A RIVER OF LIVING WATER

FRANK T. CARTWRIGHT.
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A Historical Sketch

of

Nanking Theological Seminary

Nanking, China

and

The Board of Founders

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( 1 )
INTRODUCTION

In the lives of institutions, as in those of individuals, a series of events sometimes makes wise a period of retrospect and appraisal.

Such a time has now come for the Board of Founders of Nanking Theological Seminary and its work. All of the charter members of the Board have now passed from the active scene. The original purposes as set forth in the charter have gradually changed. Even the name is being changed. And the once close relationship with the Seminary in Nanking is impossible for the present.

As an alternate or full member of the Board of Founders from its organization, and as its secretary during all its history until my retirement in September 30, 1961, I have been asked to prepare this volume. It is next to impossible to express adequately my indebtedness to those who aided in research or by criticism of the draft manuscript. One dare not attempt listing these lest he overlook one or more. Two, however, must be particularly mentioned—Dr. John R. Fleming of Singapore, the Board's Southeast Asia Representative for several years and since June 1961 my successor as Executive Secretary; and Dr. Francis P. Jones, for many years a faculty member in China and latterly a consultant of the Board of Founders. Heart-felt thanks are due, also, to Dr. Frank W. Price who also has been a consultant of the Board since his return from China. While Director of the Missionary Research Library in New York City, he aided in research for the draft history of the Board, and at the Founders' request, he wrote a detailed history of the Seminary itself. He was eminently qualified for the assignment, having been secretary of the faculty for many years. This mimeographed history has been bound and copies have been placed in strategic library centers to be available for research. An abbreviated form is included as Section II of this book.

With abiding respect and warm affection, this book is dedicated to the many faculty members and students of the Seminary whom I have known since my first visit to Nanking in 1920; to the hundreds of graduates serving in mainland China today and in many other lands among "the Chinese in dispersion"; and to my colleagues on the Board of Founders.

FRANK T. CARTWRIGHT.

October, 1962.
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SECTION I

The Board of Founders
of
Nanking Theological Seminary

Quite insignificant streams—almost rivulets—of theological training came into being in Nanking, China, late in the last century and in the early years of the Twentieth Century. Each was of clear water although the flavor of each was slightly different, Presbyterian, Disciples and Methodist. They took their separate ways, growing a bit as they flowed. Shortly after the 1911 Revolution in China, the streams merged into a river which overcame many difficulties and which in the 1930's was strengthened and widened. The river grew and served its area well until World War II made it necessary to divide into two streams which at war's end were re-united. The river moved steadily until the Communist upheaval in China forced a new division. The main stream in Nanking changed its form and nature somewhat but continued up to this day its service on the China mainland, while some of its waters were deflected into streams that reached out into Eastern and Southeastern Asia.

This in figurative language is the history of Nanking Theological Seminary and its Board of Founders (trustees) in the U.S.A. The frame of speech is also realism; especially in the flowing of the Gospel throughout China and much of Asia because of the hundreds of alumni in whom that Gospel lives.

Seminaries become a Seminary

At various dates before and after the turn of the century, there were the following denominational schools giving academic training to prospective ministers:

Presbyterian Union Theological Seminary, organized 1904 in Nanking.

Methodist Fowler School of Theology, organized in 1895, conducted in Nanking except in 1909-1911 when it was transferred to Kiukiang.

Christian Mission Training School, organized in 1909 in Nanking.
Another theological "rivulet" was flowing, but it never merged into the larger stream. This was a Seminary under Protestant Episcopal auspices. There were conversations concerning possible cooperation, but no action was taken. The other three had many informal meetings to consider the advisability and practicality of a union and these resulted in the first annual meeting of the Board of Managers of the Nanking Bible Training School on February 8, 1912. The school had actually opened on September 13, 1911, with 44 students. This step seems to have been hesitantly taken, because a test period of two and one-half years was set wherein the merged school would function in buildings provided by the Presbyterians. The pooled annual resources amounted to Mex. $8,000 (at exchange of those days approximately U.S.$4,000). The Missions cooperating were Disciples, Presbyterian North and South, and Methodist North. Members at the second meeting October 23, 1912 voted to invite the Methodist South and both the Southern and Northern Baptist Missions to join.* The Southern Methodists accepted.

By mid-1913, the various missions had confirmed the articles of union and at the May 22nd meeting of the Managers, the name Nanking Bible Training School was changed to Nanking School of Theology. Within two years, the name was again changed—this time to Nanking Theological Seminary. The records of the school and the minutes of the Board of Managers show that the merged school was year by year reaching a larger number of students and that its faculty was steadily being strengthened. In 1918, the Bachelor of Divinity course was established, and in 1922, the affiliated Bible Training School was discontinued. The first Chinese president, the Rev. Handel Lee, was elected in 1931.

The ensuing years were marked by local wars and rumors of wars; by periods when American faculty members were all but ordered by their consular representatives to leave Nanking; and by epidemics of disease which made difficult the work of the institution. However, it was during these decades that a large bequest by American donors gave a tremendous increase in resources for the school, enabling it to call additional Chinese members to the faculty, strengthen its courses, experiment with rural and urban outreach, and develop extension projects and a program of translation of Christian classics. Finally came the Japanese invasion of China and the occupation of eastern China, when Nanking Theological Seminary administrators found it advisable to conduct the work in two centers, one in Shanghai despite the presence of Japanese troops and civilians, and one in Szechuan Province far to the West. This was the period of the "two rivers".

A period of enlarged service followed, during which the Baptists formally entered into cooperation. This continued with no serious interruption until the latter part of 1950, when the taking over of China by the Communists forced the Western faculty members to leave Nanking and led to the breakdown of communications between the Seminary administrators and the cooperating Boards of Missions in the United States. No direct news of the Seminary has been received since 1951, but it is known that many additional denominations have cooperated in the institution and that the student body is larger than it ever was before. The religious press inside the People's Republic of China occasionally publishes news of the Seminary and articles by faculty members. Bishop K. H. Ting is the president. Much of its property is rented out, the rental being applied to running expenses. Seminary courses are offered in the buildings of the Women's Bible Training School.

Dr. Frank W. Price, a faculty member in Nanking and during much of his period of service secretary of the Board of Managers, prepared an excellent and detailed story of the Seminary in China. A somewhat abridged form is included as Section II of this volume. Copies of the complete history have been placed in the Missionary Research Library (Broadway at 120th Street, New York 27, N.Y.), in the libraries of the Boards of Missions cooperating in the Seminary, and in those of certain theological seminaries in Asia and the United States.†

**The Swope-Wendel Bequest**

Now turn from the organization and work of the Seminary in China to consider the Swope-Wendel bequest to the work of the institution.

The New York Times of August 2, 1930 carried under heavy headlines on its front page the news that the last member of the Wendel family had died and that their wills left "nearly one hundred million dollars" to five institutions. One of the residuary legatees was Nanking Theological Seminary. This news was a bombshell, albeit a beneficent one, for the boards of missions cooperating in the work of the Seminary, even though the headlines had grossly exaggerated the amount of money involved.

In 1922, Dr. Harry F. Rowe, president of the Seminary, had met some members of the family and was given $5,000.00 toward the cost of a new building. There were no further contacts except...

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* These out-moded terms are used because they were then current. Later years brought new terms. "Missions" were gradually superseded by indigenous organizations. Disciples = United Christian Missionary Society. Presbyterians North = United Presbyterian Church. Presbyterians South = Presbyterian Church in the U.S. Methodists North and South = The Methodist Church. Baptist Missions = American Baptist Foreign Mission Society.

† Can be obtained also from 6 Mt. Sophia, Singapore 9.
The Board of Founders

Following the probate of the Swope will, the Board of Managers in Nanking likewise appointed a committee "to study the question of organizing a Board of Trustees in the U.S.A." Up to this time, the Seminary had needed no trustees in America, because in 1916 the trustees of the University of Nanking voted, in response to a request of N.T.S., to be the "holding trustees" for the property of the Seminary. With the added responsibilities created by the gift of what became known as the Swope-Wendel Fund, the Managers desired an organization in America primarily concerned with their institution. On recommendation of their Committee of Five, the Managers adopted on June 1, 1932, a constitutional change to provide for a functioning Board of Founders in New York City. This was referred to the cooperating churches and missions and finally approved, much delay being created by the lengthy process of voting by the various church and mission bodies concerned.

After careful consideration at the annual meeting of the Board of Foreign Missions of the Methodist Episcopal Church, approval was given to a program of development adopted by the Board of Managers in Nanking, May 23, 1935, and the following was voted:

That the Board accept the responsibility of calling a conference of two representatives from each of the five participating Mission Boards in the United States for consideration of the next steps in accordance with the request of the Board of Managers.

Another vote recognized that, by terms of the will, the Board of Foreign Missions must serve as the trustee of the fund, yet it authorized the secretaries to explore ways of making the administration truly unified.

This formal action by the Methodist Board of Foreign Missions was forwarded to the other Boards of Missions concerned. It was duly approved by the others, viz:

The Board of Foreign Missions of the Presbyterian Church in the U.S.A.
The Executive Committee for Foreign Missions of the Presbyterian Church in the U.S., Nashville, Tenn.
The United Christian Missionary Society, Indianapolis, Ind.
The Methodist Episcopal Church, South, Nashville, Tenn.

1. Organization of the Board

The organizational meeting was held on June 5, 1937, with seven of the ten legal representatives present and voting. (Charter
members, Appendix A.) Even at this first meeting, as in all the later years, faculty members from the Nanking Seminary were present as guests, with the privileges of the floor. Those present in 1937 were Dr. H. F. Rowe, retired, who was President 1918-22 and who had made the first and only approach to the Wendel family; Dr. P. F. Price, Dr. C. Stanley Smith and Dr. Luther A. Weigle. The draft constitution (Appendix B) prepared by an organizational committee and approved in principle by the respective Boards of Mission, called for the election of five members-at-large. These were to be elected by the Founders themselves but on nomination by interested Boards of Missions. Dr. Ralph E. Diffendorfer was elected Chairman for the year and Frank T. Cartwright, Secretary, without vote unless serving as alternate for a Methodist representative. A budget of $30,000 was approved for the first year, as compared with one of $162,200 for 1961-62.

For various reasons, the election of members-at-large proceeded slowly. In 1939, Dr. Luther A. Weigle, Dr. H. P. Van Dusen and Dr. A. L. Warnshuis were elected, Dr. W. T. Thompson in 1940 and the fifth member, Dr. J. W. Decker, not until 1949.

In 1944, the American Baptist Foreign Mission Society was invited to join. The Society accepted and elected its two members.

The first major project carried forward by the Board of Founders was that of incorporation. Mr. B. A. Matthews, legal counsel for the Methodist Board, reviewed at a special meeting of the Founders the arguments for and against incorporation in Tennessee, the District of Columbia, and New York. The unanimous judgment favored New York. The officers and Mr. Matthews were empowered to proceed with incorporation, and the charter was granted July 29, 1938. (Appendix C).

Throughout the ensuing years, the Founders have given freely of their time for appraisal and planning as well as for the routine tasks of trustees. Too, there has been a striking unity of purpose, despite the necessary changes in personnel due to deaths, retirement or other reasons. This unity has been helped by the fact of today's fifteen members of the Board, ten have served for ten years or more. It is also significant that the personnel comprises seven teachers or administrators from theological schools and seven members or secretaries of Board of Missions, thus bringing theological educators and missionary administrators together to focus attention on the more adequate preparation of the ministry in Asia. All except two of the present members of the Board have been missionaries overseas or have made one or more visits to Southeast Asia.

2. The Williams Bay Conference

In its effort to seek the wisest and most representative counsel as to its program, the Board of Founders convened on August 9-10, 1954, at Williams Bay, Wisconsin, a “Consultation Regarding Theological Education in Southeast Asia.” Advantage was taken of the presence in the United States of a large number of Asians and missionaries to Asia as delegates to the Second Assembly of the World Council of Churches. From these were invited carefully selected men and women closely related to the churches in eastern and southeastern Asia and to the special task of training for Christian service. A considerable mass of basic study material was furnished to the participants. Drs. Rajah Manikam and C. Stanley Smith presented statesmanlike papers which were fully and lengthily discussed. This consultation was in its very personnel indicative of a new trend in missionary work in that there were eighteen representatives from some seven countries of Southeast Asia—and only thirteen from the United States, including visitors. Eight members of the Board of Founders were present and five visitors, including one each from the International Missionary Council and the World Council of Churches. (Appendix D). No effort was made to secure resolutions or findings. Instead, careful notes were made of all points of view expressed, and these were mimeographed for each participant and for study and use by the Founders.

Trends in Program of the Board of Founders

This historical sketch leads to consideration of trends clearly observable in the work of the Board of Founders.

(i) An effort to secure full information and creative counsel.

(a) The first step toward this end was taken by inviting to Board meetings Chinese or missionary faculty members from the Seminary who were in the country on furlough or for special study. These men and women could interpret and amplify actions reported by the Board of Managers in Nanking, and in later years by the various seminaries in Southeast Asia.

(b) The Founders carefully studied the book, Education for Service in the Christian Church in China. This volume, commonly referred to as The Weigle Report, contains facts concerning Protestant theological seminaries in China as gathered in 1935 by Dean Luther A. Weigle of Yale Divinity School, Dr. C. Stanley Smith of the Nanking Seminary staff, Rev. T. C. Bau and Mr. Chester Miao, mature and disting-
ished Chinese Christians. The mimeographed material prepared by the survey team was laid before a large group of Chinese churchmen and missionaries who at Kuling spent days in intensive study and who then formulated their recommendations.

This book proved so valuable as a basis for later decisions as to policy that in 1952 a second edition was published with a supplementary chapter written by Dr. Smith.

(c) In 1951, the Founders authorized a post-war survey of all theological colleges in Southeast Asia by Dr. S. R. Anderson of Hong Kong, formerly a member of the Board of Managers in China, and by Dr. C. Stanley Smith. The visits were made in early 1952 and the report was presented later in the year. In early winter, it was published by the Founders as The Anderson-Smith Report on Theological Education in Southeast Asia.

(d) In 1953, again in early 1957 and in late 1958, Secretary Cartwright was sent to Asia, on this last occasion with Field Representative Rev. John R. Fleming to visit as many as possible of the seminaries and to report to the Board.

(e) The Founders also authorized, and subsidized in part, visits to the Seminary in Nanking (and later, to similar schools elsewhere in Asia) by some of their members who were going to Asia on other business. (Appendix E).

(2) A changed geographical emphasis.

It will be recalled that the income derived from the Swope-Wendel bequest was to be spent for “the maintenance of Nanking Theological Seminary in Nanking, China.” The Japanese invasion of China and the consequent capture of Nanking led in 1937 to the establishment of two centers for the Seminary, neither one in Nanking. One was in Shanghai and one in Chengtu. On legal advice, the subject was not at that time referred to the courts because the moves clearly were forced by military action. The Founders continued their financial aid to both sections, and also approved spending part of the income on extension projects of the Seminary at the seats of other theological schools in China. In 1945, both sections were re-united at Nanking. Extension work as voted by the Managers in China was supported by the Founders.

When, however, the Communists gained control of mainland China, and when diplomatic and financial relations were broken between the United States and the People’s Republic, as the Communist regime was named, a brand new situation was created. The income from the Swope-Wendel Fund piled up in the treasury, while the Board of Founders through its officers petitioned the Surrogate’s Court for a cy pres judgment, and also requested the Board of Regents of the University of the State of New York to approve a change in the original charter. On November 26th, 1952, the Board of Regents approved the requested change of charter (Appendix F) and on March 16, 1953, Surrogate George Frankenthaler decreed (Appendix G) that the Board of Founders could spend the income in other areas of Asia for such purposes as were granted in the amended charter. He also legalized the process, which had been followed by the Methodist Board of Missions for several years, of turning over to the Board of Founders all income from the Swope-Wendel Fund. (Earlier it had been considered necessary for the budgets voted by the Board of Founders to be referred to the Methodist Board of Missions as trustee for confirmation.)

(3) The appointment of a representative in Southeast Asia.

This was inaugurated on July 1, 1952, when Dr. C. Stanley Smith started to serve in this capacity, living at Bangkok for the first year in order to give part-time to business of his own Board of Missions. The following year he moved to Singapore which has since been the center of this work. Rev. John R. Fleming, a missionary of the Church of Scotland, has been the representative since midyear of 1957, Dr. Smith having returned to this country in late 1956 in order to give his final year or two of active service to a research program in theological education in “the younger churches”.

Both men travelled widely, visiting the seminaries, studying the needs and opportunities, reporting to the Board of Founders and recommending current and capital expenditures. Each has also given time to counselling and, when time permitted, to teaching. They also have been responsible for administration of conferences, institutes and workshops authorized by the Founders.

