medium	300.00	
Liberal	350.00	

Graduation Fee. For the degree of Bachelor of Divinity, a graduation fee of \$5.00 shall be paid at the beginning of the semester at the end of which the student expects to graduate.

SCHOLARSHIPS

The Harris P. Jones Scholarship. This scholarship, maintained by the family of the late Mr. Harris P. Jones, Visiting Instructor in Business Training in Peking University (1921-22), yields \$150.00 *per annum* and is awarded from year to year by the Faculty.

The Yu Kuang Scholarship. This scholarship has been presented by the Hon. C.T. Wang, M.A., L.L.D. (1917) in memory of his father, the Reverend Yu Kuang Wang (王有光) for many years a priest of the Chung Hua Sheng Kung Hui. It amounts to \$300.00 *per annum* and is awarded by the Faculty.

North China Kung Li Hui Scholarship. This scholarship has been established by the North China Council of the Congregational Church, to be awarded by the Faculty to a student in the School of Religion who is not being helped by some other organization. It consists of \$230.00 *per annum*.

THE OGILVIE MEMORIAL PRIZE

Mrs. Charles L. Ogilvie has presented \$250, the income from which is to be used for an annual prize in memory of her late husband, the Professor of Comparative Religion in this School.

In 1924 the prize was awarded, for the first time, to Mr. Yang Ming-Sheng B. A., B. D. (class of 1924).

Academic Regulations

ACADEMIC REGULATIONS

REGULAR STUDENTS

The regular students of the School of Religion are postgraduates working for the B.D. degree.

REQUIREMENTS FOR ADMISSION AS A REGULAR STUDENT

The following are the requirements for matriculation as a regular student.

1. An applicant for admission should present to the Dean a letter from the authorities of the Church of which he is a member, or from a responsible Christian person, pastor, professor, or other, recommending him for preparation for definite Christian work.
2. The applicant should give proof of a good knowledge of the Bible.
3. The applicant should have a sufficient knowledge of English to follow lectures given in that language and to do reference reading in English.
4. The applicant should hold the degree of Bachelor of Arts or of Bachelor of Science from a college of recognized standing. The student's diplomas should be presented to the Dean when applying for admission.

Although no other academic requirement is made for admission, the Faculty reserves the right, in case of students whose undergraduate work is considered by the Faculty as deficient in subjects fundamental to theological studies, to require from them a limited amount of work in those subjects in the Arts Colleges during their stay in the School of Religion.

ADMISSION WITH ADVANCED STANDING

At the time of matriculation a student may apply for advanced standing in the School of Religion if he can offer certain strictly theological work successfully completed during the Junior and Senior years of college, which application must be accompanied by a statement from the instructor as to the content and method of the course and the grade of work the student has done. But in no case will advanced standing be granted for more than 32 credits of work done before the completion of the B.A. or B.S. course.

LENGTH OF THE COURSE

The full regular course normally occupies three years. 90 credits are required for graduation.

DEFINITION OF A CREDIT

According to the regulations of Peking University, one credit is given for the satisfactory completion of one hour a week of class work requiring two hours' preparation on an average, or three hours a week of laboratory or field-work, taken through a semester of at least 18 weeks.

REQUIRED COURSES

All students preparing for the B.D. are required to take certain courses, amounting to a total of 42 credits, as follows:

Courses Required for the B. D. From All Students

	<i>Credits</i>
<i>New Testament</i>	
101-2 The Literature of the New Testament	8
103-4 Exegesis, Gospel.....	4
<i>Old Testament</i>	
101-2 The Literature of the Old Testament.....	8
<i>History of Christianity</i>	
101-2 General Church History.....	8
<i>Christian Theology</i>	
101-2 Introduction to Christian Theology	4
<i>Religious Education and Psychology of Religion</i>	
P. R. 101 or 102 Introduction to the Psychology of Religion.....	2
R. E. 102 Theory of Religious Education.....	2
<i>Christian Ethics and Sociology</i>	
152 Present Day Social Problems and Christian Ethics.....	2
<i>Worship and Preaching</i>	
103 or 104 Elements of Preaching	1
107 or 108 Elocution	1
<i>Sacred Music</i>	
101-2 Singing (No credit).....	0
<i>Church Polity</i>	
103 or 104 Problems of the Chinese Church.....	2
<i>Total</i>	42

SPECIALIZATION

At the beginning of the second year of the course, each student will be recommended to pursue one of the following four specialized vocational courses, taking into consideration his own vocational purpose and whether or not he has met the pre-specialization requirements.

- Course I. Designed largely for those students who intend to enter the pastoral ministry.
There are no pre-specialization requirements for this course.
- Course II. Designed largely for those students who intend to enter the ministry of Christian literature.
The pre-specialization requirements for this course are: 8 credits of Hebrew or Greek or 16 credits of French or German.
- Course III. Designed largely for those students who intend to be workers in religious education.
The pre-specialization requirements for the course are: 4 credits each of Principles of Education, History of Education, and Educational Psychology.
- Course IV. Designed largely for those students who are interested in such Christian social work as service with the Y.M.C.A., the Y.W.C.A. and other Christian social agencies.
The pre-specialization requirements for this course are: 4 credits of Economics and 4 credits of Sociology or Social Problems.

Besides the 42 credits required of all regular students, each specialized vocational course has additional requirements for its certificate. The courses and the practical work required in each line of specialized training are indicated on pages 36 and following.

ELECTIVES

Besides the courses required from all regular students (42 credits) and those required for whatever specialized vocational course has been chosen (15 to 36 credits according to the course), the student elects freely as many courses as he needs to complete the graduation requirements.

NORMAL DISTRIBUTION OF WORK

The normal distribution of the 90 credits of work required for the B.D. should be as follows :

		Credits	
		per semester	per year
Junior year:	16 hours of class work each week	16	32
Middle year:	15 hours of class work each week	15	30
Senior year:	14 hours of class work each week	14	28
Total		90	

Students whose grade record is very good may be allowed by the Dean to take 1 or at the utmost 2 hours each week above the normal figure.

THESIS

A candidate for the degree of B.D. should select the subject for his thesis before the beginning of the second semester of the second year of the course. The Faculty will decide whether the subject proposed is acceptable or not and will elect one or more professors to superintend the work.

An outline of the thesis should be presented by the candidate before the close of the second year. The completed thesis should be submitted not later than the close of the first semester of the third year.

The Faculty will expect from each thesis that it show evidence of intellectual and technical training and that it embody original work. The student shall prepare his thesis in close touch with the superintending professor or professors. No thesis will be accepted unless it be worthy of being printed, and as a rule each thesis will be printed.

ADMISSION TO THE CANDIDACY TO THE B.D.

The Faculty will decide on a student's formal admission to the candidacy to the B. D. when the outline of his thesis has been presented and accepted.

No student will be admitted to the candidacy to the B. D. without his giving proof of his ability to express himself correctly and clearly in written Chinese.

