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Yenching
Academic
School of Religion 1934-1935, n.d.

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School of Religion
Yenching University,
Peiping, China.
August 18 1934

Dr. N. Gist Gee,
Office of Yenching University,
150 Fifth Avenue, New York, N. Y.
U. S. A.

Dear Dr. Gee:

In spite of financial and other difficulties, the year 1933-1934 has been a fine year for our School of Religion. We had an enrolment of 32 students, of whom 12 were college graduates and the rest were of middle school graduation standing and above. Among the graduate students, two, Mr. David Fang B. A. a member of the Phi Tau Phi Honor Society of our own University and Mr. Wang Chun-Hsien B.A. of West China Union University, received the Degree of Bachelor of Divinity from us in the summer. Fang wrote his thesis on "The Martyrs of Hopei", a subject which now needs careful study and which should be brought to the attention of Christians in the country. Wang wanted to devote most of his time last year to the study of the Bible and wrote on "the New Testament Idea of the Kingdom of God". These two students incidentally represent a trend among earnest theological students to lay special emphasis on the history of the Christian movement in China and on the Bible. It is only an insight into history and into the heart of Jesus' life and teachings that will lead to the building up of the church in China. As you know, our School aims at helping to build up a strong foundation of Christian thought in China and at doing this largely through its students.

We have now over 60 graduates working all over the country of whom about a third are Christian pastors and ministers. Others are in Christian educational work, offering courses in religion and other subjects, carrying on the work of religious directors in educational institutions, and occupying important places in theological schools. A few have come up as real scholars. One of these, Professor T. S. Hsu of our own University has been hard at work and has recently brought the first volume of his "History of Taoism" to publication. Others like Dr. Lo Chuan Fang and Mr. Yang Chang Tung are men of much promise.

Most of our B. D. graduates, however, are in the front line of the Christian campaign in China. They occupy humble places, receive small salaries, and sustain much personal sacrifice. Let me give you a few illustrations. Mr. Lu Cheng Chung, a thorough student, has been teaching in the Ming-Nan Bible School, (South Fukien), has struggled and contented himself with a small income, and has made a fine contribution there. Mr. Cheng Shao Huai whose pleasing manners and courtesy had won many friends for him and who got the first place in an oratorical contest in Peiping in which all the Universities of the city participated, is now working in a small rural church in Swatow. His salary is insignificant. He is so simple, humble and energetic, that he is liked by all the pastors and ministers older than himself and consequently is given the opportunity of helping them in improving their work. He now gives lectures and addresses on religious education and other religious subjects, conducts institutes and classes for the training of church workers and young people, and travels a great deal in South China for this purpose. A class-mate of his, Mr. Ma Ching Hsien, went to Fukien after his graduation. He is now proctor and religious work director in Westminster Academy at Chuan Chow. During the political troubles there last year, he was unmovable while the students got into a state of alarm, and he helped to maintain the morale of the school through an extremely difficult period of time. Allow me to give you one more instance. Dr. Francis Chen who returned from the States a year ago, with a much coveted doctor's degree from Yale, is now working in a small village centre 3 or 4 miles from Fukien Christian University. To serve as an example to the college students that he summons to help him, he himself puts on overalls, so unlike an old-fashioned gentleman sweeps the streets and teaches the country folks how to build up a new village through sanitation, education, social service, recreation, citizenship training, and religious devotion in worship and in labour of love. Some years ago it was an unheard of thing for a highly educated person to get interested in rural reconstruction and to devote his all to it.

There are others who are doing good work among young people and carrying on the activities of the church in this time of economic depression and political disturbance. They are different centres of spiritual fires burning in the dark wilderness of the country. They have indeed received a liberal theological education from us, but they consequently know reality themselves, having, as one of them has recently said "experienced God as never before" in facing the problems of life in harsh and bold relief.

Last year we had 16 short term students, all of senior middle school graduation standing, that came from among Y.M.C.A. and Y.W.C.A. secretaries, primary and secondary school teachers, and the rank and file of church pastors and ministers. At present we have over 70 such people who have received certificates from us and are working in various Christian organizations throughout the length and breadth of the country. The one year they spend in our midst is of great value to them; for as we are connected with a strong University in the great cultural centre of Peiping (old Peking), we are in a position to offer them the



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best intellectual and religious instruction that they can get in China. Their minds are broadened and their religious experiences deepened through creative worship, religious activities, social fellowship, and numerous visits to places of historical interest, to industrial and social organizations, to educational institutions and to city and rural churches.

These men and women often occupy important places of leadership in the church. To illustrate I may mention Mr. Chen Tsu Chi who after leaving us, went back to Fukien where he has been a minister to young people deepening their spiritual life and literally revitalizing the Christian community there. Mr. Chen Hsi-shan has had only a middle school education but he is full of new ideas and energy. After his year with us, he returned to the Tientsin Young Men's Christian Association and through sheer good work day and night, he has risen in a very short time to the position of General Secretary to the Tientsin Association. Under his leadership, not only as General Secretary but also as educational and religious secretaries combined in one person, this great association has gained the support of the important people of the city. The financial campaign of the association went beyond its goal last year. Then I may mention Mr. Kang Te-hsin who did not even know a word of English. But through indefatigable work and spiritual power, he has become the chairman of the North China Synod of the Church of Christ in China. I cannot stop without mentioning a woman student of ours, Miss Yu Hsiu Li, a charming young woman. She came to us already an experienced worker in the Methodist Episcopal Church South. She is now back in Moore Memorial Church in Shanghai, where she does educational as well as religious work among young women. She shoulders important responsibilities.

I wish I could show you letters both from our graduates and our short term students, that report their activities and show their enthusiasm for our school. We have never done much publicity for our various courses and very little in the way of recruiting for them. Hitherto we have built up our work mostly through our "living epistles" which can easily be read by all. Some times we receive inquiries as to whether we could find suitable persons among our short course students and recommend them for important jobs in the church. We have to answer them in the negative with much regret, for all those who come to us are wanted by their sending organizations.

Our School has been always active in its services to the Christian movement in China. Besides participating in student and church conferences, in religious education and literature committees in various places, its members do a good deal of literary work to meet the urgent demands of the day. During the last year, Dr. T. T. Lew kept up *The Amethyst*, a magazine of special value to Christian pastors and ministers. He is also hard at work on the Union Church Hymnal. The Christian Fellowship Hymnal and the People's Hymnal, prepared by Professor Bliss Wiant and myself have gone through the second edition. *The Truth and Life*, a journal of Christian thought and practice, especially issued for the use of students and church workers, has steadily gone on for years, interrupted now and then only by lack of funds. In addition, we have begun to publish a series of *Yenching Tracts for the Times*. The first Tract has come out, on Jesus Christ, written by two professors of the School. Professor P. C. Hsu recently edited a book of religious experiences, written by no less than twenty well known Christian leaders and several earnest Christian students, both men and women. Two long essays, "on Christianity and Chinese Culture" by Professor Hsu and on "The Central Faith of Christianity" by myself, has just been published. Various members of the Faculty have literary projects for the coming year which cannot be told here.

The School has now a rural evangelism project which Professor P. C. Hsu is carrying out. The whole country is crying for rural reconstruction, and naturally all our students whose patriotism and religious zeal are aroused at this time, are deeply and actively interested in this new movement.

A letter like this gets long so easily that I have to leave a number of things unsaid. I have asked Miss Myfanwy Wood, a Western member of our Faculty to write to you later both to amplify what I have mentioned here and to supplement my statements with further information about our work in religious education and our religious life. One more thing, however, I desire to say here before I close, that is, the contribution that School makes to the religious life of the University as a whole. During all these years, members of the School have served as chairman of the Yenta Christian Fellowship, as chaplains of the various University Sunday services, as organists and choir leaders, as organizers and teachers of Sunday schools, as personal evangelistic workers, and as leaders in conferences, retreats, groups, meetings, and social service. The contact between them and the students, though not sufficient on account of various limitations, has been important and effective. The religious work the members of the school do goes on noiselessly. It is not for us to say what part the School plays in maintaining the Christian atmosphere of the University. Perhaps, it will never appear what difference it makes in the life of the University as long as it continues its existence.

Very sincerely yours,
T. C. Chao,
Dean

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學大京燕
YENCHING UNIVERSITY
(SCHOOL OF RELIGION)
BULLETIN

Tuan Chi Ké (Short Course)
for
Religious and Social Workers
1934-1935



Volume XIX-Number 67
Peiping, China
May 1934

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YENCHING UNIVERSITY BULLETINS

The regular bulletins of the University are issued at stated times during the year. Special bulletins are issued from time to time as the need arises. Applications for Bulletins should be made to the University Book Store with cost prepaid. Bulletins given without charge are distributed by the Admissions Bureau.

University Catalogue (2nd Edition in Preparation).....	50 cents
Directory of Faculty and Students.....	15 cents
Graduate Division.....	15 cents
Graduate Division Information Sheet.....	Free
College of Arts and Letters.....	15 cents
College of Natural Sciences.....	15 cents
College of Public Affairs.....	15 cents
Undergraduate College Entrance Information (in Chinese).....	Free
Entrance Examination Questions, 1933.....	15 cents
School of Religion Entrance Information, (bilingual).....	Free

Address Communication Concerning

Religious Short Course

to

Dr. J. F. Li,
School of Religion,
Yenching University, Peiping.

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YENCHING UNIVERSITY

SCHOOL OF RELIGION

Short Course for Religious and Social Workers

to be offered in the Chinese Language

1934-1935

PURPOSE OF THE COURSE

This course is designed to meet the needs of Church workers, including pastors, Church secretaries, Sunday School and institutional Church workers etc; Y. M. C. A. and Y. W. C. A. secretaries; teachers; hospital social service workers; workers in other social institutions or general community organizations.

TIME OF COURSE

The course will be offered in the school year 1934 to 1935 if there are enough applicants to justify its being undertaken.

QUALIFICATIONS OF STUDENTS

- I They must have done or be doing practical work of some kind.
- II They must also be either :—
 - (a) Students qualified to enter Yenching University or
 - (b) Students who have had experience sufficient to be equivalent to a middle school course. Each case is to be decided separately on its own merits.
- III Since many workers otherwise fitted to take the course do not have thorough English training the classes will be conducted and the reading required in the Chinese language. Students must have a knowledge of mandarian and a good foundation in written Chinese.
- IV Letters of recommendation from the head of the organization in which the student has been working together with an application form and medical certificate. must be sent to Dr. J. F. Li before August 1, 1934.

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EXPENSES

The university charges are as follows:

Tuition First semester	\$ 40	Second semester	\$ 40
Board	about \$ 40		about \$ 40
Room, heat, light	\$ 20		\$ 20
Medical attendance, Incidentals, and Athletics	\$ 12		\$ 12
Institutional visitation for the year			\$ 4
		Total for the year	\$216

ACADEMIC CALENDAR 1934-1935

Opening of Dormitories	Sept. 1 (Sat.)
Registration	Sept. 10 (Mon.)-12 (Wed.)
Winter Vacation	Jan. 18 (Fri.) to Jan. 31 (Thur.)
Commencement Day	June 24 (Mon.)

CERTIFICATES

A certificate for the short course will be given after satisfactory completion of one year's work.

CURRICULUM**A. Religious Courses (each semester six hours required)**

R. S. 3-4	Social Teachings of the Prophets	1-1	Mr. Li
R. S. 5-6	Comparative Religion	1-1	Mr. Hsü
R. S. 7-8	The Life and Teachings of Jesus	1-1	Mr. Chao
R. S. 9-10	The Essential Beliefs of the Christian Faith	1-1	Mr. Chao
R. S. 11-12	Sermons of the Present Age	1-1	Mr. Lew
R. S. 13	Religious Education	1-	Mr. Lew
R. S. 14	Modern Psychology for Religious and Social Workers	1	Mr. Lew
R. S. 17-18	Rural Church works	2-2	Mr. Hsu
R. S. 20	Chinese Christian Church	1	Mr. Hung

B. Social Courses (each semester four hours required)

R. S. 31-32	Sociology & Social Work	3-3	
R. S. 33-34	Social Visitation	1-1	
R. S. 66	Agriculture	1	Mr. Yu
R. S. 37-38	Reading of Modern Chinese Literature	2-2	Mr. Lew
R. S. 39-40	Understanding Chinese Rural Communities	1-1	Mr. Hsü
R. S. 41-42	Modern Thought	1-1	Mr. Lew

C. OTHER COURSES

Edu. 3-4	Introduction to Education (bilingual)	2-2	Mr. Galt
Eco.	Chinese National Economy	2-2	Mr. Chen
Ch. 15-16	History of Chinese Literature	2-2	Mr. Kao
Ch. 43	Early Chinese Literature I	2-	Mr. Ma
Ch. 44	Early Chinese Literature II	2	Mr. Ma
Ch. 11-12	Phetoric	2-2	Mr. Kao
Ch. 60	Modern Chinese Composition	2	Mr. Wu

Other courses may be added later.

For further information concerning this Course apply to

Dr. J. F. Li,
School of Religion
Yenching University, Peiping.