Upon the retirement of Dr. Cartwright in 1961, the Founders at their annual meeting in June elected Dr. Fleming as Executive Secretary and authorized the moving of the office from New York to Singapore. This action was a natural development whereby survey, appraisal and general oversight became centered in the area to be served instead of having these duties divided between Singapore and New York.

(4) Emphasis on quality.

The wider geographical area of interest, the closer attention to the changing needs and opportunities in the field, and the
personal study by the Representative in Southeast Asia led
the Founders to a change from the earlier, somewhat limited,
academic program to a strong schedule of projects designed
to improve both the material equipment and the quality of the
teaching.

Projects Fostered by the Board of Founders

(1) In 1931, the Seminary launched a Rural Church Training Center
at Shinhwachen, 15 miles from Nanking, with funds contributed
by Dr. T. H. P. Sailer. The enthusiasm of Dr. Frank W. Price
led to its inauguration and from the beginning, it was directed
by him. The support of the project was taken over by the
Seminary in 1935, and the work was continued in West China
after 1937 when the Japanese invasion caused the work of the
Seminary to be transferred to Shanghai and Chengtu. The
Founder warmly favored this project and made sizable appro
priations to its development.

(2) The translation of the Christian Classics was one of the first
outreachs of the Seminary. "In 1942, Nanking Theological
Seminary in West China began a program of translation of all
the great Christian classics, from the Apostle Fathers down
to the present time, in a series of 50-60 volumes of 200,000 words
each. From 1944 to 1946, there were held in New York three
conferences of American scholars for the purpose of outlining
more adequately the contents of each volume." (From the Proposal
for a Translation Center for N.T.S. prepared by Dr.
Francis P. Jones, 1951). When Dr. Jones returned to Nanking
in 1946, following the close of the war, he was authorized by
the Board of Founders to go forward with the scheduled trans
lations as rapidly as good translators could be found. Progress
was made until the Communist take-over in 1950. At the 1951
meeting of the Board, approval was given for the establishment
of a translation center in quarters secured from Drew Seminary,
Madison, N.J. Dr. Jones, with the counsel of a special committee,
invited Chinese scholars available in the United States to be
his colleagues. This program has been carried forward during
the succeeding years, with the completed book-manuscripts sent
to Hong Kong for printing and for distribution by the Com
mittee for Christian Literature for Overseas Chinese. (Appendix
H).

(3) The favorable decision of the Board of Regents allowed the
first geographical extension outside China in 1952-53. A budget
was adopted calling for grants to seminaries in Burma, Thailand,
Taiwan, Singapore, Indonesia, the Philippines and Hong Kong.
These appropriations were based on recommendations from

(14)

Drs. Anderson and Smith after their personal survey of the
area. Other countries were considered in later years so that the
total list of Seminaries and their locations reads as follows:

Taiwan Theological College, Tainan, Taiwan
Taiwan Theological College, Taipei, Taiwan
Theological Training Institute, Hwaliien, Taiwan

*(for the aboriginal tribes)

*Lutheran Theological Seminary, Hong Kong
*Union Theological College, Hong Kong
Department of Theology, Chung Chi College, Hong Kong
Union Theological Seminary, Tokyo, Japan (for one year only)
McGilvary Theological Seminary, Chiangmai, Thailand
Burma Divinity School, Insein, Burma
Trinity Theological College, Singapore
Sekolah Tinggi Theologia, Djakarta, Indonesia
Akademi Theologia, Jogjakarta, Indonesia
Sekolah Theologia, Makassar, Indonesia
Nommensen University, Pematang-Siantar, Sumatra, Indonesia
Theological School, Ambo, Indonesia
* " Bandjarmasin, Indonesia
* Malang, Indonesia
Union Theological Seminary, Manila, Philippines
Central Philippines University, College of Theology, Iloilo,
Philippines
Silliman University, College of Theology, Dumaguete, Philippines
*St. Andrew's Theological Seminary, Manila, Philippines
*Methodist Theological School, Sibu, Sarawak
*Holy Cross Theological School, Rangoon, Burma

To the schools not marked with asterisks grants were made
in varying amounts for such purposes as scholarships for
worthy students, temporary subsidy for new professorships,
refresher courses for alumni in service, office and visual aids
equipment. After careful study, appropriations were also made
for a limited number of new buildings such as hostels, chapels,
libraries, from funds accumulated during the years when
money could not be sent to China and before the expanded
program was begun. (A summary of the appropriations made
by the Board of Founders is printed as Appendix I).

(4) What is considered one of the most fruitful of the current projects
is the program of fellowships for advanced study granted to
promising faculty members with sabbatical leave or to younger
persons already called to seminary posts, but needing further
academic preparation. On a modest scale, this had been a
policy of the Board of Managers in China during earlier years.

Asterisks indicate grants for library books only

(15)
More recently, such fellowships have been larger in amount and often for more than one year of study. Eight have been for two years; six have been for three years. Candidates for such grants are recommended by the individual seminaries to the Representative in Southeast Asia who, on the basis of fuller investigation, presents the names to the Founders. Ninety-four such scholarships have been awarded to seventy-one faculty members, of whom nine were American or British faculty members, forty-eight were Chinese from the mainland or from overseas, seven Indonesians, four Filipinos, and one each from Burma, India, and Thailand. (Appendix J for names.)

(5) In addition to the projects under the Christian Classics translation program, the Board has given outright subsidies for the production of textbooks on theological subjects suitable for use in Asian institutions. One specific grant of this nature went to India toward costs of publication of The Christian Students' Library. Twenty-eight volumes of this library have now been printed, written by qualified theologians in simplified English so that they are usable in all institutions in Asia where English can be read and understood. A grant has also been made annually for several years to the Christian Literature Society of Indonesia to assist in the publication of books in Indonesian for use in theological schools and by graduates now at work in the churches.

(6) The latest such project has been the grant in 1960 of considerable sums for pilot programs of translation into Chinese and Thai languages of some basic theological tools and texts not yet available in these languages.

(7) At the request of Asian administrators of Seminaries, the Board has provided travel funds needed to secure well-known theologians from the West for lecture tours in Southeast Asia, or for brief periods of teaching. Among those who have thus contributed to the preparation of Christian ministers are: Elmer G. Homrichausen, Paul Vieth, Georgia Harkness, Liston Pope, and Donald Maynard.

(8) The Williams Bay Conference in early 1954 (see p. 11) led almost directly to the Board's adoption of a course suggested by Asian delegates at that Conference, i.e., the calling of a representative study conference of similar nature in Asia. The Founders authorized Dr. C. Stanley Smith to proceed with the project, and, at the same time, a sizable sum of money was appropriated for necessary expenses. The World Council of Churches and the International Missionary Council approved and co-operated in the program by setting aside to work with Dr. Smith their Asia secretary, Dr. Rajah B. Marikam (later consecrated to the episcopacy in his church). Delays were forced upon the executives, but the conference was finally held in Bangkok, Thailand, early in 1956. Fifty-one official delegates were present from Southeast Asia plus nine fraternal delegates from other parts of Asia. Ten visitors from Asia attended the sessions and eleven from Europe and the United States. (Appendix K). The conferences were divided into workshops, dealing with assigned subjects, and the workshop reports were then fully discussed and in most cases revised and acted upon.

Aside from the values gained personally by these men and women from eight Southeast Asian countries working together for fifteen days, pooling experiences and unaidedly considering future plans, the major proposals of the group were:

(a) That a Higher Theological Faculty be established somewhere in Asia to provide post-graduate training for Asian theologians within the background of their own culture.

(b) That an "Association of Theological Schools and Colleges of Southeast Asia" be formed with the twin purposes of developing mutual understanding as among Christian leaders in the lands concerned and of laying practical plans for strengthening the work of training Christian ministers. This recommendation was acted on at the time of the first Theological Institute at Singapore in the summer of 1957, and the Association officially set up in 1959. Meetings are held once every two years, with a meeting of the Executive Committee held in the year when no Association meeting takes place.

(c) That a Journal of Theology for Southeast Asia should be published. This proposal likewise has become a reality, the first issue of this quarterly having been published in the summer of 1959 under the editorship of Rev. John R. Fleming.

This is no longer projected by N.T.S. Instead, it is being considered by the Theological Education Fund Committee established by the International Missionary Council, and now of W.C.C. The Association of Theological Schools in S.E. Asia is, however, planning a Federated Theological Faculty of S.E. Asia. Ed.
9) Theological Study Institutes. Upon the recommendation of the representative in Southeast Asia, Dr. C. Stanley Smith, supported by many Asian seminary leaders, the Board of Founders approved the holding of an institute in Asia where selected younger faculty members could be brought together for six weeks or more of intensive study at a centrally-located school. The basic principle was to select not more than two major subjects for an institute, to bring capable and well known teachers from Europe, Asia or the United States to the center, where faculty and students would give themselves to organized devotions, to lectures and discussion periods, and to quiet reading and individual conferences.

The first institute was held in Singapore in 1957 over a two months' period. Representatives of seminaries from Taiwan on the north to the Philippines and Indonesia on the south, and from schools as far west as Rangoon, Burma, were present. President C. H. Hwang (Tainan) was dean, and faculty members included for full or part time Hendrik Kraemer of Holland, Fidel Galang of the Philippines, Paul Devanandan of India, Donald V. Wade of Canada, and G. Reichelt of Hong Kong.

In 1959, another Study Institute was convened, this time for six weeks. The attendance was slightly larger and the work was reported as more intensive. Faculty members were President Hidenobu Kuwada (Tokyo), Professor Paul Minear (Yale) and Professor James Muilenburg (Union).

In 1960, the third Institute, also of six weeks duration, took place in July and August. The fields of study were Systematic Theology and Sociology, and the faculty members Professor D. D. Williams of Union Theological Seminary, New York, Professor Van Doorn of Holland and Dr. R. P. Kramers of Hong Kong.

The fourth Institute took place in the summer of 1962 with Professor John C. Bennett of U.T.S. New York and Dr. D. T. Niles as the faculty members, and the field of study was Personal and Social Ethics.

Plans have been made for the next institute to take place in the summer of 1963, with Bishop Stephen Neill and Professor James Hastings Nichols as lecturers.

Since 1959, theological teachers from East Asia, as distinct from South East Asia, have been invited, up to ten in number, due to the co-operation of the East Asia Christian Conference in this programme.

10) Librarians' Workshop at Dumaguete. While Dr. Smith was still the Representative in Southeast Asia, he discovered that one of the weakest parts of the theological program was that of the libraries. In most schools he found a sad lack of books. In addition, there was the handicap of hit-and-miss indexing in many of the schools, and, for the most part, the students were untrained in the effective use of library facilities. Much of this stemmed from the fact that in only three of the seminaries was there a librarian with even partial training for the work. Most librarians carried full-time teaching loads aside from responsibility for the library. Dr. Fleming reinforced Dr. Smith's proposal that a qualified librarian from a major seminary in America go to Asia to conduct a workshop for all librarians or prospective librarians from the Southeast Asia seminaries. Careful search led to the unanimous choice of Dr. Raymond P. Morris of Yale Divinity School. His institution gave him leave of absence and he spent nearly four months in Asia, part of the time in visits to eleven of the seminaries and in consultations with their librarians and other faculty members. The Workshop was held at Silliman University Divinity School at Dumaguete, in the Philippines, one of the very few schools with both a trained librarian and a good library. It continued from the 9th of February 1959 through the 27th. Eighteen delegates participated, representing fifteen institutions. Following his work in this area, Dr. Morris continued through Southern Asia, the Near East and Europe, conducting a similar investigation on behalf of the Theological Education Fund. (See the following section).

In preparation for his service, Dr. Morris in consultation with other librarians and with members of the Board of Founders prepared a list of books which should be found in every seminary library. This list was scrutinized by the delegates to the Workshop and was somewhat revised. It was shared with all interested seminaries and Bible schools in Asia.

The finished work was transferred to the Theological Education Fund, under whose auspices Dr. Morris has further revised and enlarged it. Subsidized by this Fund and by Nanking Theological Seminary, it is now being used throughout the world.

11) Relationship with the Theological Education Fund of the International Missionary Council. At the Ghana Assembly of the International Missionary Council, convened on December 28, 1957, grateful appreciation was voiced to Mr. John D. Rocke-
feller, Jr., for his contribution of $2,000,000 through the
Sealantic Fund, matched by a pledge of the same amount from
nine mission boards in the U.S.A. This sum was to be used
over a five year period under I.M.C. auspices for "the advance­
ment of theological education in Asia, Africa and Latin
America." The I.M.C. appointed a Theological Education
Fund Committee of twenty-four members, twelve from the
United States, the others from Canada and Great Britain,
Europe, Asia, Africa and Latin America.

The Ghana Assembly expressly voted that "every effort
should be made to maintain liaison with the Board of Founders
of Nanking Theological Seminary (New York), or other bodies
with a similar program, with a view of achieving reasonable
coordination of program." Even in advance of official action, the
Board of Founders had cooperated with Mr. Yorke Allen, Jr.,
the research agent of Mr. Rockefeller, by making available
reports and minutes and also by lengthy consultations with
Mr. Allen and with the secretary of the I.M.C. regarding the
hoped-for project. Therefore, the Chairman of the Board of
Founders authorized an invitation to the Executive Director of
T.E.F., Dr. Charles Ranson, to attend all meetings of the
Board of Founders, with privilege of the floor. He and his
associates have taken advantage of the opportunity. In
addition, they have on frequent occasions conferred with the
Executive Secretary of the Board on details of their program,
particularly with regard to the work of Dr. Morris and the
resulting book list. A later step in this correlation of planning
was taken when the T.E.F. Committee invited Secretary Cart­
wright to meet with that group in its annual meetings. In the
summer of 1959, he went to France for the three days’ session,
again in July of 1960 to Scotland, and in August 1961, the
session in New Haven, Conn.

What Next?

This historical sketch would be incomplete without a reminder
that beginnings inevitably lead to current and future action, and
that wisely determined policies usually are built on earlier experi­
ments. Just as the work of the Board of Founders in administering
the income from the Swope-Wendel Fund has moved from one
phase to another, so the Board in the future will build on experi­
ments of the present. It is to be hoped that its future activities,
pending such time as the purpose of the testators can be completely
carried out, will be creatively progressive. Only thus can the trust
be fulfilled with Christian conscience and vision.

Illustrative of this process is the Statement of Policy considered
and adopted by the Board while this history was being written.
(Appendix L). The desire of the members of the Board was in
line with those of school administrators in Asia, viz., to keep abreast
with the times in evangelism, in scholarly study, in social applications
of the Christian gospel. A representative committee gave much time
to the preparation of the Statement of Policy which then became
the major subject for consideration at the next ensuing annual
meeting of the full Board.

With that as a structure base, with careful and prayerful
thought on the part of the Founders, and with the increasing part
played by Asian Leaders, we can look in faith to greater achieve­
ments and service in the future than in the past.

(Note: The Board at its meeting June 28, 1962, authorized its officers to
proceed with a change of name intended to express clearly the
nature and purpose of its work.)
APPENDIX A

CHARTER MEMBERS OF THE BOARD OF FOUNDERS

June 5, 1937.

The Board of Foreign Missions of the Presbyterian Church in the U.S.A.
George T. Scott
Alternates
J. Ross Stevenson
J. L. Dodds

The China Secretary

Alternates
C. Darby Fulton
H. Kerr Taylor

The Executive Committee of Foreign Missions of the Presbyterian Church in the U.S.

Alternates
Egbert Smith
Edwin F. Willis

The Board of Foreign Missions of the Methodist Episcopal Church
R. E. Diffendorfer
Herbert Welch
Alternates
Frank T. Cartwright
L. O. Hartman

The United Christian Missionary Society
C. M. Yocum
Alexander Paul

The Board of Foreign Missions of the Methodist Episcopal Church, South
A. W. Wasson
Sallie Lou MacKinnon

Officers:
Chairman ... R. E. Diffendorfer
1st Vice-chairman ... H. Kerr Taylor
2nd Vice-chairman ... Alexander Paul
Secretary ... Frank T. Cartwright (without vote except when serving as alternate)
Treasurer ... George T. Scott

APPENDIX B

CONSTITUTION OF THE BOARD OF FOUNDERS

OF

NANKING THEOLOGICAL SEMINARY

ADOPTED JUNE 5, 1937

I. OBJECT

The object of the Board of Founders shall be to foster the Nanking Theological Seminary in the preparation under evangelical Christian auspices of men and women for service in and for the Christian Church in China. Such service includes that of the ordained and unordained ministry, evangelism, social work, Christian religious education, and other forms of Christian activity.