GRADUATION

Regular students of the School of Religion will be recommended to the University authorities for the degree of Bachelor of Divinity when they have successfully completed:

- a. The 42 credits of work required of all regular students.
- b. The additional required work in one of the specialized vocational courses.
- c. A sufficient amount of electives to make up a total of 90 credits.
- c. A thesis.

VOCATIONAL CERTIFICATE

Those graduates who have taken the required subjects and the required field work or other practical work of a specialized vocational course will be granted a certificate testifying the completion of that course.

SPECIAL STUDENTS

Students without the B. A. or the B. S. degree will not be admitted as regular students.

Special students include:

- a. Peking University undergraduates recommended by their colleges to the School of Religion.
- b. Other students not taking work for the B.D. degree.

As regards residence and discipline, special students recommended from the Peking University Arts Colleges belong to their respective colleges.

COURSES FOR UNDERGRADUATE STUDENTS

Besides allowing qualified upper-class men of the Arts Colleges to elect certain of the courses provided for regular students, the School, in cooperation with instructors appointed by the Arts Colleges, offers courses in religion especially planned for undergraduates of all college classes.

GUEST PRIVILEGES

By vote of the Faculty, properly accredited persons may be admitted to the courses without fees. Arrangement to enter should be made by application to the Dean. Work taken as a guest cannot be counted towards a degree, unless particular arrangements have been made with the Faculty.

RESIDENCE IN THE DORMITORY

Only regular students, and special students not undergraduates in Peking University, are entitled to a place in the dormitory, on condition that they be taking a minimum of 12 hours a week in the School.

REQUIREMENTS FOR EACH SPECIALIZED VOCATIONAL COURSE

SPECIALIZED COURSE I.

Designed largely for those students who intend to enter the pastoral ministry.

PRE-SPECIALIZATION REQUIREMENTS: None.

REQUIREMENTS IN COURSE I:

Courses required of all regular students:	Credits
<i>New Testament</i> 101-2: The Literature of the New Testament.....	8
103-4: Exegesis, Gospel	4
<i>Old Testament</i> 101-2: The Literature of the Old Testament	8
<i>History of Christianity</i> 101-2: General Church History	8
<i>Christian Theology</i> 101-2: Introduction to Christian Theology	4
<i>Psychology of Religion</i> 101 or 102: Psychology of Religion	2
<i>Religious Education</i> 102: Theory of Religious Education.....	2
<i>Christian Ethics and Sociology</i> 152: Present Day Social Problems and Christian Ethics.....	2
<i>Worship and Preaching</i> 103 or 104: Elements of Preaching.....	1
107 or 108: Elocution.....	1
<i>Sacred Music</i> 101-2: Singing (No credit)	0
<i>Church Polity</i> 103 or 104: Problems of the Chinese Church.....	2
	42
Special requirements for this course:	
<i>New Testament</i> 201-2: New Testament Theology.....	4
<i>Old Testament</i> 103-4 or 105-6: Exegesis.....	4
<i>History of Christianity</i> 104: History of the Church in China.....	2
205-6: History of Christian Doctrine.....	4
<i>History and Philosophy of Religion</i> 205 or 206: Chinese Religions.....	2
<i>Christian Ethics and Sociology</i> 151: The Christian Social Message	2
153: Parish Social Problems	2
<i>Worship and Preaching</i> 201 or 202: The Bible in Preaching.....	1
<i>Church Polity and Administration</i> 201 or 202: Church Polity	2
205 or 206: Pastoral Problems	2
Field Work (No credit).....	0
	25
Electives.	23
Total credits required for graduation	90

SPECIALIZED COURSE II.

Designed largely for those students who intend to enter the ministry of Christian literature, and for those who desire to make a special study of any one branch of theological science.

PRE-SPECIALIZATION REQUIREMENT:

8 credits of Hebrew or Greek or 16 credits of French or German.

REQUIREMENTS IN COURSE II:

Courses required of all regular students :	Credits
<i>New Testament</i> 101-2: The Literature of the New Testament.....	8
103-4: Exegesis, Gospel	4
<i>Old Testament</i> 101-2: The Literature of the Old Testament	8
<i>History of Christianity</i> 101-2: General Church History.....	8
<i>Christian Theology</i> 101-2: Introduction to Christian Theology	4
<i>Psychology of Religion</i> 101 or 102: Psychology of Religion.....	2
<i>Religious Education</i> 102: Theory of Religious Education.....	2
<i>Christian Ethics and Sociology</i> 152: Present Day Social Problems and Christian Ethics.....	2
<i>Worship and Preaching</i> 103 or 104: Elements of Preaching.....	1
107 or 108: Elocution.....	1
<i>Sacred Music</i> 101-2: Singing (No credit).....	0
<i>Church Polity</i> 103 or 104: Problems of the Chinese Church.....	2
	42
Special requirements for this course:	
<i>History of Christianity</i> 104: History of the Church in China	2
<i>Christian Theology</i> 209-10: Christian Philosophy of Life.....	4
<i>History and Philosophy of Religion</i> 205 or 206: Chinese Religions.....	2
102: Philosophy of Religion.....	3
<i>Psychology of Religion</i> 105 or 106: Psychology for Christian Workers	2
Reading in second foreign language (Hebrew, Greek, French, or German)....	2
Practice Work (No credit)	0
	15
Electives.	33
Total credits required for graduation	90

SPECIALIZED COURSE III.

Designed largely for those students who intend to be workers in religious education.

PRE-SPECIALIZATION REQUIREMENTS:

Principles of Education.	4	credits
History of Education.	4	credits
Educational Psychology.	4	credits
	<hr/>	
	12	credits

REQUIREMENTS IN COURSE III:

Courses required of all regular students:

	<i>Credits</i>
<i>New Testament</i> 101-2: The Literature of the New Testament.....	8
103-4: Exegesis, Gospel.....	4
<i>Old Testament</i> 101-2: The Literature of the Old Testament.....	8
<i>History of Christianity</i> 101-2: General Church History.....	8
<i>Christian Theology</i> 101-2: Introduction to Christian Theology.....	4
<i>Psychology of Religion</i> 102 or 102: Psychology of Religion.....	2
<i>Religious Education</i> 102: Theory of Religious Education.....	2
<i>Christian Ethics and Sociology</i> 152: Present Day Social Problems and Christian Ethics.....	2
<i>Worship and Preaching</i> 103 or 104: Elements of Preaching.....	1
107 or 108: Elocution.....	1
<i>Sacred Music</i> 101-2: Singing (No credit).....	0
<i>Church Polity</i> 103 or 104: Problems of the Chinese Church.....	2
	<hr/>
	42

Special requirements for this course:

<i>New Testament</i> 105 or 106 or 107 or 108: Exegesis.....	2
<i>Old Testament</i> 103 or 104 or 105 or 106: Exegesis.....	2
<i>History of Christianity</i> 104: History of the Church in China.....	2
<i>History and Philosophy of Religion</i> 205 or 206: Chinese Religions.....	2
<i>Religious Education</i> 101: Method of Religious Education.....	2
104-5: Practice Teaching.....	6
106: Problems of Worship in Religious Education.....	2
107 or 108: Organization and Supervision.....	2
113 or 114: History of Religious Education and Contemporary Movements.....	2
201 or 202: Supervision in Religious Education.....	3
203 or 204: Curriculum in Religious Education.....	2
<i>Christian Ethics and Sociology</i> 153: Parish Social Problems.....	2
	<hr/>
	29

Electives..... 19

Total credits required for graduation..... 90

SPECIALIZED COURSE IV.