學大京燕

院學教宗

宗 教 事 業 與 社 會 服 務 短 期 科 簡 章



佈 告 第 六 十 七 號 第 十 九 屆

民 國 二 十 二 年 三 月 十 五 日 出 版
民 國 二 十 二 年 四 月 十 日 出 版

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燕京大學佈告種類

本大學各項佈告，每年按時出版，分贈國內各學校，以備參考。其餘欲得此項佈告者，請函本大學事務處售書部，至並附足應納價額，當即寄奉。至不須付費之簡章，可逕向本校招生課函索。

伍角

燕京大學一覽初版已售罄再版在籍印中

燕京大學畢業研究院一覽(英文) 一角五分

燕京大學文科學院一覽(英文)

一角五分

燕京大學理科學院一覽(英文)

一角五分

燕京大學法律學院一覽(英文)

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燕京大學學生名錄

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燕京大學本科入學試驗科目說明及試題(二十二年度)

一角五分

燕京大學畢業研究院入學簡章(英文)

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燕京大學本科入學簡章

不索費

燕京大學宗教學院入學簡章

不索費

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宗教事業與社會服務短期科簡章

(四) 修應諸費

的學生起見，一切功課，皆以漢文教授。

(丙) 了解國語，漢文通順，有能以漢文發美思想的程度。本課程為便利不諳英文而程度合格

(乙) 曾有與中學畢業程度相等的教育或經驗。程度當否，由本短期科主任主任分別定。

(甲) 能修燕京大學課程的程度。

學生須在教內服務，有工作上的經驗。此外，須有下列資格的之一項。

(三) 入學資格

報名人數，若能足額，本課程即在一九三三至一九三五的學年內開授。

(二) 開課時期

供職人員，皆可入院修習此科功課。

(Institutional Church) 的幹事，男女青年會幹事，教員，醫院中的社會服務者，以及其他種社團與組織的

本短期科的開設，是要應付教內各等供職人員的需要。凡是牧師，教會幹事，主日學與社會式會堂的

(一) 本短期科主旨

本短期科課程專為教內擔任宗教事業者及社會服務者而設，以漢文教授。

燕京大學宗教學院宗教事業與社會服務短期科簡章

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宗教事業與社會服務短期科簡章

每學期 學費 四十元 膳費 約四十元 宿費 二十二元

藥、體育、雜費、全年

參觀社會服務工作的費用、全年

四元

十二元

以上總共全年二百一十元，此外尚有書籍費、儲蓄費，以及其他各種費用。除衣服外，旅費、及假

期中的用度外，三百餘元或全年求學的需用。

(五) 日期

秋季開學宿舍開放

二十三年九月二日

註冊

二十三年九月十七日至二十日

放假

二十四年一月八日至三月十一日

第二學期、閉校

二十四年六月二十四日

(六) 證書

學生修畢一年課程，成績及格，得領本短期科畢業證書。

(七) 目標

甲 宗教課程

- 宗教短 7 耶穌生平
- 宗教短 8 耶穌重要教義
- 宗教短 9 宗教比較
- 宗教短 10 先知的神訓
- 宗教短 11 宗教的社會
- 宗教短 12 宗教的社會
- 宗教短 13 宗教的社會
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- 宗教短 18 宗教的社會
- 宗教短 19 宗教的社會
- 宗教短 20 宗教的社會

乙 社會服務

- 宗教短 1 社會服務
- 宗教短 2 社會服務
- 宗教短 3 社會服務
- 宗教短 4 社會服務
- 宗教短 5 社會服務
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- 宗教短 19 社會服務
- 宗教短 20 社會服務

宗教短 1	耶穌生平	每學期一學分	趙越
宗教短 2	耶穌重要教義	每學期一學分	趙越
宗教短 3	宗教比較	每學期一學分	劉子
宗教短 4	先知的神訓	每學期一學分	劉子
宗教短 5	宗教的社會	每學期一學分	劉子
宗教短 6	宗教的社會	每學期一學分	劉子
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宗教短 19	宗教的社會	每學期一學分	劉子
宗教短 20	宗教的社會	每學期一學分	劉子

宗教事業與社會服務短期科簡章

如欲詢問其他事項，請即函致北京燕京大學宗教學院李榮芳先生可也。此外或有旁聽入現尚難定。

ANOTHER PLAN FOR THE SCHOOL OF RELIGION

*Sent by Dr.
Stuart's letter
1/31/34*

I. Aim of the School.

The aim of the School of Religion is to help in laying the foundation of Christian thought for China and in building up Christian life in China, through men and women with a vital personal Christian experience, a progressive Church consciousness, a passion for individual and social regeneration, with the historical sense, and the scientific attitude and technique.

II. Task of the School.

The task of the School can only be determined by the situation in which it finds itself.

Connected with the best and largest of the Christian Universities in China, it has the advantage of securing the help of the colleges of Yenching in the work of educating its own students.

Free from external control, free in the spirit of scientific inquiry, it is in a position to do creative thinking in religious matters, to carry on experiments of various kinds in religion.

With a group of Chinese and Western workers and teachers that have worked together for over ten years, for the realization of a common purpose, without racial prejudice and without institutional handicaps, it has a sufficient nucleus to grow into a larger future, at least to tide over the present difficult situation.

It stands for:

1. Personal piety, and personal religious experience,
2. Free fellowship,
3. Christocentric theology,
4. Scientific scholarship,
5. Social gospel.

It is situated in the one important cultural centre in China in spite of the fact that the Capital has been moved to Nanking. It has the advantage of being in the living currents of the Nation without being too near their sweeping forces.

In view of these facts, the School is under moral obligation to continue its work and improve upon it until its specific task can be carried on by another group better and more fully equipped for the same purpose and in the same forward looking and liberal spirit, and free from denominational control.

Its task is to educate men and women to be thinkers, writers, and workers that have a prophetic message for the Christian movement in China, and can do creative work for China.

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This task must now be performed in accordance with the following principles:

1. That religion cannot be studied without connection with other subjects regarding life in its various important aspects. Positively speaking, religion and life must be considered together.
2. That each individual student should be educated according to his capacity and needs, his outlook on the future and his previous preparation. This is the principle of individualization. Inasmuch as there are very few students to take our courses, we can afford to give special attention to students as individuals each with different and particular needs.
3. That in the arrangement of courses, there should be freedom on the part of students to understand and to choose, in the light of the special guidance from the dean or professors.
4. That the principle of correlation should be adhered to in the choice of courses.
5. That students should be given ample time to do their own thinking so that they may be really educated.
6. That each student should be personally guided by his teachers, not only in his studies, but also in his personal problems. This is the principle of personal contact.
7. That while our students should be thoroughly educated, we should also be guided by the principle of academic economy. In the present circumstances, we cannot increase our teaching force. But as we are a part of the University, we should use the University to the fullest extent for the education of our students. At the same time the teachers in the School may be given ample time to do other important things besides teaching, and tutoring.
8. That in performing our task here, we are making a unique contribution to the Christian Cause in China.

III. Courses.

A. Course No. 1. Graduate Work.

This course is arranged in the light of the principles stated under section II. The type of three years' course that is being carried on now in the School is to be abolished and this new course is to take its place, beginning with 1935, fall semester.

The graduate work of the School is planned around 4 groups of subjects as follows:

1. Religion courses. This includes Biblical Literature, History of Christianity, Comparative Religion, Philosophy of Religion, Psychology of Religion, Theory of Music, etc.

2. Cultural courses. This includes Chinese History, Chinese Literature, Chinese Philosophy, Western Thought, etc.
3. Courses on vital modern issues. This includes International Relations, History of Communism, Development of Modern Industry, Democracy, and Science, Problems of the Family, the Problem of National Rural Reconstruction, etc.
4. Professional courses. This includes Religious Education, Homiletics, Sacred Music, Church Administration, etc., Rural work, Social work, etc.

It is expected that when the plan is approved by the Faculty, details will be worked out. Undergraduates and graduate of the colleges of the University will be listed under these four headings, with the permission of the colleges. Students of the School will attend college classes. They will at the same time be under the guidance of teachers of the School.

When a student, either a college graduate or one of corresponding status, enters the School, he is examined by the dean and/or such professor or professors as the dean will invite in order that a specially arranged schedule of studies may be made for him. The student is given opportunities to choose his own work, subject to the approval of the dean. His courses are to be chosen from the four groups of courses mentioned above.

According to the principle of individualization, the amount of work required of a student may vary in proportion to his need and ability.

A student may be advised to leave the School after the first year, to enter into practical service. In case he is prepared to go on to the 2nd year, his plan is made in the light of the previous year's work as well as in the light of his ability and interests and his hopes for the future. He can under the guidance of a tutor, choose certain courses to study and at the same time decide to specialize in some subject which in the third year may become the subject of his thesis.

It is hoped that very few students will continue into the third year. He must be thoroughly qualified before he is permitted to go on to the third year. If creditable work is done and if the satisfactory thesis or its equivalent is approved by the tutor concerned and by the Faculty of the School he may receive the degree of B.D., if he so desires. If a student stays three years in the School and does satisfactory work, he may receive the B.D. degree if he so desires, even though he has not the B.A. or the B.S. degree, upon the approval of the Faculty of the School of Religion.

Those who leave the School at the end of the first and second years, will be given certificates indicating the amount, type and quality of work done in the School. Such certificates may be withheld from such students in case work done in the School is of poor quality.

Students who leave the School for practical service and return for further study after certain periods of time, may be allowed to have their practical service counted towards the degree. But the determination in such cases is with the Faculty of the School.

Students who desire to enter into the Ministry or to be writers may receive special training under tutorial guidance.

B. One Year's Course for Social and Religious Workers in Cities and Rural districts.

a. Students.

1. Senior Middle School graduates who have the desire to do Christian social service. A recommendation letter from his school is needed.
2. Those whose standing is equivalent to senior middle school graduation....with years of practical experience.
3. Y.M. & Y.W. C.A. secretaries, church workers, school teachers,....upon the recommendation of the organizations from which they come.

b. The course is organized under five general headings:

1. Religion courses.

Biblical Literature, Life of Christ, Christian Ethics, etc.

2. Cultural courses.

Chinese Literature, Philosophy, etc or (General Introduction to Chinese Culture.)

3. Courses helpful to city work.

Religious Education, Modern Chinese Literature, Sermon Making, Worship, Sociology, Home Economics, Mental Hygiene, etc.

4. Courses helpful in rural work.

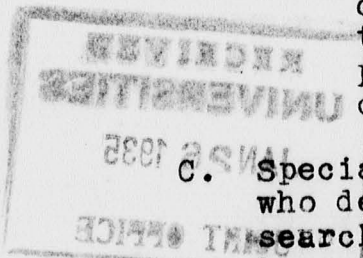
Rural work, such courses as the department of Sociology may organise in the college of Arts and Letters.

5. Field work.

Visiting places of interest and social and industrial institutions, rural churches and centers of rural reconstruction work etc.

c. The purpose of this course is to broaden the outlook of the students, to inform the students of current thoughts and tendencies, to acquaint the students with problems of modern life, and to prepare them for efficient service in city and rural Christian social service.

C. Special Work. Christian and Non-Christian men and women who desire to enter the School for study or rest and research may be permitted to come. Each case is determined by special action of the Faculty.



The School of Religion
Yenching University

Sent to
Stuart
9/10/35

Sent of Dr.
Stuart's
letter
9/4/35

I. Aim

"The aim of the School of Religion is to help in laying the foundation of Christian thought for China and in building up Christian life in China, through men and women with a vital personal Christian experience, a progressive Church consciousness, a passion for individual and social regeneration, with the historical sense and the scientific attitude and technique."

II. Connection with Yenching University

Being an integral part of Yenching University, the School of Religion

1. has access to its extensive library and laboratory facilities;
2. has the cooperation of the undergraduate and graduate Faculties of the University in carrying on its work; and
3. has numerous opportunities of contact with Chinese educational groups.

The students of the School mingle with college men and women of all types, and in all kinds of intellectual and social activities, and thus enjoy the freedom and the broadening outlook of the University atmosphere and life. Religious life takes deep roots in an environment in which it faces criticism and encounters various currents and cross-currents of thought.

III. Freedom and Scientific Inquiry

Situated as it is in a University, the life of the School of Religion has from the beginning of its existence been fostered by possessing complete intellectual freedom. Its Faculty holds this freedom as a sacred trust, and is able thereby to carry on original, creative work in various lines--in research, in experimentation, and in writing. In its academic spirit and

standards the School aims to be on a par with any other type of thoroughly organized graduate work in a maturing modern University. Its Faculty is expected to do creative research and its student body standardized graduate work.

IV. Distinctive Function:

- (1) To share with its own students and other young men and women who come under its influence a clear vision of the Christian faith, of the Church Universal, and of the Chinese Church that is to be, and to this end,
- (2) To educate those of high intellectual calibre and of strong moral purpose to be prophets--whether as theologians, historians, educators, writers, reformers, or ministers of the gospel for the Christian Church and the Christian Movement in China,
- (3) To carry on research work in
 - (a) The relation of Christianity to Chinese culture.
 - (b) Comparative religion--comparison between Christianity and other religions, especially those long existing in China.
 - (c) Biblical, theological, historical, philosophical, social and practical problems.
- (4) To do creative work in Christian literature and the translating of Christian books.
- (5) To conduct experiments in Christian worship, in religious education, in social service, etc.
- (6) To serve as an agency of self-criticism for the Christian Church in China.
- (7) To attempt to formulate a theology, (including a philosophy of life) true to the Christian revelation and in harmony with the genius of the Chinese people to whom God has also given His own witness.

In view of its distinctive task, the School of Religion lays emphasis both on thoroughgoing academic work and on professional training, but frankly acknowledging that its main contribution

lies in the direction of the production of creative scholarship.

V. Curriculum

The curriculum is both subject-centered and student-centred. It does not place emphasis on a set curriculum and it tends toward not having rigid requirements of this kind. It aims at doing work in Biblical literature, History of Religion (with the main emphasis on history of the Christian Church), Philosophy of Religion (with the main emphasis on Christian theology), Religious Education and Psychology of Religion, and other practical subjects.

Each student, admitted to the School on the strength of his capacity to do graduate work, is treated as an individual and is given a special course of study to follow, determined by his special interests and needs. For example, if a graduate of a government University, without a foundation in the knowledge of Christian truth but having majored in philosophy, should want to enter the School, he will be given a study program in Biblical literature and History correlated with a central subject, such as Christian theology. In three years' time he is expected to acquire a basic knowledge of the subject and to be well on his way to competent scholarship in it.

The School will take in students who have graduated from

- (1) Theological colleges,
- (2) Christian colleges
- (3) Non-Christian private and government universities.

VI. Methods

- (a) Religious and intellectual fellowship between faculty and students.
- (b) Tutorial guidance given to each student.
- (c) Thorough-going academic, unprejudiced and sympathetic study of subjects.

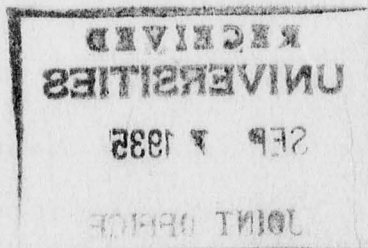
Note: During the last decade, students of the School have done research work in and written theses on such subjects as:

1. The contribution of the Church towards European Culture in the Middle Ages. (An answer to the Anti-Christian idea that the church of that time was detrimental to culture).
2. Pauline Chronology.
3. The Martyrs of Hopei.
4. Litigation Cases from the Nanking Treaty of 1848 to the Boxer Troubles of 1900.
5. A Critical Study of Eucken's Conception of Christianity.
6. The Idea of the Kingdom of God in the New Testament.
7. Comparative Study of the Christian Conception and the Chinese Conception of the Family.
8. St. Paul and Hsin Tse in their Conceptions of Human Nature.
9. A Survey Study of the Religious Education in a Rural District in Hopei Province.

The above list is sufficient to indicate the range of research work and the contribution towards Christian thought and history that the School has been doing. This type of work, carried on in cooperation between the faculty and the students is looked upon as a living and growing joy. As a norm, the student studies three years in the School and receives as a result of satisfactory work, the degree of Bachelor of Divinity. The degree, however, is optional and may be withheld by the faculty for various reasons. A student may study in the School from one to four or five years, if need be.

VII. The Question

Is a graduate School of Theology, like the School of Religion in Yenching University, really needed in China now, or in the predictable future? If its existence and development are sufficiently recognised in a national scheme of theological education, then the logical thing is to have it adequately supported and freed from its present curtailments and handicaps. It cannot continue its existence much longer under the present financial difficulties. What will its friends and supporters do about it?