II. MEMBERSHIP

1. The Board of Founders shall consist of two representatives from each Mission Board cooperating in the Seminary. The charter members of the Board of Founders shall consist of the representatives of the Boards of Foreign Missions of the following Christian bodies:

- The Presbyterian Church in the U.S.A.
- The Presbyterian Church in the U.S.
- The Disciples of Christ
- The Methodist Episcopal Church
- The Methodist Episcopal Church, South

2. Other Boards of Foreign Missions assuming an equitable responsibility toward the support of the Nanking Theological Seminary and whose corresponding field organizations shall be accepted by the Board of Managers in China as cooperating organizations may be entitled to representation on the Board of Founders.

3. Each constituent Board of Foreign Missions shall elect two members of the Board of Founders. In the initial election, one of these shall be named for a term of two years, the other for four years. Thereafter, their successors shall be elected by the constituent Boards for terms of four years.

4. The Board of Founders may coopt members up to one-half the membership elected by the constituent Boards. Nominees for coopted membership must be “members-at-large” suggested by the constituent Boards. The nominations shall be sent to all members of the Board of Founders at least one month before the date of the election. Election shall be for terms of four years.
5. Alternate representatives of constituent Boards will be recognized with full powers at any meeting in the place of absent members, provided that they have been regularly elected by the Board of Foreign Missions concerned.

III. DUTIES OF THE BOARD OF FOUNDERS

1. Under incorporation, to hold in trust all lands, buildings, equipment and funds of the Seminary.
2. To grant appropriate degrees until such time as the Government of China shall make such provision.
3. To receive and study budget estimates presented by the Board of Managers and to appropriate toward the approved budget such funds as may be available.
4. To assist in securing qualified faculty members and special lecturers for the Seminary, as may be requested by the Board of Managers.
5. To maintain and promote the evangelical character and influence of the Seminary.
6. In any other way possible to cooperate with the Board of Managers in furthering theological education in China.

IV. OFFICERS

1. At each annual meeting there shall be elected, a chairman, a secretary, a treasurer, and any others desired. Their duties shall be those usually pertaining to such offices.

V. MEETINGS

1. The Annual Meeting shall be held on the Tuesday after the second Sunday in June.*
2. Special meetings to consider emergency matters may be called by the chairman or by any five members of the Board of Founders.
3. A majority of the members of the Board shall constitute a quorum, provided that a majority of the constituent Boards of Foreign Missions are represented.

VI. AMENDMENTS AND BY-LAWS

1. Amendments to this constitution may be made by a two-thirds vote of the members present, a copy of the proposed amendment and a notice of the meeting having been sent to all members at least one month before the date of meeting. If the representatives of more than one constituent Board are absent, the vote shall be deferred.
2. The Board of Founders may establish such by-laws as are in harmony with the constitution.

* "The Annual Meeting shall be some time during the first two weeks of June, the date to be set by the Executive Committee of the Board of Founders." (Amended at Annual Meeting, 1941).

APPENDIX C

CHARTER

THIS INSTRUMENT WITNESSETH that the Regents of the University of the State of New York have granted this absolute charter incorporating George T. Scott, Ralph C. Wells, C. Darby Fulton, H. Kerr Taylor, C. M. Yocum, A. W. Wasson, Sallie Lou MacKinnon, Ralph E. Diffendorfer, Alexander Paul and Herbert Welch, and their associates and successors, as a theological seminary under the corporate name of Nanking Theological Seminary, to continue, develop and maintain, and to enlarge in capacity, rank and scope, the unincorporated theological seminary in the city of Nanking, China, which since 1917 has been conducted under that name, with the persons named as incorporators for its first board of trustees, to hold until their successors shall be elected by the members of the corporation, with power therein to increase or decrease its membership in such manner and upon such terms as shall be provided for by the general rules of its trustees, and with power in them, from time to time, by unanimous vote of their full board, to fix their terms of office and their number, to be not more than twenty-five nor less than five, and with power in the corporation to confer the degrees of Bachelor of Theology (B.Th.), Master of Theology (M.Th.), Bachelor of Divinity (B.D.), Bachelor of Religious Education (B.R.E.), and Master of Religious Education (M.R.E.) in conformity with the rules of the Regents of the University and the regulations of the Commissioner of Education for the registration of institutions of higher education.

GRANTED July 29, 1938 by the Regents of the University of the State of New York executed under their seal and recorded in their office, Number 4492.
APPENDIX D

DELEGATES TO WILLIAMS BAY (WIS.) CONFERENCE—
AUGUST 9-10, 1954

From Southeast Asia

Chen, Rev. Chi-chun ... Formosa
Hutagalung, Rev. Sutan ... Indonesia
Hwang, Principal C. H. ... Formosa
Kiting, C. A. ... Indonesia
Manikam, Dr. Rajah ... India
Martinez, Mr. Florentino ... Philippines
Mataheru, Rev. C. ... Indonesia
Probiswanto, Rev. B. ... Indonesia
Simanjuntak, Mr. I. P. ... Indonesia
Sobrepuna, Bishop Enrique ... Philippines
Taiyong, Rev. Lock ... Thailand
Valencia, Bishop Jose ... Philippines
Ward, Bishop Ralph A. ... Hong Kong
Wu, Rev. Y. H. ... Formosa
Yang, Rev. S. Y. ... Formosa
Smith, Dr. C. Stanley ... Singapore

(Board of Founders' Representative in Southeast Asia)

Members of Board of Founders

Beaver, E. Pierce ... At Large
Cartwright, Frank T. ... Methodist
Decker, J. W. ... At Large
Higdon, E. K. ... Disciples
Lancaster, Lewis ... Presbyterian, U.S.
Smith, E. L. ... Methodist
Van Dusen, H. P. ... Presbyterian, U.S.A.
Varney, W. D. ... Baptist

Visitors

Bridston, Keith
Howley, William N.
Higdon, Mrs. E. K.
Maxwell, Raymond
Ranson, Charles

World Council of Churches
International Missionary Council

Report for the Sessions

Neilson, Eloise

( 26 )

APPENDIX E

FOUNDERS WHO HAVE VISITED SOUTHEAST ASIA
1937-1961

(Entirely or partially on Board business)

R. Pierce Beaver
J. W. Decker
C. Darby Fulton
E. K. Higdon
Liston Pope
Virgil A. Sly
E. L. Smith
H. P. Van Dusen
L. A. Weigle
Frank T. Wilson
Donald West

APPENDIX F

CHANGE IN CHARTER

"By action of the Board of Regents of the University of the State of New York on November 21, 1952, said charter of Nanking Theological Seminary was amended by adding to said statement of purpose, the following:

'And to receive and disburse funds (1) for any purpose contributing to Christian theological education (a) in China, or (b) in areas of Asia and of the Western Pacific beyond the confines of China, and (2) for educational assistance to Chinese and other Far Eastern students preparing in these or other lands for the ministry or other services in the Christian Church when the said corporation shall deem the same advisable because of conditions existing in China.'"

APPENDIX G

CY PRES ORDER

"It is

ORDERED, ADJUSTED AND DECREED that the prayer of the petitioner as contained in the said petition be and the same hereby is in all respects granted.

March 20th, 1953

(Signed) Philip A. Donahue
Clerk of the Surrogate's Court

( 27 )
1. The manuscripts of seven volumes complete and of two half-volumes are in Nanking awaiting publication. These are:

The Sub-Apostolic Age  The Arian Controversy
Tertullian  Augustine, Confessions
Eusebius  Augustine, City of God (2 vols.)

The two half volumes are: Of Devotional Classics (The Little Flowers of St. Francis, Imitation of Christ, and St. Bernard on Consideration), the MS of the Little Flowers is in Nanking, and it was published separately in Shanghai. *Imitation of Christ* has been translated, and Christopher Tang will finish the *St. Bernard* this month. The other half-volume is Harnack’s *What Is Christianity?*, which is supposed to be coupled with some of Ritschl, and the latter has not been translated.

2. Twenty volumes have been published in Hong Kong. These are:

The Latin Church  Kant
Patristic and Mediaeval Sermons  Idealist Philosophers
Luther—2 vols.  Cardinal Newman
Calvin—3 vols.  Rauschenbusch
Quaker Classics  Troeltsch
John Wesley  Creeds and Confessions
Jonathan Edwards  William Temple
Mediaeval Thought  Niebuhr—Nature and Destiny of Man
Rationalist Philosophers  Kant

3. Four volumes are now in the press in Hong Kong

Irenaeus  The Alexandrian School
St. Augustine  British Presbyterianism

4. Five volumes are now being worked on. Here in Madison we are working on finishing up the Devotional Classics referred to above, and the manuscripts of The Eastern Church and Kierkegaard. In Hong Kong, Mr. Spillert has translators at work on Anglican Thought and on Schleiermacher.

5. Of the remaining volumes, the most important to be done are: At least one volume of Thomas Aquinas; the two devotional anthologies—one in the first series and one in the second; and the rest of the Harnack volume (Professor Wilhelm Pateck thinks Hermann’s *Communion of the Christian with God* would be better than anything by Ritschl). These we shall hope to do during the next two or three years. The rest of the program can, if necessary, be omitted.

6. Sales Report for Year 1961

<table>
<thead>
<tr>
<th>Volumes in Order of Publication</th>
<th>Previously Sold</th>
<th>Sold in 1961</th>
<th>Total Sold</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calvin I</td>
<td>718</td>
<td>144</td>
<td>862</td>
</tr>
<tr>
<td>Archbishop Temple</td>
<td>350</td>
<td>123</td>
<td>473</td>
</tr>
<tr>
<td>John Wesley</td>
<td>721</td>
<td>158</td>
<td>879</td>
</tr>
<tr>
<td>Rauschenbusch</td>
<td>252</td>
<td>112</td>
<td>364</td>
</tr>
<tr>
<td>Calvin II</td>
<td>518</td>
<td>132</td>
<td>650</td>
</tr>
<tr>
<td>Creeds and Confessions</td>
<td>390</td>
<td>136</td>
<td>526</td>
</tr>
<tr>
<td>Luther I</td>
<td>418</td>
<td>161</td>
<td>579</td>
</tr>
<tr>
<td>Cardinal Newman</td>
<td>228</td>
<td>98</td>
<td>326</td>
</tr>
<tr>
<td>Luther II</td>
<td>285</td>
<td>162</td>
<td>447</td>
</tr>
<tr>
<td>Calvin III</td>
<td>361</td>
<td>146</td>
<td>507</td>
</tr>
<tr>
<td>The Latin Church</td>
<td>89</td>
<td>105</td>
<td>194</td>
</tr>
<tr>
<td>Niebuhr, Nature of Man</td>
<td>223</td>
<td>118</td>
<td>341</td>
</tr>
<tr>
<td>Age of Reason in Religion</td>
<td>100</td>
<td>140</td>
<td>240</td>
</tr>
<tr>
<td>Troeltsch</td>
<td>78</td>
<td>181</td>
<td>259</td>
</tr>
<tr>
<td>Kant</td>
<td>96</td>
<td>196</td>
<td>292</td>
</tr>
<tr>
<td>Mediaeval Sermons</td>
<td>58</td>
<td>105</td>
<td>163</td>
</tr>
<tr>
<td>Quaker Classics</td>
<td>—</td>
<td>113</td>
<td>113</td>
</tr>
<tr>
<td>Jonathan Edwards</td>
<td>—</td>
<td>108</td>
<td>108</td>
</tr>
<tr>
<td>Modern Idealism</td>
<td>—</td>
<td>95</td>
<td>95</td>
</tr>
</tbody>
</table>
The figures below show that sales have been steadily increasing as the series is becoming better known, and as the number of volumes available has increased.

Sales in 1956, first half year 165
second half year 732
1957, first half 470
second half 421
1958, first half 411
second half 231
1959, first half 347
second half 564
1960, first half 932
second half 703
1961, first half 1,332
second half 1,201

A letter from Rev. H. W. Spillett dated May 10 shows that he has a balance in our account of HK$8,782.17, and that they expect to publish three more volumes according to the following schedule:

<table>
<thead>
<tr>
<th>Volume</th>
<th>Publication Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Augustine</td>
<td>End of June</td>
</tr>
<tr>
<td>Irenaeus, etc.</td>
<td>August</td>
</tr>
<tr>
<td>† British Presbyterian</td>
<td>September or October</td>
</tr>
</tbody>
</table>

The Clement-Origen volume and Richardson’s Theological Wordbook will come later in the year.

Respectfully submitted,
FRANCIS P. JONES

† Now published.

APPENDIX 1

ANALYSIS OF 1937-1959 APPROPRIATIONS

<table>
<thead>
<tr>
<th>Year</th>
<th>Description</th>
<th>Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>1937-1951</td>
<td>Institution was in whole or in two parts in China</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Annual grants for current use</td>
<td>$997,983</td>
</tr>
<tr>
<td></td>
<td>Grants for capital expenditure</td>
<td>85,400</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>$1,083,383</td>
</tr>
<tr>
<td>1952-1959</td>
<td>Since income has been used outside mainland China</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Grants for current use</td>
<td>$267,203</td>
</tr>
<tr>
<td></td>
<td>Grants for capital expenditures (lands, bldgs., etc.)</td>
<td>376,000</td>
</tr>
<tr>
<td></td>
<td>Literature and translation project</td>
<td>210,000</td>
</tr>
<tr>
<td></td>
<td>Surveys, institutes and conferences</td>
<td>103,766</td>
</tr>
<tr>
<td></td>
<td>Singapore office</td>
<td>23,530</td>
</tr>
<tr>
<td></td>
<td>Missionary support (Smith, Sone, Jones and Fleming)</td>
<td>79,702</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>$1,060,301</td>
</tr>
<tr>
<td>1937-1959</td>
<td>New York office expenses</td>
<td>36,612</td>
</tr>
<tr>
<td></td>
<td>Grand Total</td>
<td>$2,167,296</td>
</tr>
</tbody>
</table>

It will be noted that this is a surprisingly small percentage of funds handled. It should be pointed out that this is for the spending of money only and for oversight of such spending. There are no charges for raising funds. It is also to be pointed out that from 1938 until 1955 when an Executive Secretary was appointed, the Methodist Division of World Missions absorbed the Secretary’s office expenses plus a portion of his time as a part of the Division’s operating expense. A clearer picture is gained from totals for the past five years when the New York office expenses were 3.8% of the total expenditures instead of 17% as covering the entire 1938-59 period.
APPENDIX I. (Contd.)

SUMMARY OF GRANTS TO SEMINARIES OUTSIDE MAINLAND CHINA
1952-1959

<table>
<thead>
<tr>
<th>Institution</th>
<th>Annual Budget</th>
<th>Current Budget</th>
<th>Capital Expenditure</th>
</tr>
</thead>
<tbody>
<tr>
<td>Burma Divinity School, Insein</td>
<td>$18,300</td>
<td>$2,000</td>
<td></td>
</tr>
<tr>
<td>McGilvary Theological Seminary, Chiangmai, Thailand</td>
<td>13,200</td>
<td>1,000</td>
<td></td>
</tr>
<tr>
<td>Trinity Theological College, Singapore</td>
<td>45,450</td>
<td>150,000</td>
<td></td>
</tr>
<tr>
<td>Higher Theological College, Djakarta</td>
<td>42,080</td>
<td>51,000</td>
<td></td>
</tr>
<tr>
<td>Theological Academy, Jogjakarta</td>
<td>23,050</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Union Theological Seminary, Manila</td>
<td>36,900</td>
<td>80,000</td>
<td></td>
</tr>
<tr>
<td>Silliman University Divinity School</td>
<td>19,510</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Taiwan Theological College (Taipei)</td>
<td>16,003</td>
<td>20,000</td>
<td></td>
</tr>
<tr>
<td>Tainan Theological College</td>
<td>37,060</td>
<td>58,000</td>
<td></td>
</tr>
<tr>
<td>Sekolah Theologi, Makassar</td>
<td>7,200</td>
<td>14,000</td>
<td></td>
</tr>
<tr>
<td><strong>Totals</strong></td>
<td><strong>$258,753</strong></td>
<td><strong>$376,000</strong></td>
<td></td>
</tr>
</tbody>
</table>

Additional grants have been made on a recurring basis to several other theological schools for the purchase of library books. These have ranged in amounts from $200 to $1,000. Two capital grants have been made for institutions other than the ones listed above. They are:

Theological School at Ambon, for repair of war-damaged plant $10,000
Toward new building for theological training center for aborigines on Taiwan $30,000

Total $416,000

APPENDIX J

NAMES OF SCHOLARSHIP HOLDERS FOR OVERSEAS STUDY

1936  Peter Y. F. Shih (Shih Yu-fang) 1942  Ling Guan-daik (David)
      Ni Tsing-yuan                     Katherine Liu
      C. Stanley Smith                 Ch'en Pei-ch'un (Philip Cheng)

1937  C. H. Plopper                   H. L. Sone

1938  Paul T. H. Chen (Chen Tsin-hsien) 1943  Newton Tsui-chen (Miss T. C. Kuan)
      Frank W. Price                   W. R. Leete
      Huang Su-ch'en (Lillian)         Christopher Tang (T'ang Ch'ing)
      Tseo Ping-i                      Francis P. Jones
      Marcia Wang                      Peter Ah-hwa Lee
      Li Tien-lu

1939  Chow Ming-i                     1947  Hu Jen-an (Ronald Hu)

1940  Wallace Wang (Wang Chun-hsien)  1948  Sie Ping-teh
      Chang Shih-hsin                  1949  Andrew C. Y. Cheng (Cheng Chih-yi)
      Li Min-liang                     1950  Mrs. Peter Ah-hwa Lee
      Henrietta Wang                   1951  Edward Hwang
      Peter Ah-hwa Lee                 1953  Chen Fu-sheng (David)
      Henry M. I. Chou                  Tie Swie-kien

1941  Hsieh Ching-sheng               1954  Chen Fu-sheng
      Chester C. S. Miao (Miao Ch'Iu-sheng)
      Samuel C. I. Chu (Chu Ching-ih)  S. Y. Yang
      Liang Teh-hui (Harry T. H. Liang)
Appendix J, (Contd.

