1982

A History of Seventh-day Adventist Higher Education in the China Mission, 1888-1980

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A HISTORY OF SEVENTH-DAY ADVENTIST HIGHER
EDUCATION IN THE CHINA MISSION, 1888-1980

A Dissertation
Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Education

by
Handel Luke
August 1982
A HISTORY OF SEVENTH-DAY ADVENTIST
HIGHER EDUCATION IN THE CHINA
MISSION, 1888-1980

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ABSTRACT

A HISTORY OF SEVENTH-DAY ADVENTIST HIGHER EDUCATION IN THE CHINA MISSION, 1888-1980

by

Handel Luke

Chairman: Gary G. Land
Title: SEVENTH-DAY ADVENTIST HIGHER EDUCATION IN THE CHINA MISSION, 1888-1980

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Date completed: August 1982

After the Opium War, ending in 1842, western trade, religion, and education began entering China. Seventh-day Adventists entered China in 1888 but made few converts until they established schools.

China Training Institute was founded in 1910 by Dr. Harry W. Miller, who introduced a work-study program according to the Adventist philosophy of education advocated by Ellen White, a founder of the Church. When D. E. Rebok became president of the school in 1922, he further promoted this work-study program, moving the institution to a rural area at Chiao Tou Tseng in 1925. The Sino-Japanese Conflict in 1937-45 and the Civil War which followed forced the
Institutes to move several times. In 1951 it was taken over by the Communist government for an industrial training school.

With the fall of China to Communism Seventh-day Adventist in 1950 voted to establish a training school in Taiwan. Opened in 1952, this institution also established a vocational program. In 1954 the school was upgraded to a junior college and in 1964 to a senior college. In 1972 the college moved to a rural location in Yu Chi county. Ninety-five percent of denominational workers in Taiwan are graduates of the college.

South China Union College developed from two mission schools in Canton which merged in 1922 to become the Sam Yuk Middle School, the name indicating work study program. The institution trained denominational workers for South China and provided students for China Training Institute. The Sino-Japanese War forced it to move to Hong Kong in 1937 where it established a permanent campus in 1939. The school became a junior college in 1953 and a senior college in 1969. Its work-study program declined after the 1950s because of social-economic change, management problems, and high technology demand.

Through these institutions Seventh-day Adventist, have implemented their philosophy of intellectual, vocational, and spiritual training within Chinese culture. But political changes in China affected these institutions causing them to move frequently, change their names, and combine campuses. There is now interest in orientalizing the western system of education.
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On May 21, 1978, the Hong Kong-Macao Mission held a great rally to celebrate the ninetieth anniversary of the Seventh-day Adventist China Mission. The Pioneer Memorial Church in Happy Valley, Hong Kong, was selected as the meeting place because this church was built in memory of those pioneers who first came to Chinese soil, and it was close to the grave of Abram La Rue who first brought Adventism to Hong Kong in 1888. The preparation committee assigned me the task of narrating the historical development of the China Mission of Seventh-day Adventists as well as to chair the memorial gathering at La Rue's grave. This experience rekindled my interest in the history of the China Mission, especially its educational work. However, I was greatly disappointed to find that there were few books written on the history of the China Mission.

Having served for the past thirty years in positions ranging from secondary school principal to college academic dean to Union Director of Education in the South China Island Union Mission of Seventh-day Adventists, I felt further frustration discovering that virtually nothing had been written on the history of Adventist education in this region, particularly covering the period after the Republic of China had moved to Taiwan from Mainland China in 1949. The lack of historical studies pointed to a need for a systematic
examination of educational development in the China Mission, especially of higher education which has been vital for training national workers.

This study addresses the question of how Seventh-day Adventist ideas of higher education, developed in the United States, took form and were realized within the Chinese environment from 1888-1980. Answering this question involves three elements: a survey of the history and civilization of China so that a comparison can be made with the Adventist educational philosophy as understood and applied by the founders of these institutions; an analysis of the struggle that Adventist educators in the China Mission faced in registering their schools with the local authorities and accrediting them with the General Conference of Seventh-day Adventists; and a description of the resulting pattern of Adventist higher education in China as well as its contribution to Adventism.

This study is the first attempt to record and analyze the history of Seventh-day Adventist higher education in China through a comparative analysis of three educational institutions: China Training Institute, Taiwan Adventist College, and South China Union College. It seeks to reveal the elements that have contributed to the relative success or failure of achieving Adventist educational philosophy and goals in an oriental environment.

The sources for this study include unpublished college and denominational records, the memories of surviving eyewitneses, and primary and secondary denominational publications. Unfortunately, many of the early records of these institutions, especially the China Training Institute, were lost or destroyed by war and by frequent change of administration. In addition to these sources I
have also made limited use of my own experience as both a student and faculty member at South China Union College and China Training Institute during the period 1932-1970, and a board member of both Taiwan Adventist College and South China Union College several times since 1960.

It is hoped that this study will provide a foundation for further research into the history of the China Mission.
PART I

THE HISTORICAL BACKGROUND
CHAPTER I

CHINESE HISTORY AND CIVILIZATION

During the period that Seventh-day Adventist missionaries entered China, the country went through unprecedented changes. The opening to the West, the development of various political movements, the Sino-Japanese conflict, the civil war between the Communist and National parties—all these have greatly affected the country as a whole and education especially. But before these changes, "China, Chinese thought, the China code of behavior," says Emily Hahn, "were conservative to a degree that the West could scarcely comprehend, let alone appreciate."¹ This conservatism was a product of the related elements of Chinese geography and history.

Chinese Geography and History

China is an immense country, stretching from latitude 54°N to 18°N, and from longitude 74°E to 135°E, covering approximately 5,000,000 square miles. If the China of the present People's Republic, for example, were superimposed on North America, its northernmost point, Oshalinda in Manchuria, would lie somewhere in the vicinity of James Bay, while its southernmost point, Hainan, would coincide with Jamaica. The western border of Sinkiang would

¹Emily Hahn, China Only Yesterday (London: Weidenfeld and Nicolson, 1963), p. 3.
lie off the coast of California, while Khabarosk at the confluence of the Ussuri and Amur would coincide with Cape Breton Island.

However, China has been an isolated country because it is bordered on the north and west by the deserts or steppes, and on the east and south by the Pacific Ocean. This isolation has in no small way shaped the history and culture of the nation. For several thousand years there has been a distinction in Chinese eyes between what is termed China Proper and the dependencies of Imperial China. China proper embraces the provinces which lie between the Pacific Coast and the Tibetan highlands in the west. In these was developed the civilization that has had a continuous existence from ancient times until today. The ancient Chinese thought China was the center of the universe and used the name "Chung Kuo," or "The Central Kingdom." Outside these limits were the "barbarians" from whom, in times of Chinese ascendancy, tribute was received.

T. R. Tregear, formerly lecturer in geography at the University of Hong Kong, vividly describes China's situation:

Thus it was that China remained in virtual isolation. Even in times of its greatest imperial expansion its contacts with Europe and even India were seldom, if ever, direct. It cultivated a rich civilization of its own, conservative and complaisant in its self-sufficiency. The stirring intellectual and spiritual revolution of the Renaissance, which so rocked Western thought, left China unmoved. The industrial and technical revolution of the eighteenth and nineteenth centuries made no appreciable impact on China until the twentieth century. China remained essentially rural and medieval in essence until very recently. The explosiveness of the sudden intrusion of Western ideas and techniques has therefore been all the greater.¹

The eastern half of China is a plain, rich agricultural

country where, in the 1930s, lived about three-fourths of the then total population of 450,000,000. The western half is largely undeveloped and more sparsely settled.

China's chief waterways have had a marked effect on the history and development of the country. Best known of these are the Yellow and the Yangtze Rivers. China's early civilization and culture developed in the Yellow River basin. The country is divided north and south by the Yangtze River. This waterway has more than once during Chinese history been the dividing line between warring kingdoms and factions.

Although there are different opinions as to where the Chinese people came from, there is agreement among Chinese ethnologists that their forefathers came from somewhere in western Asia and settled in the agricultural lands in the Yellow River basin, abandoning their former nomadic life and developing a more stable society there. As the nation grew it conquered and absorbed nearby peoples into its political structure, but all the time maintaining the original Han peoples as the center.

Francis Lister Hawks Pott, a leading educator and historian, divides Chinese history into four periods:

The Conquest of China by the Chinese (1852-206 B.C.)
The first struggle with the Tartars (206 B.C.-A.D. 569)
The second struggle with the Tartars (A.D. 589-1644)
The struggle between the Chinese and Western European Nations (A.D. 1662-1900).^1

The over 4,000 years of Chinese history up to the time of the formation of the Republic of China is mainly a record of the rise and fall of dynasties. It is generally agreed among Chinese historians that about twenty-two dynasties have ruled their country from Hsia (the first dynasty beginning 2205 B.C.) to Ching (the abdication of the last Manchu ruler in 1912). Seven families are considered outstanding among all those that reigned.

During the Chou Dynasty (1122-249 B.C.), which was the longest of the seven, three great philosophers, Confucious, Lao-tzu, and Mencius, lived and did their work. It was during this era that notable developments were made in the administration of government and military affairs as well as in literary activity and science promotion.

This was followed by the short reign of the Ch'in Dynasty; the first emperor was Ch'in Shih Huang. He blotted out the feudal system of the Chou dynasty and consolidated the empire. It was he who built the 1,500-mile masonry wall--the Great Wall--against the invasions of the northern Tartar tribes.

Four powerful dynasties reigned during the next two periods that cover 1,850 years. They were the Han, T'an, Sung, and Ming Dynasties. The Han Dynasty is recognized as one of the strongest in the history of the country. The borders of the empire were greatly extended and enlarged. The T'an Dynasty (A.D. 618-907) was an age of great progress and is considered the most illustrious in China's long history. Known as "The Augustan Age of Chinese Literature," this period saw the invention of the compass and
gunpowder and the introduction of Christianity into China proper.¹

The Sung Dynasty (A.D. 960-1279) is known for its art. Literature and education also flourished. Then came the Yuen Dynasty (A.D. 1280-1368), the first foreign dynasty of the Mongols. During this period Marco Polo visited China, holding office in the country and writing his reports on the wonders of the land of Cathay. The Mongols were tolerant of all religious faiths.

The Mongols gave way to the Ming Dynasty (A.D. 1368-1644). It was during this dynasty that the first Portuguese traders arrived in China, marking the beginning of commercial relations with the Occident. Trade opened the way for the Jesuit order to enter China.

Finally, in A.D. 1644, the Ming Dynasty was conquered by the Manchu, the second foreign dynasty. The reign of 250 years of this dynasty also marked the beginning of closer contacts and an intensive struggle with the nations of the West, a struggle which was to affect China's subsequent history.

Up to 1644 the door of China had been largely closed to the Western world. In that year two European embassies, Russian and Dutch, arrived at Peking to open diplomatic relations with China, but they were rudely treated. During the next two centuries the development of navigation and the desire on the part of the Western nations to expand trade brought more countries into contact with China. Their efforts conflicted with the isolated Chinese who felt no need for the wares from abroad. This difference of viewpoint caused the conflict that led to the Opium War with Britain in 1839-1842 which

¹Hawks Pott, Sketch of Chinese History, p. 61.
subsequently forced open five of China's ports to foreign trade.

This struggle with the Western powers later developed into the Boxer uprising in 1900. Defeated by foreign powers, China had to give special concessions and privileges to many of the Western nations. This included freedom for missionaries to reside and preach anywhere in the country, and afforded protection for not only the missionaries but also for their Chinese converts. This drastic change in situation encouraged the spread of Christianity in China.

At the turn of the century and immediately after, events moved fast in the political arena as well as in missionary circles. With the overthrow of the Manchu Dynasty, the Republic of China established itself in 1911 and continued in power until 1949 when the Communist Party of China occupied the Mainland. During those years the door of China, generally speaking, was wide open to the Western world as well as to Christianity.

**Chinese Civilization**

As the resistance to the West indicated, Chinese society was very conservative. In part, the West conflicted with the values the Chinese had in their social structure. Chinese society is usually classified into five groups in the following order: scholars, farmers, laborers, merchants, and soldiers. Significantly, the farmer, who makes up the majority of the Chinese population, occupies a position next to the scholar while the merchant stands behind the laborer. The farmer is regarded as productive while the merchant only exchanges money.

This conservatism also appeared in more general characteristics of the Chinese people, at least as observed by Westerners.
Arthur Smith, for half a century a missionary to China, exemplifies the Western viewpoint in his discussion of the Chinese. According to him, the Chinese:

1. Are a hearty people fitted for any climate from the subarctic to the torrid zones.
2. Are not an inventive race, but they possess a phenomenal capacity for adaptation to their environment.
3. Stick to their work from morning till night, plodding faithfully at the most monotonous task.
4. Have a talent for work. They rise early and toil late.
5. Have the capacity for contentment. They are convinced that it is better to bear the ills they have than to fly to others that they know not too well.
6. Respect family ties.
7. Have a profound respect for law, for reason, and for those principles of decorum and ceremony which are the outward expression of an inner fact.
8. Entertain the loftiest admiration for their own past.
9. Are not easily swerved from a uniform course.\(^1\)

Clearly, to Smith and other Western observers, Chinese society was extremely conservative in contrast to the dynamic West.

An influential element in this conservatism is Chinese religion. According to Chinese historians, the earliest type of worship in China was both monotheistic and animistic.\(^2\) When the


historic ruler, Shun (2317-2208 B.C.), took over the throne, he offered sacrifices both to Heaven and the Earth (God, the Creator). Confucius, in writing of the worship of the ancients, said, "By the ceremonies of the sacrifices to Heaven and Earth they served God, and by the ceremonies of the ancestral temple they sacrificed to their ancestors." In fact, the custom of the worship of different spirits, of mountains and rivers, and of the god of the hearth has been retained to the present time.

Ernest Faber sums up the ancient religious beliefs that existed before the time of Confucius:

The religious features of pre-Confucianism were these: Mankind was regarded as subject to a superior power called heaven, the supreme ruler (Shang-ti) or God (Ti). Under him many minor deities ruled as ministering spirits over lesser or larger spheres. A multitude of spirits roamed about, evil spirits causing all evil. Animals and trees were offered to propitiate the higher beings. Exorcism and deprecatory services warded off evil. Oracles, etc., revealed the will of the gods, or fate, and thus directed human actions.

However, this stream of religious beliefs divided into two separate schools of thought that developed into two main philosophies: Confucianism and Taoism. With the introduction of Buddhism during the reign of Ming Ti (A.D. 58-76) of the later Han Dynasty, China contained three main religions.

Confucianism, which is also called "Ju Chiao," or "the Teachings of the Learned," was founded by Confucius (551-478 B.C.),

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2 Ernest Faber, Systematical Digest of the Doctrines of Conucius, (2nd ed.) Published by the General Evangelical Protestant Missionary Society of Germany, 1902.
unquestionably the most outstanding figure in Chinese history. Abandoning his political career, through which he could not carry out his ideals, Confucius spent the remainder of his life as an itinerant teacher and writer. Hundreds of students went to him. Not only did he found a new system of ethical philosophy but also established a new system of education—the first private school in China.

Confucius' teachings dealt with man as he really exists. The objective sought by human beings, therefore, should be the development of the Superior Man, the real gentleman, or Chun Tzu. The Superior Man was said to be guided by four principles:

To serve the father, as it is required from the son; To serve the prince, as it is required from one's servant; To serve the elder brother, as it is required from the younger one; To offer first to friends, what one requires from them.1

This whole philosophy was based on the assumption that through the attainment of knowledge and self-development, the Superior Man would result, therefore the philosophy was primarily concerned with human society and good government, not with nature or metaphysics.

Kenneth Scott Latourette has observed:

The teachings tended to encourage the persistence of primitive religious beliefs and practices (including not only reverence for T'ien and Shang-ti, but animism and ancestor worship), to conserve and strengthen the family, to emphasize a high standard of ethics, to perpetuate religious ritual, and to discourage asceticism, mysticism, and theological speculation. It helped to make the Chinese conservative, practical minded, amenable to reason, appreciative of virtue, confident in the moral integrity of the universe, and interested in this present world rather than in the life to come.2

1Confucius, "Doctrine of the Mean," chapter XIII, translation in Faber, A Systematical Digest of the Doctrines of Confucius.

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The second great religion, Taoism, was founded by Laocius, or Lao-tze (born 604 B.C.), a late contemporary of Confucius. His teachings and philosophy appear in a book called the Tao Teh Ching which has become the Bible of the Taoist religion.

Laocius' teachings perpetuated the ancient ideas of mysticism and divination but differed from Confucianism in that they provide no place for ancestral worship and its many ceremonies. Also, while Confucius taught that there should be absolute subordination to the authority of the government in power, Laocius emphasized individual liberty and noninterference in political affairs--let nature take its course he said, and the will should not be against it.

While Taoism appreciated virtue, its essence was the search after immortality by means of physical and moral exorcism and medicines. Although its philosophy is not easy to comprehend, the word "Tao" in Chinese offers a means of insight. "Tao" has been variously translated as "the way," "the universal, supreme reason," "nature," etc. Latourette explains its meaning thus:

In the main it seems to have been conceived as resembling what the Occidental scholar would call the absolute. In one sense it is the orderly process of nature, in another it is being or becoming; but it is more than these, for while in no physical sense is it anthropomorphic, it is described as having the qualities which go to make up personality. It sustains and nourishes all. It is, too, creative. Conformity with Tao is the goal held up to man. This means self-forgetfulness, returning good for evil, the absence of pride, and peace of spirit.  

The third great religion, Buddhism, was originally founded by Sakya Muni, or Gautama, who lived in India about 600 B.C. and was a contemporary of Confucius, Laocius, and the prophet Daniel. His

1 Latourette, History of Christian Mission, p. 11.
teachings were based on the idea of the impermanency and unreality of all beings and things. He also held that existence meant suffering, the remedy for which lay in the extinction of the ego through love for all beings and things.

What is known as Karma, translated as "destiny" or "fate," formed a very important part of the teaching of Buddhism. On Karma, W. E. Soothill comments:

All beings, gods, men, and all living things are what they are as the result of deeds done during their previous existences, and they are now duly receiving their deserts. . . . "Each individual in the long chain of life inherits all, of good or evil, with all its predecessors," that is in a sense its previous selves, "have done or been; and takes up the struggle toward enlightenment precisely there, where they have left it."1

The final goal or destination of Buddhism was the attainment of nirvana: "freedom from the necessity of future transmigrations," according to Webster.

Buddhism first entered into China during the first century B.C. and it was some time before it really took root there. It encountered the hostility of the Confucianists who felt this new belief contradicted their tenets of ethics. However, the Buddhist conception of a future life with rewards and punishments was appealing and it also filled a spiritual longing and lack that the ethics of Confucianism could not supply. The Buddhists were also pioneers in block printing and their voluminous literature greatly influenced the thinking of the Chinese.