YENCHING UNIVERSITY
School of Religion

PUBLISHED WRITINGS
AND
OTHER ACTIVITIES
OF
THE FACULTY
(1932-1934)



PEIPING, CHINA.
MARCH, 1935

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YENCHING UNIVERSITY
School of Religion

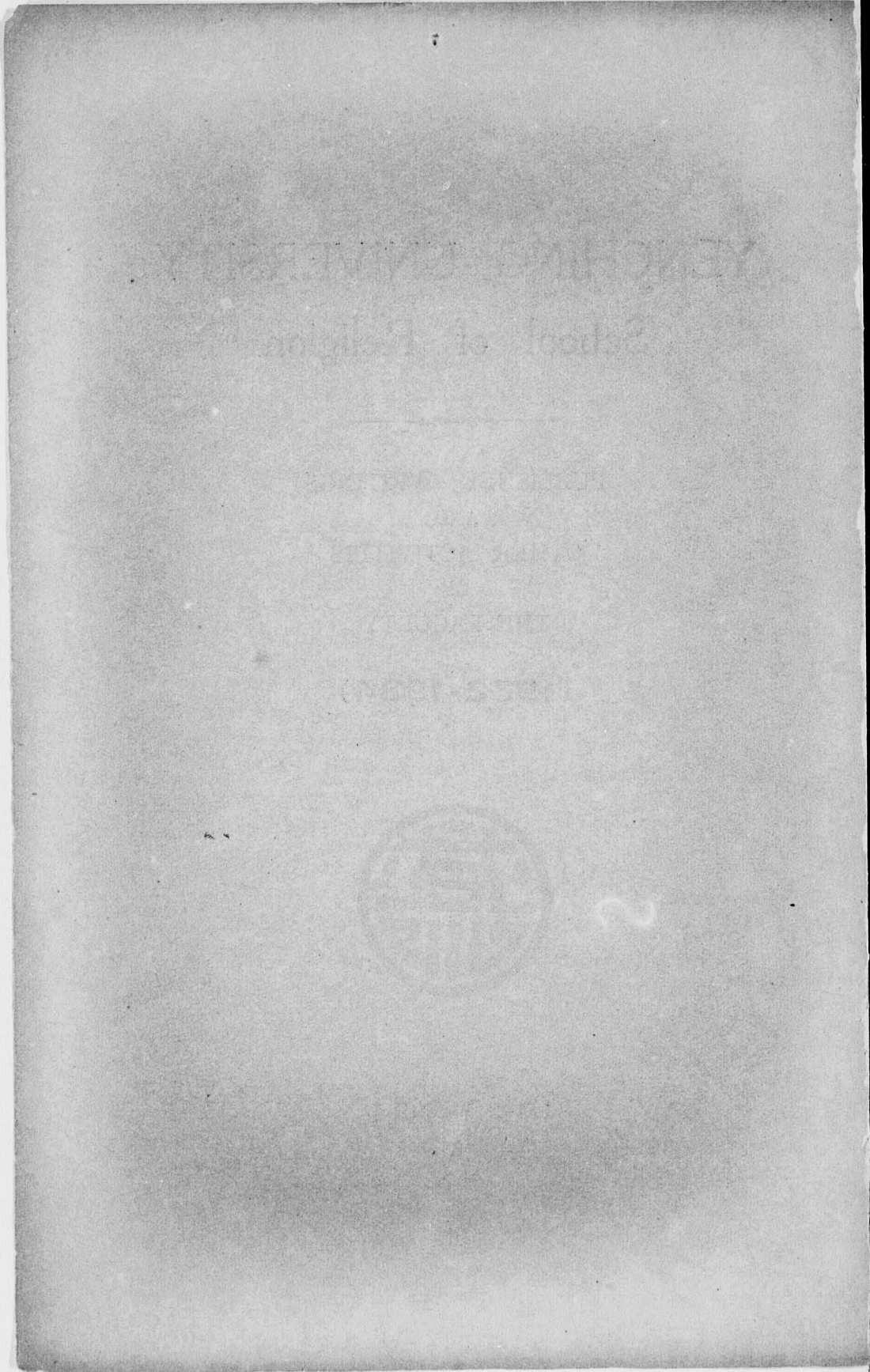
PUBLISHED WRITINGS
AND
OTHER ACTIVITIES
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THE FACULTY
(1932-1934)



PEIPING, CHINA.
MARCH, 1935

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FACULTY



ACTIVITIES

**SCHOOL OF RELIGION
YENCHING UNIVERSITY**

(July 1932—March 1935)

I. LITERARY ACTIVITIES

PROFESSOR T. C. CHAO

趙紫宸教授文字工作

(ABSENT ON SABBATICAL LEAVE 1932-33)

ARTICLES AND PAMPHLETS

Jesus and the Reality of God. (In English, Address delivered at the quadrennial Conference, of the British Student Christian Movement, at Edinburgh, January 3-8, 1933. Published in the Christian Faith of Today; also in the Truth and Life Vol. VII No. 5.)

The Five Year Movement in China.

(The Expository Times, June 1933)

The Oxford Group Movement, A Critical Study. 牛津團契運動

(10,000 words, Truth and Life, Vol. VIII, No. 1, 1934)

The Student Days of J. R. Mott. 學生時代的穆德

(10,000 words, Truth and Life, Vol. VIII, No. 2, 1934)

A Long and Narrow Road: A Dialogue. 一條窄而且長的路

(8,000 words, Truth and Life, Vol. VIII, No. 3, 1934)

V. C. Kitchen's *I was a Pagan*.

(5,000 words, a book Review, Truth and Life No. 3)

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My Religious Experience.

(5,000 words. An article in 宗教經驗譚, Edited by Dr. P. C. Hsü; published by the Association Press, Shanghai 1934)

The Central Faith of Christianity. 基督教的中心信仰

(15,000 words, Pamphlet, published by the Association Press, Shanghai, 1934)

Should Chinese Youths of Today Still Follow Jesus? A Dialogue.

今日中國青年還應該學耶穌麼?

(8,000 words, Truth and Life Vol. VIII, No. 5)

On Christian Rural Work 基督徒對於國內的農村事業最低限度的認識與行爲

(2,500 words, Truth and Life Vol. VIII, No. 6)

My Dreams for Chinese Higher Theological Education

我對於中國高等神學教育的夢想

(8,000 words, Truth and Life Vol. VIII, No. 7)

Vicarious Suffering (In English)

(A Sermon, delivered in the P.U.M.C. Chapel, 1934, published in the Peking Chronicle)

Christian Unity (In English)

A Sermon, delivered in Peking Union Church, January, 13, 1935, published in the Peking Chronicle)

A Dialogue Between a Teacher and a Pupil on the Social Gospel.

一個導師隨意爲一個青年作社會福音的小註釋

(8,000 words, Truth and Life Vol. VIII, No. 8, January 1935)

A Modern Man's Religious Problems, A Dialogue. 現代人的宗教問題

(7,000 words, Truth and Life Vol. IX, No. 1, 1935. The Article is to be continued).

Jesus Christ. 耶穌基督

(15,000 words, Yenching Tracts for the Times No. 1, 1934)

A Critical Study of the First Four Chapters of Rethinking Missions.

評宣教事業平議前四章

(20,000 words, Yenching Tracts for the times No. 3, 1934)

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A Reply to a Young Minister on the Problem of Reading.
答鄭新民論青年宣教師讀書問題
(3,000 words, Truth and Life Vol. IX, No. 1, 1935)

POEMS

A Night of Rain. 一夜的雨
(Truth and Life VIII, No. 4)

Stones. 石頭
(Truth and Life, Vol. VIII, No. 4)

After Worshipping With Students. 與同學崇拜後
Pine Trees. 香山聽法松
(Truth and Life, Vol. VIII, No. 7)

After Preaching in a Certain Church. 在某教堂說教後
(Truth and Life, Vol. IX, No. 1)

(Over Twenty other published poems, not on religious subjects.)

BOOKS

The Fellowship Hymnal. 團契聖歌集
(Rendered in Classical Chinese. Revised Edition 1933. Work done with the Collaboration of Professor Bliss Wiant.)

The People's Hymnal. 民衆聖歌集
(Revised Edition 1934. Joint work of T. C. Chao and Bliss Wiant.)

Life of Jesus. (耶穌傳)
(150,000 words, Soon to come from the printer, published by the Association Press, Shanghai, 1935)

PROFESSOR J. F. LI

李榮芳教授文字工作

A Commentary on Amos. (A book.) 亞摩斯註釋

Old Testament Selections for the Present-day Yourth of China.
(A book.) 現代青年舊約必讀

A few Articles in The Amethyst and in The Truth and Life.

PROFESSOR T. T. LEW

劉廷芳教授

一九三二至一九三四年發表的文字

Published Writings (1932-1934).

(Shorter editorials, incomplete articles, non-religious verses, and writings published under pseudonym are not listed).

1932

The Duty of Chinese Christian Ministers in the Present Crisis—Some Observations—*Truth and Life* Vol. VI, No. 4. January, 1932.

信徒對於國難第一步的工作

Fellowship of the Holy Spirit—*The Amethyst* Vol. III, No. 2. April, 1932.

聖靈的團契

Prayer and its answer—A discussion based upon H.E. Hocking's work—*The Amethyst*, Vol. III, No. 2. April, 1932. 現代哲學家禱應觀

Prayers: 1. Thy Will 2. For Faith *The Amethyst*, Vol. III, No. 2. April, 1932. 1. 意志禱文 2. 信心禱文

Hymn: O Savior I have naught to plead—*The Amethyst*, Vol. III, No. 2. April, 1932. 求恩歌

A Service Order for Teachers and for Religious Education Conference—*The Amethyst*, Vol. III, No. 2. April, 1932. “教育與兒童崇拜簡式”

St. Francis de Sale on Meditation rendered in Chinese—*The Amethyst*, Vol. III, No. 2. April, 1932. 靜修

Selections from “Light my candle” by the Van Dykes.

22. My Gospel. 我的福音

23. Happiness according to Jesus—Inward. 福—在內

24. Happiness according to Jesus—Self-forgetful 福—忘記

25. Happiness according to Jesus—Social. 福—公有

The Amethyst, Vol. III, no. 2. April, 1932

An Introduction to Canon B.H. Streeter's *Moral Adventure*—*The Amethyst*, Vol. III, No. 2. April, 1932. 道德的探險序

Verses: 1. The Children's hearts 2. The Sea-gulls *The Amethyst*, Vol. III, No. 2. April, 1932 1. 海鷗 2. 稚子的心腸

- A Service Order for the Holy Communion Form B. No. 2 of Experimental Series of Chinese Christian Liturgy April, 1932. 聖餐禮拜第貳式
- Religious Education and the Home—*Truth and Life* Vol. VI, No. 6., April, 1932. 宗教教育與家庭
- Our Platform—*Education of Tomorrow* Biweekly Vol. I, no. 1. May, 1932. 明日之教育發刊詞 明日之教育第一卷第一期
- A Critical Study of Cheng Ko-fu's Educational Reform Bill 陳果夫氏的教育提案八個假說 明日之教育第一卷第三期
Education of Tomorrow Vol. I, no. 3. June, 1932.
- A Service Order of the Service of National Humiliation No. 14. Experimental Series of Chinese Christian Liturgy—September, 1932. 國難紀念禮拜儀式
- What is to be Educated?—*Truth and Life*, Oct, 1932, Vol. VII, No. 1. 好教育成功的人
- The Fellowship of Joy—*The Amethyst*, Vol. IV, No. 1, Oct. 1932. 同樂的團契
- Prayers of the Bible—A Sermon based on W.A. Brown's—*The Amethyst*. Vol. IV, No. 1, Oct. 1932. 聖經中的禱
- The wheat and the tares—A Sermon based on C. R. Brown's—*The Amethyst*, Vol. IV, No. 1, Oct. 1932. 麥與稗
- Brief Orders of service—*The Amethyst*, Vol. IV, No. 1, Oct. 1932. 禮拜儀式
- Religion and life 宗教與人生
Creation and love 神工與神愛
- Hymns rewritten in new Chinese versions—*The Amethyst*, Vol. IV, No. 1, Oct. 1932.
Holy, Holy, Holy Lord God Almighty (with Y.L. Yang) 聖哉三一歌
Crown Him with many Crowns 擁戴歌
- Prayers—*The Amethyst*, Vol. IV, No. 1, Oct. 1932.
A mother's prayer 母親的祈禱
Martineau's "A Constant need" 時刻的需要

God alone to be worshipped—A quiet talk on devotion—*The Amethyst*,
Vol. IV, No. 1, Oct. 1932. 歸宿

Selections from "Light my candle" by the Van Dykes

26. Feelings and action. 活動

27. Volunteers. 義勇

28. Tyranny is vain. 壓迫

29. Transformation 變化

The Amethyst, Vol. IV, No. 1, Oct. 1932.

An introduction to *New Testament Selections for the Present Day Youth of China* by Barker, Huang, Hsiao and Tai—*The Amethyst*, Vol. IV, No. 1, Oct. 1932. 現代青年新約必讀序

The Attitude of Christian Church toward divorce—An introduction to *A Study of divorce problem in China* by J. W. Tan, published by Y. W.C.A. National Committee Oct., 1932. 譚叙就著中國離婚研究序

Chinese Christian Student Movement and the Movement of "Return to the Country"—*Truth and Life* Vol. VII, No. 2, Nov. 1932
中國青年信徒到鄉間去的運動

The Problem of Christian hymns in the Chinese Church, *Truth and Life* Vol. VII, No. 2, November, 1932. 中國信徒與聖歌

G. A. Coe on Aims of Religious Education, *Truth and Life* Vol. VII, No. 2, Nov. 1932. 宗教教育的目標

Can Religion be taught?—*Truth and Life* Vol. VII, No. 3. Dec. 1932,
宗教是否可以教?

Translation of Eight Selection from Kahlil Gibran's—*Jesus*—published in *Truth and Life* during the year.

Hymns for the Union Hymnal

About fifty hymns were edited, revised, or translated for the Union Hymnal during the year.

1933

On the Educational Bills of Third Plenary session of Kuo-min-tang—*Education of Tomorrow* Vol. II, No. 1. January 1933.

三中全會之教育議案

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An order of service for the Universal day of prayer for Students. No. 32. of Experimental studies of Chinese Christian Liturgy, February, 1933. 世界基督徒學生公禱日禮拜儀式

The Fellowship of Sharing—*The Amethyst*, Vol. IV, No. 2, April, 1933. 共享的團契(上)

The Good Samaritan—A Sermon based on C. R. Brown's—*The Amethyst*, Vol. IV, No. 2, April 1933. 撒瑪利亞人

Painting the Picture—A Sermon based on Slosson's—*The Amethyst*, Vol. IV, No. 2, April 1933. 神的形象

A Recollection of Jesus—A Short Service Order—*The Amethyst*, Vol. IV, No. 2, April 1933. 耶穌的聖範

Hymns rewritten in new Chinese versions—*The Amethyst*, Vol. IV, No. 2, April 1933.