1955
Wang Show-hsien
Wu Ching-yih
John R. Fleming

1956
Frank K. Balchin
Chen Fu-sheng
Wu Ching-yih

1957
Peter Latuihamallo
Frank K. Balchin
Chang Te-shiong

1958
Peter Latuihamallo
Jorge Quismundo
E. Y. Cheng
Liu Huo-gi
Chang Te-shiong
Chang Chau-si-ya
(Kiss)
Kuo Te-lieh
Wu Kuang-ming
Samuel Ting

1959
Song Chuan-seng
Inromi
Oey Siauw Hian
Chang Te-shiong
Lai En-tse

1960
Kao Chiau-liong
Levi V. Oracion
Nico Radjawane
Miss Ivy Chou
Kuo Te-lieh
Oey Siauw Hian
Miss C. H. Kao
Naw Eh-wah
Chang Te-shiong
Lai En-tse
Wu Kuang-ming
Naw Eh-wah
Nico Radjawane

1961
Samuel Manuputty
Mrs. Socorro M. Songco
H. D. Beeby
Pismu Akkapin
Levi V. Oracion
Kuo Te-lieh
Wu Kuang-ming
Naw Eh-wah

APPENDIX K
BANGKOK CONFERENCE
February 21st—March 7th, 1956
Directors of the Conference
Bishop Rajah B. Manikam—Joint East Asia Secretary, W.C.C. and I.M.C.
Dr. C. Stanley Smith—Field Representative in S.E.A., Nanjing
Board of Founders.

Speakers and Official Guests
Dr. Visser 't Hooft
General Secretary, World Council of Churches.

Dr. Leslie Cooke
Associate Gen. Secretary, World Council of Churches.

Dr. C. W. Ranson
General Secretary, International Missionary Council.

Dr. Roy G. Ross
General Secretary of the N.C.C.C. in the U.S.A.

Dean Liston Pope
Dean, Yale Divinity School.

Rev. Tracey K. Jones, Jr.
Secretary, Methodist Board of Overseas Missions.

Dr. Clara M. French
Executive Secretary for Southeast Asia, Woman’s Division, Foreign Service of The Methodist Church.

Dr. Vilmos Vajta
Director Assist. Prof. Theology, 17 Route de Malagnou, Geneva.

Rev. T. V. Philip
E. Asia Secretary, WSCF, Geneva, Switzerland.

Fraternal Delegates from Asian Countries
Rev. J. R. Chandran
Principal, College of Theology, Church of South India, Bangalore, India.

Rev. William Stewart
Registrar, Serampore Theological College.

Rev. C. L. Abeynaike
Church of Ceylon, Colombo.

Dr. James Brown
Principal Gujranwala Theological Seminary, Gujranwala, Pakistan.

Dr. H. Seung Kay
Presbyterian Theological Seminary, Seoul, Korea.

Dr. Samuel H. Moffett

Rev. Harry F. J. Daniel
Co-Chaplain, General Secretary SCM of India.

Dr. Hakonobu Kuwada
Principal, Union Theological Seminary, Tokyo, Japan.

Rev. Tsubi Yamazaki
Doshisha University, Kyoto, Japan.
## APPENDIX K (Contd.)

### DELEGATES

<table>
<thead>
<tr>
<th>Name</th>
<th>Organization</th>
<th>Denomination</th>
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APPENDIX L

STATEMENT OF POLICY

NANKING THEOLOGICAL SEMINARY

BOARD OF FOUNDERS

At a specially called meeting on November 19th, 1959, the Board re-studied its program of recent years and carefully considered a series of recommendations prepared by its Committee on Future Plans. Dr. John R. Fleming, the Board’s Representative in Southeast Asia, had been invited to spend some time in the United States, preparing for the meetings of the Committee and the Board.

Two sets of facts demanded a fresh consideration of the program for the years just ahead. One had to do with the depletion of the sizable Reserve which had been accumulated during the years when money from the Fund could not be used for Nanking Theological Seminary and before court action cleared the way for appropriations to other seminaries in Asia. This Reserve had almost reached vanishing point. The other factor was a recognized need for an appraisal of what had been done and for a setting of priorities for future appropriations.

After careful consideration, the following statement of principles was adopted.

I. Use of the Restricted Reserve

The present Restricted Reserve amounts to slightly more than $70,000. This reserve having in the past been used for costs of land and construction, requests for such grants were presented by Dr. Fleming on behalf of Tainan Theological College, Trinity Theological College, Taiwan Theological College, Sekolah Tinggi Teologia, and Makassar Sekolah Teologia.

Voted (1) that in view of the strategic place of Trinity College as a center for institutes and similar gatherings and also in view of the ecumenical use of the campus, $15,000 be granted toward the costs of completing the hostel, the balance to be held in Restricted Reserve, and (2) in the future a Restricted Reserve (hereinafter to be called “Contingency Reserve”) shall be held at book value in an amount approximately 60% of the Founders’ annual budget. (At the May 23, 1960 meeting, this action was reconsidered and $50,000 was placed in Contingency Reserve.)

Support of Asian Faculty

After considering in detail grants that have been made in recent
years and currently to five institutions, it was **voted** that provision of support for Asian faculty on a short-term basis be a part of our continuing program, on specific request of an institution with a statement showing the valid need as presented to the Representative in Southeast Asia and recommended by him to the Board. These subsidies should be given under the following terms:—

1. that they be for a new Asian faculty member and for a department which is clearly justifiable.

2. that the application of such support shall be for not more than a five years' term, and subject to negotiation with the Representative in Southeast Asia as between (a) one year on full support and a reduction of 20% annually for not more than four years thereafter, (b) full support for two years and at least 25% reduction for three years thereafter, or (c) a shorter period.

3. **Scholarship Aid for Students**

As such aid has played a vital role in all of the schools of Southeast Asia and our grants have proved highly beneficial and stimulating, we therefore establish the policy that such scholarship aid be continued in future appropriations on condition that local scholarship aid in each institution is at least 50% of the total needed.

4. **Library Grants**

Recognizing the high value of grants for the purchase of books, a value which has also been recognized by the Theological Education Fund Committee as of prime importance,

1. we plan the provision in our budget for improving libraries and their needs, and for books for the schools concerned, and

2. we authorize the Field Representative to study the situation and to make recommendations for grants to the Annual Meeting next year, taking into account the recommendations of the Librarians' Workshop and Dr. Raymond Morris's report and also taking into account the plans of the Theological Education Fund Committee. This action deals not only with books, but with any other advisable means of strengthening the libraries and particularly the use of the libraries.

5. **Christian Classics Translation Program**

This work has been for many years a program of the Seminary and its Board of Founders. The program has been reviewed from time to time. The approach of the compulsory age for retirement of Dr. F. P. Jones led the Founders at the May meeting to ask the Committee on Literature and Translation, of which Dr. M. Searle Bates is chairman and Dr. Jones a member, to review the schedule and to present to the Board through the Committee on Future Plans a specific plan for concluding the project. This plan was considered on November 18th.

**Voted** to approve the main lines of the Christian Classics program as outlined by Dr. Bates for the tapering off of work and budget, looking to its conclusion in 1963-64, each year's budget to be studied or set by the Annual Meeting.

6. **Basic Theological Texts in English and Asian languages.**

Dr. Fleming presented a problem raised by Asian seminary administrators and others. It concerns the lack of theological textbooks suitable for and adapted to use in the theological schools of Southeast Asia. Following consideration by the Committee on Future Plans and by the full Board it was **voted** to ask the Field Representative to consult with Dr. Marcus Ward and others of the T.E.F.C., also with colleagues in S.E. Asia, and to recommend to the Founders a detailed and concrete program for writing or translating basic theological texts for consideration at future meetings.

7. **Theological Study Institutes**

**Voted** that the Institutes of 1957 and 1959 having so thoroughly commended themselves to Asians and westerners, the program be continued for the coming five years. The plan is to be reviewed at or before the end of this period.

8. **Theological Journal of Southeast Asia**

**Voted** to continue the support of this journal during an experimental period of publication.

9. **Fellowships for Faculty Members**

**Voted** to continue the program of granting, primarily for Asia faculty members, fellowships for advanced study, with a request to the Field Representative and the Secretary to explore with suitable institutions in the United Kingdom and the United States possibilities of cooperation in financial support. From four to six such fellowships each year seemed a reasonable goal.

10. **Visiting and Exchange Professorships**

We look with favor on the occasional visit to S.E. Asia of qualified theological professors from the West and on exchange professorships within the area, but we place this last in priority.
APPENDIX M

In Memoriam

C. STANLEY SMITH

September 25, 1959

It would be out of accord with the spirit and desire of him whom we commemorate to offer a fulsome eulogy of his life and work. Rather, his unfailing modesty would lead him to wish to direct our thoughts away from himself—to the loyalties and purposes to which he was wholly dedicated. This is entirely appropriate because most of us who read this memoir knew him so well. There comes before us, unsummoned, a vivid recollection of the man, and all he meant to so many persons and causes across the world. There rises from our hearts, unbidden, gratitude for all he was and did.

And yet, how shall we resolve to take up and carry forward the charge he would place upon us unless we are reminded of something of the legacy he has bequeathed to us?

STANLEY SMITH was born in Meadville, Pennsylvania, June 3, 1890. The promise of later years was forecast in undergraduate days at Allegheny College, from which he graduated Phi Beta Kappa, and as a theological student at Auburn Seminary, where, likewise, he achieved highest academic distinction, being awarded the Maxwell Fellowship as the ranking senior of his class. Ordination and marriage to Miss Dorothy Zanglein immediately followed graduation. His fellowship made possible two years of advanced study at Westminster College, Cambridge University, England, laying broader and deeper foundations for a lifelong devotion to scholarship, especially in New Testament.

Returning from England, Dorothy and Stanley Smith went in the summer of 1917 to China under the Presbyterian Board of Foreign Missions, he as Professor of Theology—and later, for a time, Vice President—of the Nanking Theological Seminary. Thus began a commitment and an association and a devotion which—with all the changes of place and circumstance in the succeeding tumultuous forty years—continued unaltered; commitment to the task of theological education overseas; association with the missionary outreach of American Presbyterianism; devotion to the upbuilding of leadership for the Church of Christ in China—and then, under reluctant necessity, among China's neighbors throughout all East and Southeast Asia. There are chapters of heroic fortitude and sacrifice in that chronicle which merit particular recollection, especially through troubled wartime—carrying forward Nanking Seminary under the Japanese occupation of China, and then two years of Japanese internment. War's end brought him back to his beloved post in Nanking, zealous with new vision for the Church in China, and for enlarging leadership by Nanking Seminary in theological education throughout that land.

These hopes and plans suffered sudden and seemingly irretrievable shipwreck when, in 1950, Communist domination of the entire mainland forced him, with almost all fellow-missionaries, to surrender work and comrades and dreams, and withdraw from his adopted homeland and its people. As this threatened an end to the specific cause to which his life was committed, so it seemed to portend the conclusion of Stanley Smith's mission. On the contrary, the outcome was directly the opposite. It is difficult to recall a more impressive proof of the familiar missionary axiom: "Man's extremity is God's opportunity," or of the Scriptural adage: "He causes the wrath of man to praise Him." His work was to experience, not extinction but extension, as the resources intended by generous donors to assist one particular institution in Nanking were redirected to strengthen the training of the ministry throughout the whole of East Asia. And Stanley Smith, already the foremost authority on theological education in China, was the inevitable choice to project and oversee this far more extensive, far more complex and difficult, potentially far more significant program.

For the next five years—the last of his active missionary appointment—Stanley Smith travelled the length and breadth of that vast area, visiting and revisiting, often annually, each of the more than three training schools for the Christian ministry, of every size and type, in a dozen lands. He whose first printed work, a doctoral dissertation at Yale, had been the definitive study of theological education in China, became the recognized authority on the training of church leadership at every level throughout East Asia; and later
in the Near East. At the same time, he himself guided one of the most strategic of these institutions to new strength and influence as Principal of Trinity College, Singapore. However, to think of Stanley Smith’s labors in these later years mainly in terms of visitation and inquiry, or administration, or as a determiner and dispenser of financial support—although these were the principal specifications of his task—is to miss altogether the deeper character and profounder contribution of this extraordinary ministry—a ministry without precedent and without parallel. He who moved so tirelessly across the face of almost a continent, who corresponded so painstakingly with uncounted Christian leaders, advising and supporting them in their hopes and plans, spoke and wrote always not only as discerning mentor, but also as understanding friend and compassionate pastor.

Teacher of teachers, Pastor of pastors, Leader of leaders, Counselor and Friend-at-Large to the molders of the future leadership of the Church of Christ in Asia—this was not Stanley Smith’s formal title; but this, in all truth, he was. One of the ablest of those young Asian churchmen, whom Stanley Smith perhaps more than any other had helped to develop to his outstanding leadership, as he had assisted him to lift his little institution to its present notable strength—certainly one of the foremost theological schools in Asia—spoke for all his colleagues when, from the Deanship of the summer course for theological teachers in Singapore, July of 1959, he wrote:

We were sadly moved to remember that it was Dr. Smith who inaugurated the first Study Institute two years ago. We who are engaged in theological education in Southeast Asia owe him an unforgettable debt. So, sad though we were on hearing of his passing, we, with one heart, offered our hearty thanks to God for his great service in our midst.

All—here or there—who knew him and his life’s labors for Christ and His Church respond: “Amen. Hallelujah!”

Indefatigable scholar—kindly teacher—wise counselor—effective administrator—far-visioned statesman—devout and devoted ambassador for Christ—first, last, and always, workman for the Kingdom.

This is something of the heritage which Stanley Smith has entrusted to those who must follow and seek to take up and press forward an always “unfinished task.” He has bequeathed no specific directives for the future; and this is not the time or place to attempt to spell out what a faithful discharge of our inheritance from him would imply. He has left to us two things at once more fundamental and more valuable:

An example—of dedicated talents—of exacting standards—of critical judgment—of dauntless faith—above all, of humble and selfless consecration.

And—he has left us, not specific instructions, to be sure, but an over-arching admonition. It is set down in the passage which brings to its close the Report on Theological Educational in Southeast Asia which he and a colleague prepared to guide the program of the Nanking Seminary Board of Founders in the radically altered conditions and uncertainties of these rapidly changing years. Written in that context and for that special purpose, it declared the importance of this task is self-evident. We have seen revealed the meaning of movements and events which at the time of their occurrence we did not know how to interpret and therefore misunderstood; now in retrospect, we do understand, partly at least. For me this has given a new understanding of what Jesus meant when he urged his disciples to make haste in the proclamation of the Gospel. The time was short; but I do not think that Jesus was so much concerned with this shortness as related to an approaching end of the world, as we usually understand the meaning of ‘world’, as he was with the approaching end of a great opportunity. There is a kairos in history; a tide in the affairs of men which must be grasped if victory is to be achieved. . . . The time is ripe. To meet this opportunity, trained, consecrated leadership is demanded in every country. The most essential leadership is that which the theological schools can provide; in the Providence of God, we can do much to help in the preparation of this leadership. Let us not lose this God-given opportunity.
Handel Yu-yung Lee (familiar Chinese name: Lee Han-toh), former President of Nanking Theological Seminary, died in Peking on May 24, 1961, at the age of 75 years.