One commentator on the "three religions of China" has said:

The Chinese people speak of the "three religions" of their country and are extremely tolerant in matters of religion. One does not

1Soothill, p. 97.
see the religious zeal and fervor that is displayed in India and some other parts of the world. The average Chinese sees no inconsistency in being at the same time a Confucianist, a Buddhist, and a Taoist. He may visit the shrines of all three cults for the same purpose if the occasion seems to demand it. This tolerance, however, defeats its purpose and minimizes the zeal and earnestness of the people for any of their "three religions"; hence a general apathy towards all religion and religious things.¹

The Chinese people, therefore, were largely neutral to religion, they could leave it or they could accept it, there was no built-in distaste or hatred for things religious. This situation was a decided advantage for Christianity, because there were really no strong prejudices against which to work.

**Christianity in China**

Although the Chinese population in general was tolerant or even apathetic towards all religion, yet they were also conservative and suspicious of anything that was foreign and new to them. As a result, the history of Christianity in China has been a difficult one. The early efforts to plant the gospel on Chinese soil also encountered great opposition and persecution from the official classes and the literati, who saw the new ideas as a threat to their social and political position.

According to a Christian tradition which is based on information contained in the breviary of the ancient Syrian church at Malabar, India, the Apostle Thomas first took Christianity to China. However, there is definite historical evidence that Christianity entered China about the middle of the seventh century. According to the inscription on a Nestorian monument located at Sianfu, a man named A-lo-pen arrived

¹Oss, Mission Advance in China, p. 48.
at the capital of China, then at Sianfu, in A.D. 635, during the reign of the great T'an Dynasty emperor, T'ai Tsung, who is said to have received him with honors. The Nestorian church eventually disappeared as a religious body in China, however. It is generally believed that its failure resulted from its remoteness from the mother church, too much dependence on imperial assistance, and failure to develop a native ministry.

But the discovery of this Nestorian Tablet was advantageous to the later development of Christianity in China. A missionary in China for thirty years commented:

The Chinese people reverence the past and formerly looked with suspicion on anything that was foreign and new and different. The discovery of the Nestorian Tablet telling of the introduction of Christianity during the days of the great T'ang Dynasty was important therefore, to the later development of Christianity, as it removed the stigma of being something new.

The first Roman Catholic missionary to reach China was John of Montecorvino, a Franciscan. He arrived in Peking, then the capital, in 1294 and began to work in that city. He was fortunate because the Mongol emperors took a liberal attitude toward all religions and encouraged their propagation. Other Roman Catholic missionaries followed him; but the fruitage of their efforts all but vanished in the holocaust that followed the fall of the Mongol Dynasty, which the Chinese regarded as an alien rulership.

The city of Macao, established by the Portuguese in the sixteenth century, became the center from which Roman Catholics again endeavored to enter China proper. Xavier, a Jesuit, did much to plant

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2 Oss, Mission Advance in China, p. 60.
Roman Catholic Missions in the Orient. However, when he tried to formulate elaborate plans for entering China to establish a mission in the capital city, his undertaking was thwarted by the hostile Chinese. Disheartened by failure, Xavier died in 1550. Other Jesuits attempted to enter China from their foothold at Macao, but they also encountered determined opposition. It is said that Alessandro Vilignani, of the same order, became so discouraged that on a certain day as he was looking toward China from a window of the College of Macao, he "called out with a loud voice... speaking to China, 'Oh Rock, Rock, when wilt thou open, Rock!'"¹

Finally there came Matthew Ricci, also a Jesuit, who is regarded as one of the greatest Roman Catholic missionaries to China. He had learned mathematics, cosmology, and astronomy and endeavored to use this knowledge in his efforts for the Chinese people. His mathematical ability attracted attention and made many friends. He worked principally for the officials, scholars, and educated classes. Reaching the capital in 1601 and allowed to reside there, he eventually extended his work to other centers. More Jesuits entered the country and plans were even laid to open a training center for Chinese clergy at Macao. Although it encountered opposition and persecution at times, the mission effort went forward.

Priests of the Augustinian, Dominican, and Franciscan orders— as well as the Jesuits—came in increasing numbers, and among the new arrivals Portuguese, Spanish, Italian, and French nationals were represented. Fierce controversy broke out among these different

¹Latourette, History of Christian Mission, p. 91.
orders and nationalities as to just what position should be taken concerning such matters as ancestral worship and the ceremonies to Confucius. The proper word or words to be used in Chinese for God also became the subject of argument, some holding that the old Chinese classical terms Shang-ti and T'ien should be used, while others contended that T'ien Chu, or "The Lord of Heaven," was the proper term. Both sides appealed their cases to Rome and papal representatives were sent to China to settle the matter. Finally the Jesuits appealed the case to the emperor K'ang Hsi.

The emperor was enraged over the controversy and decreed that all missionaries who wished to remain in China must henceforth secure a permit. Opposition and persecution developed, and the dissolution of the Jesuit Order in 1773 proved another blow to Roman Catholic missions in China. The difficult days lasted until after the Opium War when China was forced to sign a treaty with the Western powers to open its door for trade and religion.

While the Roman Catholics had tried to open their missions in China as early as the thirteenth century, the Protestants did not begin their missionary endeavors in China until six hundred years later.

Sent by the London Missionary Society, Robert Morrison, the first Protestant missionary to the Far East, arrived in China in 1807 during troublous times. He had to contend not only with the hostility of the Chinese, but also with the Anglican business community in Canton, who feared that his activities would affect trade, and the Roman Catholics at Macao. Fortunately he was offered a position as translator with the East India Company, and this secured for him residence in Canton and a good income. For twenty-five
years he engaged in the work of translating the Scriptures and of preparing a dictionary as well as other literature. The translation of the Bible into Chinese was his greatest contribution to China. He once said, "By the Chinese Bible, when dead, I shall yet speak."¹

In 1813 Morrison was joined by William Milne, who is remembered for his linguistic ability. Milne first settled in Macao, but soon moved to Canton because he was ordered to leave the colony by the Portuguese authorities who were instigated by the Roman Catholic clergy there. Later, on Morrison's advice, he settled at Malacca in the Straits settlement, Malaysia, where Morrison had founded his Anglo-Chinese College,² and made the colony a center of missionary activity. This period from 1807 to 1842, when the treaty was signed between China and the Western Powers, is known among Protestant missionaries as "The Period of Preparation." At the end of this period Protestant missions claimed fewer than 100 baptized Christians in all China!³

After the first Treaty of Nanking in 1842, which closed the Opium War, other so-called "Unequal Treaties" were negotiated between China and the Western Powers. These treaties contained clauses which allowed missionaries to enter new cities, thereby enlarging the field of missionary operations. The treaties of 1858


²The inscription on Robert Morrison's tomb at Macao reads in part: "He compiled and published A DICTIONARY OF THE CHINESE LANGUAGE, Founded the Anglo-Chinese College at Malacca; And for several years labored alone on a Chinese version of THE HOLY SCRIPTURES."

and the conventions of 1860 further granted missionaries the right to take up residence and acquire property not only in the port cities but also in the interior. Both the missionaries and Chinese converts were promised government protection in the propagation and practice of their faith.

The door of China from then on opened wide to the Western world. As more missionaries arrived in China, a general development of Protestant missions occurred. All phases of missionary work—evangelistic, educational, medical—began to grow and expand. In 1877, when the first general missionary conference was held in Shanghai, there were only a little over 13,000 Protestant communicants in all China,\(^1\) but by 1906 these had increased to 178,251.\(^2\) By 1911 the membership had increased to over 200,000.\(^3\)

As protestant missions developed, Christian education became increasingly important not only to the missionaries but also to the national school system. According to Alice H. Gregg, the role of the Protestant educational missionary in China was changing between 1807-1937. These years from the arrival of Robert Morrison to the outbreak of the Sino-Japanese War may be divided into three periods: First, for ninety-five years (1807-1902) the Protestant educational missionary system of schools which was the best in the land, but the national

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\(^2\)Ibid., p. 39.

\(^3\)K. S. Latourette, The Development of China (Boston and New York: 1929), p. 207.
system was developing rapidly. Finally, during the last decade of the period (1927-1937) the majority of Protestant educational missionaries worked in Christian institutions administered by Chinese and registered under the Chinese government.

As this periodization implies, the most striking change that China has undergone since the turn of the present century has been the reorganization of its educational system. The new type of education that came into being after the Revolution was influenced by the Western style and mission schools. This development indicated the growing acceptability of Christian missionaries, especially when they were educators.

From the perspective of the 1940s, Gregg observed:

In general, the relationships between the missionary teacher and his fellow teachers, his fellow Christians, the Chinese people, and the recognized government were never more satisfactory. Whatever the technicalities of the case might be—the despised treaties for example, remained in force until January, 1943—the missionary felt himself welcome. . . . This situation differs so drastically from that prevailing in the last half of the nineteenth century that it could have come about only through fundamental changes in China's place in the world, in the role of Christianity in the world, and in the relation between Christianity and Western civilization.¹

A nation had been largely isolated for thousand of years, China in the nineteenth and twentieth centuries was increasingly susceptible to Western influence, particularly in its development of an educational system. Seventh-day Adventists, who were

¹Alice H. Gregg, China and Educational Autonomy (Syracuse, New York: Syracuse University Press, 1946), pp. 193-94.
emphasizing education as a major element in their mission endeavors, entered China in the midst of these rapid changes. The time appeared auspicious.
CHAPTER II

SEVENTH-DAY ADVENTIST MISSIONS IN CHINA

Seventh-day Adventists, who had organized their denomination in 1863, were somewhat slow to follow other Protestants in foreign missionary endeavors. As far as China was concerned, however, the delay was helpful, for the Adventists entered the country at the very time Protestantism was gaining its greatest influence.

Early Mission Efforts
(1888-1908)

The Seventh-day Adventist mission in China began in a somewhat unusual way because it was started by a self-supporting layman, Abram La Rue, an American gold miner, seaman, and shepherd, who accepted the Advent faith when he was near sixty years old. Despite his age, he became an earnest worker, giving his new-found truth to others. An individual who believed that one never grows too old to learn and to work, he attended Healdsberg College to prepare himself for gospel work. Having been a seaman and knowing that China was a newly opening nation to mission work, he then requested an appointment to China. Considering him too old, the Mission Board denied his

request and suggested that he go to "one of the islands of the Pacific." He went first to the Hawaiian Islands where his efforts led to the establishment of a permanent Adventist presence in the islands. However, when he was informed by a sea captain friend that Hong Kong is also an island, therefore qualifying as "one of the islands of the Pacific," he became determined to carry out his great ambition to serve the cause in China by starting his work in that colony. Although Hong Kong was under British authority, the majority of its population was Chinese.  

LaRue set out for Hong Kong from Honolulu, Hawaii, on March 21, 1888. The ship he boarded, the "Velocity," reached Hong Kong on May 3. Upon arrival, LaRue rented some quarters and opened a seaman's mission. He had a large room that he used for a gospel meeting hall, and in which he displayed a good stock of religious books and Bibles. Among the soldiers and sailors and wayfarers, the place soon became known as the headquarters for any man who needed a friend.  

Shortly after his arrival in Hong Kong, LaRue visited the city of Canton, the capital of Kwongtung Province, China. In 1889 he also made a trip to Shanghai, the largest city along the coast of China, selling and distributing Adventist publications among the

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1Review and Herald 79 (July 7, 1902):23.
2Hawaiian Gazette, March 27, 1888; also General Conference Daily Bulletin 2 (February 1888):2, 3.
English-speaking residents there. He was impressed by the needs of these large cities with their millions of inhabitants. He reported to the Mission Board requesting workers for China.¹

In response to this request, S. N. Haskell visited Hong Kong and Shanghai in 1890. Although he was greatly impressed with the need to establish Seventh-day Adventist work in the great land of China no worker was sent there during the next decade.² In the meantime, La Rue requested Mok Man Cheung, one of his Chinese acquaintances who worked in the court as a translator, to translate for him a tract called "The Judgment." Soon he had 2,500 copies printed in 1891. Later he had the chapter "The Sinners' Need of Christ," from Ellen G. White's Steps to Christ, translated and printed. These two tracts represent the earliest Adventist publications in the Chinese language.³

Finally, responding to the report of S. N. Haskell and Ellen White's "clear call"⁴ from Australia, which specifically mentioned China as one of the fields that Seventh-day Adventist work should enter, the 1901 General Conference session appointed J. N. Anderson and his wife as the first missionaries to China.⁵ After a voyage of twenty-nine days the Andersons, their son Stanley, and

²SDA Encyclopedia, p. 268. ³Ibid.
⁵Oss, Mission Advance in China, p. 92, and note 36 on p. 102.
Ida Thompson, a sister of Mrs. Anderson's, arrived at Hong Kong on February 2, 1902.¹

On March 1, 1902, about a month after their arrival, Anderson conducted the first baptism in Hong Kong, baptizing six British sailors and a resident of Hong Kong. Anderson reported later, "Although Europeans, they seemed to be the firstfruits of the great spiritual harvest to be gathered from the great empire of China."²

At the same time, Ida Thompson opened an English school for the Chinese. The students were non-Adventists who not only paid tuition but also provided the classroom and related facilities. Bible studies were also conducted in the classroom for the English-speaking Chinese. This was the first Adventist mission school in the Orient.³

Later Miss Thompson moved to Canton with the Andersons and continued her educational work by founding the Bethel Girls' School in the spring of 1904. A few months later, Edwin H. Wilbur, opened the Yick-chi School for boys on August 11 in the same city. Wilbur and his wife were both trained nurses. They had arrived in October 1902 to join the Andersons in Hong Kong; but the Wilburs moved to Canton on December 1 of the same year and thereby became the first Seventh-day Adventist missionaries to enter the China proper.⁴

Eric Pilquist, formerly an employee of the British and foreign Bible Society in Central China, became a Seventh-day Adventist

²Ibid., p. 199.
at about this same time while on furlough in the Unites States. He had previously worked in Sing Yang Chou, about 125 miles north of the city of Hankow, Central China, and now returned there in the service of the Seventh-day Adventist Church. Soon after, on Sabbath, February 14, 1903, Anderson baptized six Chinese converts in the river that flows just outside the city wall. "On Sunday these six, with the Pilquists, were organized into a church," Anderson reported later, "the first Seventh-day Adventist church in the vast empire of China."^1 Although the first church consisted of only eight members, several of these became leaders in the denomination.^2

About two months later, Abram LaRue, who had witnessed this first Adventist church established in China, died on April 26, 1903.^3 In the same month, the J. N. Andersons moved to Canton and that city became the Seventh-day Adventist headquarters in China.^4

The Mission Board began to send other missionaries to China. In the autumn of 1903, Doctors Harry W. Miller and A. C. Selmon with their wives, who were also physicians, and two nurses, Misses Simpson and Erikson, arrived at Honan in central China. They began the work of healing. Their missionary zeal soon put them into publishing and they quickly established several churches.^5 The first issue of Fu Yin Hsuen Pao, or the Gospel Herald, appeared in November 1905. This

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^2 SDA Encyclopedia, p. 268.


later became the well-known Signs of the Times magazine in Chinese.  
In the spring of 1906 a Chinese hymnbook was printed from wooden blocks.  

Soon Chinese converts joined the missionary force of workers. The first national worker was a young man named Timothy Tay, newly baptized in Singapore in 1904 by R. W. Munson. He went to Amoy, on the Southern Chinese coast, to perfect his local dialect so he could work more effectively among the Amoyese immigrants in Singapore and the Malay States on his return. In Amoy he met N. P. Keh, a Chinese Protestant minister who, in an attempt to prove to Tay from the Bible that the seventh-day Sabbath had been changed, became himself converted and soon joined the other Seventh-day Adventist church workers.  

Later Tay and Keh went together to Swatow, another seaport in South China, to preach to Christians living there. Here they were instrumental in the conversion of the other Christian leader, T. L. Ang, who also at first had attempted to disprove the Seventh-day Adventist message. Ang later became an active worker in Swatow.  

In 1905, Law Keen, a Chinese physician from America, arrived with his family in Canton and began Adventist medical work in South China. When J. N. Anderson ordained N. P. Keh to the ministry in 1906, Keh became the first Chinese minister.  

By this time, 1906, two churches and eight companies with a  

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1Oss, Mission Advance in China, p. 199, also note 31 on p. 207.  
2SDA Encyclopedia, p. 269.  
3Ibid., pp. 268-69.  
4Ibid.  
5Ibid.  
6Ibid.
membership of eighty-two had been organized; and six schools had been established with ten teachers and 145 students.\(^1\) The next year a general meeting was convened in Shanghai from February 10-20, with W. W. Prescott, editor of Review and Herald, present.\(^2\) This was the first of many other similar meetings held during the course of the development of the church in China.

At this meeting several important resolutions were made: The China Mission was organized into three local missions: Kwongtung, Honan, and Fukien; the general headquarters was established at Shanghai; and actions were taken to maintain high standards for baptism, membership, and the training of national workers.\(^3\)

By 1908 there were 128 Seventh-day Adventists in the country.\(^4\) The work of the Church appeared to have gained a footing.

**China and the Asiatic Division (1909-1918)**

With the establishment of the church in the Far East, there was need to organize the total work. Therefore at the 1909 General Conference session, the denomination organized the Asiatic Division with I. H. Evans as its first president. This division included China, Japan, Korea, India, and the Philippine Islands with its headquarters located in Shanghai. W. A. Westworth went to take charge of the work in the China Union Mission,\(^5\) which was composed of six mission fields: the Eastern, Central, Northern, Northwestern, Northwestern,

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\(^1\) General Conference Annual Statistical Report 1906; also Review and Herald 80 (Sept. 19, 1907):14.

\(^2\) SDA Encyclopedia, p. 270. \(^3\) Ibid. \(^4\) Ibid. \(^5\) W. A. Westworth, Review and Herald 87 (June 9, 1910):8.
Western, and the Southern. During 1909 and 1910 "calls" were placed with the General Conference for forty missionary families to be sent to China.

In 1910 a second meeting for workers was convened at Shanghai. Plans were made to enlarge the medical, publishing, and educational activities. At the same time it was voted to purchase sufficient property in Shanghai for the construction of a publishing house, a sanitarium, general headquarters offices, and a training school. During this period the first Chinese mission church paper, the Last Day Shepherd's Call, was published in Amoy through the untiring efforts of W. Ch. Hankins, B. L. Anderson, and N. P. Keh.

Mission work advanced in the southeast, northeast, and western parts of China, despite the turbulence following the overthrow of the Chinese monarchy in 1911. As the denomination continued to develop, China was divided into two union missions--North and South--at a meeting of the Asiatic Division which convened in Shanghai, April 5-24, 1917. Institutions were also established during this time.