For all the saints. 衆聖歌

When I Survey the Wondrous Cross. 十架歌

Faith of our fathers. 守信歌

Joint authorship with Y. L. Yang :

The strife is o'er. 戰爭完畢歌

Beneath the Cross of Jesus. 寶架清影歌

Christ the Lord is risen today. 大啟樂園歌

Prayers—*The Amethyst*, Vol. IV, No. 2, April 1933. 禱文

Meeting Thee—An Invocation. 始禮禱文

A Prayer for the League of Nations. 爲國聯禱文

For the Students of the World. 爲世界基督教學生同盟禱文

Joint authorship with Y. L. Yang : (與楊蔭瀏合述)

For the Greater Fellowship of Love. 愛的大團契禱文

A Prayer of St. Thomas à Kempis. 甘畢斯聖多馬禱文

On Watchfulness—A quiet talk on devotion—*The Amethyst*, Vol. IV, No. 2, April 1933. 儆醒—靜談靈修

Verses—*The Amethyst*, Vol. IV, No. 2, April 1933.

A Battle Hymn. 戰歌

Mary H. Jones'—*The Lent* rewritten in Chinese. 復活

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Selections from "Light my candle" by the Van Dykes: 燃起燈來

30. Let it die down. 熄火
31. Judging men. 月旦
32. Criticism versus gossip. 忠告與饒舌
33. A friendly correction. 友誼的改善

The Amethyst, Vol. IV, No. 2, April 1933

On the minimum acquaintance with the Old Testament—An Introduction to J. F. Li's *O. T. Selection for Modern Youths*—*The Amethyst*, Vol. IV, No. 2, April 1933. 現代青年舊約必讀序

Herny Hodgkin (1877—1933) An appreciation—*Truth and Life*, Vol. VII, No. 6., April 1933. 輓霍德進博士

Curriculum of Religious Education according to the Social Situation Order—*Truth and Life*, Vol. VII No. 6. April 1933.
社化情境中的宗教教育課程論

Kahlil Gibran's *Forerunner*—A Translation. Published May, 1933.
先驅者

Contribution of Chinese Christian writers to Christian Ethics—*Truth and Life*, Vol. VII. Nos. 7 and 8 May-June, 1933.
中國基督教倫理的貢獻

Religious Education Curriculum that neglects the Social Situation order—*Truth and Life*, Vol. VII, Nos 7 and 8, May-June, 1933.
非根據社化情境安排的宗教教育課程論

The Fellowship of Sharing: (II) Its Characteristics and Results—*The Amethyst*, Vol. V, No. 1, July 1933. 共享團契之特點與效果

The Spirit of Christ—A Sermon based on E. du Bose Mouzon's—*The Amethyst*, Vol. V, No. 1, July 1933. 基督的精神

The Heart of the Gospel—A Sermon based on E. L. Smith's (with Y.L. Yang)—*The Amethyst*, Vol. V, No. 1, July 1933. 福音的中心

A New Hymn for Holy Communion—*The Amethyst*, Vol. V, No. 1, July 1933. 觀聖歌

Hymns translated—*The Amethyst*, Vol. V, No. 1, July 1933.

Abide with me: fast falls the eventide. 夕陽西沉歌
Dear Lord and Father of Mankind. 聽訓歌

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All hail the power of Jesus' Name. 大哉聖名歌

Joint authorship with T.C. Chao:

O Thou Whose Own Vast Temple Stands. 聖殿歌

Joint authorship with Y. L. Yang:

Still, still with Thee. 與主同在歌

All glory, laud, honour. 無量榮光歌

All things bright and beautiful. 萬物美麗歌

The spacious firmament on high. 創造奇功歌

All Praise to Him Who Built the hills. 讚美三一歌

Prayers—*The Amethyst*, Vol. V, No. 1, July 1933.

Obstacles. 障礙

A Fellowship Prayer for the Church. 團契禱文

A Prayer of the Children—Birthday. 兒童禱文(生日)

A Prayer of St. Anselm. 聖安瑟的禱文

Good Fight—A quiet talk on devotion—*The Amethyst*, Vol. V, No. 1,
July 1933. 好仗—靜談靈修

Selections from "Light my candle" by Van Dyke—*The Amethyst*, Vol.
V, No. 1, July 1933. 燃起燈來

34. Self complacency. 自滿

35. Self denial. 自滅

36. Self forgetfulness. 自忘

37. Self respect or self pity? 自憐

On Individual Gospel—An introduction to Hsieh Fu-Ya's *Individual
Gospel*—*The Amethyst*, Vol. V, No. 1, July 1933. 個人福音序

Message and Work Series of a Chinese Christian Liturgy, Sixteen
Numbers, September, 1933.

中國教會事工使命崇拜小叢書十六種

- (1) 事工使命 Message and Work
- (2) 思想導師 Prophet and Pioneer in Thought Life
- (3) 政治 The Church's Message to the Nation
- (4) 經濟 The Church's Message to Economic Life
- (5) 勞工 The Church's Message to Labour
- (6) 文字工作 Christian Literature
- (7) 服務 Social Service

- (8) 醫藥 Medical Work
- (9) 教育 Education
- (10) 宗教教育 Religious Education
- (11) 家庭 Home Life
- (12) 婚姻 Marriage
- (13) 青年 Youth
- (14) 佈道 Evangelism
- (15) 國際 International Relationships
- (16) 合一 Church Unitg

Christian Ethics in China — *Chinese Recorder* Vol. LXIV, No. 9.
September, 1933.

A service order of A Chirstian Burial No. 21. of Experimental series
of Chinese Christian Liturgy. September, 1933. 信徒殯葬禮拜儀式

A service order for the Service of Dedicating a Church. No. 33. of Experi-
mental Series of Chinese Christian Liturgy, September, 1933.
聖堂落成奉獻禮拜儀式

The Art of Religion—A Sermon based on B. L. Benrose's —*The Amethyst*,
Vol. V, 2, Oct. 1933 宗教是藝術

A Wedding Service Order—*The Amethyst*, Vol., V, No. 2, Oct. 1933.
婚禮

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Oct. 1933 爲教會教育事業公禱

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Ring out, wild bells. 除夕迎新歲歌

Silént night, holy night. 平安夜歌

O little town of Bethlehem. 小伯利恒歌

It came upon the midnight clear. 天使歌聲歌

Hark, the herald angels sing. 新生主歌

When wilt Thou save the people. 民衆呼籲歌

Work, for the night is coming. 趕快工作歌

(Joint authorship with Y. L. Yang)

Prayers—*The Amethyst*, Vol. V, No. 2, Oct. 1933.

Invocation. 始禮禱文

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A prayer of Dedication to Evangelistic Work. 獻身佈道禱文

A Pastoral Prayer. 牧者禱文

A Prayer of the Children—New Life in School. 孩童禱文—
懷幼

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Prevenience—A quiet talk on devotion—*The Amethyst*, Vol. V, No. 2,
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38. Too much equipment. 設備太多

39. Too little equipment. 設備太少

40. The perils of an empty heart. 空心之險

41. Where decisions are made. 大事原根

An introduction to H. C. Chang's "A Manual for the Inquirers"—*The
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1934 會考問題討論的楔子—明日之教育週刊第二期

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第三期

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- On National Characteristics and Education (translation of Dr. Man-
nichre's Essay). *Ed. of Tomorrow weekly* No. 8, Feb. 26, 1934.
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- Notes from the discussion on Education of Denmark—*Ed. of Tomorrow
weekly* No. 9 March, 1934 討論丹麥教育拾零
- This Year—A. Statement of the Plan and Aims of the Truth and Life
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- Speaking from Experience—On the Importance of Leaving some Records
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- A Retrospective and Forward View of Christian Education in China—
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- Translation of the First Act. of Maurice Maeterlinck's "Mary
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- The Men Who Make Excuse—A Sermon based on Brown's—*The
Amethyst*, Vol. VI, No. 1, March 1934. 推諉的人
- The Challenge of Pain—A Sermon based on Buttrick's (with Y. L.
Yang)—*The Amethyst*, Vol. VI, No. 1, March 1934. 苦痛
- A Litany for Religious Education—*The Amethyst*, Vol. VI, No. 1,
March 1934. 宗教教育公禱
- Hymns rewritten in Chinese versions—*The Amethyst*, Vol. VI, No. 1,
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I love Thy kingdom. 我愛教會歌
 The Church's one foundation. 教會根基歌
 Fairest Lord Jesus 美哉主耶穌歌
 Christian, seek not yet repose. 醒而禱歌
 By Jesus' grave on either side. 墓旁歌
 O Paradise, O Paradise. 甜蜜樂園歌
 Joint authorship with Y. L. Yang :
 This my Father's world. 天父世界歌
 Ah, holy Jesus, how hast Thou offended. 聖潔耶穌受難歌
 The strife is o' ver, the battle done. 戰爭完畢歌
 Welcome, happy morning 歡迎快樂晨歌
 Do not wait until some deed of greatness you may do. 光照小
 地方歌

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42. The Faith of doubters 疑者之信
43. Faith A Venture 信仰——一種探險
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Patriotism of youth—A preface to Yieh Li-kang's *Patriotism*—*The Amethyst*, Vol. VI, No. 1, March 1934. 易烈剛編民氣序

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- The Nine Captives—translation of A short story by Maurice March—*The Literary Quarterly*, April, 1934. 九個俘虜—文學季刊第二期
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- Current Misconceptions on the method of Teaching in hight Education—*Ed. of Tomorrow weekly* No. 17, April, 30, 1934. 高等教育教學法普通的誤解
- Contribution of modern Psychology to Religion (translation of Elliot's) *Truth and Life* Vol. VIII, No. 3. may 1934. 心理學對於宗教影響的一瞥
- Chinese attitude regarding the Selection of Hymns, *Truth and Life* Vol. VII, No. 3. May. 1934. 中國信徒對於聖歌選擇的意見
- Chinese opinions concerning the Using of Pronouns with reference to Deity in its Hymns, *Truth and Life* Vol, VIII, No. 3. May. 1934. 中國信徒對於聖歌中幾個稱謂詩詞的主張
- Principles of curriculum-making in Religious Education (based on Bett's) —continued—*Truth and Life* Vol. VIII, No. 3. May. 1934. 製造宗教教育課程的原則
- The Fellowship of Prayer—*The Amethyst*, Vol. VI, No. 2, June 1934. 祈禱的團契
- The Power of a Resolute Minority—A Sermon based on C. R. Brown's —*The Amethyst*, Vol. VI, No. 2, June 1934. 少數人決志的力量
- The Burning Bush—A Sermon based on Johnson's (with Y. L. Yang)—*The Amethyst*, Vol. VI, No. 2, June 1934. 火燄中的荆棘
- Ordering our Life according to the Beatitudes—A service order based on the Precommunion Service of the "Gray Book"—*The Amethyst*, Vol. VI, No. 2, June 1934. 個人生活的標準
- Hymn—Original
A new Jerusalem we seek. 新天地歌
- Hymns—Translated
Break Thou the bread of life 永生之言歌

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Fling out the banner! let it float 得勝歌
For the beauty of the earth 大地風光歌
I need thee every hour 時刻要主歌
I would be true 青年向上歌
Lead, kindly light 慈光導引歌

Joint authorship with Y. L. Yang:

From Greenland's icy mountains 傳佈救恩歌
Life of ages, richly poured 萬世生命歌
O brother man, fold to thy heart 愛人歌

The Amethyst, Vol. VI, No. 2, June 1934.

Prayers—*The Amethyst*, Vol. VI, No. 2, June 1934.

A Prayer for the Youths of the World 爲世界上男女青年禱文

A Prayer for the Y.M.C.A. 爲青年會禱文

Children's Prayer—"Morning Prayer" 兒童禱文—晨禱

A Prayer by St. Ambrose 聖安勃羅斯禱文

A Prayer by St. Anselm 聖安賽而漠禱文

On Fidelity—A quiet talk on devotion—*The Amethyst*, Vol. VI, No. 2,
June 1934. 忠心

Verses rewritten in Chinese—*The Amethyst*, Vol. VI, No. 2, June 1934.
Kneeling 屈膝

The Innkeeper speaks 叙利加旅店主人開口了

Selections from "Light my candle" by The Van Dykes—*The Amethyst*,
Vol. VI, No. 2, June 1934.

46. The folly of impatience 不忍耐之愚

47. Passing resolutions 通過議案

48. Accepting responsibility 接受責任

49. Reserve power 後備的力量

The formation of Christian Church in China—A preface to the *Hai-tien
Church Dedication Volume*—*The Amethyst*, Vol. VI, No. 2, June 1934.

北平海甸中華基督教會建築新堂落成報告書叙言

Contribution of Modern Psychology to Religion (2) *Truth and Life* Vol.
VIII, No. 4 June, 1934. 心理學對於宗教影響的一瞥 (2)

Bett's Principles of Curriculum-Construction in Religious Education—
Truth and Life Vol. VIII, No. 4, June, 1934.

製造宗教教育課程的原則 (二)

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Message and work of the Christian Church in China—A Manual of
Worship—published September, 1934. (about 100,000 words) 中國
教會事功與使命崇拜集 (Same as the Message and Work Series,
with preface, index, and direction how to use the orders).

The Faithful Servants—A Sermon based on C. R. Brown's—*The Amethyst*, Vol. VII, No. 1, Sept. 1934. 僕人之告

A Letter to the Devil—A Sermon based on E. S. Ames'—*The Amethyst*,
Vol. VII, No. 1, Sept. 1934. 致魔鬼書

A Service in Praise of the Beauty of God's World—*The Amethyst*, Vol.
VII, No. 1, Sept. 1934. 崇敬創造

Hymns—*The Amethyst*, Vol. VII, No. 1, Sept. 1934.

Love dovine, all loves excelling 神聖純愛歌

O God of earth and altar 民衆呼聲歌

The Son of God goes forth to War 上帝之子歌

Joyful, joyful, we adore Thee 快樂歌

We plow the fields and scatter 耕田撒種歌

We limit not the truth of God 真理無涯歌

Joint authorship with Y. L. Yang :

O happy home, where Thou art loved 快樂家庭歌

This is no time to shrink or fear 堅固軍裝歌

Prayers—*The Amethyst*, Vol. VII, No. 1, Sept. 1934.

Children's Prayer—An Evening Prayer 兒童禱文—晚禱

Two Prayers of Bishop Ireneaus rewritten in Chinese

愛來尼亞斯禱文

The Covenant of the Spirit—A quiet talk on devotion—*The Amethyst*,
Vol. VII, No. 1, Sept. 1934. 靈約

Verses—*The Amethyst*, Vol. VII, No. 1, Sept. 1934.