Dr. Lee was the first Chinese to be elected President of the Seminary, and held this position for eighteen years. He was an ordained minister of the Methodist Church in China.

He was born at Kiang-ning-chen on March 15, 1886. After primary and middle school education in Christian schools, he entered the newly established University of Nanking, graduating in the class of 1912. Answering the call of God to service in the Church, he became a student in the new Nanking School of Theology (later called Nanking Theological Seminary) and completed his course there in 1916. Soon afterward, he was appointed by his Bishop to work in the Second Street Methodist Church of Wuhu, being ordained deacon in 1918 and elder in 1920.

Already showing much promise of future usefulness, Handel Lee was sent to the United States for theological study in 1921. He earned an S.T.B. degree at Boston University in 1922, and a Th.M. degree at Drew Theological Seminary in 1923. Upon his return to China, he was appointed to the pastorate of the Ku-i-lang Church, largest Methodist Church in Nanking, situated near the University of Nanking and its Middle School. As preacher, pastor and church administrator, he became widely known in the central China area. In 1927, he was made a district superintendent in the Methodist Conference.

As a member of the Board of Managers of Nanking Theological Seminary for several years, Dr. Lee came to understand the work and needs of this growing interdenominational institute. When the Managers decided in 1931 to elect a Chinese president to succeed Dr. Harry R. Rowe, Handel Lee was one of the two persons nominated for the post and was chosen by majority vote to undertake this important responsibility.

Instead of assuming office immediately, Dr. Lee was advised to take further studies in the United States, to travel and speak in the interests of the Seminary, and to confer with the supporting mission boards, especially in relation to the recently announced Swope-Wendel bequest. In 1933, he completed his graduate studies at Drew University and received the Ph.D. degree. His thesis was on the subject, "The Adaptation of American Rural Church Administration to the Rural Church in China". In the same year, Boston University conferred upon him an honorary D.D.

Returning to China in the Summer of 1933, Dr. Lee gave full time and energy to the administration of the Seminary. Under his wise and faithful leadership, the institution planned for use of the new endowment funds, expanded its faculty and program, entered into cooperation with union theological schools in other parts of China, and launched a significant literature production enterprise. When the Japanese armies moved into China in 1937, Dr. Lee guided the Seminary in its necessary move to Shanghai, and also visited Szechwan Province to help in setting up a branch in Free China. At the end of the long war, in 1945, he was still at the helm, and directed the re-establishment of the Seminary at the old campus in Nanking.

However, the years of arduous effort, war-time strain, and privations took their toll. In 1949, the year that the Communist armies swept into South China, Dr. Lee was forced on account of ill health to resign his position. He was succeeded in 1950 by Dr. Andrew C. Y. Cheng.

Since 1950, Dr. Lee had been living in retirement, at Nanking, and recently in Peking. He suffered a stroke in early April, and after nearly two months of serious illness, died in the Hospital of the Peking Medical College. His wife and other members of his family were with him at the time.

The chief impression which Handel Lee made upon his associates and friends was rock-like integrity of character. He was utterly sincere and loyal in his devotion to the Church of Jesus Christ. He served his own Methodist denomination effectively and was at the same time a strong leader in inter-denominational efforts. As a preacher of the Gospel, he was true to the faith, clear and forceful in expression. He carried his pastoral interest into the work of the Seminary, showing thoughtfulness and kindness in his personal relations with faculty and students. He had a winsome personality and a happy sense of humor. Most of his years as President were marked by national turbulence and social upheaval. Through all the trials and difficulties of war and revolution, Dr. Lee did not falter or fail in his Christian purpose, and he has left the inspiration of complete dedication and noble living. He built his own life and spirit into the Seminary of the thirties and forties, and "he being dead, yet speaketh." He was indeed a worthy servant of the Chinese Christian movement and of the ecumenical Church.

The Board of Founders records its gratitude to God for the life and ministry of Handel Y. Y. Lee, and for his contribution from 1916 to 1948 as President of Nanking Theological Seminary, and extends its deep sympathy to Mrs. Lee and all the Lee family in their loss.

Frank W. Price.
SECTION II

HISTORY

OF

NANKING THEOLOGICAL SEMINARY

1911 to 1961

By FRANK WILSON PRICE
FOREWORD

Primary sources have been:

1. Minutes of annual meetings of the N.T.S. Board of Managers; Seminary Catalogs and Bulletins, Faculty Reports. A fairly complete file in the Missionary Research Library, together with some archival material.


3. "Forty Years of Nanking Theological Seminary". Article by President Handel Lee in Special Anniversary Number of the Nanking Seminary Review, late 1950. In MRL.

4. C. Stanley Smith. The Development of Protestant Theological Education in China. Shanghai, Kelly and Walsh, Ltd., 1941. Especially Chapter V.


8. Files of Nanking Theological Seminary Board of Founders.


May 22, 1961

FRANK WILSON PRICE.
I. Converging Streams 1892-1911
II. Union and Its Consummation 1911-1915
III. Rapid Expansion and Growing Pains 1915-1925
IV. Revolution and Its Effects 1925-1931
V. The Period of Great Development 1931-1937
VI. The War Years 1937-1945
VII. Post-War Recovery and Planning 1945-1949
VIII. The Communist Period 1949-

(A) The Mainland Seminary
(B) The Southeast Asia Program

1. Converging Streams—1892-1911

The Fowler School of Theology. This Methodist school was founded in 1895 with a gift of US$5,000 from Mrs. Philander Smith of Oak Park, Illinois, in honour of Bishop Charles W. Fowler. The money was used to erect a building that later became the Administration Building of the University of Nanking, but was also a place for theological classes. Two students were graduated in 1896. Later, the School was moved to Kiukiang where, under the leadership of Rev. H. F. Rowe, later president of the Nanking Theological Seminary, it carried on for two years in close association with William Nast College and Middle School. When in 1911 it was decided to affiliate the theological and Bible training program of the Methodist Mission in Central China with the new Nanking Bible Training School, thirteen men from the Fowler School at Kiukiang became the Methodist nucleus in the promising union project.

2. Disciples’ Bible College and Training School. On July 17, 1905, the Disciples’ Mission, in annual convention, voted to establish the “Disciples’ Bible College and Training School” in Nanking. Rev. A. E. Cory was invited to Nanking to head the School. The first term opened on March 16, 1909. The Bible College was expected to train college graduates, and the Training School those of lower educational standard and lay evangelists. Classes were conducted in rented buildings and then in new quarters provided by the Mission at Drum Tower.

A gift of US$6,000 from Miss Mary Myrtle Warren for a new building raised the question of a permanent location. In harmony with the often expressed wish of the Mission in the past, it was voted to join forces with other denominations, and arrangements were made for a site on the property of the new Union Bible Training School.

3. Presbyterian Union Theological Seminary of Central China. The history of theological instruction in connection with the American Presbyterian missions of east and central China, reaches back to the founding of a Boys’ Boarding School at Ningpo in 1845. A training class was formed in 1854, taught by the Reverends W. A. P. Martin and H. B. Rankin. The first two graduates were ordained in 1864, one as a pastor, and another as an evangelist.

As Presbyterian mission work spread, training classes were organized in each large mission station. A number of strong Chinese leaders were developed. At the same time, there was a growing desire for better facilities and more continuous and effective teaching. Peripatetic classes and brief training institutes continued for many years. Classes at Soochow were conducted by Dr. J. C. Garritt and Dr. John W. Davis, in the first years of the twentieth century; also, at Hangchow by Dr. J. Leighton Stuart and Dr. P. Frank Price. All of these later joined the theological faculty at Nanking.

In 1904, when the Presbyterian Seminary was started, there were many large vacant spaces within the walls, so it was not very difficult to purchase an extensive piece of land near Hansi-men, the West Gate. Each of the three cooperating missions was asked for US$6,000 for land and buildings. Actually, the lot purchased in January 1905 cost only about 2,000 Chinese silver dollars.

The newly appointed Board of Directors (four Northern Presbyterians and four Southern Presbyterians) met in Nanking on November 10, 1904. The constitution and by-laws were adopted after much debate. The name selected for the school was “The Presbyterian Union Theological Seminary”, and the aim was simply stated—“to educate and train men for the Gospel ministry.” As to creed, “the standards of doctrine shall be the Word of God as interpreted by the Westminster Confession of Faith, the Catechisms, and other standards as are held in common by both of the Churches controlling the Seminary.” Each professor was asked to qualify for service by subscribing to a pledge to support these standards. The regular course of study was to be three years, no special scholastic standards being required for admission. The subjects taught followed the traditional western theological curriculum of that time.

The Rev. John W. Davis, D.D., moved from Soochow to Nanking in the spring of 1905 to become president of the fledgling seminary.

The first term of the Presbyterian Seminary began on October 5, 1906. During the academic year, 34 students were enrolled, 10 in the Seminary and 24 in the lower-grade Bible Training School.
The students were divided almost equally between the two Presbyterian denominations, and all were from Kiangsu and Chekiang provinces.

By 1910, the Presbyterian Seminary was now about to enter into an interdenominational program of theological education, at the cost of losing its rigidly Calvinistic president. By giving up its own life in the new and larger venture, the Presbyterian school made possible the birth of the interdenominational Nanking Theological Seminary.

II. Union and Its Consummation—1911-1915

By 1910, the movement toward Christian cooperation and union was becoming very strong in China. Many university and colleges were founded in this period. Naturally, theological and Bible Schools were also affected. The visit of Dr. W. W. White, president of the Bible Teachers' Training School of New York, helped to crystallize the spirit of union in theological education. A contemporary observer wrote, "The story of the founding of Dr. White's school, of its aims and methods, and of the success attained in interdenominational fellowship and cooperation, was given before a large audience of missionaries, full of their problems and hopes and fears: and it acted as a solvent, joining and rendering permeable elements previously unmixed." A conference at Shanghai in September 1910, representing twelve provinces and a large proportion of missionary societies, called for an interdenominational theological school, securely based upon an evangelical foundation, as a conserving and unifying force for the growing Church in China. Out of this and subsequent meetings came proposals for a "Bible Training School," located at Nanking, with methods similar to those of the New York Bible School, and adapted to conditions in China. The aim of Dr. White's institution had been stated thus, "interdenominational in character, thorough in intellectual processes, evangelical in doctrine, reverent in spirit, pedagogical in method, and practical in aim." The Committee on Bible Training Schools for China, representing many denominations and including the Episcopalians, took this action, "that we aim to provide, as the need may arise, all grades of Biblical instruction, in preparation for Christian work, exclusive of denominational teaching, and that each cooperating mission provide in its own way what denominational instruction is required."

The Executive Committee of this larger committee met at Kuling in August 1911, and approved detailed plans for the Bible School and Women's Bible School in Nanking. The prospect seemed bright for cooperation of a number of missions besides those having an interest in Nanking. Dr. W. W. White promised US$3,200 toward the current expenses of the new institution, and the cooperating missions were to give financial support.

The Nanking Bible Training School held its inaugural service on September 13, 1911. The catalog announcement said, "The present affiliation is a measure adopted in hope of attaining the advantages of united effort without delay, while giving the greatest degree of liberty to all cooperating parties. The changing conditions in China, calling for numerous adjustments, and particularly the insistent desire of the Chinese Church at large for unity within its own borders, furnish sufficient justification for this tentative method of cooperation. Those entrusted with the conduct of the institution reverently acknowledge their dependence upon the Divine Spirit who has been leading step by step."

The names of the first faculty group should be recorded:

Rev. J. C. Garritt, D.D., President and Professor of Biblical Interpretation, Apologetics, and Comparative Religion. (Presbyterian USA).
Rev. Frank Garrett, Professor of Old Testament Literature. (Disciples).
Rev. Harry F. Rowe, Professor of Church History. (Methodist)
Mr. Chen Li-seng, Professor of Homiletics.
Mr. Li Diao, Professor of Sacred and General History.
Mr. Shih Yun-ting and Mr. Da-liang Tao-chin, Tutors.

Teachers and students were enthusiastic about the cooperative enterprise, and classes began with a fine spirit. Then came the sudden overthrow of the Manchu Government. Although Wuhan in central China had fallen to the revolutionists in October, the imperial General Chang Hsuen was determined to hold Nanking even through the siege. The Bible School was forced to close on November 5, and the faculty had to escort the students past the guards at the city gates. On January 1, 1912, Sun Yat-sen took the oath of office at Nanking as President of the Provincial Government of China. The students returned to Nanking without their queues, citizens of the Republic of China, and the School reopened on March 5. The enrollment in the spring term was 63, from six mission groups and six provinces.

The first meeting of the Board of Directors of the Nanking Bible Training School was held on February 8, 1912, postponed
from November 15, 1911. Twelve members, representing the three cooperating denominational families, were present, and four directors-at-large elected the previous summer at Kuling, from the China Inland Mission, the Student Volunteer Movement, the Friends’ Missions, and the Y.M.C.A.

The Board of Directors spent much time in discussion of relationships between the new Bible Training School and the Presbyterian Union Theological Seminary. There was emphasis on the 2½ year loan and the necessity for signed agreements regarding new buildings erected. The Presbyterian Seminary would continue to elect its own professors, but these would be confirmed by the Bible Training School. The Bible School course was subject to approval by the Presbyterian Seminary Board (which continued to meet until 1914).

The Catalog of the School at this time indicated that there would be considerable emphasis upon vocational electives and field work in addition to the required Biblical and theological subjects. The Women’s Bible School, to be opened in the autumn or winter of 1912, would have a separate Board of Managers composed of women, but there would be as much mutual consultation and joint action as possible. Miss Ella Shaw of the Methodist Mission was appointed principal of the Women’s School. Both intermediate and advanced courses were planned, to prepare the women students for evangelistic and teaching service in the churches.

The experience of working together inspired mutual confidence and made possible an earlier consummation of the hoped-for union. In 1912, the Board of Managers formally invited the Methodist Episcopal Mission South and the Baptist Missions, North and South, “to unite with us in theological instruction, on the same basis of affiliation and cooperation as exists among the present cooperating missions.” (The Southern Methodists joined in 1914, the Northern Baptists not until 1941). Discussions began between the Bible School Board and the Presbyterian Seminary Board, looking towards property adjustments and permanent union.

In the revised constitution approved by the Bible School Board at the 1912 meeting were several changes and additions. The name of the interdenominational school institution was broadened to “Nanking School of Theology” and this remained in use until 1917. “Its purpose shall be to train those who desire to enter upon any form of Christian service: in doing this special prominence shall be given to the study of the Bible.” The doctrinal basis of the union which is still in the Constitution appeared for the first time in the 1912 draft. Because of its importance, it is quoted here:

The Nanking School of Theology accepts as the basis of its teaching the Word of God, and holds to the fundamental doctrines of our common evangelical faith, which faith has been the strength and heritage of the Christian Church through all its history.

1. We accept the Scriptures of the Old and New Testaments as the inspired Word of God, the supreme rule of faith and practice, and as containing all things necessary to salvation.

2. We acknowledge the Lord Jesus Christ as the Divine Son of God and His vicarious atonement for the sins of the world.

3. We accept the divinity and personality of the Holy Spirit and His operation in the work of regeneration and sanctification.

4. We hold that the Church of the Lord Jesus Christ is a spiritual institution, organized for spiritual ends, depending on spiritual power, and, as a church, has no political authority.

According to the new constitution, each participating church or mission would have two representatives, one westerner and one Chinese, on the Board. Thus, in the early years, the principle of full Chinese cooperation was established.

In 1913, the second revolution took place, led by Sun Yat-sen against the growing dictatorship of President Yuan Shih-kai. The School was unmolested, but the buildings and grounds became a retreat for five to six hundred refugees during the siege and looting of the city. A tablet presented by the grateful citizens was hung in the reception room. Because of disturbed conditions, the fall opening was delayed one month. Yet, in spite of political upheaval and many financial problems, the School continued to advance. At the May meeting of the Board of Directors, the new constitution was sent to the cooperating missions for their approval; if all the missions cast a favorable vote, the constitution would go into effect at the expiration of the 2½ years of experimental organization, that is, on December 31, 1913. The following resolution consummating the union was adopted, for ratification by the supporting missions, “That the Presbyterian Union Theological Seminary, the Nanking Bible College (Disciples), and the Methodist Fowler School of Theology be merged into the Nanking School of Theology.” The Bible School remained as a department of the School of Theology.

At the same time, the faculty reported a growing desire for further theological training. “We have been surprised at the confidence, widely expressed, in our School, and the willingness to send, from so many sections of China, students for advanced work. This
is a time for serious, thoughtful and prayerful work in laying foundations for a great institution.” The Theological Quarterly was launched, with Professor Chen Chin-yung as editor. This quarterly has continued to the present time, remaining today an invaluable record of Chinese theological and Biblical thinking in the first half of the Twentieth Century.