The first central training school for Chinese workers was opened in the autumn of 1910 at Chou Chia K'o, Honan Province, by Dr. H. W. Miller aided by Miss Shilberg. This institution later

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1 SDA Encyclopedia, p. 286.  
2 Ibid.  
3 Ibid.  
4 Spicer, Our Story of Missions, p. 341.  
5 SDA Encyclopedia, p. 271.  
6 Asiatic Division Outlook, April-June 1917, p. 29.  
became the China Training Institute. A sanitarium and hospital in Shanghai opened in 1917 with the support of Dr. Wu Ting Fang, a friend of Dr. J. H. Kellogg.

At the end of 1918 the two Union conferences of North and South China reported the following statistics:

<table>
<thead>
<tr>
<th>Churches</th>
<th>70</th>
</tr>
</thead>
<tbody>
<tr>
<td>Membership</td>
<td>2,862</td>
</tr>
<tr>
<td>Schools</td>
<td>67</td>
</tr>
<tr>
<td>Students</td>
<td>1,781</td>
</tr>
<tr>
<td>Teachers</td>
<td>106</td>
</tr>
</tbody>
</table>

Furthermore, fourteen local missions had been organized, six schools were offering intermediate grades and above, and a publishing house and a sanitarium were in operation.

China and the Far Eastern Division (1919-1930)

In 1919 the Asiatic Division was reorganized and China became a part of the Far Eastern Division. At a meeting held in Shanghai, China was divided into six Union Missions directly under the Far Eastern Division under the leadership of I. H. Evans as the vice-president. The next ten-year period proved to be a time of strengthening and enlargement.

Aggressive evangelism was strongly promoted; medical,

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1Oss, Mission Advance in China, p. 181.


educational, and publishing institutions were built, and the various departments of the Church were strengthened. Many of the permanent church buildings were also built during these years. In 1925 the central training school under the leadership of Denton E. Rebok moved to the new campus at Chiao Tou Tseng, over thirty miles from Nanking.

The Shanghai Hospital and Sanitarium building was completed in 1927 and dedicated the following year. And in 1930 the denomination established a headquarters for the Mongolian work at Kalgan (Chang Chiakau). During the latter 1920s new work was also begun in Manchuria, Yunnan, and Shansi.

The 1930 statistical report showed progress being made:

<table>
<thead>
<tr>
<th>Category</th>
<th>Figures</th>
</tr>
</thead>
<tbody>
<tr>
<td>Union Missions</td>
<td>6</td>
</tr>
<tr>
<td>Local Missions</td>
<td>24</td>
</tr>
<tr>
<td>Churches</td>
<td>156</td>
</tr>
<tr>
<td>Membership</td>
<td>9,456</td>
</tr>
<tr>
<td>Workers (76 ordained ministers)</td>
<td>947</td>
</tr>
<tr>
<td>Church schools (152 teachers and 3,325 students)</td>
<td>103</td>
</tr>
<tr>
<td>Middle schools and above</td>
<td>17</td>
</tr>
<tr>
<td>Medical institutions</td>
<td>11</td>
</tr>
</tbody>
</table>

The China Division (1931-1949)

It was now felt that the work in China was of a sufficiently distinct character that its problems could be solved best at the local

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2SDA Encyclopedia, p. 274.
3Ibid.
4Yearbook of SDA, 1931, pp. 178, 179.
level, that Chinese workers should assume more responsibility at the division level, and that the language barriers should be minimized. Consequently, China was organized as a separate division, no longer to be a part of the Far Eastern Division. The new Division began on January 1, 1931, with Dr. H. W. Miller as the first president, C. C. Crisler as secretary, and C. C. Morris as the treasurer. The territories included China proper, its dependencies, and the colonies of Hong Kong and Macao. The following years were a time of trial, for the Sino-Japanese War and the Civil War soon took place. However, the denomination still made progress.

The new Division emphasized evangelism. Early Adventist evangelists in China had adopted the Protestant custom of public storytelling to attract the masses to the Advent message. But in the 1930s public evangelism began concentrating on the prophecies of Daniel and Revelation to make clear the distinctive Advent truths and moved from the large cities to the smaller ones. In 1932 the denomination advocated the promotional slogan "Into Every 'hsien' (county)." New technology was also used. Frederick Lee and H. C. Shen undertook radio evangelism in China in 1935 when they began regular broadcasts over one of the main stations in Shanghai.

The young church members also engaged in evangelistic work. At the China Training Institute they organized "The Frontier Missionary Band" and used as their slogan "On to Lhasa."

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this nucleus sprang other groups of young Seventh-day Adventists throughout China.\footnote{Ibid., pp. 158-62. Lhasa is the capital of Tibet, then "Closed Land" to foreigners.} For instance, at the Canton Training Institute, the Missionary Volunteer Society advocated the slogan "On to Hainan Islands" and later opened denominational work there.

As war clouds gathered over China early in 1937, D. E. Rebok and I. H. Effenberg launched a "medical cadet corps" program, similar to one in the United States, for training Seventh-day Adventist youth. About 150 young men took the training at the China Training Institute during the summer session. The training was very useful in helping the youth to maintain a status of non-combatancy, for the program had the approval of the government.\footnote{Oss, pp. 163-64.}

After the attack on Pearl Harbor in 1941, the Japanese, who now controlled most of China except for the mountain provinces in the far west and southwest, rounded up the missionaries and placed them in internment camps in Hong Kong, Canton, Shanghai, and the Philippines. However, the Chinese workers could still move freely and thus quickly took charge of the work in the occupied parts of China. Two Americans, E. L. Longway and G. L. Appel, carried on from Chung-King, the temporary war capital.\footnote{Ibid., pp. 165-70.}

Because of the war statistics on church growth are incomplete. In 1945, however, the China Division reported 261 churches, seven union missions, and a membership of 22,940, a net gain of 3,461 over 1940.\footnote{General Conference 83rd Annual Statistical Report, 1945.}
The end of World War II unfortunately did not mean peace in China. Civil war soon swept the country from one end to the other. Nevertheless, the work of the Seventh-day Adventist church in China almost regained its pre-war magnitude in the first few post-war years and even entered some new areas.¹

With the return of Milton Lee and David Lin from the United States, the Voice of Prophecy broadcast began in China in 1946, with the first station at Shanghai. Within a year, broadcasts were heard on twelve stations. The Signs Bible Correspondence School, operated in conjunction with the radio broadcasts, enrolled about 12,000 students in its very first year of operation.²

The last available issue of the China Division Reporter, published in 1951, indicates that in 1950 the total number of baptisms was about 3,000 for the division.³

The South China Island Union Mission (1950-1978)

Soon after the Communist takeover of Mainland China in 1949, the work there was separated from the rest of the Seventh-day Adventist body. The China Division headquarters in Shanghai moved to Hong Kong, but in reality all organizational work in China had to be closed. In 1950 the South China Island Union Mission was organized and based in Hong Kong. It included Taiwan, Hong Kong, and Macao. The headquarters moved to Taiwan in 1952. Though the area is small, the work of the Church developed well.

¹SDA Encyclopedia, p. 275. ²Ibid., p. 276. ³Ibid.
Though the China Training Institute on Mainland China was suspended after 1951, two other senior colleges in Hong Kong and Taiwan were established. Three modern hospitals also opened: one at Taipei in 1955, called the Taiwan Sanitarium and Hospital, headed by Dr. H. W. Miller, and two others in Hong Kong, at Tsuenwan, Kowloon, in 1964, and at Stubbs Road, Hong Kong, in 1974. At the end of 1977, the churches of this union mission numbered forty-one with a membership of 4,941. In addition to the three hospitals, there were two clinics, five church schools, five secondary schools with 2,887 students, and two senior colleges.

Hope for the re-opening of the work in China also increased. The China Evangelism Committee was first established in Hong Kong in 1977 to begin radio work in Macao and Hong Kong for the people on Mainland China. Then on December 15, 1978, President Jimmy Carter of the United States normalized diplomatic relationships with Mainland China. Recent political developments on the Mainland have been very encouraging to the denomination with the reopening of churches in Shanghai and Swatow, and hope abounds that Seventh-day Adventist work can start up again soon.

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Fig. 2. Abram LaRue.
Fig. 3. J. N. Anderson (left) with LaRue (center).
Fig. 4. The first baptismal group in Hong Kong—six sailors and one resident of Hong Kong.
Fig. 5. Abram LaRue's grave at Happy Valley, Hong Kong.
Fig. 6. The first Adventist Church, Canton, China; the Andersons lived upstairs.
Fig. 7. The first group meeting, Shanghai, China, early 1907 with W. W. Prescott (tallest in back row) from the General Conference.
Fig. 8. I. H. Evans, the first President of the Asiatic Division (China was one of the Unions).
Fig. 9. H. W. Miller, head of the first training institute, Chou Chia K'o, Honan Province.
Fig. 10. Shanghai Sanitarium and Hospital in the 1920s.
Fig. 11. C. C. Crisler (standing far left) with Mrs. Ellen White (seated center), Battle Creek.
Fig. 12. Dr. J. N. Andrews, clinic near Tibetan border, c. 1933.
Fig. 13. The Signs of the Times Publishing House in Shanghai, before the Sino-Japanese War.
Fig. 14. The small Franklin Press used by Dr. H. W. Miller to print the first church paper in China, 1905, surrounded by the employees of the press.
Fig. 15. Tribal Adventists in Yunnan Province, China.
Fig. 16. Dr. H. W. Miller, the first President of the China Division, 1931-36.
Fig. 17. China Division Headquarters Building in Shanghai, 1931.
Fig. 18. Other presidents of the China Division.
Fig. 19. Elder and Mrs. E. L. Longway, president of the China Division during the Sino-Japanese War, 1942-46, and of the South China Island Union Mission, 1954-64.
Fig. 20. Taiwan Sanitarium and Hospital, Taipei (opened in 1955), 1973.
Fig. 21. Hong Kong Adventist Hospital, 1972.
Fig. 22. Territory of the South China Island Union Mission—the Hong Kong-Macao area and Taiwan Island.
PART II

HISTORY OF THE THREE COLLEGES
CHAPTER III

CHINA TRAINING INSTITUTE

The dream in the hearts of a few of the early missionaries for a central training school for Chinese workers kept them constantly pushing for the operation of the school in spite of numerous hardships. It suffered frequent moves and almost total destruction through the ravages of war that plagued the land in the twentieth century until it was forced into suspension by mid-century.

The Early Years (1909-1922)

After Miss Ida Thompson had opened her small school for girls in Canton in the spring of 1904, six mission schools with ten teachers and a total enrollment of 145 students were soon established in various places in China. As members were added to the church and the many-faceted activities of the church developed, the pioneer workers in China felt a strong need for a central school to train workers. J. N. Anderson was among the first to recognize this need and reported his feelings in the Review and Herald when the new school opened in Mokanshan: "I am now fully convinced that

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1Anderson et al., Our Missionaries in China, p. 43.
2General Conference Annual Statistical Report, 1906, p. 6; Review and Herald 84 (September 19, 1907):14, 15.
the future of our work in such fields as China depends more on the work of the school, in preparing young men and women as helpers, than on any other one line of missionary effort.\textsuperscript{1}

This school had its immediate origins in a China Mission resolution of 1909 to purchase a piece of land in Shanghai for general headquarters as well as the establishment of "an educational institution."\textsuperscript{2} The China Union Mission Committee, meeting in Mokanshan in August 1910,\textsuperscript{3} took the following action:

That a school for Mandarin-speaking Chinese be opened this fall [1910] at Chou Chia Ko [Honan province], the same to be in the charge of Dr. Miller.\textsuperscript{4}

The school opened two months later. The first name was "Mandarin Union Training School." Dr. Miller, the first principal, gave this explanation in his report in the Review and Herald:

The word Mandarin is incorporated into the name of the school to designate the language in which its work is conducted, and the territory from which it expects to draw its students. Three hundred eighty-five millions of people, from fifteen provinces of China- besides Manchuria, speak the Mandarin language. . . .

Calling this school a Mandarin school will serve to differentiate it from schools in the southeastern provinces, where the spoken language is decidedly different, such as the Shanghai dialect, spoken by some twenty millions, also the dialects of Amoy and Canton.\textsuperscript{5}

However, the Chinese name equivalent, "Dao-Yi-Kwan-Hwah School,"

\textsuperscript{1}J. N. Anderson, Review and Herald 87 (December 15, 1910):12.

\textsuperscript{2}Second Biennial Council Meeting of the Seventh-day Adventist China Mission Field, Minutes of meetings held in Shanghai, January 13-24, 1909.


\textsuperscript{4}I. H. Evans, Review and Herald 87 (December 1, 1910):10.

\textsuperscript{5}Miller, "Mandarin Union Training School."
meant a medical theological training school taught in Chinese Mandarin.

The Chinese name testified to the medical training given to those who qualified. A few months later, the name in English was changed to "China Union Training School" without the word "Mandarin." This change paved the way for the school to serve all eight missions of China, including the two non-Mandarin missions of Amoy and Canton.¹ For the first time there was an all-China approach.

This institution was different from the other mission schools already established, such as Ida Thompson's Bethel Girls School in Canton, Edwin H. Wilbur's Yick Chi School for boys in the same city, and B. L. Anderson's Bee-Hoa School in Amoy, for these schools were mainly for evangelistic purposes and carried on education at the elementary level for their local areas. In contrast, the China Union Training School was established as a senior central training center for the whole China Mission field, including Canton and Amoy. Dr. Miller pointed out that the three specific objectives of this school were to train men and women to go forth as evangelists, colporteurs, and medical workers,² and to encourage them to become faithful Sabbath-keepers.³

"The course of study provides," said Dr. Miller, "first of all, for strong Biblical training. A four years' course is offered

¹H. W. Miller, "China Union Training School," Review and Herald 88 (1 June 1911):13; also SDA Encyclopedia, s.v. "Chung Hua San Yu Yen Chiu She (China Training Institute)."

²Miller, "Mandarin Union Training School."

³Miller, "China Union Training School."
for evangelists and Bible workers. A five years' medical course is also offered.1 The medical course was similar to the ministerial course except that clinical classes took the place of Chinese literature. This worked out to be, in addition to the Biblical courses, six subjects a day throughout the year. One hour each day was spent on each subject. Every student was required to put in four hours each day in industrial work. Students preparing for medical evangelism did their work assignment in the laboratory, the dispensary, or the hospital. "This arrangement," Dr. Miller pointed out, "cuts down the number of classes, gives the medical students the same Biblical training as the evangelists need, and their theoretical medical instruction is quite sufficient for China."2

Dr. Miller and the pioneers believed that the Adventist message must be carried to the towns and villages of China through the effort of the Chinese themselves. They must be trained, developed, and urged into the work of soul-saving. This school was to meet the demand.

The Central Training School had a humble beginning that reflected the trust and faith of its founders. Soon after the action was taken in August 1910 to establish such a central training school in Chou Chia Ko, Honan, word announcing that the school would be opening on October 7 the same year3 went out to the several missions.

1Ibid.


3Miller, "Mandarin Union Training School."
When the day for opening the school came, only three prospective students were present. However, school had not continued a week before a house-boat with seven young men on board arrived from a place 145 miles to the east. A few days later, another small boat arrived with four men and an aged woman--mother of one of the men--on board. Soon the dormitories held fifty-seven individuals. Of them, twenty-eight students were adult men and women probably ready to handle secondary school education, while the other twenty-nine were elementary school boys and girls.¹

The first student body became quite a problem to the school administration because of the big differences in the ages, cultures, and educational backgrounds. Dr. Miller reported:

The students in the school range in age from seven to sixty-one, and their capabilities for learning vary about as widely as their ages. Some who are above forty and fifty years of age have never been to school before, although they have considerable knowledge of the Scriptures and are quite capable. Others have been to school, but have received only a memory drill, and so far as real knowledge goes, they are not in advance of those who have not gone to school, except that they can read more characters. Then there are about twenty young people who have had a training in our boarding-schools and in other Christian schools; these are able to do high school work, and make progress in their studies.²

Although the administration had a hard time classifying the students and arranging their courses of study, Miller believed that the Lord helped solve the problems and that His blessing was upon the school because the students were patient and did not complain. They actually did very well in their studies. All, from the youngest to the oldest--even the mother--followed the same daily

¹Miller, "China Union Training School."
²Miller, "Mandarin Union Training School."
One reason is that they are a patient people, and have much respect for their teachers; but above all, they have an intense desire to learn and a sincere love for the truth, and are anxious to fit themselves to herald it to their countrymen.

The first faculty included O. A. Hall, Pauline Schilberg, Henry Lam, and three local teachers whose names cannot now be ascertained. Hall taught Bible, Miller gave medical training, and Miss Schilberg offered home training. Home training may appear a strange course to offer; but with students coming from a culture that did not require punctuality or a regular routine in the home, it was imperative to learn habits of regularity to run any kind of dormitory-based school program. Just to get everyone to eat at the same time and sit at a regular place was a feat when each was used to grabbing his bowl any time he felt hungry, serving out the rice, and then running off separately to squat anywhere he chose.

Since the students who came to the first school were those eager to learn and who had had some experience working with missionaries at the various mission stations, the idea of working was not as foreign as it could have been in a culture that does not expect students to work at all. A student work-study program was initiated from the beginning in which each individual put in four hours a day doing routine chores about the school. Some who had other skills were encouraged to develop these skills in various ways. Miller recalled:

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1Ibid. 2Ibid.
Some sell literature in the city; others make Chinese pins; some help in the kitchen; some do mason work, repairing the buildings; miscellaneous jobs around the mission compounds are assigned to others. A number of girls in Miss Schilberg's school do embroidery, and this gives promise of being a source of some income.  

Because the school was opened hurriedly at a temporary site, the facilities were far from being suitable for teaching:

It has been necessary to place from six to ten students in a room, with a thatched roof and dirt floor, and having for furniture one small table in the center. This crowded condition, with each one studying in an audible tone, after the Chinese custom, has added to the confusion.  

Furthermore,

There were only five living rooms to accommodate the student body. The biggest room was about twenty feet long and eleven feet wide; the others were about eleven by twelve feet. The dining room was a similar room with a long wooden table and benches along the side for students to sit on while eating. The kitchen had a stove for one cooking pot and a place for boiling water. There was also a small chapel.

But Dr. Miller testified that it was surprising to the early faculty to see how, under these conditions, the students did so well in their studies, and that the administration had so few difficulties in discipline. In fact, some of the best Seventh-day Adventist workers in China were the products of that humble institution although its poor buildings, meager facilities, and small enrollment, largely drawn from the common class, caused it once to be nicknamed "Yao Fan Ti Hsich Hsiao" in Mandarin, or "The Beggar's School."  