Designed largely for those students who are interested in such Christian social work as service with the Y.M.C.A., the Y.W.C.A. and other Christian social agencies

PRE-SPECIALIZATION REQUIREMENTS:

- A course in Economics, of at least 4 credits
- A course in Sociology or Social Problems, of at least 4 credits

If this work has not been taken previously by the student entering the School of Religion, it must be made up by him during his first year of theological study without credit towards a degree.

REQUIREMENTS IN COURSE IV:

Courses required of all regular students:

	<i>Credits</i>
<i>New Testament</i> 101-2: The Literature of the New Testament.....	8
103-4: Exegesis, Gospel.....	4
<i>Old Testament</i> 101-2: The Literature of the Old Testament.....	8
<i>History of Christianity</i> 101-2: General Church History.....	8
<i>Christian Theology</i> 101-2: Introduction to Christian Theology.....	4
<i>Psychology of Religion</i> 101 or 102: Psychology of Religion.....	2
<i>Religious Education</i> 102: Theory of Religious Education.....	2
<i>Christian Ethics and Sociology</i> 152: Present Day Social Problems and Christian Ethics.....	2
<i>Worship and Preaching</i> 103 or 104: Elements of Preaching.....	1
107 or 108: Elocution.....	1
<i>Sacred Music</i> 101-2: Singing (No credit).....	0
<i>Church Polity</i> 103 or 104: Problems of the Chinese Church.....	2
	<hr/>
	42

Special requirements for this course:

<i>Christian Ethics and Sociology</i> 151: The Christian Social Message.....	2
<i>Sociology</i> 111: The Social Survey.....	2
<i>Sociology</i> 119-20: Poverty & Poor Relief.....	4
<i>Sociology</i> 121-2: Social Work in Industry.....	4
<i>Sociology</i> 127-8: Community Problems.....	4
The student shall also select two other courses from the practical Social Work Courses listed between 117-136 in the Department of Sociology of the Arts Colleges.....	8
Field Work: One year Parish Social Problems, Sociology 269-70.....	6
One year divided between two other lines of work listed between Sociology 251-268.....	6
(See statement on field work on next page.)	
	<hr/>
	36

Electives..... 12

Total credits required for graduation..... 90

0401

Statement on Field Work in Course IV.

A large variety of supervised field work is offered in the Department of Sociology of the Colleges of Arts and Sciences for vocational students in Social Work. These are open to theological students taking Course IV.

Prerequisite for all students taking field work courses, in addition to the prerequisites for Course IV: A course in Poverty and Poor Relief of at least 4 hours credit, which may be taken simultaneously with the field work.

3 hours of actual work on the field shall count for 1 hour credit.

The following list indicates the field work courses open to theological students taking Course IV. In the case of each field work course the character of the work to be done and a special prerequisite academic course are indicated. This prerequisite academic course may be taken simultaneously with the field work or may have been completed by the student previous to the field work.

Course Number		Special Prerequisite	Credits
251	Industry	Sociology 121-22	3
252	Industry	121-22	3
253	Hospital Social Service	123-24	3
254	Hospital Social Service	123-24	3
255	Public Health	123-24	3
256	Public Health	123-24	3
257	Prison and Crime	125-26	3
258	Prison and Crime	125-26	3
259	Playground Work	129-30	3
260	Playground Work	129-30	3
261	Boys Club Work	25-26	3
262	Boys Club Work	25-26	3
263	Girls Club Work	27-28	3
264	Girls Club Work	27-28	3
265	Community Organization	127-28	3
266	Community Organization	127-28	3
267	Family Case Work	119-20	3
268	Family Case Work	119-20	3
269	Parish Social Problems	127-28	3
270	Parish Social Problems	127-28	3

Sociology 269-70 and two other semester courses chosen from Sociology 251-268 must be taken during the Middle and Senior years of the theological course. This will require 3 afternoons a week of field work for these two years.

In case the student who has attained the B. D. in Christian Social Work also wishes to get a Special Social Work Vocational Certificate of the Arts College (see announcement of the Department of Sociology of the College of Arts and Sciences), he must, in addition to completing Course IV of the School of Religion, also complete satisfactorily two months of supervised full time field work.

Courses of Instruction

The academic year begins in September and ends in June. It is divided into two semesters. Final examinations are given at the end of each semester.

The letters before the number of each course are abbreviations of the name of the Department in which the course is given.

Numbering of courses. Odd numbers (101, 103, etc.) designate a course given in the first, or fall, semester. Even numbers (102, 104, etc.) designate a course given in the second, or spring, semester.

A course designated as "101 or 102" will be given either in the fall or in the spring semester, as will be announced at the time of registration.

A course designated by two numbers separated by a hyphen, as "101-102," should be taken through both semesters, credit not being given for one semester's work only.

All courses announced in this catalogue are graduate courses. However, courses numbered between 100 and 200 are also open to qualified undergraduates recommended by the Dean of their College and approved by the Dean of the School of Religion and the instructor of the course, if they have met the prerequisites for the course.

The courses especially intended for undergraduate students are numbered below 100. They are listed in the Announcement of Courses of the Colleges of Arts and Sciences (Bulletin 21). No credit towards the B.D. will be given for these courses.

Credit value. The title of each course is immediately followed by the indication of its credit value, which corresponds to the actual number of class hours per week.

"Credits 2" indicates 2 hours of class work per week during one semester, making 2 credits.

"Credits 2-2" indicates 2 hours of class work per week for both semesters making a total of 4 credits for the year.

When the number of credits stated does not correspond to the number of actual hours per week, as in the case of field work, singing, etc., the number of hours per week is expressly stated in the description of the course.

DEPARTMENT OF THE NEW TESTAMENT.

T. M. Barker—*Assistant Professor, in charge of the Department.*

J. L. Stuart—*Professor.*

Members of this Department, in view of the present limitations of staff and present-day needs in the Chinese Church, feel strongly that their most important work is the study of the Text. For this reason the Introduction offered is of a more general and practical nature (see description of course no. 101-2).

The courses in Exegesis are arranged in a cycle, so that any student electing these courses either in his college years or in the School of Religion may have an opportunity of studying the whole of the New Testament. The courses in Acts will however be repeated each year, and Arts College students not planning to enter the School of Religion will be encouraged to take them.

The classes in Exegesis will all be duplicated where necessary; i. e. students qualified to do so will use the Greek text; others will study from the English translation.