The next two years saw an earnest effort on the part of the Board of Managers and supporting missions to secure additional funds from the United States to take the place of the diminishing special gifts from Dr. White. In 1914, the Board apportioned one-fifth of the grant from Dr. White to the Women’s Bible School, and at the same time asked the mission boards for permission to make financial appeals. Dr. Rowe was appointed special financial agent for the School on his furlough to the United States. Plans were made for a Board of Trustees in New York, but the state authorities refused to grant a separate incorporation to the School of Theology. The Trustees of the University of Nanking were therefore asked to hold the land, buildings, and other material equipment on behalf of the missionary societies cooperating in the Nanking School of Theology. In matters pertaining to the policy and inner workings of the School, faculty, etc., the Board of Managers was to be answerable in the first instance to the cooperating missions on the field, and through them to the boards and societies in the United States. The Constitution of the School of Theology was amended in 1916 to include the provisions regarding the New York Trustees.

In 1914, the Methodist Episcopal Mission South sent official representatives to the meetings of the Board of Managers, and a Southern Methodist missionary, the Reverend A. P. Parker, D. C., was elected Chairman.

III. Rapid Expansion and Growing Pains—1915-1925

In 1915, a change in the name of the institution from Nanking School of Theology to Nanking Theological Seminary was proposed and referred to the missions for a vote. This was formally approved in 1917 by all agencies concerned. The Managers approved the development of an effective Correspondence Department. All students were engaged in field work, serving churches in and around Nanking. The Board of Managers evaluated the union effort in this way, “We recognize that the School is interdenominational, not undenominational, in character. While most of the teaching is done in common and in the utmost harmony, yet the members of the faculty respect and endeavor to lead the students to respect the rights of individual belief, and the dividing lines of denominational loyalty. We are not seeking a forced uniformity, but a living unity. We are not trying to reduce to the least common denominator our several forms of belief, but rather, to build into one whole the richest contribution that each part can make.”

The meeting of the Board of Managers in January 1916 was marked by the absence of representatives from the North Kiangsu Mission of the Southern Presbyterian Church, in protest against what they considered certain liberal theological tendencies. The Mission voted to withdraw from the Seminary, then rescinded its action, and sent representatives to the Board meeting in June 1917. For several years afterward, this strongly evangelical but ultra-conservative group raised many questions about the teaching in the Seminary and finally withdrew all support. The Missions Mission of the Southern Presbyterian Church remained actively in the union and played an important part in reducing the tensions caused by theological controversy.

Except for civil strife among the warlords, and banditry here and there, life went on normally in China. World War I and the entrance of the United States into the war (1917) did not affect the progress of the School. At this time, the Stewart Evangelistic Fund (California) launched a large-scale program in China. On June 6, 1917, Rev. J. H. Blackstone, China Administrator for the Fund, proposed to the Board of Managers of Nanking Seminary that there be a federation between the Seminary and the Fund in Bible School training. He suggested that the site of the new Bible School be adjacent to the Seminary and that the buildings be erected by the Fund. The Seminary Board approved a plan of cooperation, with a board of directors composed of five appointees each from the Seminary and the Fund to control the School, and a principal elected by this joint board. Under this arrangement, the Nanking Seminary of Bible Training would be gradually transferred to the new School which was to offer a three-year course. Mr. Blackstone offered to provide operating expenses for ten to fifteen years, and to reimburse Seminary teachers for the time that they would give to the Bible School. The arrangement which was entered into heartily by both parties did not last very long. The Stewart Fund appropriated money for land, one school building and three residences for Chinese professors, also a grant of US$3,500 for two years. In 1920, Acting President Rowe reported a movement on foot looking toward a large Bible School in Shanghai, supported by the Stewart Fund. Since this would draw away funds expected by Nanking Seminary, and since also the need of the cooperating missions and churches seemed to be for a higher grade of theological education, the Managers voted (March 3, 1920), to receive no more new students in the Bible Training School and to discontinue this department as soon as possible. (The last students were graduated in 1921). At the same time, the Seminary course was extended from
three to four years, and plans were made for a three-year course of study for graduates from accredited junior colleges, in addition to the three-year B.D. course for full college graduates started in 1918. The trend at Nanking Seminary was toward higher academic standards.

The next year saw some quite significant faculty changes. Dr. J. C. Garritt left for the United States and did not return to China. The Reverend C. Stanley Smith arrived in Nanking and after a period of language study, began to teach courses in Theology. The Reverend Donald W. Richardson, a brilliant scholar of the Southern Presbyterian Mission, was brought to the Seminary and, according to a report of the Acting President, was a "tower of strength."

The resignation of Professor J. Leighton Stuart in 1918 to accept the presidency of Peking University (later Yenching University) was reluctantly accepted. The President spoke of his fifteen years of conscientious and efficient service, in the Presbyterian Seminary and the interdenominational seminary, and added, "He has been the leading spirit in the development of the ideals and in outlining the program for which this school stands .... Dr. Stuart has in a remarkable degree won the love and respect of the student body—he is really a great teacher."

Meanwhile, the student body was rapidly growing. The faculty report for 1919 showed 146 students, representing sixteen denominations, eleven provinces and Korea. The Department of College Graduates, or B.D. Course, had become a fact with four students. The four-year Diploma Course enrolled a record number of 61 students. The B.A. Degree Course, whereby a student in two years of college and three years at Nanking Seminary could earn a college degree, enrolled its first class of five in 1920.

In 1921, Dr. Harry F. Rowe was elected President, and Dr. Donald W. Richardson, Vice President. Both of these men were held in high esteem by the Chinese churches. Two young Chinese professors, with a modern outlook, were added to the teaching staff: Peng Ch'ang-ling (one of the Seminary's first B.D. graduates), and Wesley Shen (Shen Sze-chuang), Methodist, just returned from theological study in the United States. In 1922, Professor C. S. Wang (Wang Chih-sin) was invited to head the Department of Chinese Literature.

The student body at this time drew men from the following denominations: Presbyterian (North and South), Methodist (North and South), Disciples, American Board (Congregational), London Mission, China Inland Mission, Swedish Baptist, Reformed Church, English Presbyterian, Wesleyan Missionary Society, Rhenish Mission, Christian Advent. But the churches were beginning to free themselves from the names of their founding missionary societies, and church union on the national level was becoming a reality. As the influence of Nanking Theological Seminary extended over the country, it became necessary to recognize these Chinese church bodies and to give them direct representation on the Board of Managers, instead of through the mission agencies.

The student enrollment in 1922 was 168, and the material plant was stretched to the limit. A valuable piece of land south of the Seminary campus, known as the Shih-p'ei Yamen property, was purchased in 1922 for CH$8,000, including buildings on it which could be used as faculty residences. All the Seminary buildings were now lighted by electricity. The Board of Managers approved a program of advance, calling for US$75,000 to be spent on a new chapel, library building, missionary and Chinese faculty residence. The annual budget had now passed CH$20,000, not including missionary salaries. The value of the Seminary property, 121.9 mow (22 acres), was estimated at $110,000 Chinese currency (about 50,000 U.S. dollars).

The catalogs of this period (1924-1927) carried an excellent statement of the "aim and method of the Seminary."

The purpose for which this Seminary exists is the education of the men who are to bring the Gospel of Salvation in Christ to the Chinese people. The Gospel will be preached in China by Chinese who have found the reality of truth and the fullness of life which by a contagion they shall communicate. They must be men who have experienced that God is a reality in men's lives, revealed by the Son who is the truth. They need to learn much about the methods which have proved their worth, but they need still more to learn that it is God's purpose to establish on earth an order called the Kingdom of Heaven, that He will bring this to pass by Jesus Christ. When men have caught the inspiration of a world renewed, of men entering into fullness of life, when they can be led into a crusade to realize the ideals of Jesus, hope for this sin- vexed world may spring anew in human hearts. To minister to this end was the purpose of those who founded and of those who now conduct this Seminary. The men who undertake such tasks must be inspired by God; they must be men of real religious life; they must have been trained to think deeply; they must be men who have devoted their powers to an unselfish end; they must know the sources of spiritual power.

The minister will need to live his life on this earth. He will meet the demand for a social gospel, for a solution of the challenging problems the world today faces. That will not
lead him away from a dynamic Gospel which regenerates the individual who is to regenerate society. That for which he strives is enlarged and glorified because it looks toward a new heaven and a new earth in which dwellth righteousness. The method is historical and expository in the approach to the Scriptures and practical in presentation of the truth. The truth must be presented to the understanding as well as to the heart. Matters of technical detail are considered less important than the religious teaching the Word is meant to convey.

Some other important events in the years 1923 and 1924 were: a decision by the Board to establish a Department of Religious Education with credit for special courses; approval of a plan for housing of married students; permission to graduating students to wear caps and gowns; the appointment of Dr. Donald W. Richardson as Dean; the appointment of the Reverend W. P. Chen, Ph.D. (Methodist), and the Reverend Djang Fang (Presbyterian) as professors; approval of plans for a Refresher Course for Pastors; the beginning of student preaching at the Christian "Tabernacle" located near Fuzenmao, the Confucian Temple, in the busy heart of South City.

IV. Revolution and Its Effects—1925-1931

By 1925, China had entered upon another revolutionary period. The death of Sun Yat-sen, revolutionary hero, on March 12, 1925, stirred the nation. In his will, written on February 20 of this year, he had said, "My experiences during these forty years have firmly convinced me that to attain this goal (freedom and equality among the nations), we must bring about a thorough awakening of our own people and ally ourselves in a common struggle with those peoples of the world who treat us on the basis of equality. The work of the Revolution is not yet done." At the same time, Dr. Sun's Canton lectures, The Three Principles of the People, were published and widely circulated. The Chinese Communist Party, organized in 1921, sought collaboration with the Kuomintang, and recruited members behind the shield of the Nationalist Party. They initiated mass movements and instigated major strikes in the Japanese textile mills of Shanghai and Tsingtao. Small wonder that the Shanghai Incident of May 30, 1925 inflamed a latent and powerful nationalism. A demonstration of workers and students was staged in the International Settlement of Shanghai as a gesture of sympathy for a worker who had been killed and a dozen others who had been wounded in the strikes. When the demonstration paraded on Nanking Road, the municipal police of the British Settlement, fearing a mob attack, opened fire, killing ten and seriously wounding fifteen. Violent protests, strikes and boycotts spread over the country. On June 23, another incident occurred at Canton in which dozens of demonstrators were killed and wounded by British troops.

Anti-foreign feeling rose, directed against all the "unequal treaties" and all forms of western imperialism, and colonialism. At the same time, there was an outcry against internal wars and the old "warlordism."

The rising young star of the new revolution, Chiang Kai-shek, drew support from all parts of China as he moved against the tuchuns (warlords) in a drive from Canton northward. In 1926, he skillfully parried Communist attacks and moved in early 1927 at the head of a modernized army toward the Yangtze Valley. He captured Shanghai on March 22 and, to meet the Communist challenge to his position, arrested a number of Communist Party members there and in other cities. However, on March 24, the leftist armies which had been directed from Wuhan entered Nanking and made attacks on foreign property and persons. Dr. John E. Williams, Vice President of the University of Nanking, was killed; many other missionaries were threatened; scores of missionary institutions and residences were looted. Not long afterwards, Chiang Kai-shek's forces restored order in the city, made a complete break with the Wuhan left-wing (August 1) and consolidated their power in east and central China. In 1928, the National Revolutionary Army occupied Peking and all the powers except the Soviet Union recognized the National Government at Nanking. Gradually, from 1928 to 1931, the National Government strengthened its position internally and in foreign relations, and gave promise of becoming China's first truly modern government over a united country.

Such is the historical background for the story of Nanking Seminary between 1925 and 1931. The May 30th Incident in Shanghai occurred at the close of the spring term, 1925, and did not seriously affect faculty or students. In 1926, the total number of students was 129. The 1926 Faculty Report said that the Seminary students were "not less patriotic than their fellows," and also, "In the midst of all the voices which called to other activities, the students have put before all else the interests of the Church and the Seminary. The extreme radical elements made an attempt to capture the Seminary, but failure was registered." The national movement, it declared the Faculty, "has impressed upon us again the importance of an educated ministry. The Chinese will increasingly undertake responsibilities for the control and finance of the Church as well as for the methods by which the Kingdom is to be extended. Chinese and not missionaries will be in places of leadership when that time comes."

Frank W. Price was able to take the B.A. Degree graduating class of seven students on a rural field work trip in the village churches
around Sutsien, North Kiangsu, stimulating increased attention to the training of rural ministers. A rural church conference called by the University of Nanking College of Agriculture aroused widespread interest. The Seminary was able to report the publication of Chinese books written by several professors: C. S. Wang, James Peng, W. P. Chen, Donald W. Richardson, Edward James and C. H. Plopper. Dr. P. F. Price's Christian primers, Short Steps to Great Truths, for teaching of illiterate church members and inquirers, continued to be sold in large numbers and were used by many Seminary alumni in their congregations. In 1926, the first alumni representative attended a meeting of the Board of Managers.

The entry of left-wing troops into Nanking on March 24, 1927, caused much damage to the Seminary. The pro-Communist troops burned the East Dormitory, stripped most of the buildings of furnishings and equipment, and looted many faculty residences. For a time, the missionary professors were in great danger. Following the disturbances, several took special furloughs in the United States. The Seminary had to close and could not reopen until the autumn of 1929. During this interim, the main plant was rented to the Supreme Court of the National Government, as a means of protecting the property. On October 1, 1929, Nanking Seminary reopened in the rented buildings of the Methodist Conference Academy (Middle School) about half a mile south of the Seminary campus. There were present six western and three Chinese teachers and 26 students. The Seminary remained in the crowded quarters of the Academy until June, 1933, when the Supreme Court moved out of the former plant and permitted repair of the buildings preparatory to restoration of the Seminary program there in September 1933. At that time, the student enrollment was 58.

From 1930 on, the Board of Managers was at least one-half Chinese in its membership. The Church of Christ in China sent four representatives, the Methodist Conferences three, the Christian (Disciples) Convention two, and the Alumni Association two. Dr. T. L. Li (Li Tien-Iu), former Dean of Cheelo University, joined the Seminary faculty in the spring of 1930, for the teaching of Philosophy and Psychology of Religion.

V. The Period of Great Development—1931-1937

The years 1931 to 1937 were a period of relative peace and progress in China, in spite of the great Yangtze Flood of 1931, the local Shanghai War of 1932, the growing power of Japan in Manchuria and North China, and the struggle between the National Government and the Communist rebel armies. They also mark a most important chapter in the history of Nanking Theological Seminary.

One of the items on the agenda of the Board of Managers Annual Meeting in 1931 was the election of a Chinese president. A nominating committee brought in two names: the Reverend Handel Lee, pastor of the Ku-i-lang Methodist Church in Nanking, alumnus of the Seminary, who had studied in the United States, and was an active church leader; and Dr. T. L. Li (Li Tien-Iu), formerly of Cheelo University and now serving as Dean of the Seminary. In a close vote by ballot, Pastor Lee was elected, as some Board members said afterward, largely because of his long and useful experience in the Church. Actually, Handel Lee did not assume office until the summer of 1933. He spent 1932 and half of 1933 in the United States, securing his doctoral degree at Drew University, and doing promotional work in the interests of Nanking Seminary. During President Lee's absence, Dr. P. F. Price served as Acting President.

Another event in this period which had a profound effect upon Nanking Seminary was the Swope-Wendel bequest of about two and a half million dollars (U.S. currency). This bequest is treated fully in the first section.

The bequest not only multiplied the financial resources of Nanking Theological Seminary, but also inspired a fresh study of the whole question of theological education in China, with far-reaching results. It is fortunate that this happened, answering in considerable measure the critical comments in the United States and China, with regard to so large a gift for one theological school in the "mission field". In 1934, the National Committee for Religious Education invited Dr. Luther A. Weigle, Dean of the Yale Divinity School, to direct a survey, with a team of Chinese churchmen and missionaries, of the training of ministers and laymen for Christian service. The Methodist Board asked Dean Weigle on his trip "to make a thorough study of Nanking Theological Seminary and its possible opportunities in view of the enlarged funds available under the Wendel bequest." The Board of Missions also authorized its Secretary for China, Japan and Korea and Eastern Asia, Dr. Frank T. Cartwright, on a trip to the Orient to study particularly the "relation of Chinese Methodism and the Board of Foreign Missions to the enlarged program of the Seminary." At the same time, the Board of Managers of Nanking Seminary, in its annual meeting of 1934, voted to release Professor C. Stanley Smith to head up the preliminary studies before the arrival of Dean Weigle. Dr. Smith, Dr. Chester S. Miao and the Reverend T. C. Bau traveled over China, visiting theological institutions and Bible Schools and studying the conditions of the Chinese churches. The report of this commission was published in tentative form in 1934, and was circulated for criticism and revision.