Thayer's "The Life of man" 人生

Our Virtues 德行

Death is the Door 一扇門

Graduation 升學

The Great Wall 長城

Selection from "Light my candle" by the Van Dykes—*The Amethyst*,
Vol. VII, No. 1, Sept. 1934.

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50. Passing over 過來
51. Dodging duty 避責任
52. Combating Evil 攻惡
53. The Gospel of Hope 望的福音

The Church and the Chinese Christian Student Movement. *Truth and Life* Vol. VIII. No. 5 Oct. 1934 教會與學運

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Principles of Curriculum—building in Religious Education. *Truth and Life*. Vol. VIII. No. 5. Oct. 1934. 製造宗教教育課程的原則(三續)

A Service order for the Ordination of a Christian Minister No. 34 Experimental Series of Chinese Christian Liturgy. October, 1934. 按立牧職禮拜儀式

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The Functions and Standard of A University School of Religion—*Truth and Life* Vol. VIII. No. 7. Dec. 1934. 一個大學宗教學院的任務與標準

On the Translation of "Art thou Weary, Art thou Languid?" *Truth and Life*. Vol. VIII. No. 7. Dec. 1934. 是否勞倦歌的繙譯

The Adolescent Girl (Translation of Elliot's) *Truth and Life*—Vol VIII. No. 8. Jan. 1935. 了解青年女子心理

The Fellowship of Work—*The Amethyst*, Vol. VII, No. 2, Dec. 1934. 同工的團契(一)

The Birth of Jesus—A Sermon based on C. R. Brown's—*The Amethyst*, Vol. VII, No. 2, Dec. 1934. 耶穌的誕生

The Invisible Allies—A Sermon based on L. Johnson's (with Y.L. Yang)—*The Amethyst*, Vol. VII, No. 2, Dec. 1934. 看不見的聯盟

Simplicity in a Complex Age—A Sermon based on T.C. Cuyler's (with Y. L. Yang)—*The Amethyst*, Vol. VII, No. 2, Dec. 1934. 複雜的時代中求簡單的生活

A Service in Praise of Generosity—*The Amethyst*, Vol. VII, No. 2, Dec. 1934. 崇敬禮拜儀式

Hymns—*The Amethyst*, Vol. VII, No. 2, Dec. 1934.

O come, O come, Emmanuel 以馬內利來臨歌

God the Omipotent 萬國太平歌

O Jesus, Thou art standing 主敲心門歌

There were ninety and nine 主尋亡羊歌

Once to every man and nation 決定歌

Joint-authorship with Y. L. Yang :

Christians, awake, salute the happy morn 喜樂佳音歌

For Thy mercy and Thy grace 新年禱歌

Who is on the Lord's side 做主軍人歌

Tell me the old story 請講故事歌

Joint-authorship with T. C. Chao :

God of our Fathers 爲國祈禱歌

Prayers—*The Amethyst*, Vol. VII, No. 2, Dec. 1934.

A Pastoral Prayer for Christmas 聖誕節牧者禱文

Children's Prayer—"Christmas" 兒童禱文—聖誕節新年

A Prayer of St. Mark 聖馬可禱文

The Incarnation—A quiet talk on devotion—*The Amethyst*, Vol. VII,
No. 2, Dec. 1934. 道成肉身—靜談靈修

Verses—*The Amethyst*, Vol. VII, No. 2, Dec. 1934.

A Prayer for a Preacher 說教者的禱文

Alive 活着

The Blind Fool 瞎子

The Cycles 循環

Selections from "Light my candle" by the Van Dykes—*The Amethyst*,
Vol. VII, No. 2, Dec. 1934.

燃起燈來

54. Other people's troubles 人家的困難

55. Other people's sins 人家的罪過

56. Other people's happiness 人家的幸福

57. Other people's virtues 人家的德行

An introduction to "The Message and Work of the Christian Church in
China—A Manual of Worship."—*The Amethyst*, Vol. VII, No. 2,
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中國教會事工使命崇拜儀式卷頭語

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Hymns for the Union Hymnal—About two hundred and fifty hymns were edited, revised or translated during the year the manuscript of five hundred hymns is completed.

PROFESSOR WILLIAM HUNG

洪煨蓮教授文字工作

太平天國文件之未經發表者(燕京大學圖報一,二期),一九三一,一月十五,三十一日

Indexing Chinese Books (A paper read at a meeting of the Chinese Social and Political Science Association, Dec. 12, 1930, published in Chinese Soc. and Pol. Science Review, Vol. XV, No. 1, April, 1931. Separate printing as a revised pamphlet, February, 1931).

讀史年表序(引得特刊第一號),一九三一,二月

清宗室禱恩詩稿九冊跋(燕京大學圖報,四期)一九三一,二月二十八日

崔東壁先生故里訪問記(與顧頡剛合作,燕京學報,九期)一九三一,六月

白虎通引得序(引得第二號),一九三一,六月

崔東壁書版本表(史學年報,第三期)一九三一,七月

跋崔東壁知非集(燕京大學圖書館叢書,崔東壁知非集)一九三一

八月

The Chinese picture of life (Asia, Vol. XXXI, No. 9), Sept., 1931.

Provocation (The New China, Vol. II, No. 1), September, 1931.

蓋棺論定(火把)一九三一,十一月四日

他們有方法我們有準備(平西報)一九三一,十一月二十九,十二月三,又(世界日報)十二月二,三日翻印

救國的自省自誠(平西報)一九三一,十月又(燕大廣東同鄉救國會),十一月翻印本

記讀載激記事珠(燕京大學圖報,二十期),一九三一,十二月三十日

A review of Tsiang T'ing-fu's Ching-tai Chung-kuo wai-chiao-shih tzu-liao chih yao (Chinese Soc. and Pol. Science Rev., Vol. XV, No. 4), January, 1932.

儀禮引得序(引得第六號),一九三二,二月

四庫全書總目及未收書目引得序(引得第七號),一九三二,二月

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駁景教碑出土於盤屋說(史學年報四期)一九三二，七月。

As it looks to Young China (ed., New York, Friendship Press), August, 1932, (and English ed., Student Chirstian Movement Press, London), Sept., 1932,

所謂修文殿御覽者(燕京學報，十二期)一九三二，十二月

引得說(引得特刊四號)一九三二，十二月

將來的中國(東方雜誌)，一九三三，一月

勺園圖錄考(引得特刊五號)，一九三三，二月。

鋼盔歌(晨報)，一九三三，二月九日

奉和鄧文如先生三首(鄧之誠槐居唱和)一九三三，五月，

高似孫史略箋正序之一(史學年報五期)，一九三三，八月，

心理之建設(世界日報)一九三三，十一月，二，三日

清畫傳輯佚三種(引得特刊八號)，一九三四，一月

Ho Shen and Shu-ch'un-yuan (Yenching University), January, 1934.

和坤及淑春園史料節記(燕京大學，校刊六卷，二十二期)，一九三四，二月十三

崔東壁蒞田贍筆之殘稿(史學年報，第二卷，第一期)，一九三四，九月，

毒(燕京新聞)，一九三四，九月二十二，二十五，二十七，又(天津大公報)十月三至十二日。

尚書釋文敦煌殘卷與郭忠恕之關係(燕京學報，十四期)，一九三四，十二月

清末革命史料之發現(天津大公報史地周刊)，一九三四，十一月三日

一個學歷史的人對於新聞學的概念(新聞學概觀，燕京大學)，一九三五，一月

A review of Carroll Brown Malone's History of the Peking Summer Palaces, under the Ch'ing Dynasty (Chinese Soc- & Pol. Science Review, Vol. XVIII, No. 4), January, 1935.

館藏類書目錄序(燕京大學圖報，七十四期)，一九三五，三月一日

PROFESSOR T. S. HSU

許地山教授文字工作

History of Taoism Vol. I. (Commercial Press)

道教史第一冊 商務印書館出版

History of Taoism Vol. II (In Preparation)

道教史第二冊（在編輯中）

Index of Buddhist Library. Vols. 1, 2, 3, (Index Printing Press)

佛藏子目引得第一，二，三冊（引得印刷所）

Sanskrit and Chinese Dictionary (In Preparation)

梵漢字典（在編輯中）

ASSISTANT PROFESSOR P. C. HSU

徐寶謙教授文字工作

Truth & Life (1932 Oct.-1933 Jan.) (Vol. 7)

1. W. P. Montague: *Belief Unbound* (1st chapter translated)
蒙達久：信仰的解放（第一章譯文）
2. *How Christianity deals with the World Situation.*
基督教怎樣應付時局
3. *The Christian Message for Modern China.*
基督教對於現在中國的使命
4. *National Crisis and Christians.*
基督徒與國難
5. *On Part I of "Rethinking Mission".*
譯“宣教事業平議前四章”以後
6. Neander C. S. Chang (1889-1932)
悼張志新
7. *My Twenty Years' Religious Experience.*
二十年信道經驗自述

(Being first installment of a series)

Truth & Life (March 1934.-Jan. 1935) (Vol. 8)

8. *My Twenty Years' Religious Experience* (eight installments)
二十年信道經驗自述（共八節）
9. *A Christian Critique of Nationalism and the Class Struggle Theory.*
時代認識與我們的信仰
10. E. W. Lyman: *Christian Theology and a Spiritualistic Philosophy.* (translated)
賴曼教授的神學及哲學（譯文）

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11. The Philosophical Basis of the Chinese S. C. M.
學運的哲學基礎
12. Monastery of the Beatitudes
記安國縣真福院
13. A Sino-Japanese Christian Conference (English)
中日信徒會報告
14. Present Status and Problems of Rural Reconstruction.
全國鄉建運動之現狀與問題
15. Christian Schools and the Church.
學校與教會的關係
16. Wang Yang-ming and Jesus Christ.
王陽明與耶穌
17. Letter discussing "Mahayana Christianity".
與許昶光論「大乘的基督教」

"Rethinking Mission" 宣教事業平議 (翻譯八章及序, 全書編輯)
Foreword, Chapters 1, 2, 3, 4-9, 10, 11 and 12 translated and
the translation of the entire book edited, in 1932-3.

"Ethical Realism in Neo-Confucian Thought"
being Ph. D. Thesis published in Spring of 1933.
新儒家的倫理唯實議 (哥校博士論文 1933 年出版)

Pamphlets

1. My Religious Experience (a symposium edited)
我的宗教經驗 (編輯文集)
2. Christianity and Chinese Culture.
基督教與中國文化
3. "From Nationalism to Internationalism"
從國家主義到國際主義
4. Jesus Christ (Yenching Tracts for the Times)
耶穌基督 (燕京宗教時論第一期)
5. Comments on Hocking's Chapters in "Rethinking Missions"
許「宣教事業平議」前四章
6. Hocking's Address at Hotel Roosevelt (translation)
霍金教授宣教事業平議演詞 (譯文)

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7. Report on the Second Christian Writers Conference (ed)
第二次基督教作者會議記錄 (編輯)

Miscellaneous Articles

1. Proclamation of N.C.C. 9th Biennial Conference (May 1933)
基督教全國協進會第九屆大會宣言
 2. From National S. C. M. to Hopei Lien (Nov. 1933)
從學運團契大會聯想到河北聯 (載中國學運)
 3. Wanted a Christian Literature (English) (Dec. 1933)
(Chinese Recorder)
基督教文字工作 (英文論) (教務雜誌)
 4. Christianity and Chinese Culture (Dec. 1933 Ta Kung Pao)
基督教與中國文化 (載大公報)
 5. On Christian Unity (For Nanking Seminary Magazine)
教會合一問題
 6. Socialized Buddhism and Social Gospel (March 1934)
人間佛教與社會福音
 7. 1934 Hopei Summer Conference Announcement.
河北聯學生夏令會宣言 (1934)
 8. 1934 Hopei Summer Conference Bible Study Course.
河北聯學生夏令會靈修課程 (1934)
 9. Christianity and other Faiths (English, for Student World)
基督教與他教的關係 (英文論)
 10. Christian View of Birth Control (In Y.W.C.A. Monthly)
(Oct.) 基督教的節慾觀 (女青年月刊)
 11. Edit Neander Chang's Dairy (not yet finished)
 12. "Thought Movements in China" (for Christian Year Book)
中國思潮 (英文教會年鑑)
 13. Faith and Message of the S.C.M.)
學運的信仰與使命
 14. My Travels in South China
南遊見聞錄 (第一輯)
- } (Truth and Life Vol. 9)

15. Nature and Function of Religion (for Tientsin Y.M.C.A.)
宗教的性質與功用 (爲天津青年會宗教運動週)
16. Y.M.C.A. and S.C.M. (For Shanghai Y.M.C.A. Handbook)
青年會與學生運動 (爲上海青年會紀念冊作)

PROFESSOR L. C. WU

吳雷川教授文字工作

The Place of Justice and Love in Christ's Teaching.

論基督教的公義與仁愛

(Truth & Life Vol. VII, No. 1, 1932)

The Meaning of of Christmas.

紀念聖誕之我見

(Truth & Life Vol. VII, No. 3, 1932)

Psychological Re-construction of China through Christianity.

基督教的心理建設

(Truth & Life Vol. VIII, No. 1, 1934)

The Why and How of being Christian.

作基督徒的兩個問題

(Truth & Life Vol. VIII, No. 4, 1934)

Articles on Christian Rural Work.

再論中國基督教會當注意預備鄉村服務人材

(Truth & Life Vol. VIII, No. 6, 1934)

An Open Letter to the Chinese Student Christian Movement.

一封寫給基督徒學生團契的信

(Truth & Life Vol. VIII, No. 8, 1935)

Essay on Jesus.

耶穌生平

(Published in Ta Kung Pao, Decembér 17, 1933)

登錄大公報宗教特刊, 二十二年十二月十七日

Christianity and Social Reconstruction.

基督教與社會改造

(Pamphlet, Association Press)

青年協會書局出版

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ASSISTANT PROFESSOR BLISS WIANT

范天祥教授文字工作

- The Fellowship Hymnal
(Revised and enlarged 1933, Wiant and Chao)
- The People's Hymnal
(Revised 1934, Wiant and Chao)
- The Union Church Hymnal
(Wiant, Music Advisor and Editor, Soon to be published).

II. OTHER ACTIVITIES

PROFESSOR T. C. CHAO.

- Dean of The School of Religion.
- Chaplain of Yenta Christian Fellowship.
(39 Sermons delivered between Sept. 16, 1933 and March 17 1935.)
- Lectures on Religious Subjects in the University.
(Eight special lectures, given during period between Sept. 1933 and March 1935.)
- Student and other Conferences.
(Addresses, interviews, etc.)
- Work for Churches.
1. Visit to Siao-Chang, Summer 1934.
 2. Addresses (Peiping preachers organization)

PROFESSOR J. F. LI

- Two weeks in Tung Hsien Summer school, teaching Old Testament.
- A Series of Lectures on Old Testament Prophets delivered at the Church Union, Tientsin.
- Address, for the Bible Society Centenary, in Tientsin.
- A week of Evangelic meetings at Tientsin during the Dedication of the New Chinese Christian Church.
- A Series of Lectures on Daniel and Revelation delivered in Tientsin before the North China Conference of the M. E. Church.