By this time Dr. Miller's health was running down and he was

1 Ibid.  
2 Ibid.  
3 W. H. Miller, article to the South China Union College in 1963 for the 60th anniversary of the college event.  
compelled to return to the United States in the spring of 1911. F. A. Allum, then the president of the Central North China Mission, had to take charge of the school.\(^1\) However, because of the Revolution which had started in the fall of 1911, the school was closed temporarily. In the meantime, plans were made to secure a permanent site for the institution. It was decided that Nanking would best serve the interests of the field.\(^2\) Quarters built in the Western style were located in the Four-Lanes Hsiang within Nanking City and rented.\(^3\) The school re-opened on October 8, 1912, with an enrollment of about fifty young men.\(^4\)

The school was destined to be moved again because of the air of uncertainty brought about by the Second Revolution. The move to Shanghai took place in 1913, where the school was housed in the building erected on the property at Ningkuo Road, originally purchased for the Division headquarters.\(^5\) Here the vocational work

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\(^1\) Olson, History of the Origin, p. 667. Francis Arthur Allum (1883-1948), a missionary from Australia to China Mission. He had been evangelist and administrator in China for sixteen years: He superintended the North Central China Mission (1910-1912), assisted in the supervision of the China Union (1912), directed the West China Mission (1914-15), and presided over North China Union Conference (1918-1919), and the Central China Union Mission (1919-1922).

\(^2\) Ibid.

\(^3\) C. P. Yang, "A Brief History of the Seventh-day Adventist Educational Work in China," The Last Day Shepherd's Call 35 (April 1957):13. Yang was one of the early graduates of the school and acted as business manager for several years. He is now retired in Canada.

\(^4\) Olson, History of the Origin, p. 667.

was developed, and the school soon became known as the China Missions Training School. As W. A. Spicer once said, this training school at first "was headed by missionaries from the evangelistic field." They were chosen as principals not necessarily because of their educational background and qualification, but because of their administrative positions. Appointments to new positions, furloughs, or ill-health resulted in the rapid change of the principalship.

When S. L. Frost became the principal in 1919, college work was offered and the school was renamed the "Shanghai Missionary College" in English and "Shanghai San Yu Da Hsue" in Chinese. Students from all parts of China flocked to this higher educational institution for advanced training; quite a number of the early Chinese Adventist leaders are products of this period. Enrollment surged toward the 200 mark by 1920. As the college grew, the buildings and facilities became inadequate, and the encroaching crowded city environment was no longer ideal. Another permanent school site was again under serious consideration.

Implementing a Philosophy (1922-1937)

With the prospects of a fresh move, the leaders of the Church began looking for a person with a new vision to be the head of the college. The search led to D. E. Rebok, a young missionary in

1 SDA Encyclopedia, s.v. "Chung Hua San Yu Yen Chiu She."
3 Ibid.
Swatow, Southeastern China, who had recently been given leadership responsibilities of four departments—publishing, education, young people's, and home missionary—in the South China Union because the individual who had previously held the positions had been drafted into the British Army at Hong Kong.

In 1922, about a year after Rebok had accepted his new Union departmental responsibilities, I. H. Evans,¹ the president of the China Division, was in Hong Kong for a Union Committee meeting. After supper, he and Rebok were strolling along the waterfront when Evans asked Rebok to do a special favor for the China Division: be the president of "our College in China," a real Adventist college similar to those developed at home! When asked where the ideal College would be and where the faculty and student body came from, Evans informed Rebok that he would have to find all these, develop and build them up, though he could draw on the training school in Shanghai. Rebok pondered this challenging situation, and then replied:

If this is a serious call, I cannot refuse. Long ago, I vowed that wherever God called me I would go and work for Him. So if the brethren are certain they want me to head this new college, I will accept the challenge.²

Rebok began to lay plans to develop the college. But the first question in his mind was what kind of college it should be. To

¹S. L. Frost, then the Division educational director also recommended Rebok as the president of the College, see p. 240 in Appendix C.

answer this, Rebok began an intensive study of the Ellen G. White books, *Counsels to Teachers, Education*, and *Fundamentals of Christian Education*, which provided the educational principles for Seventh-day Adventists around the world. After he had studied these volumes he made up his mind to build the college as close as possible to the ideal that not only the head, but the heart and the hand, must be educated.¹

Such an education, according to Ellen White, would be more than formal schooling or academic learning. Education concerned the body as well as the brain, the emotion as well as the intellect. It had to do with the whole being. "It is the harmonious development of the physical, the mental, and the spiritual powers." He knew that to accomplish such a three-fold, total educational program in the land of China would not be very easy because he had come to understand that the Chinese view of education was different.

China's scholars, standing lordly atop the ladder of success, were required to use only their brains, never their physical strength—not for anything. The little fingernail of each student was a badge of this position; the longer the nail, the greater the devotion to scholarship. Fingernails of one or two inches often decorated both hands.²

Rebok wandered whether he would develop a program of vocational training, as Ellen White instructed, when physical labor was taboo for Chinese students. And to complicate matters:

... the Chinese scholars all wore long gowns which covered them from chin to ankles, making any manual labor impossible. They used the huge, flowing sleeves to protect their hands in 'cold' winter, or simply to conceal their hands when meditating. The student must walk slowly, Rebok learned; he could never run or appear to be in a hurry. Student life consisted of almost equal parts of reading, writing, and talking, or just sitting. Scholastic status hinged upon the number of books the student could repeat from memory.

¹Ford, p. 63. ²Ibid. ³Ibid., p. 64.
Rebok recognized that China did not seem too promising a country for Ellen White's brand of education, but convinced that her ideas constituted "true" education, he resolved to try. The small Ningkuo Road campus in Shanghai was where he would begin.

The problem Rebok attacked first was the age-old custom of no physical work for the scholar. He knew it could not be attacked openly, so he tried games. He called his small faculty together and told them they would be playing soccer for the next few days. He instructed them to encourage any student who wanted to join the game. As students began to play, they discovered that they could kick better if they put off their long gowns and soon the gowns were replaced by trousers at game time. In the excitement of the game the long fingernails broke or disappeared, almost unnoticed. Soon soccer became the rage of the school, and strenuous physical exercise an accepted part of the school day.

Rebok's second step was to introduce the work program. He called the faculty together again to explain the plan. Each member of the faculty had to go out daily with several students and do the same work as did the students. Each would keep a record of work done and all were expected to participate--including the president. On the first day of the work program, Rebok took two boys with him to his assignment--to clean the school toilets! By his precept and example, the two students were moved to do the work willingly.¹ One of the two boys was Herbert Liu, who later graduated from medical school and has served the Adventist China Mission as a skilled surgeon for many years.

¹Ibid., pp. 65, 66.
Finally, the battle to get the students to accept the idea of work was won.2

In order to fully realize the three-fold education concept of developing the head, the hand and the heart, Rebok pushed for another step to bring the school into line with the principles outlined in the Ellen G. White books, namely to re-locate the institution in a rural setting. The General Conference gave approval for relocation in 1922.3

A search turned up in a 125-acre tract of scrub pine-covered hills and green valleys overlooking the Yangtze River, about 160 miles from Shanghai and about thirty miles from Nanking, the capital, near a village called Chiao Tou Tseng, in the province of Kiangsu. Rebok was convinced that this was the ideal location for the college. The Division Committee agreed with him and the property was purchased. The school moved to its new campus in the summer of 1925, and regular school work was begun during the autumn of the same year.4 The school became known as the China Missionary Junior College in English,5 "China San Yu Hsue Hsiao" in Chinese.6

Rebok's (see figs. 25-27) first comprehensive report appeared near the end of the first year of operation on the new campus. Concerning the new buildings and facilities (see figs. 23-33), Rebok said:

The buildings which have thus far been completed are: The main assembly hall, which contains the various departmental

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1Dr. Herbert Liu was permitted to leave mainland China to visit Loma Linda University and the General Conference in 1979.
2Ibid.
3Ibid.; p. 190.
4W. E. Howell, Review and Herald 103 (20 May 1926):14; also see SDA Encyclopedia.
5Ibid.; also SDA Encyclopedia. 6Yang, Ibid.
classrooms, having a seating capacity for 500 students; an
industrial building, where about 100 boys may daily work;
twelve Chinese and foreign teachers' houses; and two dormi-
tories, which can accommodate more than 200 students. (As
the boys' dormitory is insufficient, we hope another can be
erected soon.) Then there are more than 116 acres of agricultural
land, which, in comparison with the former college campus in
Shanghai, is larger by ninety-six times.1

The new spirit pervading the faculty prompted Rebok to
comment on the goals and objectives:

We hope that henceforth we may move forward, striving to
adjust our management, first, to increase the number of
students; secondly, to raise the standard of our curriculum;
thirdly, to open an agricultural course; fourthly, and finally,
to add to the implements and books which we already have.
Above all, we are endeavoring to make this college a perfect
and model institution, where the thousands of our boys and
girls in China may be trained to be such useful instruments
that through them the principles of true education and the last
gospel message may be widely preached for the salvation of
China's 400,000,000.2

As the school buildings increased from twenty-four, when the
college first moved in, to fifty-nine,3 the industries also multiplied
and grew very rapidly. These included the farm, poultry, canning
factory, metalwork shop, woodwork shop, and printing press. They
provided for the work dimension of the three-fold education concept,
earned money for the college, and also provided financial support
to the students who badly needed it.

Industry plays a vital role in the Adventist concept of
education,4 because it teaches the students the dignity and pride
of labor. Rebok's report on how the new main school building was

2Ibid. 3Ford, p. 71.
4P. E. Quimby, Yankee of the Yangtze (Nashville, TN: Southern
furnished and equipped indicates the extent students were able to make working with the hand profitable:

The main building, when completed, with electric lights and hot water heating system and furnishings throughout, will cost about $20,000 gold. This building is 146 feet long and 48 feet wide, with a wing on the rear giving us a chapel 40 x 60 feet, with a balcony on the second floor. We have fine classrooms and offices, along with our laboratories, and special rooms for our commercial department. The building is furnished throughout with metal seats and chairs made by our own industrial department. The students sleep on beds made by themselves, eat from tables and sit on stools made by themselves, and study by tables also made in our shops. We take a great deal of pride in this feature of our work, and the students seem to enjoy producing this equipment.¹

The good work so vigorously begun was destined not to last very long, for China was passing through a time of social and political turmoil. To indicate that the school was especially established for ministerial training and also to meet the uncertainties of the times, the name of the college was changed, in 1927, to China Theological Seminary, in English, "China San Yu Shen Dao Hsue Hsiao," in Chinese.²

Even so, the college had to be closed for a school year and the faculty evacuated from 1927 to 1928 during the period of the anti-foreign, anti-Christian movement in China.³ When Rebok and other administrators returned in the spring of 1928, devastation met the men everywhere they looked:

The buildings had been looted, the windows shattered or completely removed. Pieces of equipment had been taken. The place was only a shell of its former beauty and productivity.⁴ Nevertheless, they did their best to prepare the school for opening

in September. The damage had to be assessed and emergency appropriations from the Division and General Conference arranged for. The physical plant had to be repaired and re-furnished. Students were called back and there was hectic activity through the summer, for the industries had to be re-equipped and business with outside customers had to be canvassed. The reputation earned prior to the closure now stood in good stead, for the goodwill of the farm and furniture industries was great, and soon they were receiving orders as before.

School opened in the fall. Formal classes were begun and the work-study routine was re-established. The 1930 report on the school industries revealed gains in all areas. In fact, the income from the school industries helped make the college 70 percent self-supporting. The products of the metal factory, such as steel beds with springs, and classroom desks and chairs, were purchased by universities, libraries, and hospitals; and fruits and eggs from the farm were sold in places as far away as Nanking and Shanghai.

But another crisis of import for the school developed in 1931 as nationalism surged through the land. The Chinese Government sought to be secular and pursued the separation of religion and state. Desiring secular schools, it attempted to force a plan of registration and accreditation that would eliminate all Bible classes, religious training and missionary influence. This regulation demanded that:

1. No Bible be taught as required courses in schools; 2. attendance should not be required at religious services; 3. there should be no religious instruction or any course like

\[^{1}\text{Ibid., p. 87.}\] \[^{2}\text{Rebok, pp. 2, 3.}\]
history or geography, or in other areas of non-religious instruction; 4. the government would appoint a teacher, at the school's expense, who would indoctrinate the students in San Min Diu I principles; 5. a Chinese must be principal of all schools; 6. the majority of the board members must be Chinese.

The crisis that faced the educational work at this moment was resolved in a most unexpected way. Harry H. Miller was in his office in Shanghai one morning when the Director of Industry and Agriculture dropped in to see him on a personal health matter. This gentleman knew of the Adventists and their schools and was also a close relative of the Chiang Kai Sheks. During the course of their visit, a message from the college arrived informing Miller of the new regulations for registration with the government. The visitor noticed the sudden change in Miller's countenance and asked if anything serious had happened.

Miller told the official about the message. The official listened and then said that there ought not to be any problem, for the Department of Industry and Agriculture would be willing to register the Adventist college as a vocational school because of the vocational program of the college, a program that was well-known through its products. As such, the Education Department regulations would not apply and the Adventists could carry on undisturbed their usual academic work, including the Bible classes and other religious activities. He informed Miller to have the college fill out the appropriate application forms at the Ministry at the beginning of the following week.

In order for the school to be in harmony with the new regulations:

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1. Ford, pp. 87, 88.
2. Ibid.
conditions, the name had to be changed from the China Theological Seminary to the China Training Institute.\(^1\) Thus the three-fold program of the education of the Seventh-day Adventists saved the day.

The next six years, from the registration in 1931 to the outbreak of the Sino-Japanese War in 1937, were the golden years of the China Training Institute.\(^2\) Because of its registration with the Department of Industry and Agriculture and not the Education Department, the China Training Institute was known as a different type of school. Soon educators from other parts of China began to arrive to look over the school and ask questions. Government officials also visited to see what was causing the stir. The vocational activities associated with the school—the work-study program, and the variety of industries—impressed visitors and scholars alike. To many, this framework for education was a "unique experiment" in education. Soon school administrators were invited to sit on other boards, foundations, and conferences to present the "distinctive features" of Seventh-day Adventist education.\(^3\) Questions were asked regarding various aspects of the head-hand-heart education—including how the industrial work aided the student academically. Many had to see the "experiment" in action. When problems arose in other institutions, educators and officials wanted to know how the situation was avoided or cared for at the Institute.

Even Madam Chiang Kai-shek became so interested in the work

\[^1\]Ibid., pp. 88, 89. \(^2\]Oss, p. 191. \(^3\]Rebok, p. 3.
at the school that she requested the China Division to supply three teachers from the Institute to help her own school at Nanking. P. E. Quimby was chosen to meet the request and acted as a supervisor of the National I Tsu school for boys, of which Madam Chiang Kai-shek was honorary president. Quimby's work at this school was highly successful and greatly appreciated.¹

Meanwhile, the college library holdings of 8,000 volumes, paid for by regular and special appropriations from the China Division and the General Conference, became one of the largest collections in Adventist schools outside North America during this period of development. The faculty and courses of study were strengthened and the enrollment of students reached 450.² A pre-medical training course was also offered and a number of the students later entered various prestigious medical schools.

Turmoil and Closure (1937-1950)

On July 7, 1937, the undeclared "war" between China and Japan broke out. As the battle raged close, the China Training Institute was forced to close again. P. E. Quimby, then the president of the Institute, had a difficult time evacuating the students and the faculty to safer areas.³ When he returned to the school campus two years later with Rebok and W. E. Strickland to inspect the situation, they found the China Training Institute completely destroyed.⁴ John Oss described it this way:

¹ Oss, p. 230.
² SDA Encyclopedia.
³ Quimby, chapter 15.
⁴ Ibid., chapter 18.
Nothing but devastation and debris marked the place where the institution once stood. There was literally not one brick left upon another. Several of the Chinese teachers who had remained to protect the property were ruthlessly massacred. Among these were Pastor H. Wang Tse-ging, well-known Chinese scholar and Bible student, and Dzeng Teh Li, who for many years had been connected with the educational work.¹

When forced to leave Chiao Ton Tseng, the China Training Institute moved to Hong Kong and joined the South China Training Institute, which also had moved, at Shatin (see fig. 34) in 1938.² Quimby was the president and C. A. Carter, the dean. Two years later, in the fall of 1939, when the new South China Training Institute school site of forty-five acres at Clear Water Bay, Kowloon, was ready for use, the combined institution moved to the new campus. It was one of the most beautiful campuses in the denomination, located on the wooded slopes overlooking the deep blue sea of Clear Water Bay off the eastern portion of the Kowloon peninsula. The red-brick buildings with their green tiled, up-turned Chinese roofs in a typical architectural pattern created an almost solemn and attractive atmosphere (see fig. 35). Carter at this time became the president and H. S. Leung, principal of the academy. Students numbering close to 200³ came to this British colony from all parts of China. The prospects were optimistic again.

As war developed in the Orient and the United States and Great Britain were drawn into it, the Japanese occupied Hong Kong, so the China Training Institute moved again. This time the students and teachers followed the great migration westward and joined the

West China Training Institute at Dabao,\(^1\) near the China wartime capital of Chungking, Szechuen, and remained there through the war years. James Wang was appointed president; T. S. Geraty and P. T. Ho were among those faithful teachers who went through the hardships of those war years.\(^2\) By 1944 the enrollment at Dabao had reached 288.

At the end of 1942, T. S. Geraty, then the business manager of the college, briefly reported on the state of the college after settling in with the West China Training Institute at Dabao.

The school, located twenty miles north of Chungking, overlooks the town of Pechi, on the eastern bank of the Chialing River. . . . With an enrollment this school year of some two hundred students and a faculty of twenty, the campus is full of activity. The dormitories are overcrowded with an average of six students in a 10 by 15-foot room. To adapt the teaching program to the limited classroom facilities and equipment, grades ten to thirteen inclusive utilize the morning session and grades seven to nine the afternoon session. . . . The ministerial, pre-medical, normal, and commercial students are wholeheartedly interested in their respective curriculums. . . . All the teachers are co-operating with a vision to aid the youth.\(^3\)

The spiritual activities of the school were encouraging, Geraty stated. The first week of prayer on the new campus had climaxed in a unanimous response of dedication to prepare for Jesus' soon return. A number of students also requested the rite of baptism. There was no chapel building but the Sabbath services and the daily chapel periods were conducted in a big canvas tent with a dirt floor, even through the cold of the winter. There

\(^1\) Ibid.