The only course reserved exclusively for graduate students is 201-2. The Department hopes later to add for such students more specialized courses in Textual Criticism, New Testament Canon, Pauline Theology, Johannine Theology, and the Theology of the Gospels.

N. T. 101-2 The Literature of the New Testament.....Credits 4-4

- Text-book.* The New Testament in English and Chinese.
- Outline.* The contents of the Books.
The historical background of the Books.
The main message of the Books.
The more important critical problems.

In this course an attempt is made:

- (a) to read through the whole of the New Testament during the year.
- (b) to get an intelligent working knowledge of the books.
- (c) to lay a foundation for intensive study of the New Testament.
- (d) to learn from the sources the vital message of Christianity.
- (e) to become familiar with the life and thought of the early Church.

The course is in the nature of an introduction to the study of the New Testament. The aim is to help the student to an intelligent grasp of the main themes and the general view-point of the several books, and also to give him a working knowledge of the New Testament on which to base both (1) a practical use of the New Testament in his own life and work and (2) an intensive study of New Testament Literature. Emphasis is therefore laid on knowledge of the contents and familiarity with the text.

Mr. Barker.

0403

00
1
5
5
00
1
00

- N. T. 103-4 **New Testament Exegesis-the Gospels** Credits 2-2
 An intensive study of one of the Synoptic Gospels.
 The Gospel studied each year will be: in 1925-26—St. Luke; in 1926-27—St. Matthew; in 1927-28—St. Mark. Mr. Barker
- N. T. 105 **New Testament Exegesis-Acts I-XII** Credits 2
 The Early Jewish Christian Church. Mr. Barker
- N. T. 106 **New Testament Exegesis-Acts XIII-XXVIII**..... Credits 2
 The Early Gentile Christian Church Mr. Barker
- N. T. 107 **New Testament Exegesis**Credits 2
 The books studied will be: in 1925-26—St. John; in 1926-27—Revelation; in 1927-28 Romans. Mr. Stuart
- N. T. 108 **New Testament Exegesis**Credits 2
 The books studied will be: in 1925-26—Hebrews; in 1926-27—I Corinthians; in 1927-28—I,II,III John. Mr. Stuart
- N. T. 109 **New Testament Exegesis**..... Credits 2
 The books studied will be: in 1925-26—I,II Thessalonians; in 1926-27—II Corinthians, Philippians; in 1927-28—James, Galatians. Mr. Barker
- N. T. 110 **New Testament Exegesis** Credits 2
 The books studied will be: in 1925-26—Ephesians; in 1926-27—I,II Timothy, Titus, Philemon; in 1927-28—I,II Peter, Judas. Mr. Barker
- N. T. 201-2 **Seminar in New Testament Theology**.....Credits 2-2
 This course is confined to graduate students working for the B.D. It is an attempt to help the student to formulate in constructive terms his own faith in God through Jesus Christ, based on an earnest study of the actual teaching of our Lord and His disciples. Mr. Barker

DEPARTMENT OF THE OLD TESTAMENT

J.F. Li 李榮芳—Associate Professor, in charge of the Department.

The aim of this department is to make the students thoroughly familiar with the Old Testament field. A course in Old Testament Literature is required of all the theological students. Many courses are given in alternating years, so that the students may have a wide choice. Hebrew is offered for those who wish to go deeper into Old Testament studies.

- O. T. 101-2 **The Literature of the Old Testament**.....Credits 4-4
 This course deals with the different types of Old Testament Scripture: legal, historical, prophetic, poetic, and apocalyptic. Special emphasis is laid on the subject-matter of the books. Mr. Li
- O. T. 103-4 **Early Hebrew Prophecy**.....Credits 2 2
 An introductory and exegetical study of the eighth century prophets: Amos, Hosea, Isaiah and Micah. This course is given every third year, alternating with course 105-6 and 107-8. Given 1924-25. Mr. Li.

- O. T. 105-6 **Later Hebrew Prophecy**.....Credits 2-2
 An introductory and exegetical study of the later prophets.
 This course is given every third year, alternating with 103-4 and 107-8. Will be given 1925-26. Mr. Li
- O. T. 107-8 **Poetic and Wisdom Literature**.....Credits 2-2
 Exegetical study of selected portions from the Psalms and other books: and intensive study of the Introduction and of the Teachings of selected books.
 This course is given every third year, alternating with courses 103-4 and 105-6. Will be given 1926-27. Mr. Li
- O. T. 109 **History of Israel**.....Credits 2
 Given every third year, alternating with courses 111 and 113. Will be given fall semester, 1925. Mr. Li
- O. T. 110 **Apocrypha and Pseudepigrapha**.....Credits 2
 Given every third year, alternating with courses 112 and 114. Will be given spring semester, 1926. Mr. Li
- O. T. 111 **Religion of Israel**..Credits 2
 Given every third year, alternating with courses 109 and 113. Will be given fall semester, 1926. Mr. Li
- O. T. 112 **Religion of the Semites**.....Credits 2
 Given every third year, alternating with courses 110 and 114. Will be given spring semester 1927. Mr. Li
- O. T. 113 **Canon and Text of the Old Testament**.....Credits 2
 Given every third year, alternating with courses 109 and 111. Will be given fall semester, 1927. Mr. Li
- O. T. 114 **Extra-Biblical Sources**.....Credits 2
 Given every third year, alternating with courses 110 and 112. Given spring semester 1928. Mr. Li
- O. T. 151 **Elementary Hebrew**.....Credits 3-3
 The elements of Hebrew Grammar, studied inductively from Genesis I-VIII. Constant drill in translation. Rapid reading of certain historical books. Mr. Li
- O. T. 153-4 **Hebrew Exegesis**Credits 2-2
 Prerequisite: O.T. 151-2. Mr. Li

DEPARTMENT OF THE HISTORY OF CHRISTIANITY

Ph. de Vargas—Associate Professor, in charge of the Department.

William Hung 洪業—Assistant Professor.

This department aims at providing the students with a clear view of the varied forms and permanent values of Christian life and thought through the ages, so that understanding how the present has come to be, they may intelligently take their place in it, and knowing the past experience of the Christian Church as their own rich inheritance, they may wisely apply it in their life of Christian service.

- H. C. 101-2 **General Church History**Credits 4-4
A survey of the whole of the Church's history from its foundation to our day, ending with a study of the present situation of Christianity in all lands.
Prerequisite: A one year college course in general Western history, such as "The Background of Modern Civilization" given in Peking University.
Offered every year. Mr. de Vargas
- H. C. 104 **History of the Church in China**.....Credits 2
Prerequisite: History of Christianity 101-102.
Offered in 1925-26. Mr. Hung
- H. C. 205-6. **History of Christian Doctrine**Credits 2-2
Prerequisite: History of Christianity 101-102.
Given in 1924-25. Will be offered in 1926-27. Mr. Hung
- H. C. 151-2. **The Beginnings of Christianity**.....Credits 2-2
A study of the social, political, religious and intellectual background in Palestine and the Graeco-Roman world, out of which Christianity arose as a distinctive religious movement. It includes an intensive study of the life and work of Christ and of Paul. The period covered is from about 200 B. C. to about 200 A. D. This course is a preparation to the study of the New Testament and general Church History. Mr. Jen
- H. C. 258. **Christianity in the Nineteenth and Twentieth Centuries**Credits 2
Includes a study of the missionary expansion of Christianity.
Prerequisite: History of Christianity 101-102.
Given in 1924-25. Mr. de Vargas
- Note:** Every year, one or more electives dealing with separate periods or fields of Church History will be offered, the subject being as much as possible determined in agreement with the students interested.