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PROF. T. T. LEW

I. *Relation to and Activities in National Organizations*: (1932-35)

A. *General Religions*

1. National Christian Council—*Member of Executive Committee* 1931-1933, re-elected 1932-1935. About two meetings a year at Shanghai. Biennial Conference 1932 at Sunkiang.
2. National Committee of Christian Religious Education—*Chairman* elected 1931, reelected 1932, reelected 1933, reelected 1934. One annual meeting, one or two executive committee meetings a year.
3. National Committee of Y.M.C.A.—*Member of National Committee* 1926-1934. Attended one quadrennial meeting, 1934.
4. National Committee of Y. M. C. A.—*Vice-Chairman of Editorial Committee*, 1930-2. *Adviser*, 1932—, *Lecturer* on Mental Hygiene. Secretary-Training Institute July-August, 1932.
5. National Christian Student Movement—*Adviser* 1933—,
6. General Committee on the Preparation of a Union Hymnal—*Chairman* of Literary Committee 1932—, Elected *Chairman of General Committee* 1932, 1933, 1934, Executive Continuation Committee, 1935—,
7. Christian Writers Conference—*Vice-Chairman*, second annual conference, 1934.
8. Religions Education Fellowship *Vice Chairman* 1932—,

B. *Educational*

1. China Christian Educational Association—*Member of General Board* 1932, 1933, 1934.
2. Council of Christian Higher Education—*Member and Speaker* at annual meeting, 1932. *Vice Chairman* of the Council 1933, *Member of Executive Committee* 1934, *Co-chairman* of Annual Meeting, 1934, 1935.
3. Hopei-Shansi Christian Educational Association—*Member of Executive Committee* 1930-1935.

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C. *Professional*

1. National Society for the Study of Education—*Charter-member* and *Member of the Board of Directors* 1933-1935. *Co-Chairman of Annual Meeting* 1934.
2. National Association of Educational and Mental Measurements—*Co-Chairman of Annual Meeting*, 1932. *Member of Editorial Committee* 1933—,
3. *Member of* Ministry of Education Commission on Standardizing Scientific Terminology, 1931—,
4. *Member of* Conference on Educational Problems of Shantung, Province, called by the Provincial Government of Shantung July 1932.
5. National Society of Child-study—*Secretary of Peiping Area* 1933—,

D. *Ecclesiastical*

1. North China Kung Li Hui Council—*Honorary member of Council*, 1932, 1933, 1934. *Preacher of Annual Meeting*, 1932, *Delegate* to World Conference on Faith and Order 1932-1937. *Representative* on N.C.C., N.C.C.R.E., Hymnal Committee, etc. *Member*, Committee on Ordination Regulations 1933-4. *Leader* of devotions, at Council meeting 1934.
2. Church Unity Conference in China—*Secretary* of the Conference 1935, *Member* of Continuation Committee and editorial secretary, 1935—,

II. *Local Organizations*

1. Haitien Church—*Member* of Board of Trustees, 1932, *Chairman* of the Board, 1933, 1934, 1935.
2. Society of Tomorrow (Educational) biweekly meeting, *Co-Chairman*.
3. Society for the Study of Education (Peking local) *Secretary*.
4. Child-study Association (Peiping) *Secretary*.
5. Tsinghua University Y.M.C.A.—*Adviser*.
6. Peiping Association of Secondary Schools—*Adviser*.

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III. *Preaching*

During years 1932-1934. Preached at the University, Peking Union Medical College, University of Nanking, Tsinghua University, University of Shanghai; in Churches in Peiping, Tientsin, Taiku, and Shanghai; in a number of secondary Schools in Peiping and other Cities, and in a number of Summer Conferences and Retreats.

IV. *Editorial activity and projects*

1. Editor-in-chief—*The Amethyst*—Quarterly about 350,000 words a year.
2. Editor-in-chief—*Truth and Life*—Monthly, 8 issues a year, about 400,000 words a year, (with the cooperation of Prof. P.C. Hsu.)
3. Editor-in-chief—*Education of Tomorrow*—Weekly, 52 issues a year, about 500,000 words a year.
4. Contributing Editor to the following publications :
Journal of Education (Educational)
Chang Shan Wen Hwa Quarterly Journal (Cultural)
Tai-pai biweekly Journal (Literary)
No responsibility other than contributing articles.
5. Editor—*Experimental Series of Chinese Christian Liturgy* 14 nos. already published.
6. Joint-Editor—*Yenching Minor Series on Studies of Religion*—Three numbers published.
7. Joint-Editor—*Yenching Studies of Religion*—Three numbers already published.
8. Editor—*Religious Education Program for Youth* (authors: Miss Adams and others) Four numbers already published.
9. Editor—*Yenching Religious Education Series*—one number published. Manuscript of another is ready.

ASSISTANT PROFESSOR P. C. HSU

1932-3 (Sept.-June)

1. Acting Dean of the Yenching School of Religion
代理宗教學院院長
2. Oct. 1-2. Speaking at Tientsin
天津演講

3. Adviser to Hopei S. C. M.
河北聯常務顧問
 4. Adviser to Tsing Hua Y. M. C. A.
清華青年會顧問
 5. Oct. 23, Speaking at Tung hsien
通縣演講
 6. Nov. 4-11, General Council Meeting to the Church of Christ at Ningpo, China.
華中基督教會幹部大會(寧波)
 7. Nov. 12, Conference on Christian Literature at Shanghai
文字會(上海)
 8. Nov. 13, F. O. R. Conference at Shanghai
唯愛社會(上海)
 9. Nov. 14, Speaking at Nanking
南京演講
 10. Youths Commission of the Church of Christ in Peiping
北平區中華基督教會青年事業股
 11. Mar. 23-May 16, Trip to Amoy, Chuan-chou, Canton, Swatow, Foochow, Sung-kiang, Hangchow, and Shanghai—giving about 50 lectures. Attended N. C. C. Biennial Conference.
廈,泉,廣,山,福,杭,滬,演講五十次並出席全國基督教協進會九屆大會
 12. Editing Truth and Life
主編真理與生命
- 1933-4 (July-June)
1. Chairman Yenta Christian Fellowship, also chairman of religious life department.
燕大團契主席兼宗教部長
 2. July 3-8, East China College Conference at Ningpo.
華東大學夏令會
 3. July 14-Augt. 7, Chairman First Christian Writers' Conference at Kuling
第一次基督教作者會議主席

4. August 10-17, S. C. M. Conference at Shanghai
學運全國團契大會
 5. Chairman, National Association for Promotion of Christian Literature.
基督教文字事業促進會主席
 6. Oct. 28-29, Speaking at Tientsin
天津演講
 7. Started Study on Rural Church
開始研究農村教會
 8. Jan. 6th, Speaking at Tungchow
通縣演講
 9. Jan. 18-25, Winter Service Team to Chang-ping.
昌平寒假服務隊
 10. March 17-18, Speaking at Tientsin
天津演講
 11. Hopei Summer Conference Committee
河北聯夏令會設計委員
 12. Visit Tunghsian (March, April)
通縣演講
 13. Speaking at Changli (April)
昌黎演講
 14. Speaking at Tientsin (May 25-27)
天津演講
 15. Adviser to Hopei Lien and to National S.C.M. Provisional Council.
河北聯及全國學運顧問
- 1934-5 (July-March)
1. 1934 Hopei Summer Conference (June 28-July 8)
河北聯夏令會
 2. Second Christian Writers' Conference (July 10-22)
第二次基督教作者會議
 3. Sino-Japanese Christian Conference (Agut. 15-18)
中日信徒會

4. National Rural Workers' Conference (Oct. 10-12) (Tinghsien)
定縣全國鄉村工作討論會
5. Co-editor of Truth and Life
真理與生命編輯
6. Adviser to Hopei Lien Rural Service Station.
河北聯鄉村服務區顧問
7. Speaking at Tunghsien
通縣演講
8. Chairman, Peiping Districts Association, Church of Christ
北平中華基督教會區會主席
9. Visits to Nanchang and Lichuan, Kiangsi (Jan. 14-21)
赴南昌及黎川參觀
10. S.C.M. National Executive Conference (Shanghai) (Jan. 23-26)
赴學運全國臨時總會執委會
11. Chairman, National Executive S.C.M. Auxiliary Movement
全國學運事業同學會執委主席
12. Council of Higher Education Meeting (Shanghai. Jan. 29-Feb. 1)
出席基督教高等教育會議
13. Co-chairman, S.C.M. Faith and Message Commission
學運信仰與使命研究委員會北平組主席
14. Yenta Christian Fellowship—Chairman and Chairman of Religious Life Department.
燕大團契主席兼宗教部長
15. Secretary of Christian Writers' Fellowship
基督教作者團契通訊幹事
16. Secretary of Sino-Japanese Christian Fellowship
中日信徒團契通訊幹事
17. Adviser to Nat. S.C.M.
全國學運顧問

* Speaking engagements to Yenching and in the city not included, because too numerous to be listed.

在燕大及城中講演工作因太多不列入

PROFESSOR L. C. WU

Articles contributed to Wei Ai Bi-monthly.

爲唯愛雙月刊撰稿

Ten lectures given in the School of the Holy Way, Peiping.

爲聖公會在北平設立之聖路女子神學院講儒教共十次，二十二年冬至二十三年春

Two addresses delivered in North China Student Summer Conference 1934.

爲華北夏令會講演二次民國二十三年

One lecture in Peiping Y.M.C.A.

爲北平青年會學生部在西城舉行之學術講演會講一次，二十三年冬

One address at the Retreat of Christian Ministers Church of Christ in China.

爲中華基督教會傳道者退修會講演一次，二十四年二月

ASSISTANT PROFESSOR BLISS WIANT

Special music activities in the School of Religion.

Director of University Sunday Service Choir and Pianist.

Director University Chorus.

Arranging and giving concerts in the University,

Friday evening Victrola concerts.

Leader, Christmas carol singing.

Directing and giving Mendel's "Messiah" in the University, in Peiping and Tientsin.

Conducting music services in Peiping Union Medical College Chapel.

Supervisor, printing The Union Church Hymnal. (Leave of absence this semester for this work as a contribution of the University and the School of Religion to the Church.)

MISS MYFANWY WOOD, LECTURER.

In the School of Religion

Lecturer in Religious Education.

Assistant to the Dean.

In the University

Lecturer in the Department of History (History 101, 102, 115, 116)

Lecturer in the Department of English (English 81-82)

Member of the University Council.

Member of the Faculty Executive Committee.

Yenta Christian Fellowship

Assistant, Chaplain

Superintendent of Sunday Schools.

Outside

Member of the Peiping Station of the London Missionary Society.

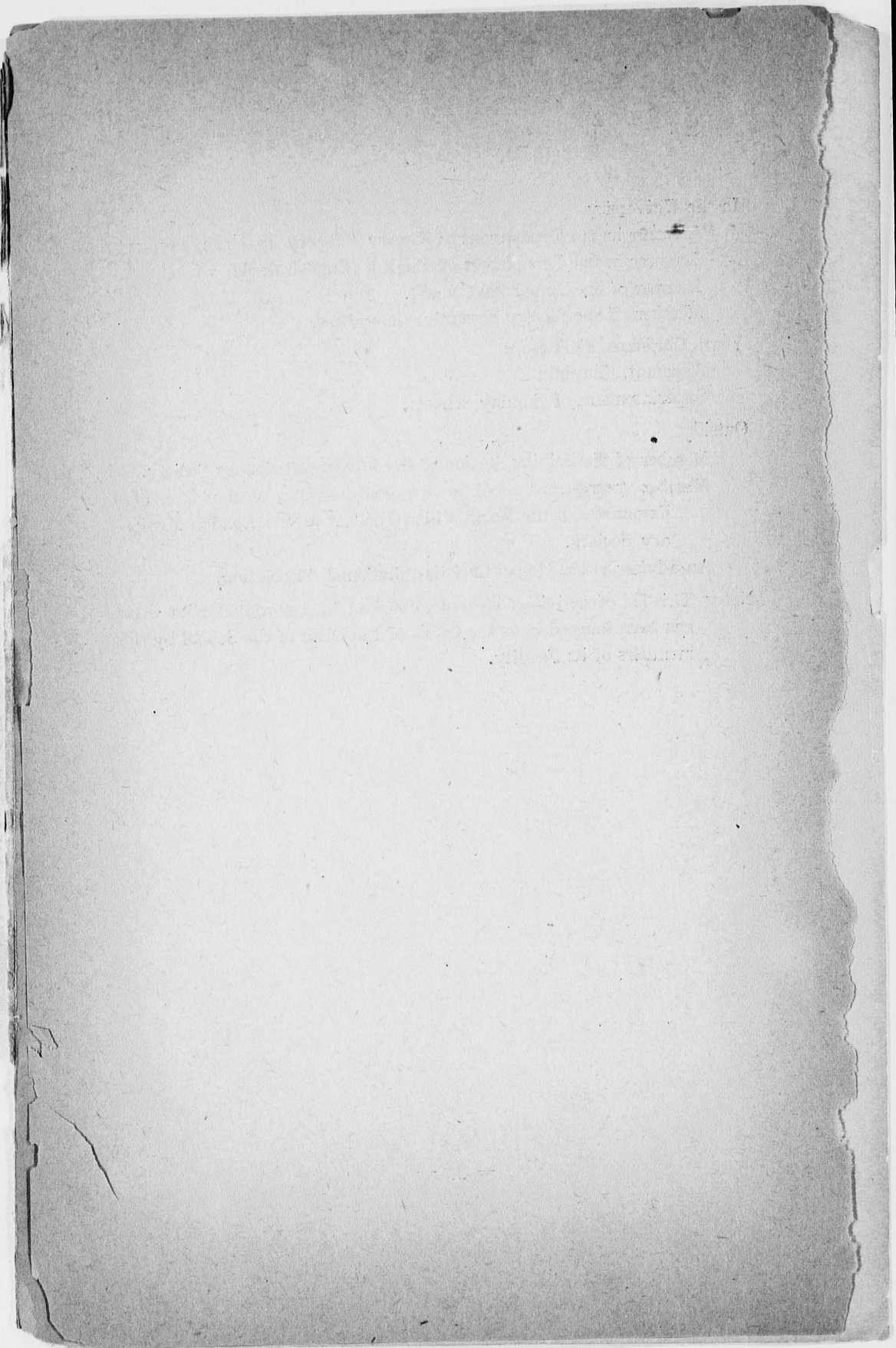
Member (representative of work among women) of the Executive Committee of the North China District of the London Missionary Society.

An adviser to the Ho-pei Christian Students' Association.

Note : This list of activities is here published in accordance with what has been handed in to the Office of the Dean of the School by the members of its Faculty.