\(^3\) T. S. Geraty, "The China Division School," Review and Herald 120 (1 April 1943):11.
was also a strong Missionary Volunteer Society which engaged in activities ranging from correspondence with friends and relatives who were interested in Adventism to choirs and gospel meetings in the village close by.\(^1\)

Registration with the government became a problem again; for not that the school was settled near the wartime capital of Chungking, it came under direct supervision and scrutiny. Because the school was located in a different province and because there was a different group of government officials to administer the national program, registration in the new district was not as simple as it had been in Nanking. Under the leadership of president Wang, after much discussion, a committee of three, Ho Ping Tuen, Tsao Chun Kai, and Wang himself, was finally appointed to examine the problem and submit suggestions for study by the whole faculty. After careful revision, their draft of suggestions\(^2\) went to the China Division for study on January 10, 1943.

The institute suggested that it change its status to that of a theological seminary; that it change its name from "China Training Institute" to "San Yu Shen Hsio Yuen" (meaning "three-fold education of the theological seminary"); and that it upgrade the courses of study to include the fifteenth and sixteenth grades. All the recommendations were implemented as far as local conditions permitted. For example, it was not possible to offer actual fifteenth- and sixteenth-grade quality courses because of the severe

\(^1\)Ibid.

shortages in personnel and facilities, but students and faculty attempted to fulfill the requirements. In fact, several students completed these courses and graduated with a Bachelor's degree, although the General Conference had granted only junior college accreditation to the school.

The summer of 1945 marked the end of World War II. Germany surrendered on May 7, and the Japanese surrendered on August 14. Peace had come at last. Christian missionaries all over the world prepared to return to their former fields and take up the service that the war had interrupted. The Seventh-day Adventist Church also marched forward with aggressive plans to restore its foreign missions work.

Early in 1944, Rebok, the founder of the college at the Nanking campus and once director of the Educational Department of the China Division, wrote an article to appeal to Review and Herald readers all over the world for one million dollars to rehabilitate the school in China; months before Japan's surrender in 1945.

Yes brethren and sisters, we must go back. These honored dead [the three teachers who had remained] must not have died in vain. To us is committed the responsibility of sending back our sons and daughters, and sending with adequate means for rebuilding and reestablishing the work and facilities for carrying on that work so ruthlessly destroyed by men in a frenzy of hate. . . .

May we show our devotion for the cause for which men dare to die. On February 3, 1945, the General Conference will give us, in every church and company in North America, just such an opportunity to measure our love for this cause in dollars and cents. ONE MILLION MISSION DOLLARS is needed on February 3, 1945.

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2Brown, p. 78.
The 1947 Spring Council of the General Conference, upon the recommendation of the China Division Committee, voted to reestablish the China Training Institute again on the former rural site of Chiao Tou Tseng near Nanking.¹ The General Conference granted a large appropriation from special rehabilitation funds and the school was rebuilt at its former location. Friends and admirers of the educational work of the college also gave their assistance.

In harmony with the action for rehabilitation of the college at the former rural site at Chiao Tou Tseng, students and faculty moved back in small groups from West China. In the fall of 1947, the school work was resumed temporarily in a rented factory on the east hill (see fig. 36), while the rebuilding work on the west hill went on day and night. Elder S. H. Lindt who became acting president in 1947 when James Wang became China Division Youth Director, and S. C. Shen were in charge of the rehabilitation work, with Elder Z. H. Coberly supervising the construction of the buildings.² In 1948 Thomas S. Geraty arrived to become the new president.³

At the completion of the first phase of the building program, which included nineteen houses for the faculty, classrooms, the factory, and ten quonsets, the school moved to the West Hill in the fall of 1948; there were 465 students in fourteen grades. Other buildings nearing completion included the three-story science building to the south, the education building to the north, the girls dormitory (see fig. 38) to the east, and the hospital to the west. The administration building was to be at the center. The

¹Oss, p. 193. ²Su Sing, p. 113. ³James D. Wang, telephone interview at his home in Knoxville, Illinois in August of 1982.
educational facilities were thoroughly modern and better than before. The farm, the dairy, and the electricity plant were also well-equipped. The faculty was assembled and the curricula—ministerial, normal, commercial, and pre-medical—were organized. There were no outstanding changes from what had previously been offered for the institution was more than ready to operate again according to Ellen G. White's educational principles to carry out the three-fold education of Seventh-day Adventists with vigor.

But in the winter of 1948, when the Chinese Civil War turned serious and threatened the operation of the school, it was voted that the institution be moved again. The students and faculty had enjoyed the modern facilities for less than half a year! Though the abrupt change of the military situation was unexpected, there had been opposition to the utilization of the rehabilitation fund for those buildings. After the Institute was requisitioned by the Communist government in 1951, one of the Chinese leaders of the China Division, commented that the money should have been spent differently:

When we were rehabilitating the school at Chaio Tou Tseng in 1947, I remember someone suggested we save money by building the houses out of mud. The suggestion was laughed out of court. But the result is that the expensive buildings put up at that time did not serve us more than three years, so they might as well have been built of mud.

The thousands of dollars invested there might have been put into publishing the Spirit of Prophecy writings and building Christian characters. But actually we were putting gold into the school buildings and mud into the character building. With very few exceptions, the C. T. I. faculty and student body of '50-'51 are no longer practicing SDAs.²

¹Yang.

²Quoted from David Lin, a former Chinese leader of the China Division in his confidential letter to General Conference, a copy is kept in the Heritage room of Andrews University.
In any case, after much discussion it was decided to move to Hong Kong to join the South China Training Institute at Clear Water Bay again. Hong Kong was chosen because it was under a non-Chinese government and so afforded a certain amount of security and protection as the Civil War ranged across the land. Furthermore, Hong Kong was still a free port and Chinese from any part of the Far East— or the world— could easily get into Hong Kong.

Because of early preparation and good organization, this move was better controlled than the earlier one. A 1,200-ton freighter was chartered to transport to Hong Kong the school equipment and luggage of nearly 5,000 pieces, with 135 students on board. The freighter stopped at Shanghai for a while, then set sail again on the New Year's Day of 1949, and arrived at Hong Kong five days later. Another group of about forty students, under the leadership of Meng Hsian Ming, took a passenger boat from Shanghai and arrived a week later.

This time the buildings and facilities at the South China Training Institute were inadequate for both schools with a combined enrollment of 500. Construction of a new dining hall, dormitories for boys and girls, science laboratory, as well as faculty homes was started immediately. The students and faculty settled down temporarily to await the development of the Civil War. During this waiting period, regular classes were held and school went on as normally as possible under the cramped and temporary conditions. The teacher training courses continued to be offered,

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1 Su Sing, p. 3.  
2 Ibid.  
3 Ibid.
with the elementary school serving as a laboratory. Though the vocational aspect of the education was limited to housekeeping chores, a printing press, laundry, and farm were gradually built up.

After the People's Republic had gained complete control of Mainland China, the China Division in Shanghai voted that the China Training Institute return from Hong Kong to its permanent campus. In the summer of 1950 the students and faculty, with most of the equipment and valuable books, moved back by river to Chiao Ton Tseng (see fig. 40).¹ Su Sing, a faculty member, led the students back to the mainland while Geraty stayed in Hong Kong to oversee some students who remained behind and also a faculty member of South China Training Institute. It is unclear who was serving as Institute president at this time.²

The Institute did not even have a chance to be re-established firmly before the new Government requisitioned the campus and its facilities, making it a training center for industry.³ The China Training Institute was suspended, its faculty dismissed, and students sent home. The higher education of Seventh-day Adventists in Mainland China came to a stop. Although the institution had achieved considerable success in applying its philosophy of three-fold education, political events outside of its control had doomed the experiment.

¹Ibid.
²James D. Wang, telephone interview in August 1982.
³Brown, p. 78.
Fig. 23. First group of students from Canton at the Shanghai Missionary College, 1913.
Fig. 24. Dr. Herbert C. Liu, Medical Department Secretary of China Division with seven nurses of Canton Sanitarium and Hospital, Canton. Dr. Liu was an early graduate of the China Training Institute.
Fig. 25. Dr. Denton Rebok (center) with faculty, 1925.
Fig. 26. The China Missionary Junior College after the inauguration ceremony, 1925.
Fig. 27. Dinner party after the inauguration ceremony in the dining hall of the college, 1925.
Fig. 28. The Chapel and Classroom Building, China Training Institute.
Fig. 32. Canning factory.
Fig. 34. Mr. Hung Shang Wah (tallest center), Dean of Students of the China Training Institute, with the South China Union College faculty in front of rented school building at Shatin, Hong Kong, 1937-38.
Fig. 35. Students and faculty of China-South China Training Institute at Clear Water Bay, Kowloon, Hong Kong, 1939-40.
Fig. 36. Students and faculty at the rented factory on the East Hill, college campus, the fall of 1947.
Fig. 37. Re-constructed faculty houses at West Hill, 1948.
Fig. 38. Re-constructed girl's dormitory, 1948.
Fig. 39. Students and faculty of the China Training Institute at Chiaotouseng, 1950.
Fig. 40. Professor Su Sing and his wife, of China Training Institute.
CHAPTER IV

TAIWAN ADVENTIST COLLEGE

With the fall of Mainland China to the Liberation Army and the flight of many thousands of its inhabitants with General Chiang Kai-shek to Taiwan (then called Formosa), this island became a base for Seventh-day Adventist mission work among the Chinese. No strong organized denominational work was here at the time, so plans were quickly laid to care for the Seventh-day Adventist believers who arrived and for the many others who were looking for spiritual answers to the turmoil. To supply trained personnel the denomination established Taiwan Adventist College. The constituency changed frequently as people, trying to find safe places for re-establishing themselves; often moved to other countries, particularly to the West. This situation resulted in a rapid turn-over of trained personnel, for members of families tried to stay together in the resettlement moves. Taiwan Adventist College served as a beacon in the troubled-filled years. As the population stabilized, the objectives of the college became more pronounced—the salvation of souls, the building of character, and the training of church workers.
Opening a Training School
(1948-1954)

Although the Taiwan area was assigned by the General Conference to the China Mission for entry and operation as a mission field in 1909 when politically it was still controlled by Japan, it was not until 1947 that the China Division officially sent K. T. Kong and S. K. Keh there to investigate and prepare to open new work. In 1948, T. C. Chin, the treasurer of the South China Union Mission, came to Taipei and bought a three-story building to serve as both a central office and a church building. B. S. Lin was called to be the pastor of the Taipei Church; H. Y. Hui and T. H. Yang were invited to open new denominational work in Taichung and Tainan, respectively. Two missionaries, Carl H. Currie and G. J. Appel, were appointed mission president and secretary-treasurer of this new mission field. During the following years, houses were bought, Chinese workers assigned, and foreign missionaries called; Adventism moved steadily ahead in Taiwan. When the government of the Republic of China with its army of 650,000 retreated to the island from mainland China in 1948, the population boomed with more than two million mainlanders fleeing to freedom from the Communists. Opportunities for preaching the gospel were many, and more workers were needed. This need was the principal concern of the Biennial Session of the South China Island Union Mission of

1General Conference of Seventh-day Adventists (Washington, D.C.), Minutes of the Thirteenth General Conference Committee, June 9, 1909.

Seventh-day Adventists when it met in Taipei, Taiwan, in 1950. On May 16, 1950, the council decided to open a training school in Taiwan as soon as the initial funds needed became available.1

The request for a special appropriation to open a training school in the Taiwan area came from the Taiwan local mission through the South China Island Union Mission to the General Conference for approval.2 After an appropriation for the school was assured by the General Conference in 1951, a committee that included C. H. Davis, chairman of the board, and C. H. Currie, president of the Taiwan Mission, was appointed to search for a suitable school site.3

Carl Shen, who succeeded G. J. Appel as treasurer of the Taiwan Mission and continued to work there for the denomination for more than twenty years,4 recalls one experience quite distinctly.5 At first the committee surveyed a piece of land at Wai Shung Che but had to abandon it because of water-supply problems. Then they were introduced to two other properties at Tai Shan Shiang and Hsin Tien, respectively. Satisfied that the site was away from

1 South China Island Union Mission Executive Committee (Taipei, Taiwan), Minutes of meeting held May 16, 1950; agenda item No. 1.
2 James K. Tsao, "A Brief History of Taiwan Missionary College," The Last Day Shepherd's Call 42 (June 1964):12.
the city and that the land was suitable for agriculture and industry, they decided to purchase the plot of thirteen acres near Hsin Tien, a suburb of Taipei, the capital city of the Republic of China.¹

The South China Island Union Mission called Harold Cole, who was the head of the Industrial Department of China Training Institute which had just moved back to China from Hong Kong, to serve as the building supervisor.² Soon after receiving the call of June 11, 1951, Cole and his family went to Taiwan from Hong Kong just in time to oversee the construction of the administration building, dormitories, and staff homes and the layout of the campus before the opening of the school in the fall of 1952.

The Taiwan Mission Committee also voted to name the future school the "Taiwan Theological Training Institute," in English, or "San Yu Shan Hsieh Yuen," in Chinese.³ However, when the school opened, the name in Chinese was properly changed to "San Yu Shen Tao Shu Yuen,"⁴ which implied that it was an academic school with doctrinal studies and not a "Seminary" as indicated by the former name in Chinese.

The first faculty of the Institute was made up of academically qualified personnel called from various places. C. A. Carter

¹Seventh-day Adventist Encyclopedia, s.v. "Taiwan San Yu Hsen Hsieh Yuen."

²South China Island Union Mission, Minutes of meetings held June 11, 1951 (hereafter cited as SCIUM Minutes).

³Taiwan Mission Committee, Minutes of meetings held June 11, 1951.

⁴SDA Encyclopedia, p. 1457.
(see fig. 41), a veteran educator from the United States who had once been the president of the China Training Institute, was appointed president; Harold Cole served as building supervisor and farm department head; and C. P. Yang from the Voice of Prophecy Bible Correspondence School in Hong Kong worked as business manager and supervised the purchase of equipment and the establishment of needed facilities. James K. Tsao who received his M.A. in Education from Pacific Union College, California, was invited to be the academic dean. Hwang Tien-dwo, a pioneer of the new work in Taiwan, was persuaded to join as Bible teacher. When Wilbur K. Nelson and his wife, both with M.A. degrees, later responded to head the Theological and the Music departments, the academic program rested on a sound footing.

After a year spent in construction and organization, the school officially opened on September 23, 1952. It was a significant occasion because this was the first and the only Seventh-day Adventist training school for Taiwan. Students came from all parts of the island to sit for the entrance examination on September 24. A total of 145 boys and girls were admitted and classes began on September 29.

Because the Seventh-day Adventist Mission work in Taiwan was quite new, and the church members few, the number of Seventh-day Adventist students the college could draw from the local church

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1 Ibid.
3 SDA Encyclopedia, p. 1457.
4 Ang, p. 147.
constituency was rather limited. The enrollment was therefore understandably small at the beginning. Even of the 145 students admitted, the majority were non-Adventists, giving the institution, at first, the characteristics of a mission school. At the end of the first school year, however, twenty-seven of the non-Adventists were baptized and an additional fifty continued to attend the baptismal class. Through this means the percentage of Seventh-day Adventist students increased.

Several important developments during 1953-1954 singularly affected the future development of this institution. The first of these events was the dedication of the school chapel (see fig. 42) on June 21, 1953, which marked the completion of all the buildings thus far planned and provided for. This ceremony was attended by almost all the workers and church members in the Taipei area. C. H. Davis, who was then the Union president and the chairman of the school board, delivered the dedication sermon and charged the faculty as well as the students to measure up to Seventh-day Adventist standards of true education advocated by Ellen White.

Another development was the change in the constituency in order to receive larger appropriations for expansion as well as upgrading, and to meet the need of the rapid progress of denominational work in Taiwan—which was later divided into the Taipei and Tainan Missions. In the spring of 1953 action was taken to

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1 Ibid.


3 Ang, p. 147.
expand the school's constituency from the Taiwan Mission to the South China Island Union Mission. Plans were also made and projects begun to develop the farm and industries such as the print shop, laundry, and food factory to implement the educational philosophy that Seventh-day Adventists advocated.¹

In order to meet the urgent need of the constituency, an intensive course in evangelism was offered. Twenty-two of the students who took the course immediately "entered the soul-winning work, some as colporteurs and some as interns working with older workers. Some of the tribes," carter observed, "were leading other workers back into their mountain fastnesses to try to open work among those people to whom the gospel had never been preached."² That so many could be absorbed in the work of the Church quickly served to emphasize the objectives of the college as a training institution.

Soon after the entry of the mountain areas, the need for a special ministerial course to train prospective tribal ministers was recognized.³ However, due to the lack of trainee personnel, it was not until four years later (1959)⁴ that a special three-year course in rural evangelism could be offered. Nevertheless, tribal students were admitted to the institution and received various periods of training.

The Institute encountered many problems at first, but the most difficult one was registration with the government. The government strictly prohibited private operation of any elementary school, and students in all the public schools were required to attend six days a week, including Saturdays. Later all secondary schools had to be registered with the government. The registration requirements were such that the Institute could not keep its identity as a Seventh-day Adventist school, for formal school had to be conducted six days a week, including Saturday, and Bible classes and other religious training was not permitted.

The Junior College Years
(1954-1963)

In order to cope with the regulations of the Taiwan Provincial government, the school changed its name in 1954 to the Taiwan Training Institute (Taiwan San Yu Shu Yuen in Chinese) with the word Theological dropped from the original name. The new name indicated that it was not a regular school.

When the Institute had been founded in 1952, it was "an academy with grades 7-12 only," said M. D. Lee (see fig. 43), who served as president of the college from 1950-64, "but after a few years a group of church leaders in Taiwan felt the needs of church work in Taiwan getting greater and greater." To meet these urgent

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1 Carter, pp. 14, 15.

2 Yang, pp. 12-13; SDA Encyclopedia, s.v. "Taiwan San Yu Hsen Hsieh Yuen."

3 M. D. Lee, interview at Hong Kong Adventist Hospital, Hong Kong, Sept. 11, 1979.
needs, in 1954 the administration of the Institute formulated a plan to upgrade the school to a junior college in the areas of ministry, commerce, education, and pre-nursing and forwarded these suggestions to the South China Island Union Mission.¹

The Union Mission approved the suggestions and referred them to the Far Eastern Division for consideration. The proposals requested that the Taiwan Training Institute be raised to the fourteenth grade level, the freshman year to begin with the opening of the 1955-56 school year.²

The Seventh-day Adventist denomination soon recognized that a two-year, college-trained graduate from Taiwan Training Institute would not be keeping abreast with national development. Under the government of the Republic of China, Taiwan was growing rapidly in the 1950s in every respect. Therefore, the College needed to be up-graded to the senior-college level.³

The annual meeting of the Far Eastern Division in 1960 took action, recommending to the General Conference that, beginning with the 1961-62 school year, the ministerial and education departments at the Taiwan Training Institute be upgraded to senior-college level.⁴ However, the plan could not be carried out because of lack of faculty and facilities.