(66)
Dean Weigle came to China in the spring of 1935. As Dr. Smith said, "Dean Weigle took the report and visited the same areas, checking the findings of the team and familiarizing himself with the general situation." In the summer of 1935, a conference of missionary and Chinese leaders was called to meet at Kuling. The more than one hundred delegates considered the report of the survey team and Dean Weigle's own report and recommendations with Dr. Weigle, Secretary Cartwright and the Seminary's team present. It was certainly the most representative conference on theological education that had ever been held in China. The report of the survey team was revised in the light of the conference discussions and, together with the conference findings, was published under the title, *Education for Service in the Christian Church in China*.

The Board of Managers of the Seminary had been prepared for the all-China conference by its own meeting with Dean Weigle on May 22 and 23, 1935. At this important session there was adopted a Program of the Nanking Theological Seminary. "The crucial problem is that of leadership," the Statement said, "both in the ordained ministry and in lay service." The Board recognized its responsibility to administer wisely and effectively the income of the Swope-Wendel bequest, "not only for the adequate development of the institution in Nanking, but also for the undertaking of such service in extension and cooperation with other institutions as may prove advisable and feasible." The Board welcomed discussions with other evangelical missions and churches looking towards the union, affiliation, or correlation of their theological training with the Nanking institution. At Nanking, this aim would be to train (1) pastors and other evangelical workers for city and rural parishes; (2) teachers of the Christian religion for schools and churches; (3) Christian social workers, and (4) Christian scholars and writers. Two grades of training were envisaged: (1) based on senior middle school graduation; (2) based on college graduation. Provision would be made for specialization in rural and city church work, and in religious education.

The Program called for the strengthening of the faculty, exchange of professors, enlistment of students of high calibre, adequate library for academic work and research, literary work and publication, the development of libraries and intern centers for the students, research projects, scholarships for students, fellowships for alumni and other qualified Christian workers, faculty fellowships for study abroad, and some increase in the physical plant. Various possibilities in the area of extension and cooperation with other institutions were listed. Finally, the Board of Managers declared, "We are willing to explore the possibility, in case other theological seminaries should desire to unite with the Nanking Theological Seminary, to have a common board of managers, of conducting the work of the Seminary in more than one center." Soon after this, an association of theological seminaries in China was formed by fifteen schools to promote cooperation and union. In 1936, the Nanking Seminary Managers invited the boards of the theological schools in Tsian, Canton and Chengtu to attend a joint conference. This met on January 12-14 and organized a "Provisional Council of the Four Union Theological Colleges" to meet once a year. A constitution was adopted and Dr. Z. T. Kuang was elected Chairman for the first year.

The years 1931 to 1937 saw the establishment of strong departments of the rural church and city church, and also a vigorous program of research, experimentation and publication in religious education. Courses in rural sociology and the work of the rural church were added to the curriculum. Beginning in 1933, rural church majors were permitted to take their third year at the University of Nanking Short Course for Rural Leaders.

From 1931, the name Shunhwachen was linked inseparably with the Seminary. In that year, the market center for a rural community of 17,000, fifteen miles southeast of Nanking, was selected as an experimental and training laboratory for the Rural Church Department. Generous loans and gifts from Dr. T. H. P. Sailer made possible the purchase of about fifty *mow* (eight acres) of farm land just east of Shunhwachen, and the erection of simple buildings for the Christian rural service and training program. Students began to go there on field trips in 1931, under the direction of Professor Frank W. Price. Here, in a typical rural environment, they could learn practical methods of improved agriculture and participate in comprehensive church-centered projects—mass education, health improvement, youth clubs, cooperative societies, special service to women and children, and all kinds of religious activities. The staff at Shunhwachen consisted of Rev. Samuel Chu and Mr. Yang Chan-jh. Frank Price and other professors and instructors from Nanking spent part of their time there. Rural church majors were required to give at least one whole summer and carried on specific research and service projects of their own. Out of the Shunhwachen experiment came literary and visual materials for use in Christian rural work and plans for a nation wide survey that bore fruit in Frank Price's published survey, *The Rural Church in China*. The International Missionary Council, Department of Social and Industrial Research contributed US$2,380 to this latter study. The program developed with great encouragement until the fall of 1937 when Japanese invading troops overran the country wide about Nanking and forced the Seminary's rural staff to move to Wu-t'ou China. The Shunhwachen Center could not be reopened until 1948.
Japanese warships appeared along China's coast-line and Japanese airplanes reconnoitered over east and central China. On August 13th, fighting began between Chinese and Japanese forces at Shanghai. After three months of severe fighting, the Chinese troops were forced back, and began a retreat on November 9. Thereupon the Japanese advance was swift. Sweeping across the rice plains of the lower Yangtze Valley, the invaders approached Nanking, passing through Shunhwachen (where Nanking Seminary Rural Training Center was located), and captured the capital on December 12-13. Three days of looting, burning and raping followed. (See Lewis S. C. Smythe: War Damage in the Nanking Area). Gradually, the Japanese forces consolidated their position in east China. Hankow was captured on October 25, 1938, and Canton in south China about the same time. Other cities of central China fell in 1939. Unable to press further westward, the Japanese resorted to widespread bombing from the air. Between January 15, 1938 and September 1, 1940, Chungking was bombed 142 times; Chengtu also suffered many attacks.

On November 20, 1937, the National Government officially moved to Chungking, Szechwan. Actually, the Government was transferred first to Hankow and functioned there for nearly a year, before the final move to Chungking. Under the patriotic and resolute leadership of Generalissimo Chiang Kai-shek, "resistance and reconstruction" became the slogan. Industries were moved far inland away from the occupied zones. Scores of universities and colleges trekked to the western provinces. The Chinese Government planned a long, unyielding campaign of defense.

Nanking Theological Seminary reopened on September 30, 1937 under heavy dark cloud, with eight teachers and twelve students present; classes began on October 6. The city was subjected to frequent bombings. After the fall of Shanghai, the situation became critical; both the University of Nanking and Ginling College decided to move to Szechwan. On November 22, Seminary classes were suspended. Teachers and students scattered to the countryside. Since there had been no prearranged plan for relocation of the Seminary, some teachers and students moved eastward toward Shanghai, others moved westward toward central and west China. The result was no doubt providential. Between 1938 and 1946, Nanking Theological Seminary carried on in both occupied and free China, serving the needs of the churches from two bases, Shanghai and Chengtu.

On May 26, 1938, President Handel Lee and Dean T. L. Li met with the Seminary Board of Managers in Shanghai and decided to open the Seminary at Shanghai in the autumn. Professor Hubert Sone was appointed the Seminary's representative in Nanking to protect the interests of the institution there and to carry on relief work. The Seminary property, including residences, mostly undamaged, was loaned to the churches for their use. The first Seminary site in Shanghai was three floors of the Christian Literature Society at 128 Museum Road. Men students lived in rented rooms near Szechwan Road, and women students at the Women's Bible Training School at 10 Lucerne Road. The full term began with eight old students and twenty-one new students; four more new students enrolled in the spring term of 1939. The Shanghai churches and the many relief camps offered students valuable opportunities for evangelism and service. The Nanking Seminary Review was revived and a Nanking Seminary News Bulletin was published. The Correspondence Course started again under the direction of the faculty. Professor Francis P. Jones began publication of the Nanking Seminary Music Series, hymns and anthems for mixed voices and male quartets, and sacred solos.

Word was received from New York that the New York Regents had issued a Charter for Nanking Seminary, permitting the granting of five degrees: B.Th., B.D., B.R.E., M.R.E., and M.Th. This was the first absolute charter granted to an educational institution in the Far East, certainly to a theological seminary. According to the faculty report of 1939, this was because of the Seminary's "highly trained faculty, adequate endowment, satisfactory curriculum, good resources, and the prompt and careful preparation of the materials required by the Board of Regents." Income from the bequest made it possible to send several members of the faculty to the United States for advanced study, including Tseo Ping-i (Theology), Paul T. H. Chen (Library Science), and Lillian Huang (Music). Dr. and Mrs. Edward James retired in the summer of 1939 and returned to the United States.

Because of crowding and confusion, it became necessary to move the Seminary from the business section of Shanghai. After a long search, a large residence was found at 550 Avenue de Roi Albert, in the heart of the old French Concession where quiet was possible. The Seminary moved on October 14, 1939, and remained in this location until 1946. The student enrollment at this time was 32, practically the same as in the previous year. By 1941, the number reached 56, of whom 13 were women. They came from nine provinces and ten denominations.

The Swope-Wendel endowment made it possible in 1944 to continue a pension plan for the Chinese faculty and staff, and also to provide them with some reparation funds to cover losses sustained in Hankow and on the move to Shanghai. The Board approved both an extension program for both occupied China and Szechwan, and the National Department was carrying on a vacuum program of
translation and writing, including a Chinese edition of the Abingdon Commentary. The Department of Research and Survey, in cooperation with the National Christian Council, sponsored three valuable surveys of the Chinese Church under war conditions which were published: a study of the great migration to West China, a study of the Church behind the lines, and a study of the Church and theological education in penetrated areas. Bishop G. Carleton Lacey, Bishop Robin Chen and Dr. T. C. Bau took active part in these surveys.

Dr. Bau wrote to President Lee on April 25, 1941, that the three Baptist Conventions in China, and the three Baptist Missions working in China desired to become a fully cooperating group in Nanking Theological Seminary. The Seminary Board of Managers at its meeting on April 30-May 1, 1941, with 18 members present, heartily welcomed the Baptists of China into the union. Beginning in 1941, the B.Th. was extended to five years, and a new curriculum was adopted. Mr. Chow Ming-i, on his return from the United States was assigned to rural extension work at Nanking and teaching in the Seminary at Shanghai. Funds for the West China unit were provided from the Seminary treasury in Shanghai.

We turn now to the history of the West China unit. In 1938, several members of the faculty were moving in the direction of Szechwan. By January 1939, the following had reached Chengtu: Newton Chiang (with wife and children); Yu Mo-ren (with family); Chow Ming-i; Yang Chun-hsueh; Chu Chin-ts'au, artist of the Religious Education Department. Rev. and Mrs. Samuel C. I. Chu came in February. Chow, Yang, and Chu Chin-ts'au were joined a few months later by their families. Rev. Chu Pao-huei of the Correspondence Department arrived in March 1939, and his family some time later. Dr. Tse Ping-i arrived from the United States on September 28, 1941, to be reunited with his wife and five children who had refugeed inland after the outbreak of the war. These Chinese staff members were all given a warm welcome by the West China Union Theological College.

Dean T. L. Li and Professor F. W. Price were delegates to the Tambaharam (Madras) Assembly of the International Missionary Council in December 1938. Dr. Li returned to Shanghai while Frank Price, with approval of the Seminary administration, went from India to West China, by way of the Burma Road from Rangoon and airplane from Kunming to Chengtu. Here he became Chairman of the West China Unit of the Seminary, cooperating closely with West China Union Theological College. The new campus of the West China School was located ten minutes walk from Hwahsi, the spacious grounds and buildings of West China University which had become host to three refugee universities—University of Nanking, Gining College and Cheeluoo University. For the next seven years, the Nanking Seminary group was a living part of this unique wartime academic community.

Dr. George W. Sparling was then president of the West China Union Theological College at Chengtu, established in 1936 by the following missions and church bodies: Methodist Episcopal Church in Szechwan, Chung Hua Sheng Kung Hui (Anglican Church) in Szechwan, American Baptist Foreign Missionary Society, the United Church of Canada Mission—General Board and Women's Missionary Society. The first class had been received in the autumn of 1937. In 1939, the enrollment was 25; one student bicycled from Shensi, hundreds of miles across high mountains. By 1943, there were 53 students, of whom 25 were women. Six B.Th. students from Nanking Seminary who had joined the migration to West China completed their studies at W.C.U.T.C. and received Nanking Seminary diplomas.

Beginning in the autumn of 1941, Nanking Seminary offered a B.D. course at Chengtu. Dr. Francis P. Jones reached Chengtu on March 24, 1941, driving a new station wagon for Nanking Seminary across the high ranges of the Burma Road. His wife had come in January. The formal action of the Board of Managers at Shanghai (April 20, 1941) authorized the establishment of a "branch of the B.D. Department in Chengtu which will be prepared to give a full three years' course leading to the B.D. Degree." Dr. Jones was appointed to organize this and he began preparations immediately upon his arrival in Chengtu.

West China Union Theological College had in addition to President George Sparling and Dean of Studies, Peter Shih, six other full-time faculty members, including the Reverend Wallace Wang with degrees from Yenching University and Union Theological Seminary, New York, who taught New Testament and served as Dean of College Life. The Nanking Seminary staff at Chengtu taught classes in W.C.U.T.C. and later in its own post-graduate school of Theology. At the same time, staff members carried on active extension service to rural churches in Szechwan and other provinces of Free China, promoted conferences and institutes for preachers and lay workers, conducted a correspondence school for churchmen and churchwomen, published literature for both rural and city churches, directed or assisted in various research projects related to the study of religion or the work of local congregations, and started a West China program of Christian literature production, translations and creative writing which would serve the needs of theological students and pastors.

To assist the West China Union Theological College in carrying on its own strategic enterprise, to provide an adequate physical plant...
for both institutions, and to fulfill its mission of training and service in the Free China church's situation, the Board of Founders made generous grants to both the current budget and the building needs in Chengtu. Nanking Seminary contributed also to housing of professors in Chengtu. Extension grants to other sections of China, for theological education, lay training institutes and rural church projects, were made in each case upon legal advice, with the introductory phrase, "In order to strengthen the work of Nanking Theological Seminary in promoting theological education in China."

President Handel Lee and Professor C. Stanley Smith visited Chengtu from March 11 to 19, 1939, and held many conferences with the two theological staffs there, as well as with other Christian leaders gathered in the Szechwan capital. Professor Smith made a second trip in February 1941, including in his journey a visit to Canton Union Theological Seminary at Habow in western Yunnan province. The faculty and students in Chengtu benefited from the visits of many other missionary and church leaders. Nanking Seminary invited Dr. T. C. Chao, Dean of the Yenching School of Religion, at that time on sabbatical leave in Kunming, to give a series of lectures on Theology at Chengtu from April 18 to May 18, 1940. These were later published in a book. Among the other well-known speakers to come to the Seminary for shorter or longer periods were the famous evangelist Marcus Cheng, Dr. Cheng Ching-yi, Dr. Chester S. Miao, and the miss education leader, Dr. James Yen. The Christian governor of Szechwan campus and at the theological schools. Many facilities of the Hwa-sipsa universities were open to the W.C.U.T.U. and N.T.S. student bodies.

Although the Shunhwachen rural training program had to be suspended in 1937, the principles and methods learned there were applied to Lunghwanian, a rural community 15 miles east of Chengtu. The Rural Church Department staff worked at Chengtu and also spent weeks on end in travel. Frank Price gave most of the summer of 1940 to a conference for Miao tribe pastors and laymen held at Chautung, Yunnan, and in visiting mountain churches of the English Methodist Mission. Newton Chiang for two summers led student teams into the tribal areas of western Szechwan and eastern Sikang. Dr. Irma Highbaugh began a five year study of the influence of Christians upon home and community life of a listen city and nearby rural village in Szechwan, sponsored and supported by Nanking Theological Seminary. This research has been embodied in a published book.

West China was now a melting pot of people from all over the country, speaking to one another in various dialects, yet united in their determination to defend China's freedom. A great intellectual and social ferment was at work. Rather than submit to Japanese domination, the great majority of the 92 colleges and universities near the coast had chosen to move far inland. The total number of students was not greatly reduced. One-seventh of the over forty thousand young men and women enrolled in institutions of higher learning were students in Christian schools. The Communist experiment in Yenan and the northwest attracted some students to move into that area. The majority, however, supported the National Government. The Hua-hsi-pa campus at Chengtu was an exciting place in which to live. Yet living conditions were becoming more difficult with every passing month. Inflation of the currency began in 1940. With transportation difficulties, food problems increased. All of Free China felt the effects of the Japanese blockade, especially after the Burma Road was closed, and of the continuous bombings. Long separation from families and friends in "occupied areas" told on the refugees' nerves. Sickness was prevalent; there were many cases of serious illness and hospitalization in the two theological schools. Faculty and students of all schools did their best to raise funds for the relief of wounded soldiers and suffering civilians in the fighting zones. Everyone was saying, "How long, how long?"