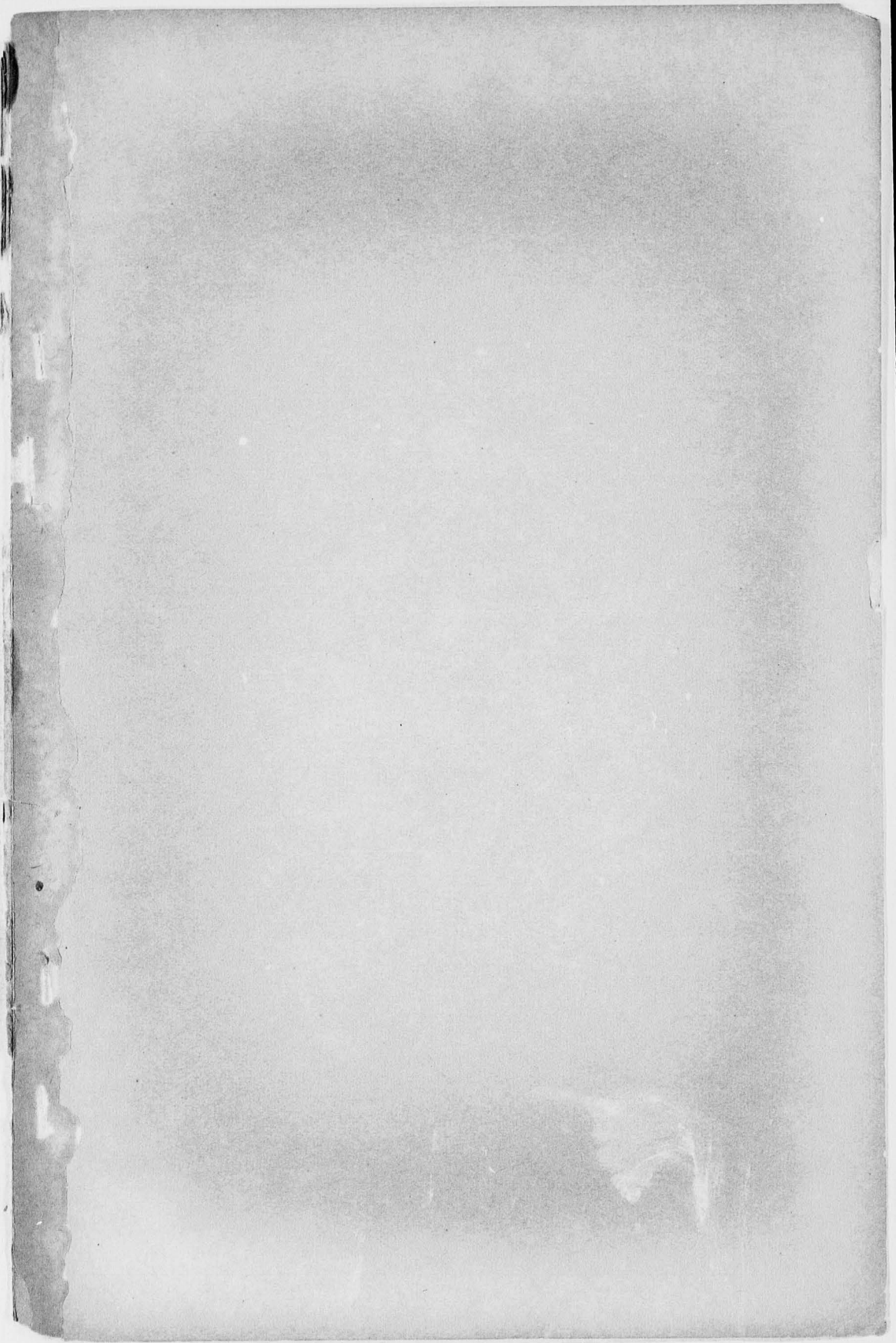
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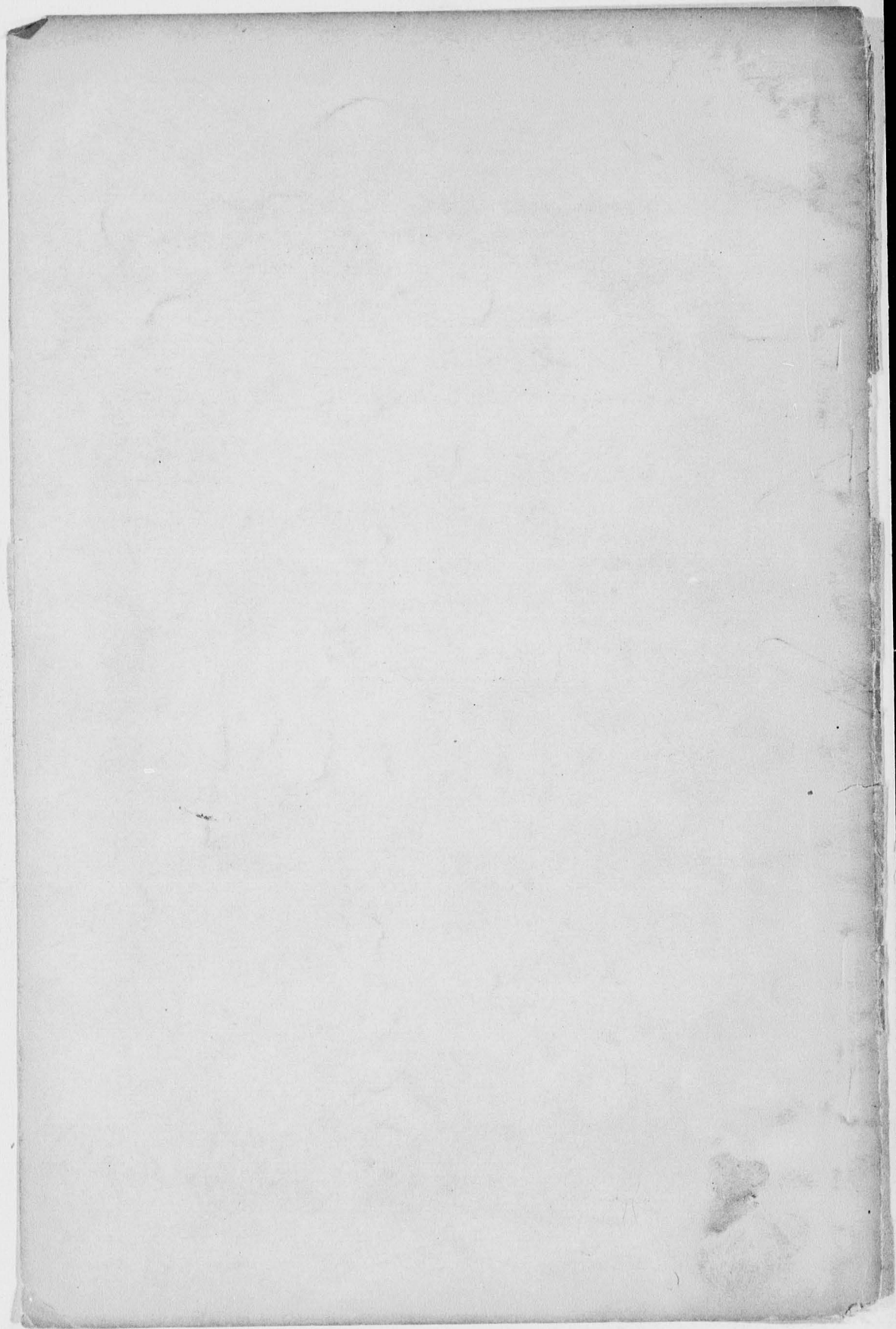
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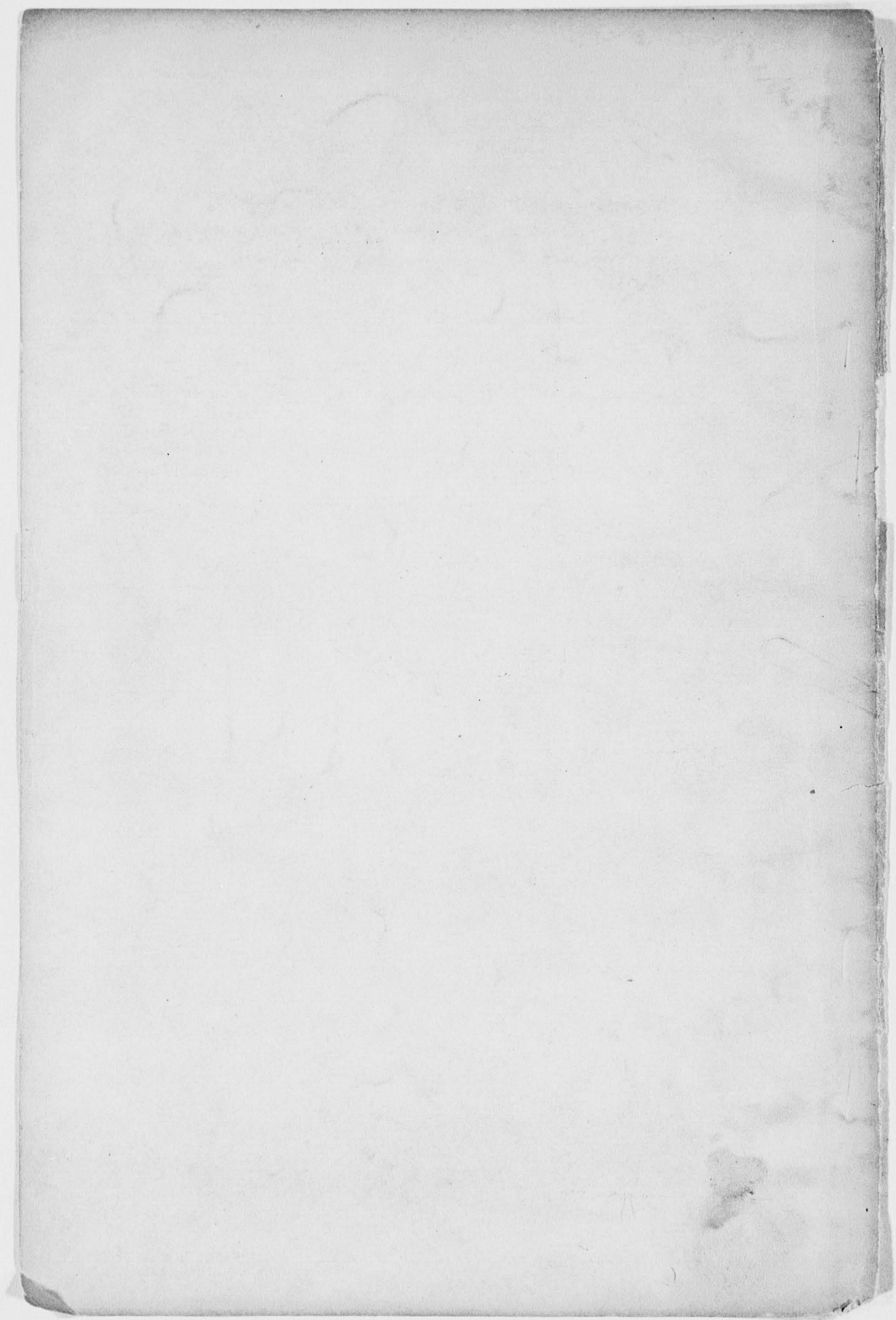
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The School of Religion
Yenching University

I. Aim

"The aim of the School of Religion is to help in laying the foundation of Christian thought for China and in building up Christian life in China, through men and women with a vital personal Christian experience, a progressive Church consciousness, a passion for individual and social regeneration, with the historical sense and the scientific attitude and technique."

II. Connection with Yenching University

Being an integral part of Yenching University, the School of Religion

1. has access to its extensive library and laboratory facilities;
2. has the cooperation of the undergraduate and graduate Faculties of the University in carrying on its work; and
3. has numerous opportunities of contact with Chinese educational groups.

The students of the School mingle with college men and women of all types, and in all kinds of intellectual and social activities, and thus enjoy the freedom and broadening outlook of the University atmosphere and life. Religious life takes deep roots in an environment in which it faces criticism and encounters various currents and cross-currents of thought.

III. Freedom and Scientific Inquiry

Situated as it is in a University, the life of the School of Religion has from the beginning of its existence been fostered by possessing complete intellectual freedom. Its Faculty holds this freedom as a sacred trust, and is able thereby to carry on original, creative work in various lines--in research, in experimentation, and in writing. In its academic spirit and standards the School aims to be on a par with any other type of thoroughly organized graduate work in a maturing modern University. The Faculty is expected to do creative research and its student body standardized graduate work.

IV. Distinctive Function:

- (1) To share with its own students and other young men and women who come under its influence a clear vision of the Christian faith, of the Church Universal, and of the Chinese Church that is to be, and to this end,
- (2) To educate those of high intellectual calibre and of strong moral purpose to be prophets--whether as theologians, historians, educators, writers, reformers, or ministers of the gospel for the Christian Church and the Christian Movement in China,
- (3) To carry on research work in
 - (a) The relation of Christianity to Chinese Culture.

- (b) Comparative religion--comparison between Christianity and other religions, especially those long existing in China.
 - (c) Biblical, theological, historical, philosophical, social and practical problems.
- (4) To do creative work in Christian literature and the translating of Christian books.
 - (5) To conduct experiments in Christian worship, in religious education, in social service, etc.
 - (6) To serve as an agency of self-criticism for the Christian Church in China.
 - (7) To attempt to formulate a theology, (including a philosophy of life) true to the Christian revelation and in harmony with the genius of the Chinese people to whom God has also given His own witness.

In view of its distinctive task, the School of Religion lays emphasis both on thoroughgoing academic work and on professional training, but frankly acknowledging that its main contribution lies in the direction of the production of creative scholarship.

V. Curriculum

The curriculum is both subject-centered and student-centered. It does not place emphasis on a set curriculum and it tends toward not having rigid requirements of this kind. It aims at doing work in Biblical literature, History of Religion (with the main emphasis on history of the Christian Church), Philosophy of Religion (with the main emphasis on Christian theology), Religious Education and Psychology of Religion, and other practical subjects.

Each student, admitted to the School on the strength of his capacity to do graduate work, is treated as an individual and is given a special course of study to follow, determined by his special interests and needs. For example, if a graduate of a government University, without a foundation in the knowledge of Christian truth but having majored in philosophy, should want to enter the School, he will be given a study program in Biblical literature and History correlated with a central subject, such as Christian theology. In three years' time he is expected to acquire a basic knowledge of the subject and to be well on his way to competent scholarship in it.

The School will take in students who have graduated from

- (1) Theological colleges
- (2) Christian colleges
- (3) Non-Christian private and government universities.

VI. Methods

- (a) Religious and intellectual fellowship between faculty and students.
- (b) Tutorial guidance given to each student.
- (c) Thorough-going academic, unprejudiced and sympathetic study of subjects.