DEPARTMENT OF CHRISTIAN THEOLOGY

T. C. Chao 趙紫宸—Associate Professor, in charge of the Department.

- C. T. 101-2. **Introduction to Christian Theology**.....Credits 2-2
Mr. Chao
- C. T. 203-4 **Theism**.....Credits 2-2
Mr. Chao
- C. T. 205-6 **Christology**.....Credits 2-2
Mr. Chao
- C. T. 207 **The Truth of the Christian Religion**.....Credits 2
Given in Fall Semester, 1926 Mr. Jen
- C. T. 208 **Christianity in Relation to Modern Ideals**.....Credits 2
Given in Spring Semester, 1927 Mr. Jen
- C. T. 209 10 **Christian Philosophy of Life** ... Credits 2-2
Mr. Jen

Note: For *New Testament Theology* see Department of the New Testament.
For *History of Christian Doctrine* see Department of the History of Christianity.

DEPARTMENT OF HISTORY AND PHILOSOPHY OF RELIGION

T. Y. Jen 簡又文—Assistant Professor, in charge of the Department.
Y. Ch'en 陳垣—Assistant Professor.
C. C. Wu 吳震春—Lecturer.
P. C. Hsü 徐寶謙—Instructor.

- H. P. R. 101. **History of Religions**.....Credits 3
Mr. Jen
- H. P. R. 102. **Philosophy of Religion**.....Credits 3
Mr. Jen
- H. P. R. 103 or 104 **Religious Ideas in Ancient Chinese Poetry**..Credits 2
Offered in 1926-27 Mr. Chao
- H. P. R. 105-6 **Confucianism**.....Credits 2-2
Mr. Wu
- H. P. R. 107-8 **Indian Philosophy**.....Credits 2-2
Mr. Jen
- H. P. R. 109-10 **Buddhism**.....Credits 2-2
Offered in 1926-27. Mr. Jen
- H. P. R. 111 or 112. **Mohammedanism**.....Credits 2
Offered in 1926-27. Mr. Jen
- H. P. R. 113 or 114. **The Philosophies of Laetzu and Moti**.....Credits 2
Mr. Chao
- H. P. R. 205-6 **Studies in Chinese Religions**.....Credits 2-2
Including Nestorian Christianity and Taoism. Mr. Ch'en
- H. P. R. 207-8 **The Contemporary Religious World**.....Credits 2-2
Offered in 1926-27 Mr. Jen

Note: For *History of Semitic Religions* see Department of the Old Testament.
For *History of the Christian Religion* see Department of History of Christianity.
For *Philosophy of the Christian Religion* see Department of Christian Theology.

DEPARTMENT OF RELIGIOUS EDUCATION AND PSYCHOLOGY OF RELIGION

T. T. Lew 劉廷芳—Professor, in charge of the Department.
Mrs. Dorothy Dickinson Barbour—Honorary Lecturer.

Yenching School of Religion feels deeply the needs of Religious Education in the Church in China. In spite of its limitations of staff in this Department it is endeavoring to respond to the pressing demand of the Churches and missions in a humble way. The following courses represent the minimum which it wishes to offer.

but under the present conditions they will have to be offered in a cycle of three years. We expect that when the University is well established in its new site, and when the practice schools of the Department of Education are well started, this Department will with their cooperation start a practice Sunday School. For the present this Department has to limit itself until it secures additional members of staff.

The cycle is tentatively arranged as follows:

For the years:	1925-26	1926-27	1927-28
	R. E. 101	R. E. 101	R. E. 101
	R. E. 102	R. E. 102	R. E. 103
	R. E. 104	R. E. 104	R. E. 104
	R. E. 107 or 108	R. E. 105	R. E. 107 or 108
	R. E. 109 or 110	R. E. 109 or 110	R. E. 113 or 114
	R. E. 111 or 112	R. E. 111 or 112	R. E. 211 or 212
	R. E. 203 or 204	R. E. 201 or 202	P. R. 105 or 106
	R. E. 205 or 206	R. E. 209 or 210	P. R. 107 or 108
	R. E. 207 or 208	P. R. 103 or 104	P. R. 201 or 202
	P. R. 101 or 102	P. R. 105 or 106	P. R. 203 or 204

Courses in Religious Education

- R. E. 101 **Method of Religious Education**.....Credits 2
Offered every year.
- R. E. 102 **Theory of Religious Education**Credits 2
Offered in 1925-26 and 1926-27.
- R. E. 103 **Story-telling in Religious Education**.....Credits 2
Offered in 1927-28.
- R. E. 104-105 **Practice Teaching in Religious Education**....Credits 3-3
Offered from the spring semester of 1925-26.
- R. E. 106 **Problems of Worship in Religious Education** ..Credit 1
- R. E. 107 or 108 **Organization and Supervision in Religious Education**.....Credits 2
Offered in 1925-26 and 1927-28.
- R. E. 109 or 110 **Problems of Adolescent Boys**Credits 2
Offered in 1925-26 and 1926-27.
- R. E. 111 or 112 **Problems of Adolescent Girls**Credits 2
Offered in 1925-26 and 1926-27.
- R. E. 113 or 114 **History of Religious Education and Contemporary Movements**Credits 2
Offered in 1927-28.

- R. E. 201 or 202 **Supervision in Religious Education**Credits 3
Offered in 1926-27.
- R. E. 203 or 204 **Curriculum in Religious Education**Credits 2
Offered in 1925-26.
- R. E. 205 or 206 **Sex Education for Men**Credits 2
Offered in 1925-26.
- R. E. 207 or 208 **Sex Education for Women**Credits 2
Offered in 1925-26.
- R. E. 209 or 210 **Materials in Religious Education**Credits 2
Offered in 1926-27.
- R. E. 211 or 212 **Survey and Measurement in Religious Education** Credits 2
Offered in 1927-28.

Courses in the Psychology of Religion

- P. R. 101 or 102 **Introduction to the Psychology of Religion**....Credits 2
Offered in 1925-26.
- P. R. 103 or 104 **Psychology of the Christian Life**Credits 2
Offered in 1926-27.
- P. R. 105 or 106 **Psychology for Christian Workers**.....Credits 2
Offered in 1926-27 and 1927-28.
- P. R. 107 or 108 **Religious Life of Children and Youth**.....Credits 2
Offered in 1927-28.
- P. R. 201 or 202 **Problems of Instincts and Religion**.....Credits 2
Offered in 1927-28.
- P. R. 203 or 204 **Seminar in the Psychology of Religion**.....Credits 2
Offered in 1927-28.