The word of Japan's attack on Pearl Harbor hit both Shanghai and Chengtu in the pre-dawn hours of December 8, 1941. The Japanese army took over the International and French settlements and all "aliens" were required to register with the Japanese authorities. Communications between Shanghai and the allied nations were cut off. English journals and newspapers ceased publication, and the English broadcasts formerly heard in West China suddenly ended.

For a few months, Nanking Theological Seminary in Shanghai operated as usual. However, on April 8, 1942, it became necessary for the western members to withdraw from the Board of Managers, and Dr. C. Stanley Smith resigned as Vice President and Treasurer. From this time on, until the end of the War, the Chinese Executive Committee of the Board met regularly. At first, missionaries remaining in Shanghai moved with some freedom about the city. Later, in the spring of 1943, the internments began. On February 8, Professor William R. Leete was sent to the Pootung Camp. And Dr. and Mrs. C. Stanley Smith to the Ta-hsia Camp. Mrs. Margarette Rouse escaped internment because of her illness. Dr. and Mrs. Smith, in company with a large number of other interned survived the rigors of camp life and, together with Professor Leete and Miss Rouse, were repatriated on the S. S. Gripsholm which sailed from Shanghai, October 11, 1943.
studies at Christian universities or other seminaries. The Nanking Seminary Graduate School of Theology listed 28 students, 17 of them full-time, a record enrollment. Of these, eight came from government universities, a hopeful result of the Christian student movement in state schools. Much was due also to the earnest cooperation of the Christian college administrators who met in a Conference of the Christian Council for Higher Education at Chungking in the summer of 1943.

Considerable administrative reorganization was required in Chungking. Professor Tseo Ping-i was appointed Acting Chairman of the West China faculty. Rev. Olin Stockwell became Financial Agent for the N.T.S. Board of Founders. Miss Elsie Priest took on added responsibility for the Seminary accounts. Dr. Sverre Holth was invited to teach in the B.D. Department of the Seminary. When Dr. Sparling left for Canada in 1945, the W.C.U.T.C. Board of Management asked Dean Wallace Wang to serve as Acting President.

Through all these personnel changes, economic hardships, and wartime tensions, Nanking Theological Seminary was able to continue its many-sided program, in assistance to theological education over Free China, translation and production of Christian literature, research and survey projects, rural church experimental and training work at Lungchuan, and rural extension service in six regions. Conferences and institutes for pastors were held throughout the War. The Correspondence Course reported that 290 students enrolled during five years of operation in Free China, representing 15 provinces and 25 church denominations, and an age span of 15 to 63. The Board of Founders placed funds for Nanking Seminary at Shanghai in a special reserve account to be drawn upon later. The aim of the Swope-Wendel Bequest, to promote union theological education throughout China, was being realized even during an unprecedented national and international crisis, and in a larger pattern than the donors had ever envisaged. Certainly, God's hand was in this development. The Seminary owed much also to the far vision and wise decisions of the Founders in New York.

VII. Post-War Recovery and Planning—1945-1949

It had been the hope and expectation through the long and trying war years that the two units of Nanking Theological Seminary would be reunited as soon as peace came to China. Difficulties of transportation postponed the coming together for many months. When the news of the Japanese surrender broke on August 10, 1945, there was a period of wild rejoicing and then of sober after-thoughts as people realized what time and energy reconstruction would cost. Also, the possibility of civil war between the Government and the Communist armies loomed darkly on the way ahead.

Professor Frank Price, then in Chungking, was able to secure an air flight to Nanking on September 14. There he visited the plant of Nanking Seminary and the Bible Teachers Training School for Women, occupied by Japanese soldiers and civilians, and met President Handel Lee who arrived in Nanking on September 16. After several days with Christian friends in the city, he went by train to Shanghai and visited the Shanghai campus of the Seminary in a happy meeting with faculty and students. Returning to Chungking on October 2, he prepared for the permanent move with his wife to Shanghai (October 21), where they were asked to assist in rehabilitation work of their own missionary society, and its related churches and institutions. This they did until furlough in the summer of 1946.

Dr. C. Stanley Smith and Dr. Frank T. Cartwright, Secretary of the Board of Founders in New York, arrived in Chungking from the United States on October 6, 1945, and proceeded to Chengtu on October 12, for conferences with N.T.S. and W.C.U.T.C. faculties and church leaders. Dr. Smith spent part of the fall term teaching and helping to plan for the future of the theological schools, and then went to Shanghai. The Shanghai Seminary moved back to Nanking on February 22, 1946. During the eight months after V-J Day, the Seminary property in Nanking had suffered much from looting and thievery.

By the summer of 1946, the West China faculty and staff members had all returned to Nanking, and also several American professors who had been on furlough in the United States. The number of students increased year by year and reached 53 by the fall of 1948. Dr. Tseo Ping-i resigned in 1949 to become President of West China Union Theological College with whose problem he was so familiar. In July 1949, President Handel Lee resigned from the presidency of Nanking Seminary for health reasons, after eighteen years of steady and faithful service to the Seminary. Through times of severe testing, Dr. C. Stanley Smith was elected Acting President, continuing until he departed for the United States, in July 1950.

Reports of the faculty in these years indicate steady progress along many lines. The Shanhua-ton Rural Center was fully restored and new equipment was given by the Joint Committee on Rural Reconstruction and other post-war rural welfare agencies. A new Child Welfare Center at the Seminary for practice teaching by students was dedicated on February 1, 1945. Good relations were maintained with the University of Nanking and Guling College. The students were active in work in the churches of the city and made frequent trips to Shanghai when the last large expedition there was late as April 16, 1949.
In China as a whole the mood was one of anxiety and restlessness. The Marshall Peace Mission had failed. Communist armies were winning victories in north China. Financial collapse, soaring prices, frightening inflation, difficulties of travel, and the apparent disintegration of the National government and armies, gave rise to all kinds of wild rumors and desperate measures. Christian leaders took counsel as to what their attitude and policy should be if the Communist revolution succeeded. At Nanking Seminary, classes were dismissed on November 12 in the fall term of 1948, because of ominous news from north China, but resumed after the lunar new year vacation, and continued until the summer vacation. A few urged that the Seminary move southward, but the majority opinion among teachers and students favored remaining in Nanking. The Communist advance did not cause a division of the Seminary into two parts as did the Japanese invasion twelve years earlier. The University of Nanking, Ginling College, and the Women's Bible Teachers' Training School also decided to stay where they were.

VIII. The Communist Period—1949-

The Mainland Seminary

The Communist armies crossed the Yangtze River and took Nanking on April 24, 1949. One month later, on May 25, they entered Shanghai.

At first, the Communist regime had little effect on the organization and program of Christian institutions. Few missionaries in Nanking planned to return to their home countries until after the outbreak of the Korean War and the intensification of agitation against western "imperialism". Important church conferences met in Shanghai and other cities to consider the future of the Church in the light of Communist statements and policies. The National Christian Council held its 14th Biennial Meeting, the first after "liberation", at Shanghai in November 1949, under entirely Chinese leadership. The Conference called on all Christian workers and believers to "readjust their present activities, so as to actually meet the needs of the people," and to "know and understand the new era." The People's Government in Peking began to take control over all Christian private institutions, education, medical and social, but permitted churches and theological schools to operate as before.

An important enlarged meeting of the Executive Committee of the Nanking Seminary Board was held in Shanghai on February 15, 1950, under the chairmanship of Dr. Luther Shao. Plans were made for a statement of program and policy and election of a new president, to succeed Dr. Handel Lee. Many names were proposed at this and subsequent meetings of the Executive and Nominating Committees. A full meeting of the Board was held on May 5 and 6, 1950, attended by sixteen Chinese and five missionaries. Dr. T. C. Bau presented the new program and policy which was approved, and Professor Andrew C. Y. Cheng of the Seminary faculty was elected President, to take office on August first. The installation service took place on September 27. Dr. C. S. Smith resigned his official positions in the Seminary. For the first time a Chinese was appointed Treasurer.

Two valuable Chinese publications in late 1950 are in the Missionary Research Library, available to historians. One is a 202-page special number of the Nanking Seminary Review, "in commemoration of the fortieth anniversary of the founding of the Seminary." This contains 27 articles on various phases of church history and theological education in China. Some of the titles are:

- The Forty Years of Nanking Theological Seminary
- Christian Theology in China
- Four Decades of the Christian Church in China
- Forty Years of New Testament Studies
- Forty Years of Christian Higher Education in China
- Forty Years of Christian Literary Work in China
- A Brief History of the N.T.S. Rural Church Dept.

The special anniversary number carried greetings from many Chinese Christian leaders in their own calligraphy. Statistics were also published regarding Nanking Seminary's graduates from the pre-Seminary schools in 1895 to 1950. The list showed: B.D. Graduates 31; M.R.E. 16; B.A. 21; T'ao-hsih-shih or Diploma Course 129; Regular Course of the earlier years 244; B.Th. 17; Bible School Course 139; Pastors' Refresher Course 102; Total 670.

The other publication was the Students' Annual of 1950, containing a number of good articles by teachers and students, pictures of Seminary life and work, and photographs of all the teachers and students. From the list in this book, we record 33 faculty and staff members and 82 students, classified as follows: B.D. Course 4, M.R.E. 3, B.Th. 68, Pastors' Refresher Course 27. On the faculty and staff roll in the fall term of 1950 were:

- Andrew C. Y. Cheng, President
- T. L. Li (Li Tien-li), Dean
- Handel Lee, President Emeritus
- C. Stanley Smith, Professor of Theology
Newton Chiang (Chiang I-chen), Professor of Religious Education and Homiletics
Samuel Chu (Chu Chin-hih), Professor of the Rural Church
Hubert L. Sone, Professor of Old Testament
William R. Leete, Professor of English
Huang Su-chien (Miss Lilian Huang), Professor of Music
Kuan Sui-chien (Miss T. C. Kuun), Professor of Religious Education and Christian Family Life
Wang Chi-sin (C. E. Wang), Professor of Chinese Literature and Editor of the Nanking Seminary Review
Ronald Hu (Hu Jen-an), Professor of Religious Education and City Church
Francis P. Jones, Professor of New Testament and Librarian
Samuel Moffett, Professor of Theology
Sie Chin-shen, Editorial Department
Li Chen-tang, Professor of Agricultural Studies
Chu Pao-hui, Director of Correspondence Course
Chang Shih-hsin, Professor of Church History
Tao Chung-liang, Instructor in Chinese, and Secretary
Yang Chan-ih, Farm Manager, Shunwen Chen Rural Training Center
Hu Shao-t'ang, Business Manager
Hsu I-chun, Assistant, Nanking Seminary Review
Chen Lien, Secretary to the President
Mrs. Li Jui-yin, Manager of Women's Dormitory
Hsu Chih-kang, Assistant Librarian
Lin Shu-yang, Treasurer
David Chiang, Seminary Physician
Chang Tsung-chin, Mimeographing Office
Chen Tsin-ching, Pastoral Theology (Part-time)
David Yang (Yang Shao-t'ang), Church History
Miss Marguerite Rouse, English Secretary
Mrs. Hubert Sone, Instructor in Music
Shen Chin-pao.

In 1951, Christian Education of all kinds became subject to strict government controls. In January, regulations for registration of all cultural educational and relief organizations subsidized by foreign countries or operated with foreign funds, were promulgated. Following this and the freezing of funds by both the United States and China, the Christian colleges refused all financial aid from the United States. The Government called a national conference of Protestant leaders at Peking in April, to discuss the taking over of foreign properties and funds. After two days, this conference turned into a giant accusation meeting against foreign, and especially American missionaries, and this was followed by similar meetings all over the country. The effective work of the missionaries was at an end, and those who had not yet left China asked for exit permits.

Funds from the Board of Founders New York could not longer be sent to Nanking Theological Seminary at Nanking. The institution there faced radical reorganization, the closing of some of its work, dismissal of some faculty and staff members, and renting out of part of the property in order to secure income for operating expenses. Under the auspices of the Three-Self Church Reform Committee, ten theological institutions in east China were merged in 1951 with Nanking Theological Seminary to form the Ginling Union Theological Seminary; the teaching program was concentrated on the campus of the Women's Bible Teachers' Training School. The Board of this new theological school was composed of 26 members, as follows: Y. T. Wu, Chairman; H. H. Tsui, Marcus Cheng, and Luther Shao, Vice Chairmen; C. W. Li, Secretary; Mao Keh-chung, Wang Tzuchung, Ai Nien-san, Z. T. Kaung, Li Tien-lu, Handel Lee, George Wu, Chow Ch'in-teh, Chu Kwei-sheng, Robin Chen, Francis Wei, Chang Kwan-hsu, Ch'ieh Ch'in-t's'ai, Hwang Pei-yung, Cora Deng, Chin Y-ming, Liu Liang-mou, T. C. Bau, Hsie Yung-ch'ing, Han Wen-tsao, K. H. Ting. Bishop Ting was elected President of the new institution. The basis of union was as follows:

In our faith, we acknowledge:

1. The whole Bible as the revelation of God, containing all truth necessary to salvation, the foundation of our faith and the standard of behavior.
2. The one God, Source of all creation, Father of Mankind, full of justice and love.
3. Jesus Christ, Holy Son of God, who for the redemption of all men was the Word become flesh; was crucified and rose from the dead; Head of the Church and Savior of all generations.
4. Holy Spirit, one person in the Triune God, doing the work of regeneration and sanctification, and bestowing all kinds of blessings on believers in the Church.

When Bishop Rajah B. Manikam of India visited Nanking Seminary on his tour of China in 1956, he listed the main courses as: New Testament, Old Testament, Theology, Church History, Apologetics, Pastoral Theology and Church Music. No degrees were being granted upon graduation.

As far as is known today, †Bishop K. H. Ting is still the president of the Seminary at Nanking. The February and August

† Latest report, unconfirmed, is that the Seminary at Nanking has been united with the Yenching Seminary, at Yenching, outside Peking.
1957 issues of the *Ginling Union Theological Seminary Review* have been received at the Missionary Research Library, but little other material since that date.

The Board of Founders expresses its sincere thanks to Dr. Frank W. Price for preparing the fine history of the Seminary in Nanking and, during war years, in Chengtu. The Board asked its secretary to abridge the full history into the present form, so that it could be included in this volume.

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### Presidents of Nanking Theological Seminary

1911—1961

<table>
<thead>
<tr>
<th>Name of School</th>
<th>Years</th>
<th>President</th>
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<tbody>
<tr>
<td>Nanking School of Theology</td>
<td>1912-1913</td>
<td>Rev. Frank Garrett, D.D. (Acting)</td>
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<td>1915-1917</td>
<td>Rev. J. C. Garrett, D.D.</td>
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<tr>
<td>Nanking Theological Seminary</td>
<td>1917-1918</td>
<td>Rev. J. C. Garrett, D.D.</td>
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<tr>
<td></td>
<td>1918-1920</td>
<td>Rev. Harry F. Rowe, D.D. (Acting)</td>
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<td></td>
<td>1921-1929</td>
<td>Rev. H. F. Rowe, D.D.</td>
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<td>1931-1949</td>
<td>Rev. Handel Lee, Ph.D.</td>
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<td>1949-1950</td>
<td>Rev. C. Stanley Smith, Ph.D. (Acting)</td>
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<td></td>
<td>1950-1952</td>
<td>Rev. Andrew C. Y. Cheng, Ph.D.</td>
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</tbody>
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### Chairmen of the Board of Managers, Nanking Theological Seminary

1911-1950

<table>
<thead>
<tr>
<th>Years</th>
<th>Chairmen</th>
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<tbody>
<tr>
<td>1912</td>
<td>Rev. C. G. Miller</td>
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<tr>
<td>1913</td>
<td>Rev. W. F. Hunt</td>
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<td>1914-16</td>
<td>Rev. A. B. Parker, D.D.</td>
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<td>1917-1918</td>
<td>Rev. A. Sydenstricker, D.D.</td>
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<td>1918-1919</td>
<td>Rev. Edward James, D.D.</td>
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<td>1920-21</td>
<td>Rev. Frank Garrett, D.D.</td>
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<td>1922-1923</td>
<td>Rev. Edward James, D.D.</td>
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<tr>
<td>1924-1925</td>
<td>Rev. A. J. Bowen</td>
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<td>1926-1927</td>
<td>Rev. Dr. W. J. Drummond</td>
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<tr>
<td>1928-1929</td>
<td>Rev. Tsai Teh-kao</td>
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<tr>
<td>1930-1931</td>
<td>Rev. James Yeh</td>
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<tr>
<td>1932-1933</td>
<td>Rev. Z. T. Kaung, D.D.</td>
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<td>1934-1935</td>
<td>Rev. C. L. Chiu</td>
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<td>1936-1937</td>
<td>Rev. Z. T. Kaung, D.D.</td>
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<td>1938-1939</td>
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