After W. K. Nelson left in 1959, three families--the

¹Ang, p. 150.
⁴Far Eastern Division, Minutes of meetings held November 29-December 6, 1960, Action No. 333.
G. T. Blanfords, Donald E. Wrights, and B. S. Salvadors--were called from the United States and the Philippines, respectively, to strengthen the ministerial and educational departments. The program was further reinforced when in 1962 H. C. Wang returned from Andrews University with an M.A. in Education, and John Lu from Avondale College with a B.A. degree. By this time, there was a working force of thirty-two with twenty-six in the teaching staff. New women's (1959) and men's (1963) dormitories had also been erected.

In anticipation of the up-grading to senior-college status, thought was given again to changing the name of the school. In the spring of 1962 the Union gave approval to change the English name of Taiwan Training Institute to Taiwan Missionary College.

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Developing a Senior College

(1963-1980)

During the first ten years of operation, 265 students had been baptized, and in time a high percentage of ministers, nurses, and other workers in the missions and institutions in Taiwan were graduates of the college. With the need for a senior college becoming ever more urgent, the college administration and the board met together in 1963 and discussed sending an official request again

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2. Tsao, p. 12.
3. SCIUM Minutes, March 20, 1962; also SDA Encyclopedia, s.v. "Taiwan San Yu Hsen Hsieh Yuen."
to the Far Eastern Division to up-grade the school to a senior college. 
This request came before the Far Eastern Division Council held in 
Baguio, Philippines, in December 1963. The council voted 

That Taiwan Missionary College be authorized to offer the 
third year of college beginning in 1964 and the fourth year 
beginning in 1965 in the fields of Ministerial Training, Teacher 
Training and Nursing.1

General Conference approval for upgrading came on January 23, 1964.2
At the 1966 commencement exercise, fifty-two candidates marched 
down the aisle to receive their diplomas. Among them, twenty-six 
were the first senior-college graduates of the college, four of 
whom were from the ministerial department (see fig. 44) and 
twenty-two from the nursing department.

Taiwan Missionary College thereby became the first Chinese 
Seventh-day Adventist senior college to receive General Conference 
recognition. Although China Training Institute had been "authorized 
to advance to the rank of a senior college" on April 8, 1948,3 
because of the community takeover it was unable to fulfill this goal.

Meanwhile, there were numerous changes in administration. 
M. D. Lee, who was appointed president in 1959, had worked hard to 
raise the college standing and course offerings and to promote the 
up-grading of the college to the senior level. After senior college

1Lee, p. 4.

2Ibid., also Walton J. Brown, comp., Chronology of Seventh-
day Adventist Education, 2nd ed. (Washington, D.C.: General 
Conference of Seventh-day Adventists, Department of Education, 1979), 
p. 175.

3General Conference Committee, Minutes of 232nd meeting held 
April 8, 1948.
status was achieved in 1964 he went to Andrews University to seek further education.

In June of 1964, James K. Tsao, an idealist who was then the editor-in-chief of the Union Mission, was appointed to the presidency. He wanted to enhance the college program by adding many more departments and increasing the facilities of the college. But, because his ideals were too high and his plans were not well accepted, he resigned before the fall quarter began, having worked about eighty days in the summer. G. J. Bertochini, then the Director of Sabbath School and Youth Departments of the Union Mission, replaced him. Two years later he was moved to the Far Eastern Division of Seventh-day Adventists as the director of the Missionary Volunteer Department. G. E. Valsch, the business manager of the college, succeeded him as president, but stayed only about two years.

The frequent changes in the administrative personnel resulted because the denomination chose men from individuals already in the Far East Division in an effort to keep the program moving. As furlough periods came due, however, or greater needs arose elsewhere in the Division, the college leaders left their positions. This lack of continuity in the leadership was somewhat compensated for in that each administrator subscribed to similar objectives—and worked as if the job assigned was his permanent one.

With Volsch's permanent return to the United States in 1968, D. K. Brown (see fig. 45) was called from Mountain View College in the Southern Philippines to head the college and to direct the Education Department of the South China Island Union Mission. During his presidency two important decisions were made: the fusing of Taiwan
Missionary College in Taiwan with South China Union College in Hong Kong under one administration, and the search for a new location for Taiwan Missionary College. ¹

The South China Island Union Mission is the smallest union in the Far Eastern Division, yet it had to support the operation of two colleges because of political differences between Taiwan and Hong Kong. The result was a lack of strong faculties and adequate numbers of students at either college. Hoping to remedy this, the constituency of the Union decided in 1970 to combine the administration of Taiwan Missionary College and South China Union College in Hong Kong and operate both campuses under the name South China Adventist College (see fig. 46). In 1973, however, the Taiwan campus changed its name back to Taiwan Adventist College and the Hong Kong campus to South China Union College, even though the two campuses continued under one administration. ² This change arose in part for legal reasons between the British and National Government and in part because anyone associated with the country of Taiwan might not be permitted to work in mainland China should the opportunity come for mission work there.

About the same time, the Taiwan college began looking for a more adequate location. The original college campus was located on a thirteen-acre site near Hsin Tien, a suburb of Taipei, the capital of the Republic of China. It was a fairly good site bought originally for an intermediate academy sponsored by the local mission.

¹ SDA Encyclopedia, s.v. "Taiwan San Yu Hsen Hsieh Yuen."
² Ibid. For the merging of the two colleges see also chapter V, pp. 152-53.
But after twenty years of rapid development of the city, the campus had become part of the busy capital--no longer located in quiet surroundings. Furthermore, the size was limited for developing a college program and vocational training. The search for a new ideal location according to the Adventist concept of education drawn from Ellen G. White began under Brown's presidency. A country site of 120 acres covered with 7,000 citrus and other fruit trees, and surrounded by hills and valleys of superb beauty was found in central Taiwan, near the famous Sun Moon Lake. It was purchased in 1972.¹ Brown, however, returned to the United States in that year and W. K. Nelson accepted the appointment to fill the vacancy, but stayed only until 1973.

A campus plan for the new location was completed by the college development committee of which Samuel Young, then the Union Secretary and Director of Education, was the chairman. When Young (see fig. 47) took over the presidency of the college, he saw the construction work begin in December 1973, and on October 4, 1974, official ceremonies took place to open the new campus (see figs. 48 and 49). It was the beginning of a new era in the history of the college.²

When Young resigned from the presidency in 1976, Jerry Chi (see fig. 50), who had been the Taiwan Academy principal, succeeded him as president. He stayed for only a year, leaving for personal reasons. In September 1977 John Lu, then the head of the Theology Department of the college, was appointed president. With his

¹Ibid. ²Ibid.
theological scholarship and faithful devotion to the college, steady growth was seen in all areas on the new permanent campus.¹

Within less than thirty years, Taiwan Adventist College, responding to the growing needs of Seventh-day Adventists on the island, had moved from being a secondary school to a senior college. To fulfill its enlarging objectives and to remain true to Adventist educational philosophy it had moved from an urban to a rural area. It was thereby fulfilling many of the goals that Adventists had held when they first began their educational efforts on the Chinese mainland.

Fig. 41. Elder C. A. Carter, first President of the Taiwan Adventist College, with his wife, 1952.
Fig. 42. Administration building, Taiwan Adventist College, 1952.
Fig. 43. Elder M. D. Lee, President of Taiwan Missionary College (1959-64).
Fig. 44. First group of senior college graduates of Taiwan Missionary College, 1966.
Fig. 45. Dr. Douglas K. Brown, President of the South China Adventist College, 1971.
Fig. 46. South China Adventist College on two campuses.
Fig. 47. Dr. and Mrs. Harry W. Miller, "the China Doctor," who raised funds to build food factories for the colleges.
Fig. 48. First buildings of Taiwan Adventist College at the new campus, Yu Chi, Nantou, Taiwan.
Fig. 49. First graduation ceremony on the new campus at Yu Chi.
Fig. 50. Faculty of Taiwan Adventist College, 1976.
CHAPTER V

SOUTH CHINA UNION COLLEGE

The school that is now known as South China Union College was the first Adventist school to be opened in China. Situated at the gateway port of Canton, it was intended primarily as a mission school emphasizing soulwinning. As the educational work of the Church developed in China, Seventh-day Adventists established intermediate ministerial training at the college, using it as a feeder school for the China Training Institute. By the 1950s, the march of political events forced the South China Union College into becoming the main training center for the Chinese in the Far East.

The Hong Kong and Canton Schools (1902-1922)

Shortly after the J. N. Andersons and Ida Thompson, Mrs. Anderson's sister, arrived in 1902 as the first official Seventh-day Adventists missionaries in Hong Kong, they opened an English school for the Chinese. Mrs. Anderson reported to the Review and Herald:

The British government has made liberal provision for the education of Chinese subjects in this colony, but there is still a demand for schools of colloquial English. Through the influence of Mok Man Cheung, a number of leading Chinamen have undertaken the financial responsibility of opening a free Christian school of this character. A room has been offered free of rent, and tables and stools for seating secured. At present the school will be in the charge of my sister, Ida Thompson, and will be open from 9 a.m. to 1 p.m. Later, when other help arrives, an evening school must be opened for the benefit of those who cannot afford to give working hours to study. The room will be entirely

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at our disposal, thus affording us a place where evening Bible studies for English-speaking Chinese can be conducted.¹

As the report indicated, the school had three major characteristics: it was self-supporting; it was a language school; and it served as a means of evangelizing non-Seventh-day Adventists. It was, therefore, the first Seventh-day Adventist institution in Asia to serve the Chinese people.²

Later, when Ida Thompson moved from Hong Kong to Canton, following the J. N. Andersons, she continued the interest in educational work, opening in 1904 the first Seventh-day Adventist girl's school in the city of Canton.³ The school was at first a day school, sheltered in a Chinese-erected dwelling, but later became a boarding school when it was transferred to more commodious quarters purchased from the Southern Baptist Mission boys' training school in 1906.⁴

The traditional Chinese culture did not look upon girls as being worthy for education and so opening a school for them at that time in China was a courageous thing to do, but Thompson was concerned about the secondary citizenship status of Chinese women.⁵ She called the institution "Bethel Girls' School," explaining:

This name was adopted in compliment to my native state. I had come out to China from Wisconsin, and was maintained at the

³Emma T. Anderson et al. Our Missionaries in China p. 43.
⁴Ibid., see also pp. 43, 58.
⁵Ibid.
expense of that conference. The Wisconsin Conference had called their intermediate school "Bethel School"; so this name was chosen for our mission school. Aside from this, Bethel--house of God--appealed to us as being an appropriate title for a Christian school set in the midst of a great heathen city.  

Shortly after the opening of the girl's school in Canton, E. H. Wilbur, the first Seventh-day Adventist missionary to settle in China proper, opened a boys' school in the same city.  The school was conducted in two divisions: the division for Chinese in the morning, and the division for English in the afternoon. The first half-hour each day and one hour on Sabbath were devoted to singing and Bible study, generally conducted by J. N. Anderson. Lectures on physiology and hygiene were also given. The total enrollment in the English Department was over forty, but the average attendance for the term of five months was only about twenty. The students were required to pay at least one month's tuition fee of the equivalent of two Mexican dollars (the contemporary currency) in advance. Wilbur reported that "some of our pupils manifested an interest in Christianity, and we hope that by another year we may be able to report conversions." 

With the purchase of the Baptist Academy building in 1906, the Bethel Girls' School obtained a permanent location. It also was able to open a school home or dormitory, taking in twenty boarding pupils. From that time on, the training work was much more effective, 

1Ibid.  
3Ibid.  
4Ibid.  
5Ibid.
pupils. From that time on, the training work was much more effective, especially for the girls in the school home.¹

A young people's meeting conducted by the older girls of the home took place on Sabbath afternoons. It was very successful and the attendance increased quite rapidly. In a short time the enrollment increased to seventy pupils.² It was felt that a larger campus, one that included facilities for manual labor, was needed for better training. In 1914 a piece of land with a rural setting was acquired in Tungshan, a quiet suburb of the city of Canton, and the Bethel Girls' School moved to the new campus in due time.³

Meanwhile the boys' school established by E. H. Wilbur was suspended in 1911.⁴ But in 1915 A. L. Ham, president of the Canton mission, reopened the school and operated it (see fig. 55) in two sections: the elementary section, under the name of "Sam Yuk School" (meaning three-fold education) especially for the children of Seventh-day Adventists, and the ministerial section, under the name of "Theological School," for training future workers for southern China.⁵ (See fig. 62.)

Hamm, keenly feeling the need for workers to advance Adventism in China, recruited twelve students to form the first class

of the Theological School. These students, including H. S. Leung, T. M. Lee, and P. O. Siu, were called the "twelve disciples of South China." At first Ham made use of the former school buildings vacated by the Bethel Girls' School (which had moved to the suburbs) for this new program; but two years later, in 1917, the theological school moved to the Bethel Girls' School campus at Tungshan to make better use of the teaching resources of both institutions. The two schools, however, were administered independently.¹

Because he was the principal, Ham taught most of the doctrinal and other religious subjects for the ministerial students. After the first graduation, seven students went in 1918 to Shanghai Missionary College for further education. They later became strong leaders in South China.²

**Sam Yuk Middle School (1922-1937)**

By 1922 other denominations had also promoted the advantages of coeducation and it had been accepted by the more progressive people among the Chinese. This change in attitude enabled the Bethel Girls' School and the Theological School, which were already on the same campus, to eventually merge as an intermediate school called the "Sam Yuk Middle School." It served the three mission areas of Kwangtung, Hokka, and Kwangsi.³

After the merger, the original faculty was greatly strengthened. Ham was principal again, H. S. Leung was preceptor, Ida

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¹Ibid. ²Ibid. ³*SDA Encyclopedia*, s.v. "Wah Nam Sam Yuk Syiu Yuen."
Thompson, preceptress, Miss Liu Fung Mui, her assistant, and T. M. Lei was treasurer. Chang Yan Kuen, Ho Wai Yu, Tso Chiu Nam—prominent leaders in China later—and Mrs. A. B. Hall were also among the faculty. 1

In order to meet the needs of the denomination and the individual interests or talents of the students, a practical training system for the secondary school was adopted. Instead of dividing the six-year secondary course into three years of junior and three years of senior high school, the Sam Yuk Middle School divided the course into a four-and-two year scheme to give students who stopped at the junior high-school level a more adequate education. The last two secondary grades offered training in various fields to meet the students' individual interests or talents as well as the needs of the Church. Graduates were thus prepared for either higher education or for immediate employment.

The merging of the two schools, besides improving the academic standards by the addition of more teachers, also promoted manual labor and missionary activities. Various kinds of labor were provided for the students so that they could learn a trade, earn their tuition, and acquire a sense of dignity for work. Departments, or factories, for making bread and peanut butter, doing embroidery, building domestic materials and farming were established gradually. (See figs. 56-58.)

Missionary activities also helped strengthen the spirituality of the students. Evangelistic teams were organized to work in the

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1Clarion, p. 11.
villages around the school. Every Sabbath afternoon the students went out to these villages with song books as well as medical boxes to preach to the villagers and to promote a healthful living.

The school, however, was unable to escape the political turmoil in China. In 1927, when the Communist Party occupied the city of Canton, the activities of the school were affected and its name was changed to the Theological Training Seminary to avoid any misunderstanding.\(^1\) Part of the student body was moved to Hong Kong and a branch school named the "Wah On School" was established there. T. M. Lei, the treasurer, served as principal of this Hong Kong branch. However, the students and teachers returned to Canton the next year after the trouble was over.\(^2\)

After this reunification, the school further developed its manual-labor program which involved more than half the students. The girls made neckerchiefs, tablecloths, bed sheets, pillow slips, and other embroidered items while other students constructed wooden desks and chairs, fly-catchers, and other items of wooden furniture. Peanut butter, oatmeal, popcorn, biscuits, bread, and other health foods, including soymilk invented by Dr. Harry W. Miller, were produced. Miller flew to several major cities such as Manila, Singapore, and Tokyo in the Far East to perform surgery, and the funds received from these services were used for building a new food factory for the school. The factory's products were placed in the large food stores in Canton.

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\(^1\)Clarion, p. 15.  \(^2\)Ibid.
The spiritual atmosphere on the campus was also high. Regular hours for family devotions for each dormitory were appointed. Friday evening prayer and consecration meetings were held in which the students took an active part. With teachers as sponsors a young people's meeting conducted by the students was held on Sabbath afternoons.1

Evangelistic teams were also organized to preach in the neighboring villages, for the students were eager to take the gospel to others. The 1930 Canton Mission delegates' session stressed the "Frontier Spirit in Evangelism." Accordingly, the Young People's Missionary Society of the school responded to this call and determined to open work in Hoi-nan Island—one of the two largest islands in the China Sea—under the motto "Forward to Hoi-nan."2 (See fig. 61.) Dr. W. C. So and a student colporteur from the school started the mission efforts there. T. S. Woo, one of the faculty, became the first president of the newly established mission.3

To avoid trouble with the government of Canton the school changed its name again in 1935 to Canton Training Institute, following instructions from the China Division.4 (See fig. 63.) At the same time, the constituency of the school was enlarged. Now instead of being under the local mission, the institution would be under the administration of the South China Union Mission. The aim was to

1Clarion, pp. 11, 17.  
2Ibid., pp. 17, 19.  
3T. S. Woo, interview at his home in Hong Kong, on September 5, 1979.  
4Clarion, pp. 6, 17. The China Division, in fact, instructed all schools of the Seventh-day Adventists in China to change their names to "Training Institute" with the name of their location preceding it.
raise the school to a higher educational level and to enlarge its services.\(^1\) Under this organizational plan, the school would serve the three provinces of Kwangtung, Kwangsi, and Fukein.

Despite an increasingly crowded situation because of the Institute's rapid growth, the Canton Sanitarium and Hospital was built on the school grounds. The Board of Trustees then decided to find a more suitable place for the school that would allow fuller development of all aspects of the school's program.\(^2\)

The Hong Kong Campus (1937-1980)

In August 1937, about forty acres of land in the Clear Water Bay area, about seven miles from Kowloon City, Hong Kong, were purchased from the Hong Kong government and from some villagers. In 1940, another twelve acres of land on the hillside across the road from the school's front gate were added so that trees could be grown to protect the school's water sources.\(^3\)

When the Sino-Japanese War reached Canton in the fall of 1937, an immediate move of the school to Hong Kong became necessary, although construction on the new campus in Clear Water Bay had not yet begun. To meet the emergency, a rich man's villa called "Chan Lau" at Shatin was rented as temporary quarters for the school. According to Principal H. S. Leung's report, these buildings, after some modifications, proved quite serviceable for educational purposes.

\(^1\) SDA Encyclopedia, s.v. "Wah Nam Sam Yuh Syin Yuen."

\(^2\) Ibid.