DEPARTMENT OF CHRISTIAN ETHICS AND SOCIOLOGY

J. S. Burgess—Associate Professor, in charge of the Department.
 Y. Y. Tsu 朱友漁—Honorary Lecturer.
 R. M. Cross—Honorary Lecturer.

- C. E. 151. **The Christian Social Message**.....Credits 2
The social message of the prophets, Jesus, Paul and the early Church. The attitude of the Church on various social questions up to the 20th century.
Mr Cross
- C. E. 152. **Present Day Social Problems and Christian Ethics**..Credits 2
The Christian message as applied to modern social problems such as poverty and wealth, war and peace, the family, the state, labor and capital.
Mr. Burgess

C. E. 153. **Parish Social Problems**Credits 2

A study of the practical social problems of the parish such as poverty, ignorance, crime, lack of wholesome recreation.

How shall these problems be investigated? how may the community be united to meet these problems and what methods may be used for their solution?
Mr. Burgess

C. E. 154. **Modern Social Movements from the Standpoint of their Ethical and Religious Values**.....Credits 2
Mr. Tsu

Field Work. See statement on page 40.

The following courses offered by the Department of Sociology in the Colleges of Arts and Sciences, may be elected by the students taking Specialized Course IV with credit towards a theological degree.

Sociology

- 101-2. **History of Social Thought and Modern Social Theories** Credits 2-2
- 103-4. **Social Teachings of Chinese Thinkers**Credits 2-2
- 109. **Social Institutions of Religion**Credits 3
- 111. **The Social Survey**.....Credits 3
- 116. **The History of Social Work**.....Credits 2
- 117-18. **Methods of Social Progress**Credits 2-2
- 119-20. **Poverty and Poor Relief**Credits 2-2
- 121-22. **Social Work in Industry**Credits 2-2
- 123. **Public Health.**
- 124. **Medical Social Service**Credits 2
- 125-26. **Prisons and Crime**Credits 2-2
- 127-28. **Community Problems**.....Credits 2-2
- 129-30. **Recreation and Play**.....Credits 2-2
- 131. **Y.M.C.A and Y.W.C.A. Work**.....Credits 2
- 132. **Institutional Church Work**Credits 2
- 135-36. **Problems of the Worker with Boys**.....Credits 2-2

The numbering and the credit-value of the courses in the Department of Sociology of the Colleges of Arts and Sciences listed on pages 39, 40 and 50 of this announcement are subject to modification. Consult the latest edition of Bulletin 21.

DEPARTMENT OF WORSHIP AND PREACHING

E. J. Bentley— *Assistant Professor, in charge of the Department.*

W. P. 101 or 102. The Elements of WorshipCredit 1

Throughout this course the attempt is made to present corporate worship not only as the proper environment of Christian preaching, but also as an essential part of Christian life. The basis is laid in the fundamental idea of worship. Its contents and methods are then considered. Leaders of worship are encouraged to see themselves simply as the servants of their congregation, to seek to draw out their aspirations towards God, and to lift them by little and little towards a more perfect worship:
Mr. Bentley

W. P. 103 or 104. The Elements of Preaching.....Credit 1

In this course it is sought to distinguish Christian preaching from other forms of public speaking, and to represent it as a message from God to His people. From this point of view various methods of preaching are considered and criticised: the strength and weakness of each being brought to the attention of the students; who are encouraged freely to develop their own style, but to keep a watchful eye to the special needs of the people to whom they preach.
Mr. Bentley

W. P. 205 or 206. The Bible in Preaching.....Credit 1

In this course the students present outline-sermons for criticism. They are urged to see the unique value of the Bible as the source of their teaching, and to make a careful study of it to this end. Different passages of the Bible are examined with a view to draw out the variety of Christian truth, and to encourage the students to keep their message comprehensive. Throughout the course it is attempted to interpret the Bible as a positive message of God of dynamic force in the lives of men.
Mr. Bentley

W. P. 107 or 108. Elocution.....Credit 1

This course rests on the conviction that a good reader will make a good speaker. Students are trained to study selected passages with a view to effective reading. In their practical work suggestions are given as to how they can improve in clearness and powers of expression. While attention is chiefly concentrated on reading, some practice in free speaking is also given, and students are taught how to seize and hold the attention of a listless audience.
Mr. Bentley

DEPARTMENT OF SACRED MUSIC

Bliss M. Wiant— *Instructor, in charge of the Department.*

S. M. 101-2. SingingNo Credit

A course in the rudiments of music such as reading notes from the staff, voice production and time signatures.
One hour a week, both semesters.
Mr. Wiant

S. M. 103-4. Harmony..... Credits 2-2

A course in the study of the principles of musical composition, the ultimate aim being to compose hymns from Chinese melodies.
Prerequisite: 101-2 or its equivalent.
Mr. Wiant

S. M. 201. **Hymnology**.....Credits 2
A study in the historical background and general content of Christian hymns,
ancient, medieval and modern, and the translation of hymns into Chinese.
Mr. Wiant

S. M. 202: **Musical Ministries**.....Credits 2
A course in the musical ministries of the Church such as a working knowledge
of the hymn-book, organizing of choirs, orders of service, use of special music,
congregational hymn singing, etc. Mr. Wiant

Note: Other courses in music are offered in the Colleges of Arts and Sciences.

DEPARTMENT OF CHURCH POLITY AND ADMINISTRATION

T. T. Lew—*Dean of the School, temporarily in charge of the
Department.*

G. D. Wilder—*Honorary Professor.*

C. P. 101 or 102. **Introduction to Church Polity**Credits 2
A study of the origin of Church government, and modern Church polity, with
special attention to the principal denominations represented in North China,
their forms of worship and organization, and also to the theory of the Church,
the ministry, discipline and sacraments. Mr. Wilder