Note: During the last decade, students of the School, have done research work in and written theses on such subjects as:

1. The contribution of the Church towards European Culture in the Middle Ages. (An answer to the Anti-Christian idea that the church of that time was detrimental to culture).
2. Pauline Chronology.
3. The Martyrs of Hopei.
4. Litigation Cases from the Nanking Treaty of 1848 to the Boxer Troubles of 1900.
5. A Critical Study of Bucken's Conception of Christianity.
6. The Idea of the Kingdom of God in the New Testament.
7. Comparative Study of the Christian Conception and the Chinese Conception of the Family.
8. St. Paul and Hsün Tse in their Conceptions of Human Nature.
9. A Survey Study of the Religious Education in a Rural District in Hopei Province.

The above list is sufficient to indicate the range of research work and the contribution towards Christian thought and history that the School has been doing. This type of work, carried on in cooperation between the faculty and the students is looked upon as a living and growing joy. As a norm, the student studies three years in the School and receives as a result of satisfactory work, the degree of Bachelor of Divinity. The degree, however, is optional and may be withheld by the faculty for various reasons. A student may study in the School from one to four or five years, if need be.

VII. The Question

Is a graduate School of Theology, like the School of Religion in Yenching University, really needed in China now, or in the predictable future? If its existence and development are sufficiently recognized in a national scheme of theological education, then the logical thing is to have it adequately supported and freed from its present curtailments and handicaps. It cannot continue its existence much longer, under the present financial difficulties. What will its friends and supporters do about it?

The School of Religion opened this year with an enrollment of thirty-one students. This includes five new regular students who are first year candidates for the B. D. degree. Two are graduates from other universities. They are students taking a one-year religious education course.

Two others are special students, one of whom is studying sacred music and hymnology. There are seventeen who joined the one-year short course offered to Christian workers who are on furlough or sabbatical year. This course has been given for the last three or four years and has become increasingly popular. The requirement for entrance to this course is a minimum of graduation from senior middle school and a minimum of three years service under Christian auspices, as minister, Y secretary, or teacher, and they have to be recommended by their own respective churches as to their fitness for the course, and their good services in their own church and respective institutions in the past.

A retreat was held in the first week after school opened. Two sessions of meetings were given to the fellowship for the purpose of getting acquainted with each other, and to give an opportunity to each new student to relate his religious experiences, and also to indicate why he came to Yenching. The experience of the meetings was very satisfactory to all those who attended. The readiness with which each person opened up his heart to the other members of the school made everyone feel that they were here for one purpose, and to start the year off with well-cemented friendship.

Some of these personal stories were very interesting and revealing. A few of them are given here:

One is a pastor who has been in the service for twenty years, and has been during the last few years administering a congregation of a thousand members. He said that in his church there are people of different intellectual backgrounds. He has today in his Sunday audience people ranging from illiterates to college graduates, and it is for the more educated young people with modern ideas and modern education that he felt he should further prepare himself for service. He felt that Yenching was the place for him to get this help. His conviction was further confirmed by another Christian minister who came to Yenching last year for this course and returned to his district with great enthusiasm for what he received here.

Next to him was a young minister of thirty-five who has had fifteen years of experience in Christian work. He was ordained into the ministry last year when his church celebrated an important anniversary. The moderator of the Church of Christ in China, who took part in the celebration, ordained him and several others into the Christian ministry. With a fresh sense of responsibility and new inspiration he decided that he needed further training, and that he was convinced that the kind of training he needed could be obtained at Yenching. Again, another minister from his own church

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had profitted by the same course three years ago.

Next, a young man of twenty-two, who started to preach when he was eighteen. He also came because he believed that Yenching could give him a value and training which would fit him to go back to work among the young and old in his district which is in an interior province.

From the same province came another young man who has been a student secretary of the Y M C A in the capital city of that province. For ten years he has been planning to come to Yenching. The first time he heard of Yenching was when some representatives of his community attended an important conference in Kuling, who reported upon their return that at that conference was a large number of selected leaders from different parts of the country, who were invited to address the conference. They found one man who was very radical, regarded by some as a representative of the devil, but whose voice was given important attention, and whose influence was most prominent throughout the conference, and they said he was dean of the School of Religion of Yenching University. From that time this young man wanted to get a chance to study at Yenching under this leader, and to find out why he had such an influence and appeal to young people today.

Another young man from the southern part of China was brought up in a Christian school from childhood, but throughout his life he rebelled against the type of teaching which taught young people to accept things on faith without the exercise of reason. Time and again he decided to give up Christianity and especially during a recent experience of bereavement, his faith was greatly shaken. But he decided to come to Yenching because he believed in Yenching and wished to attain the rational aspect for his faith, which he found to be very essential in his further Christian service.

Another student who graduated from another Christian university majored in religion also related to us the recent invitation of that university by some fanatical fundamentalists who preached to the students condemning all those who did not agree with them. They appeared to him to be very dogmatic in their self-complacency. He was convinced that he must seek an atmosphere where Christian tolerance and mutual respect for convictions and liberalism and freedom combined with firm faith are possible. He is to spend three years here and looks forward to special work in religious education.

Another is a man of nearly 40, an experienced Y M C A secretary, whose home was destroyed by the Japanese, who lost everything he had, and whose family was scattered. He made a desperate escape for life, his work was interrupted, and he came to Peking with a heart full of sorrow, and disappointments, but with a firm faith in God, and believing that God has even in this severe trial some good meaning for his life. He has taken this as an opportunity to study at Yenching, and to prepare himself for future work.

We have five women students, two of whom have been school teachers. They came because their best friends who were women workers in the

church found their year here last year very profitable to their work. One is a college graduate from Fukien province who had experience as a rural worker, school principal, and Bible woman. She is sent by her church to have a year of study here, returning to teach in a Bible Training School for women workers in that district. One of them is an attractive and capable Y W C A secretary in a big city, coming for further training to continue her work in that area. Another is a young widow whose husband died recently. Leaving her children in a city with a relative, she came for a year of study in the School of Religion to prepare herself to do Christian work. These women spoke briefly and modestly, and everyone of them left with the audience an impression of their earnestness and eagerness to learn, and a definite purpose to serve.

There is another young man whom we must not fail to mention. His career was a unique one. Some years when the anti-Christian movement was at its height in Peking, he belonged to a group whose main purpose was to break up Christian institutions and religious and Bible study classes in the city. He was assigned a task to break up a Bible study class in the Congregational church by joining it as a member, and then to create trouble from within. Their technique was to raise unreasonable and unanswerable question to embarrass the leader, and thus destroy the usefulness for the very existence of such a class. But he failed to carry this out, for he was won over by a leader of the Bible class, and became a Christian. He was then sent to the city Y M C A as a teacher, and later became a junior secretary. He came to Yenching this year because of several religious problems which he wished to settle. He appreciated the opportunity for free inquiry in the School of Religion, and he has started with great enthusiasm as one of the leading spirits among the new students.

In the group, two or three have informed us that they were brought up in extremely conservative missions and churches, and that the narrowness of the conservative element in the Christian church, and their near-sightedness and dogmatism have driven them away from the Christian faith, and only through the grace of God were they rescued by members of the more liberal churches, such as the American Board Mission representatives, who helped to restore their faith to them.

Two other members, one a young man of 21, has already become widely known as one of the modern poets of China, and belongs to the school known as Crescent Moon. His verses are in demand, and he is established as a writer with great promise in the future. As the son of a pastor and theological professor, he was born in another theological seminary and was brought up in that atmosphere. In his college years he drifted away from the church. After graduation from a government university he became an assistant in the Department of Literature in another university. When the Japanese invasion of Shanghai began, he joined the 19th route army, went to the front, and was under fire for several days, and took part in moving 500 corpses one night. He came back from the front and went into a retreat by himself, to think over what that experience meant. He decided to come to Yenching, the point of contact being that he and one of the members of the faculty knew each other through their verses, and to whom he first revealed his ideas of coming to study religion. The idea was

enthusiastically taken up, the arrangement for his coming was made, and he is now here.

Another student who finished two years in another Christian college went to another institution when a group of students left the former institution. He specialized in Economics and Political Science. Later he became a school teacher and then became interested by missionary friends in the work of hymns. The Chung Hua Sheng Kung Hui (Anglican Communion in China) three years ago appointed a committee to prepare a church hymnal for the use of all dioceses in China, and he was invited to be the executive secretary of that commission. That commission, in reporting to their General Synod, was instructed to approach other Christian churches to participate in this work of a union hymnal, so that the result would be a hymnal that would be used not only by all Anglican dioceses in China, but by all the other Christians as well. This led to the formation of a Union Church Commission of six churches.

Chung Hua Sheng Kung Hui (Anglican)
Church of Christ in China
Kung Li Hui
Methodist Episcopal Church in China
Southern Methodist in China
Baptist Church in China

This commission met last summer to report their findings and to further the completion of the hymnal. At the meeting of the commission last summer one of the members of our faculty, who was elected to serve on the commission as a representative from the Congregational body, was elected as chairman of the commission. He at once recognized the ability and good work of Mr. Yang. When the final executive committee of the commission was appointed, both he and Mr. Yang were on it, and mutual appreciation developed. An arrangement was made whereby Mr. Yang was sent to Yenching for a year of study. Here he is spending most of his time in church music and attending classes in religious education and church history, and working with that member of the faculty on the Union Church Hymnal. This hymnal when completed will be the first hymnal that will be used by the church bodies which embrace probably three-fourth of the protestants in China.

These students have come to Yenching with great expectations, and they feel that during this first week they are convinced that the year will be of great promise. These are sufficient to give a general picture of these new students. They have come from nine different churches and communions, from eight different provinces, from the northwest (Manchuria) and from the south (Canton), and one has come from Yunan province that requires forty days' travel to Peking. Each of them comes with several years of Christian experience, and from three to twenty years of actual service. They come with great expectations, some with hearts of sorrow, burdened with varieties of sufferings. They are a group mature, deliberate, and eager to learn.

Yenching University, School of Religion

The motto of the University, "Through Truth to Freedom for Service" exactly expresses the spirit of the work of the School of Religion. Its Faculty is drawn from seven denominations and four nationalities, and works together as a body, differing in parts, but united in a fellowship of service for the Church in China.

The School in its freedom from denominational control, faces the difficulty that it does not seem to prepare students to fit into present ecclesiastical organizations. Hardly any students are sent to the School for training, but practically all come on their own initiative, keen in their quest for deeper understanding of Christian truths, and enthusiastic in their consecration to the service of God in China.

The School has stood always for the principle that the intellectual leadership of the Church in China as well as every other type of leadership, must be Chinese. It seeks therefore to develop in each student a knowledge of and appreciation for the great vital truths of Christianity and an ability to restate and apply those truths in terms of China's needs to-day. At the same time, faculty and students together seek growth in the practice of the presence of God and in a deepening experience of spiritual life.

The School plans specifically to meet the needs of three types of students:-

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1. Those who have had previous training for and experience in doing some kind of Christian work. The course planned lasts one academic year and is attended by women and men on leave of absence from evangelistic work (both city and country), from Christian educational work, and from work under the Y.M.C.A. and Y.W.C.A.
2. Those who have graduated from an Arts or Science course and who can afford to spend one year in concentrated study of the Christian Religion. This course is planned anew from year to year to meet the special needs of students, and is generally known as the One Year Course in Religious Education. Its students are graduates of Yenching or of one of the other Christian Colleges in China and go out to become Principals of Christian Middle Schools or workers in some field of Religious Education.
3. Those who are College Graduates and who can spend three years in a course leading to the B. D., degree. The first year is spent in general foundation courses, after which the student selects his or her major department, and continues to work for two years under the guidance of a tutor from that Department appointed by the Faculty. Graduates of this course are scattered all over China, some as evangelistic workers in the churches, some as social and religious education workers others on the

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staff of Christian Middle Schools and Colleges, and others in business.

In addition to the life and teaching work of the School, Faculty members face daily needs from the outside. Religious work among the Yenching University community of over a thousand people, is centred in the Christian Fellowship, and of this one Faculty member has been Chaplain since its foundation. Another has been Chairman of the Fellowship for several years and all members give various types of service to the religious life of the University.

The last five years have seen a growing "Christian Fellowship" movement among students all over China, and their gatherings continually demand the presence of Faculty members of the School of Religion for guidance through religious doubts, and for Christian solutions to modern problems.

For the needs of these Fellowships and for the needs of the Church at large, two hymnals have already been prepared and a third is in preparation.

In the wider field of literature the output from the Chinese members of the Faculty is considerable. Two periodicals are published, one for the deepening of devotional life and the other for the discussion of all religious questions. In addition there is a steady call for tracts, magazine articles, and contributions to symposiums in English as well as in Chinese. The most recent questions that have been faced are those concerned with the growth

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of an indigenous Church in China, the Christian solution to problems of international relations, and rural reconstruction.

To the direct work of the upbuilding of the Church in China much service is continually given by members of this Faculty; whether locally as to the Church in the neighbouring market-town of Haitien, and to the Churches of Peiping; or nationally through such organizations as The Church of Christ in China, The National Christian Council and The National Committee of Christian Religious Education.

The School has been running for several years on a diminished budget, and new resources must be found if it is to continue to make its needed and evidently valued contribution to the Christian Movement in China. So with the hope of renewed giving, and in strong faith in its life and purpose the following budget has been prepared.

School of Religion

Dean's Office	Gold	L.C.	
Dean $\frac{1}{2}$		2160	
Dean's Incidentals		150	
Secretary		960	
Library Assistant		360	
Office Expenses (including Printing)		300	
			3930
Salaries for Instruction			
Dept. of Biblical Literature & Exigesis			
1 Full Professor (Westerner)		4320	
1 Instructor		1800	
			6120

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Dept. of History of Religion			
1 Full Professor Westerner (Board)			
or Salary to be provided			
Chinese Professor 1/6		720	
" " "		720	
			1440
Dept. of Philosophy of Religion			
$\frac{1}{2}$ Chinese Professor		2160	
Full Chinese Assistant Professor		3240	
" " Instructor		1800	
			7200
Dept. of Rel. Educ. & Psychology			
$\frac{1}{2}$ Chinese Professor		2160	
1 " Assistant Professor		3240	
1 Western Lecturer (Board)			
Projects for one year Rel. Edu. course		200	
			5600
Dept. of Worship & Church Administration			
1 Chinese Professor		4320	
$\frac{1}{2}$ Westerner (Board)			
			4320
Special Items			
Short Course		1000	
Rural Work Project		300	
Scholarships (for College Graduates)		3000	
Travel		500	
Religious Books & Periodicals		1500	
Publications		1000	
			7300
Annuity	250		
Medical & Dental Allowance		600	600
Rent		2400	2400
Heat Light Water		1500	1500
Building Maintenance		2000	2000
	G.\$250		L.C.\$42410

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