\(^3\) Clarion, p. 28. The South China Union Mission Treasurer gave a brief history of the purchase of the land at Clear Water Bay.
The school was located far from the city amid beautiful scenery, elements that were good for the purpose of study. ¹

The China Division and Union Mission provided the services of P. E. Quimby and his wife, Li Ming Yu, Mrs. F. A. Landis, and T. M. Lei. This made it possible for the school to offer the eleventh and twelfth grades to the fifteen students who, because of the war, were unable to attend the China Training Institute for the Normal and Ministerial courses. ² The total enrollment was sixty-nine.

The following year, 1938, the China Training Institute was forced to move to a safer place. Denominational leaders therefore combined it with South China Union College at Hong Kong. The two institutions continued the training program for students coming from all parts of China. P. E. Quimby served as president of both schools. ³

After the land at Clear Water Bay had been acquired in 1937 construction of the new campus was begun (see fig. 65.) Y. T. Chu, a faithful church member and an architect, was employed to carve flat areas in this hilly tract of land for the farm and the various school buildings. ⁴ The first stage of the building work was completed in 1939 and the school was able to move to the new campus and operate in its permanent home in September. ⁵ On this forty-acre campus, sixteen

¹ H. L. Leung, Annual Report, 1937 ² Ibid.
⁴ Clarion, p. 28.
⁵ SDA Encyclopedia, s.v. "Wah Nam Sam Yuh Syin Yuen."
buildings had been erected in addition to a printing press and the farm complex.\footnote{Clarion, p. 29.}

The China Training Institute also moved to the new campus with the South China Training Institute. Since Quimby was to return to the United States, C. A. Carter became the president of the college but H. S. Leung continued as principal of the intermediate school. The cooperation between these two training institutions was excellent, the faculties integrated smoothly, and there was no attempt for one institution to dominate the other, and the enrollment kept growing. A new factory and a new boys' dormitory would have been completed had not the war interfered.\footnote{\textit{H. S. Leung, "Brief Report of the Hardship of the School during the Japanese Occupation of Hong Kong,"} \textit{Clarion}, p. 33.}

The Pacific war broke out on December 7, 1941, when Japanese bombers attacked Pearl Harbor, Hong Kong, Singapore, and other British-American bases in the Far East. As the combined China-South China Training Institute was located at Clear Water Bay, a strategic place for any Japanese naval landing, it was in a very dangerous situation. Both the students and the faculty were constantly under Japanese surveillance because of suspected ties with the United States.

On December 12, the Japanese army entered Kowloon; on December 25 they occupied the whole of Hong Kong. All the American missionaries, including C. A. Carter, A. L. Lam, Union Mission president, and B. I. Brewer, the China Division president, were put into concentration camps. On June 15, 1942, they were released in exchange
for some overseas Japanese and returned to the United States.1

About three months later, the China Division held its Spring planning session and decided that the China Training Institute must be moved westward to join the West China Training Institute at Dabao near Chungking, and that the South China Training Institute continue to operate but look for a suitable alternative school site.2

The students and faculty of the China Training Institute left on April 12, 1942. After almost five months of traveling under uncertain wartime conditions, they arrived safely at Dabao, near Chungking, the war-time capital of the Republic of China, on August 13.3

Meanwhile, after several months' search, the South China Union Mission decided to move the South China Training Institute to Lao Lung, in the middle of Kwangtung Province.4 The students and faculty of South China Training Institute left Hong Kong on June 8, 1942, and arrived at Lao Lung on July 2.5 (See fig. 66.) P. O. Sui voluntarily stayed behind on the Clear Water Bay campus to protect and maintain the school property.6

As Lao Lung is located at the upper reaches of the Kwangtung East River, communication and transportation were quite convenient for students from the South China area. However, all buildings for

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1 Ibid.  
2 Ibid.  
3 Ibid., p. 33.  
4 Ibid.  
5 Ibid.  
6 Ibid.
the class-rooms, dormitories, and the chapel as well as faculty houses had to be built new under wartime conditions.\footnote{Clarion, p. 35}

Nevertheless it was possible to conduct the threefold education program quite well during the four-year period there. The school was regarded as "different" because of its principles and philosophy.\footnote{Ibid.}

With the Japanese surrendered on August 14, 1945, the school planned to return to its permanent campus in Hong Kong. Owing to the severe lack of transportation facilities after the war, the school stayed at Lao Lung for another year until the summer of 1946.\footnote{SDA Encyclopedia, s.v. "Wah Nam Sam Yuh Syin Yuen."} The Clear Water Bay campus in Hong Kong had been requisitioned by the British Army during the war\footnote{Clarion, p. 36.} and was not in condition for immediate use.\footnote{SDA Encyclopedia, s.v. "Wah Nam Sam Yun Syin Yuen."} Much of the equipment had been looted or broken. The school therefore moved a step closer to Hong Kong by returning in 1946 to the former crowded school site at Tungshan in Canton for a year.\footnote{Ibid.}

As the old building at the former site had been demolished, the food factory across the road had to be renovated and rearranged for classrooms and offices\footnote{Clarion, p. 36.} (See fig. 67.) However, the spirit of the students and faculty was high. A number of the students went abroad during this period for advanced study and later took up important positions in the Church.\footnote{Clarion, p. 37.} M. D. Lee, Wai Yue Ho, and

\begin{itemize}
\item \footnote{Clarion, p. 35} \footnote{Ibid.}
\item \footnote{SDA Encyclopedia, s.v. "Wah Nam Sam Yuh Syin Yuen."} \footnote{Clarion, p. 36.}
\item \footnote{SDA Encyclopedia, s.v. "Wah Nam Sam Yun Syin Yuen."} \footnote{Ibid.}
\item \footnote{Clarion, p. 36.} \footnote{Clarion, p. 37.}
\end{itemize}

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Benjamin Ku and their wives, and Henry Luke were among the faculty.

Under the leadership of Principal Leung, and with special appropriations from the South China Union Mission as well as the China Division, the repair and restoration work on the Clear Water Bay campus proceeded rapidly. In 1947, the school returned to its home campus for a new start in Hong Kong ¹ (See fig. 69.)

In 1948, Handel Luke was asked to be the headmaster of the elementary section, which also served as the laboratory school for the normal course students of the college. One feature in the school was a small observation room with a one-way glass window between, through which practicing teachers and visitors could observe the activities in the classroom without interfering. The government normal college teachers and the educational department inspectors admired and commended the program and the facilities.²

In the 1947-1948 school year, civil war between the Nationalists and the Communists broke out in China. As the battle drew close to Nanking, the China Training Institute decided to move to Hong Kong again. This time the college moved in an organized and orderly way by chartering a freighter to transport about 5,000 pieces of equipment and luggage, arriving at Hong Kong early in January 1949.³

¹ SDA Encyclopedia, s.v. "Wah Nam Sam Yun Syin Yuen."
² Mr. N. M. Yuen, the supervisor of the in-service training program at the Northcote College of Education, once remarked to Handel Luke that he used to send his students to observe the training program and facilities at the laboratory school.
The two institutions combined for a second time for the 1949-1950 school year with T. S. Geraty (see fig. 70) as the president of the college and H. S. Leung as the principal of the academy. Cooperation between them was very good. In order to accommodate the unexpected increase in enrollment, six more buildings—dormitories, a factory, and faculty houses—were added, making a total of twenty-two buildings on the campus.

When the China Training Institute led by Su Sing moved back to Chiao Tou Tseng, China, in the summer of 1950, Geraty remained another year in Hong Kong to help the South China Training Institute. A year later he accepted an appointment to the Middle East. Leung accepted a position in 1952 in the Southeast Asia Union Mission. This was the beginning of a new era for the school.

Upon Leung's departure for Borneo in 1952, T. M. Lei, who had been the first Chinese administrator of the school, was appointed principal again. One of the problems Lei faced was registration with the Education Department of Hong Kong. A new ordinance required registration with the Education Department of all primary and secondary schools, both public and private.

Until this time Seventh-day Adventist schools throughout the China Division had not attempted to register in order to avoid those restrictions that would eliminate Bible classes, religious training, and missionary influence. Fortunately, these rules applied only to government or government-aided schools; schools that registered as private institutions were not bound by these restrictions. Hence,

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1Clarion, p. 38  2Ibid., p. 41  3Ibid., p. 43.
the leaders of the school in Hong Kong decided to go ahead with registration as a private, non-profit-making secondary school sponsored by the Seventh-day Adventist Church. It was a bold step, for Seventh-day Adventists were skeptical of any involvement with the government; yet the secondary school has enjoyed freedom of religious practice thus far. At the time of registration the name was once again changed to Sam Yuk Middle School.

After the China Training Institute had moved back to Chiao Tou Tseng in the summer of 1950, it was suspended a year later, thus disappearing behind the "Bamboo Courtain" hung by the People's Republic of China. However, the gospel work for the Chinese continued to grow in the areas of Hong Kong, Macao, Taiwan, and Southeast Asia, and more workers were still needed. As there were no more graduates from the China Training Institute on mainland China, other training schools were established in Singapore, Taiwan, and Hong Kong.

When D. W. Curry was called from the United States to be the principal of the Sam Yuk Middle School in 1953, he was also asked to develop a training program at the college level to meet the urgent need for more trained workers for the Hong Kong-Macao area. The General Conference on January 8, 1953, authorized the Institute to operate as a junior college and renamed the school South China Training Institute, one of its former names.

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2Ibid., p. 3.

3J. Brown, Chronology of Seventh-day Adventist Education, p. 167.
At first only the ministerial courses were offered, with S. H. Lindt in charge. Mrs. Lindt taught English, and Chang Pak On, Chinese literature. From this humble beginning, the college grew. Many church pastors were trained in these courses called "Ko Fun Pan," in Chinese, which means "higher educational training classes."

Another problem the college faced was the work study program. During the period of 1920s and early 1930s in Canton the institution promoted the manual labor strongly and set up a good industrial department to make healthful food and to do various handicrafts to provide work and training for students. Although these programs were once suspended during the war time when the school had moved to Lo Lung, they were resumed soon after the war when the school returned to its forty-acre permanent campus in Hong Kong in 1947. The industrial department began to develop the farm, the laundry, the printshop, and later the soymilk factory to foster the Adventist three-fold education philosophy.

Since the Communist Liberation Army was fully in control of Mainland China and no Adventist children could come out from the "Bamboo Curtain" to study in the school in Hong Kong, the work-study program was greatly affected. The school had to accept local students. As there were not enough Adventist students to support the school financially, it had to accept a majority of non-Adventist students in order to exist. (See fig. 72.)

These students who came from non-Adventist homes which were

\[1\] Ibid., p. 2.
usually quite well-to-do did not wish to work. Furthermore, because of poor soil and management the farm which had once raised over 1,000 chickens and grown various vegetables closed down in the 1950s. The printshop closed in 1964 because business had been declining for many years and it was difficult in finding trained personnel. In addition, the rapid development of high technology in the 1970s increased the difficulties for the school to provide traditional programs such as the agricultural work to the students. The work-study program suffered.

Curry, the college president as well as the director of education for the Union Mission, mentioned this dilemma of a majority of non-Adventist students in his annual report for 1955:

This situation presents both a challenge and a problem. A challenge in missionary endeavor in winning as many as possible of our students for the truth and a problem in maintaining a high spiritual level in the student body as the majority of the students are non-Adventist. Of our present enrollment of 220, fifty-five are baptised Seventh-day Adventists and another twenty are children from homes where one or both parents are baptised members, Thus only about thirty-two percent of our students are either Adventists or from Adventist homes.¹

In fact, the college virtually operated a mission school to evangelize the non-Adventist students. It succeeded in meeting this challenge, baptizing students into the church, collecting increasing amounts of money during the annual Ingathering campaign, and reaching higher academic standards in government examinations.²

The population of Hong Kong increased dramatically after

¹D. W. Curry, Annual Report Presented at the Educational Secretaries' Council of the Far Eastern Division, held in Hong Kong, November 24, 1955.

²Ibid.
1950 as thousands and thousands of Chinese refugees seeking liberty fled Communist China. Schools were badly needed to provide education to the children of these refugees. To meet this urgent need, the Seventh-day Adventist churches in Hong Kong sponsored several mission schools at various locations—Happy Valley, Kowloon, Taipo, and the Portuguese Colony at Macao. These institutions operated as branch schools of the college at Clear Water Bay, which was called the Main School; Curry was the principal of all five schools.¹

These schools were all self-supporting and provided excellent opportunity for the church to evangelize young students in their formative years. Over 50 percent of the accessions to the Church came from these schools. When the students graduated from these secondary schools, some went on to the college and later became workers or went abroad for further studies.² By 1960 these schools enrolled over 1,000 students.

As the need for pastors, teachers, and other church workers increased, the college grew. When S. H. Lindt left for the United States in 1957, W. W. Pohle and his wife were asked to head the ministerial training program. Curry began teaching a course in education and helped develop the teacher-training program. H. S. Lo was sent to the Philippines for further education.³

When Lo returned from the Philippines in 1958, he was

²H. S. Lo, interview at Kowloon Sam Yuk Middle School, Hong Kong, on September 14, 1979.
³Ibid.
appointed academic dean in consideration of a plan to strengthen the junior college.\(^1\) A new curriculum was set up for the 1958-59 school year, the faculty was enlarged, facilities added, and a promotion campaign launched.\(^2\) The Chinese name was officially changed to "Wah Nam Sam Yuk Shu Yuen" for the first time.\(^3\)

Although the college tried to promote its program, progress was slow because there were no feeder schools from which to draw students. Those youth who wished to come out from the three provinces of Kwangtung, Kwangsi, and Fukein in China to study were forbidden to do so by the Chinese authorities.

When Samuel Young (see fig. 74) returned from the United States with an M. A. degree in education, he was appointed the academic dean of the college in 1961 and became president in 1962, replacing Curry who was asked to be the manager of the Hong Kong Hospital then under construction.

Under Young's presidency, from 1962-68,\(^4\) a complete collegiate curriculum was introduced. Departments and courses in theology, education, nursing, and business were offered. Teachers with higher degrees were recruited. At one time there were ten teachers with M. A. degree at this small college, seven of which were from Andrews University.

\(^1\)H. S. Lo, interview at Kowloon Sam Yuk Middle School, Hong Kong, on September 14, 1979.

\(^2\)SDA Encyclopedia s.v. "Wah Nam Sam Yuh Syin Yuen."

\(^3\)Clarion, p. 6.

\(^4\)SDA Encyclopedia, s.v. "Wah Nam Sam Yun Syin Yuen."

\(^5\)Ibid.
The school was renamed the "South China Union College" and the foundation for higher education was laid.

In order to increase the number of students drawn, up to this time, from the constituency living in the Hong Kong-Macao area, the college sent some of its faculty to Singapore, Malaysia, Vietnam, Thailand, and other Asian countries to recruit Chinese students. There were some Chinese Seventh-day Adventist churches established in these countries where many overseas Chinese reside, and they too needed pastors who could speak Chinese and were familiar with the Chinese culture. Quite a number of Chinese young men and women were sponsored by these churches or came on their own to study. This was a breakthrough. It not only increased the enrollment but also extended the service area. During the delegates' session of the Far Eastern Division held at the end of 1963 in Baguio, the Philippines, action was taken to designate the South China Union College as the training center for all Chinese workers for the whole Far East Division. (See fig. 78.)

Young, meanwhile, sought to upgrade the college to senior level. By the time he left for the United States for his doctoral studies in 1968, a good foundation had already been laid. M. D. Lee became president of the college in 1968; Handel Luke, the academic dean. They continued to add qualified personnel to the faculty and to enrich the curriculum, concentrating especially on improving the department of theology.

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1Ibid.
2Samuel Young, interview at his home, Hong Kong, September 15, 1979.
In the fall of 1968, C. B. Hirsch, the director of the Department of Education of the General Conference, visited the Far Eastern Division. Coming to Hong Kong to inspect the college, he was satisfied with its progress and reported his favorable impressions at the educational pre-council of the Far Eastern Division held in Indonesia at the end of 1968.\(^1\) Elders Lee and Luke were both delegates to the council and the general session that followed. Action was taken at the session to recommend to the General Conference the upgrading of the South China Union College to senior college level. The new program was to begin with the Bachelor of Theology degree. This was approved by the General Conference on January 2, 1969.\(^2\) Later, in 1978, Bachelor's degree programs in Education and Business Administration were also authorized by the General Conference.\(^3\)

Despite these developments, problems continued. The South China Island Union Mission was the smallest union in the Far Eastern Division, yet it had to support the operation of two colleges: Taiwan Missionary College and South China Union College. This situation was the result of political differences between an independent Taiwan and a colonial Hong Kong. To remedy this situation, the constituency of the South China Island Union Mission decided in 1970

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\(^3\) Ibid.
Hong Kong. To remedy this situation, the constituency of the South China Island Union Mission decided in 1970 to merge the two colleges under one administration with the name South China Adventist College for both campuses. The main campus was to be in Hong Kong. It was hoped that the teaching force could be better arranged and utilized. The first president was Douglas K. Brown, succeeded by Wilbur K. Nelson in 1972 and Samuel Young in 1973. For legal reasons, even though these two campuses continued to be under one administration, the institution's name was changed to "Taiwan Adventist College" for the Taiwan campus, and left as the "South China Union College" for the Hong Kong campus.

Although Young had to fly back and forth to Taiwan in 1973-1974 to supervise Taiwan Adventist College, especially the construction of the new campus at Yu Chi, Nan Tou, Taiwan and later the move of the college from Hsien Tien, Taipei, he continued to look for qualified faculty and improved facilities on the Hong Kong campus. One of his plans was to affiliate with Loma Linda University, a Seventh-day Adventist institution in the United States. It was hoped that the degrees and certificates given by Loma Linda would satisfy the requirements of the Hong Kong Education Department for teaching permits for graduates of South China Union College. When Charles H. Tidwell

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1 SDA Encyclopedia, s.v. "Wah Nam Sam Yuk Syiu Yuen."
2 Ibid. For merging of the two institutions see also chapter IV, pp. 117, 118.
3 Samuel Young, interview.
4 "Affiliation Agreement between Loma Linda University and South China Union College," a 1977 draft.
took over the presidency in 1977 one of his main tasks was to continue the negotiation for affiliation with Loma Linda University. Eventually the institutions reached agreement; and the affiliation is to take effect, if all goes as planned, with the 1982-83 academic year.