C. P. 103 or 104. **Problems of the Chinese Church**Credits 2
Offered in 1926-27. Mr. Chao

C. P. 105 or 106. **Pastoral Problems**Credits 2
Mr. Wilder

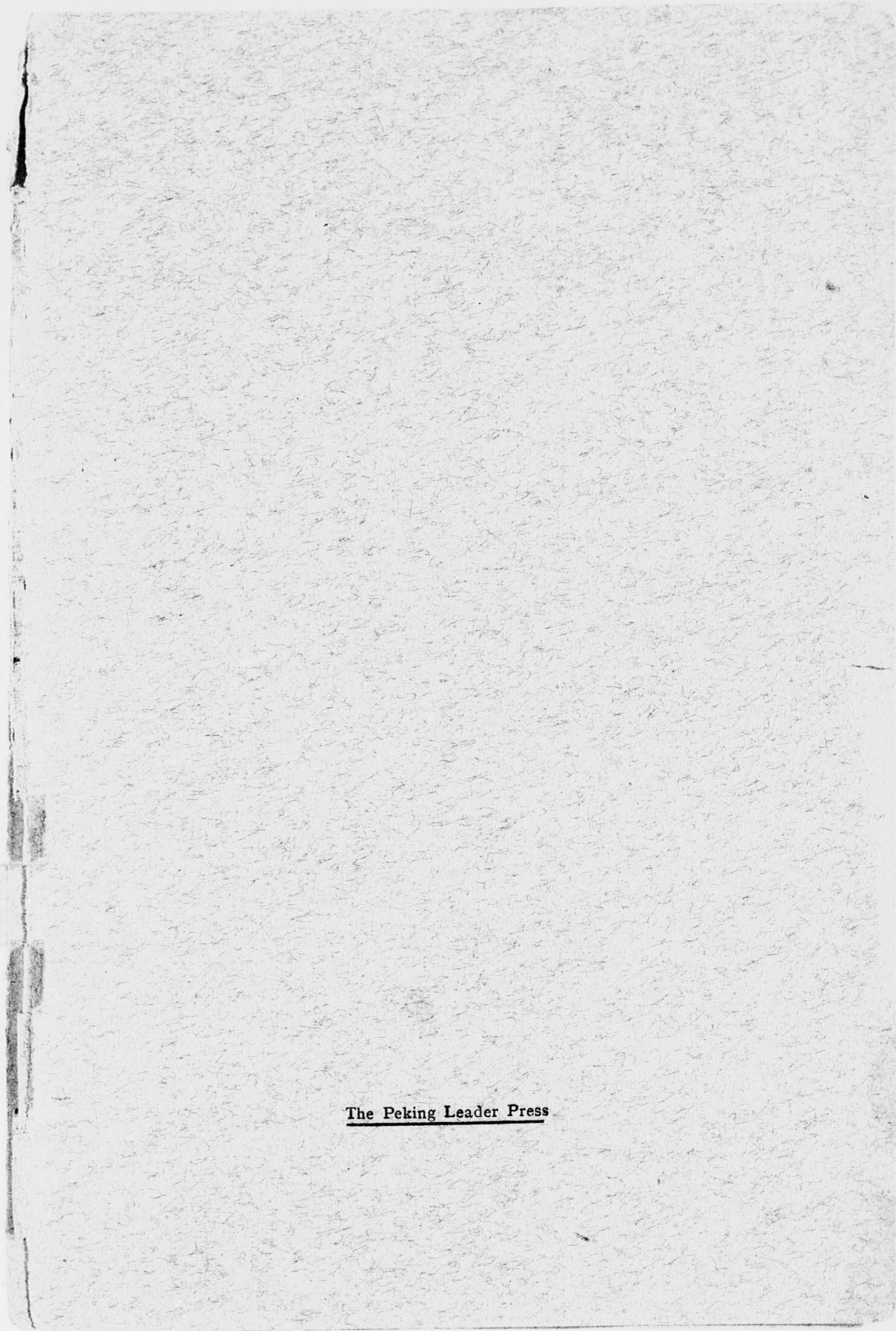
C. P. 107 or 108. **Denominational Polity**
Representatives from different Churches will be invited from time to time to
lecture to the students on the doctrines and polity of their respective com-
munions.
Credit will be given according to the work done.

C. P. 109 or 110. **Church Finance and Elements of Accounting**
Credit will be given according to the work done.

C. P. 111-112. **Field Work**No Credit
To be arranged from year to year.
Required from all students taking specialized Course I.

Note: For courses in Institutional Church Work, Community Problems, etc, see
Department of Christian Ethics and Sociology.

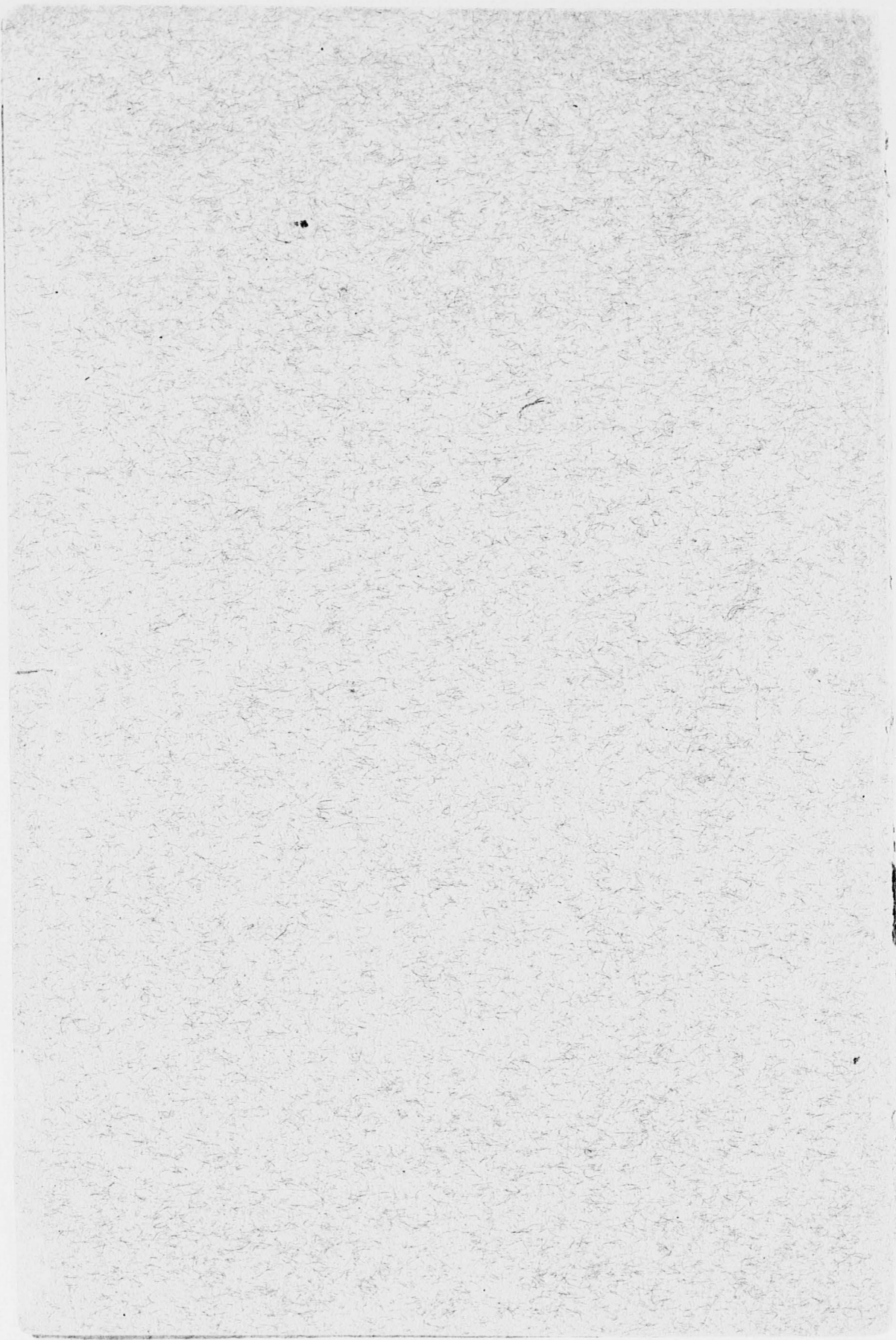
00
1
5
5
00
1
00



The Peking Leader Press

00 1 5 1 5 00

0409



0410

00 1 3 5 7 9

MAY 10, 1922

the general average necessarily claim, as does Mrs. Grant, that there is but one normal healthy type of build—the general average type. I wonder if Mrs. Grant, or even Dr. Emerson himself, would carry the same idea to other creatures besides man. For instance, in the American Museum of Natural History, in New York, is the skeleton of a famous race horse, and near it one of a heavily boned dray horse. The bones of the race horse are slender and show the wiry strength of their possessor. Indeed, that race horse must have had a weight markedly below that of the thick-boned and clumsy dray horse. Yet can you imagine Dr. Emerson and Dr. Wood standing before the slight remains of that race horse, shaking their heads, and saying, sadly: "Alas, poor horse! He had malnutrition!" No, I can't imagine that at all. That horse represented a type of build handed down by heredity.

Levity aside—and, in fact, it is no matter for levity—the writer has examined far too many children not to be aware of the wide variation of normal types of build, from slender to stocky. The writer, however, does not pretend

to be an authority on anthropology, but a very considerable authority, Dr. R. Tait McKenzie, of the University of Pennsylvania, has confirmed the writer's findings. Now, if it is true—and it surely is—that the general average of all types of build is *not* the only healthy type, if it is true that there is a wide variation of normal types, ranging from slender to thickset, then most certainly the weight of a child cannot be used as a safe and sure indication of malnutrition or anything else, and we come back to the writer's main plea—that there should be a medical examination for every child, and that when children are found to be in good health then we can accept their weight as satisfactory, but see to it that there is a physical development proportional to the type of build. We have been concentrating on weight to the exclusion, almost, of physical development, and yet muscular development has a correlation with health and mental efficiency, if not character stamina.

Now, if you are going to consider all children whose weight is more than seven per cent below average as being malnourished, or the like, then of

course, as Mrs. Grant quotes from Dr. Wood, you will find millions of children coming under that category. If, however, there is a universal medical examination and this is relied upon for judgment as to malnutrition and other ills, then we will not find nearly so many slender children judged unhealthy, but we will find many more children of average weight and over who are equally in need of attention.

In a nutshell, then, the writer insists on going much further with such work than the Child Welfare Associations and medical examiners have gone thus far. The writer wishes for every child, whatever his weight, the same examination and attention now being given largely to slender children only. And, finally, the writer hopes that there will arise an interest in the physical development of children. If the devoted folk who are carrying on the fine work of the various movements toward child betterment would extend their care to children of all types of build, and then insist upon a first-class muscular development for each child, as well as good health, then their work, already of inestimable value, would become really magnificent.

THE GOSPEL ACCORDING TO CHINA

A STATEMENT OF THE MESSAGE OF CHRISTIANITY TO CHINA AS INTERPRETED BY CHINESE

THE UNITED CHURCH

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

We are not unaware of the diverse gifts through the denominations that have been used by God for the enrichment of the Church.

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.

We recognize also most vividly the crying need of the Christian salvation for China to-day, 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.

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.

We believe that there is an essential unity among all the Chinese Christians,

IN connection with the Chinese National Christian Conference at Shanghai, May 2 to 10, a number of commissions have prepared reports. Commission No. 3, on "Christianity's Message to China," is composed entirely of Chinese and represents the best thinking of the thoroughly trained Chinese Christians now living in China. There are two sections to the report of this Commission, one to be addressed to the native Christians and the other to the non-Christians. That to the native Christians was prepared by Professor T. T. Lew, Acting Dean of the Theological Seminary of Peking University, and Professor T. C. Chao, of Soochow, who has accepted a call to the same Seminary.

This report, which is here printed, in the English version prepared by Professors Lew and Chao, has the unanimous indorsement of the entire Commission for presentation at the Conference as herewith. An advance copy was brought to America by President J. Leighton Stuart, of Peking University, who has been attending the annual meetings of the University. The Commission regard this part of their report, it may be inferred from its concluding paragraph, as not only an address to Chinese Christians, but as also the basis of their address to Chinese not of the Christian faith.

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.

We confidently hope that the Church of China, thus united, will be able to remain an impetus to the speedy healing of the broken bodies of Christ in the West.

THE INDIGENOUS CHURCH

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.

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

But we wish to voice the sentiment of our people that the wholesale, uncritical acceptance of the traditions, forms, and

0411



Miss Zee Rev. Peter-Ching Professor T. C. Chao
 Professor T. T. Lew Rev. Cheng Ching-yi Mr. Leung Siao-chin
 MEMBERS OF THE COMMISSION ON THE MESSAGE OF CHRISTIANITY TO CHINA

organizations of the West and the slavish imitation of these are not conducive to the building of a permanent, genuine Christian Church in China.

We notice, moreover, that the Chinese Church is becoming conscious of her own unique mission and duty to-day.

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.

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, an adequately trained leadership, and devoted personal work to attain the goal of self-propagation.

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.

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.

We confidently hope that the 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.

THE DEEPER CONSECRATION OF THE CHURCH

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.

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

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.

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.

We recognize that the task of evangelization cannot be efficiently done without a genuine Christlike life.

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.

MORE DILIGENT STUDY OF THE WORD OF GOD

WE accept the Bible as the inspired Word of God and the supreme guide of faith and practice.

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.

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.

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.

And, secondly, we call upon the students in schools and colleges to see the glory of Biblical scholarship and to offer their lives to its thorough study, preparing themselves by the grace of God to be adequate interpreters and expositors of the 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 splendor and joy of the truth.

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.

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.

We hereby lay emphasis upon the value of the *whole* Bible and call upon all Christians in their religious educa-

tion 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.

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.

SOCIAL REGENERATION

WE take this occasion to state in most emphatic terms our realization of the tragic reality of sin, its hideousness, and its all pervasiveness and to testify to the saving grace of Jesus Christ, through whose death we are reconciled to the holy and righteous God.

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 régime, 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 to-day. We recognize that a thoroughgoing 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.

INTERNATIONAL BROTHERHOOD

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.

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.

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

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.

We express our appreciation of the good examples of international comity and co-operation 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 co-operation and to be persistent and patient as to their faith in its practicability, for only through co-operation can the great task of the evangelization of China be accomplished.

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 programme to promote such international service as will attain the end we seek.

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.

EVANGELISM

WE, the Chinese Church, declare that we have the commission from the Head of the Church, Jesus Christ, to proclaim the Gospel to every creature.

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.

We confess with humiliation that we Chinese Christians have fallen short in thoroughgoing efforts to carry on the noble task which is ours.

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 thoroughgoing evangelism.

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 programmes, to evangelize every part of China.

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.

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.