South China Union College, therefore is now in a transition stage. Having its origins in a primary school, it has grown through secondary and junior college levels and is presently seeking to strengthen its present status as a senior college. The constant element throughout its growth, however, has been its commitment to the concept that education involves intellectual, vocational, and spiritual training.
Fig. 51. Map of the South China Union Mission Island—Taiwan, Hong Kong and Macao.
Fig. 52. Miss Ida Thompson, founder of the Bethel Girls' School, forerunner of South China Union College.
Fig. 53. Old building used for the Bethel Girls' School, Yick Chi School, and the Theological School.
Fig. 54. Sam Yuk School Building, Tungshan, Canton, 1914.
Fig. 55. Elder A. L. Ham, mission president and principal of the Theological School, 1915.
Fig. 56. Student at handicraft work, in 1930s.
Fig. 57. Students in the health food factory in 1930s.
Fig. 58. Canning plant and the bakery in 1930.
Fig. 59. Elder H. S. Leung, long time Principal, South China Training Institute.
Fig. 60. Students baptised into the church, 1935.
Fig. 61. Youth Action Group with motto "Forward to Hoinan" responsible for opening mission in Hoinan Island.
Fig. 62. Students and faculty of Canton Sam Yuk School, 1926.
Fig. 63. Students and faculty of Canton Training Institute, 1936.
Fig. 64. Rented villa at Shatin, Hong Kong, for school building, 1937-39.
Fig. 65. New campus at Clear Water Bay under construction, 1937-38.
Fig. 66. Temporary school building at Lao Lung during the War, 1942-46.
本校之各時期

戰後廣州三育路時期

(1946—1947)

戰略本校因美軍借用，未能具備辦學之水

學校。當時廣東省廣州三育路。當時

學校已經恢復，不得已，將校在三育路原三育

學生宿舍之基礎改建作時時教室及辦事

處。非常窘，故1947年，繼續西灣河校址

復校校舍。

Fig. 67. Former factory used as school building at Canton, 1946-1947.
Fig. 68. Faculty of South China Training Institute on returning to Hong Kong, December 8, 1947.
Fig. 69. Dormitories for boys (upper) and girls (lower) after the war.
Fig. 70. Dr. T. S. Geraty, Business Manager of China-West China Training Institute, 1942-47; President of China Training Institute, 1948-59; President of China-South China Training Institute, 1949-51.
Fig. 71. Elder T. M. Lei, Principal, 1952-53.
Fig. 72. Class of 1953 of Sam Yuk Middle School, Clear Water Bay, Hong Kong.
Fig. 73. Elder D. W. Curry, Principal, 1953-61.
Fig. 74. Dr. Samuel Young, president, South China Union College, 1962-68; president of South China Adventist College, 1973-76.
Fig. 75. Printing press of South China Union College, 1965.
Fig. 76. Health Food Factory: Soybean milk preparation, 1965.
Fig. 77. Boat Clinic and evangelism conducted at the College Theology Department, 1960s.
Fig. 78. Diagrammatic map of South China Union College in the 1960s.
Fig. 80. First degree graduate of the College, 1964.
Fig. 81. South China Adventist College: with two campuses in Hong Kong and Taiwan respectively.
Fig. 82. Dr. D. K. Brown, the first President of the Joint Administration of the two colleges.
Fig. 83. Class of 1976, South China Union College, with faculty and guests.
Fig. 84. Dr. Charles Tidwell, president of the college, 1977-81.
PART III

CONCLUSION
CHAPTER VI

SEVENTH-DAY ADVENTIST EDUCATION WITHIN CHINESE CULTURE

The experience of these three Adventist colleges—China Training Institute, South China Union College, and Taiwan Adventist College—have held much in common. With each institution Seventh-day Adventist educators sought to implement an educational philosophy they had developed in the United States. In various ways each institution had to struggle with the traditional practices and outlook of Chinese culture and with political change and war. Much of the success that these schools achieved resulted from the educational philosophy on which they were based.

Seventh-day Adventist Educational Philosophy

Seventh-day Adventists had begun to sense the need for their children to be taught in schools of their own even before they were officially organized as the Seventh-day Adventist Church in 1863, for their first private school was established at Buck's Bridge in the State of New York in 1853.¹ They did not, however, establish an educational institution of some permanence until Battle Creek College opened in 1875. Nonetheless, Adventist leaders, especially Ellen

¹Key Reynolds, Review and Herald 130 (December 17, 1953):18.
White, were putting into print in the last quarter of the nineteenth century their view of the principles and methodology of proper education.

In January 1872, Ellen White gave to the Adventist movement a "Testimony (no. 22)" titled "Proper Education" in which she pointed out that there were mistakes in contemporary schools that could be avoided only by establishing denominational schools with certain characteristics. In this "Testimony," and other writings later published in such books as Education (1903), Counsels to Teachers, Parents, and Students (1913), and Fundamentals of Christian Education (1923), Ellen White developed her educational principles. Although nowhere did she make a listing of these principles, an examination of her writings reveals ten interrelated elements:

1. True education has to do with the whole being, involving intellectual, physical, and spiritual training.²

2. True education is redemptive, restoring sinful man to the image of God.³

3. True education must therefore emphasize character development within the framework of Christian growth.⁴

³Idem, Education, pp. 13, 15, 16; Idem, Counsels to Teachers, p. 108.
⁴Idem, Education, pp. 225, 57.
4. Christ is both the ultimate source of wisdom and the model teacher.¹

5. Because the Bible is the standard of truth and of human conduct it should be given the highest place in education.²

6. Because the student may hear the voice of God through nature, the natural world is to serve as a textbook.³

7. Schools should be located in rural areas where students can study nature, earn a livelihood through agriculture, and be protected from the corrupt influence of urban areas.⁴

8. The curriculum should include manual training which provides physical exercise, financial help, useful skills, and discipline.⁵

9. Students are to be taught that they have a responsibility to humanity and are therefore to become contributing members of society.⁶

10. Students are to be trained to spread the gospel of Christ, particularly through the various branches of denominational endeavor.⁷

Under the counsel and guidance of Ellen White, the educational work of Seventh-day Adventists grew rapidly. Adventist colleges were established across the United States from the midwest to the coasts of

¹Ibid., pp. 14, 20, 83, 85. ²Ibid., pp. 17, 256, 231.
³Ibid., pp. 21, 65, 100, 101.
⁴Ibid., pp. 218, 219; Idem, Fundamentals, pp. 312, 322, 326.
⁵Idem, Education, pp. 29, 225; Idem, Fundamentals, pp. 82, 387.
⁷Idem, Testimonies for the Church, 5:60; Idem, Evangelism, pp. 23, 24; Idem, Counsels to Teachers, pp. 204, 86.
the east and the west, and an experiment on a model school was conducted at Avondale College in Australia. These schools were regarded as "different" because they had characteristics such as work-study programs that frequently distinguished them from other institutions.

**Implementing a Philosophy**

When Seventh-day Adventists began developing educational institutions in China, they frequently had to struggle against Chinese customs in order to implement their philosophy. Their work was made easier, though, by the fact that some aspects of this philosophy corresponded with Chinese civilization. For instance, character building was also greatly emphasized by Chinese educators such as Confucius and other sages. Furthermore, the concept of Christ as the model teacher and the source of wisdom and the Bible as the standard of truth and life paralleled the roles of Confucius and "The Four Books" of Chinese classics within Chinese education. The Chinese educators also taught that the aim of education is to render unselfish service for humanity.

Despite these similarities there were major differences. The Chinese disinterest in religion meant that education with fundamentally religious goals was alien to the Chinese outlook. Even more significantly, manual training held no place in Chinese education, for Chinese scholars were expected by tradition and practice to use only their brains, not their physical strength. The little fingernail of each student was a badge of this attitude and commitment, the longer the nail the greater the devotion to scholarship.
Denton Rebok, who became president of Shanghai Missionary College in 1922, possibly played the most significant role in implementing the work-study program in China. Introducing physical activity through games, Rebok then led the students into manual labor through his own personal example. After moving the school to a rural campus in 1925 Rebok brought his ideals into realization, establishing vocational training and industry as well as traditional academic programs and religious activities.

Another area of conflict with Chinese culture appeared in the education of women, which had been discouraged and even forbidden in Chinese tradition. Domestic work and obedience to her husband and his parents were the woman's duties, and study was not her business. Sometimes, ignorance was even regarded as a woman's virtue. Through gradual steps—Ida Thompson's opening of Bethel Girls School in 1904, its expansion to a boarding school a short time later, and its merger with the Theological School for men—Seventh-day Adventists were able to establish not only education for women but coeducation as well.

By the mid-1920s Seventh-day Adventists had achieved considerable success in transplanting their ideals to Chinese soil. Some of this success was attributable to the tact and perseverance of such individuals as Ida Thompson and Denton Rebok, but some also resulted from the general impact that western ideas were having upon the progressive sectors of Chinese society. In fact, by the 1930s Chinese leaders, such as Chiang Kai-shek, were calling upon Adventist educators for advice and help in the development of Chinese secular education.
The success that these early Adventist educators had in establishing this western system is now causing some problem though. Whereas Rebok and others accommodated to Chinese culture in some ways, such as learning the language and for a time even wearing Chinese dress, few missionary educators today understand the oriental environment. Samuel Young observes, "As a result, they are teaching nothing but that of a European or American type of education. As a result, many of our graduates have found themselves misfits in their own society. The education they received had made them more comfortable to live in an American or European society, but in their own society they find themselves like a fish out of water. This is definitely a failure on the part of our own educational system."\(^1\)

The Impact of Political Change

Despite its successes, Seventh-day Adventist education did not proceed undisturbed. Partly as a result of the influence of western ideas, Chinese society was experiencing considerable social and political turmoil. The Adventist institutions—South China Union College, opened in 1904 in Canton and eventually moved to its present campus in Hong Kong, China Training Institute, established in 1910 on the Chinese mainland and lasting until 1951, and Taiwan Adventist College, founded in 1952—could not escape the effects of revolution and war. The result was an educational experience shared by few other institutions.

The unsettled political climate was primarily responsible

\(^1\)Samuel Young, Interview, p. 235.
for the many moves of the various campuses as the Seventh-day Adventist Church debated the best arrangements to provide a quiet campus conducive to serious study and earnest preparation for church-related work. Although Taiwan Adventist College made only one move, from the outskirts of Taipei to its permanent campus in Yu Chi in the heart of Taiwan, both the China Training Institute and South China Union College moved their campuses ten times each during the first half of the twentieth century.

China Training Institute made an exodus across the vast distance of the country's 5,000,000 square miles in five giant steps, from the northeastern part of mainland China to the low southwest tip in Hong Kong, in calculated attempts to stay out of the Sino-Japanese conflict in 1937. After the Pacific War broke out in 1941, the school moved to the far west, to Dabao, Szechuen. The college returned to its permanent campus in Chiao Tou Tseng, near Nanking in 1946 after the end of World War II. But it had to move once again to and from Hong Kong in 1949 and 1950 respectively during the civil war between the Nationalist and Communist Parties of China.

The Sino-Japanese Conflict also forced South China Union College to move, as the Japanese occupation forces occupied its campuses first in Canton and later in Hong Kong. During the years 1937 to 1945, the school travelled between Canton and Lao Lung, within Kwongtung Province, and Hong Kong.

On the one hand, these moves caused much damage to the equipment and facilities, and resulted in even the total destruction of the campus of the China Training Institute. The number of graduates
produced for mission work in China was greatly reduced. On the other hand, these moves brought about closer relationships between the faculty and students, missionaries, national workers, and church members, as they studied and worked together, or moved and prayed together during times of extreme hardship. All these helped break down the barriers between traditional Chinese customs and cultures and the new Adventist Christian sub-culture. The traditions and customs of the Chinese in the north were also placed alongside those of both the south and the west as students moved with the institutions. Prejudices broke down as students and faculty saw other ways of living. As a result, it became easier to develop an Adventist Christian sub-culture within the Chinese environment.

A major element of this subculture was the philosophy of education advocated by Adventist educators, which included the work study program, increased teacher-student contacts, and the use of rural campus sites. The frequent moves often contributed to fulfillment of these goals by bringing faculty and students together in efforts to maintain their institution.

In addition to moving frequently, the institutions also changed their names many times. To the Chinese, a name—no matter whether of a person, a company, an institution, or even a dog—is of vital importance to success and can be a harbinger of failure. It is common for a Chinese individual to have three or four names, each of which bears the meaning indicative of purpose or wish. New names to indicate new purposes or wishes may be added along the way from the time of birth, through schooling, marriage, and even after retirement. Within such a cultural environment it is no wonder that
the colleges changed their names so frequently, for they were making changes in such areas as the territory they served and the academic levels they offered.

The two Revolutions, the Sino-Japanese conflict, the Civil War, and the general political turmoil of the period created an even more significant reason for these institutions to change their names. In order to avoid being misunderstood by political parties, governments, or factions, a definitive college name seemed a wise and necessary measure.

In 1927, the original English name for the China Training Institute -- the China Missionary Junior College -- was changed to the "China Theological Seminary," and, in Chinese, to "China San Yu Shen Dao Hsue Hsiao" to indicate that the school was established to train ministerial personnel only. It seemed that this was the safest measure to take to meet the political uncertainties of the times.

Following the same pattern, South China Union College in Canton also changed its name in 1927 to "Theological Training Seminary" from the original Sam Yuk Middle School. In 1928 some of the students and teachers had to evacuate temporarily to Hong Kong and these continued to operate a branch of the school under the Chinese name of "Wah On School," which means the "Peace for Chinese" School.

After the unification of the country in 1928 and the promulgation of the Provisional Constitution in 1931, the government of China began to consolidate its control in various areas. Education was one of the first activities to be dealt with. Graduates of Cornell, Columbia, Oxford, and other major universities in the west were recruited to fill important positions in the Education
Department as officers and inspectors. They knew the importance of education to the country and were familiar with the policy of the separation of church and state advocated by countries like the United States of America.

Influenced by the Communists sponsored by the Soviet Union, the Chinese government then attempted to force a plan of registration calculated to eliminate all missionary influence in the schools. In part, the laws required all religious activities and Bible classes to be removed from the curriculum, and further, that a government officer be employed to teach the required course in party politics.

In 1931, the China Theological Seminary was faced with closing down under these new registration laws. However, the crisis was averted when it was arranged for the college to be operated as a vocational school under the Department of Industry and Agriculture. Thus the institution was able to circumvent many of the objectionable restrictions imposed upon strictly educational institutions. But the name had to be changed accordingly to the "China Training Institute" to bring the school into harmony with the new conditions.

In 1935, the name of the "Theological Training Seminary" in Canton, had to be changed to "Canton Training Institute" when the new registration laws began to be enforced in that area of the country.

In 1954, even the College in Taiwan--under the government that had moved from the Chinese mainland--had to change its name to the "Taiwan Training Institute" in order to satisfy provincial government regulations and laws.

The change in names has also indicated that the colleges became closely interrelated at times because of war conditions. The
China Training Institute moved to Hong Kong in 1938 to the same campus that the Canton Training Institute occupied. The names were combined as "China-South China Training Institute" in order to indicate the cooperation of these two separate institutions. Four years later, in 1942, the China Training Institute section moved from Hong Kong to the West China Training Institute campus at Dabao in Szechuen, West China. The newly combined institution received the name "China-West China Training Institute."

Similarly in 1970 a new name, the "South China Adventist College," was adopted by both South China Union College (Hong Kong) and the Taiwan to indicate their merger under one administration. Although the institution was divided between two campuses in different countries it was hoped that by pooling resources, including faculty, students, equipment, and other facilities, that a stronger institution could be developed. But this scheme did not work out satisfactorily and the two colleges were separated in 1976 and left to conduct their own program independently. Their names reverted to South China Union College and Taiwan Adventist College.

Throughout their history, both China Training Institute and the Canton Training Institute have changed their names ten times while Taiwan Adventist College—a comparative newcomer—has made five changes. These name changes reveal a gradual trend from Chinese custom and practice toward a Western and Adventist style. "Missionary College" or "Union College" is typical terminology for Adventists and other denominations instead of "Yick Chi School" or "Wah On School" or "Mandarin Training School." Even the word "Adventist" is now used by the colleges in Hong Kong and in Taiwan.
This indicates that Adventism has gradually won acceptance from the native Chinese and established itself within the Chinese culture.

The Contribution to Adventism

Despite all of the problems they faced, these three institutions have contributed much to Adventism. The pioneer J. N. Anderson had early pointed out the future of Adventism in China depended more on educating young men and women as workers than on any other line of missionary effort.\(^1\) E. L. Longway, once the president of the China Division, echoed, "Well, without a training center the church can never live, never grow, never expand. You have to have trained, dedicated workers in all lines of church activity."\(^2\)

Speaking of the training program of the China Training Institute John Oss, a missionary to China for thirty years commented, "hundreds of prospective workers passed through its hall," and "some of the best Seventh-day Adventist workers in China today are the product of that humble institution."\(^3\)

Taiwan Adventist College graduated 318 students between 1955 and 1980,\(^4\) supplying more than 90 percent of the Adventist workers in Taiwan.\(^5\) Before 1950 South China Union College trained Adventist

\(^{1}\)J. N. Anderson, Review and Herald 87 (December 15, 1910):12.


\(^{3}\)Oss, pp. 191, 189.

\(^{4}\)Annual number of graduates by department, Academic Dean's Office file: Minutes and Reports, Taiwan Adventist College.

\(^{5}\)M. D. Lee, interview at Hong Kong Adventist Hospital in September 11, 1979. "In 1956 we had some statistics and it was about 85% of the workers in Taiwan were graduated from this training college, and in 1959 we made another study and the percentage was increased to 90%. And in 1963 the percentage was even higher, up to 95%."

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workers for the South China area and supplied students to the China Training Institute; after Mainland China was closed, the college took up the training work not only for the South China Island Union Mission but also the Far East and Chinese churches in other parts of the world. Surveying the school's contribution, Samuel Young said, "our alumni pastor almost all the Chinese churches in the world, including Australia and the United States."\(^1\)

The expansion of the Adventist missionary work among the Chinese is largely attributable to the influence of these institutions through their graduates. In the China Mission there were by 1908 only five churches organized with 128 members. But after the establishment of the central training school in Honan in 1910 the number of churches had jumped within eight years to seventy with 2,862 members. By 1948, forty years later, 300 churches were organized with 22,088 members with 1,491 ministers and workers in the China Mission just before the Communist Party took over the mainland.\(^2\)

Similarly, when South China Island Union Mission was organized in 1950 there was only a handful of churches in Hong Kong-Macao area, and two or three in Taiwan, but eight years later in 1958 the number of churches increased to eighteen with 3,309 members. By 1978, twenty years later, forty-three churches were organized with 8,983 members with 481 workers. There are now three modern hospitals serving

\(^1\) Samuel Young, interview at Gospel Villa, Clear Water Bay Road, Hong Kong in September 15, 1979.

71,356 out-patients annually.\(^1\) South China Union College in Hong Kong and Taiwan Adventist College in Taiwan trained many of these gospel workers.

**Conclusion**

Although the impact of China Training Institute, South China Union College, and Taiwan Adventist College cannot be stated precisely, it is clear that they have been important for the growth of Seventh-day Adventism among the Chinese of Southeast Asia. The role that these institutions have played in training denominational workers has been directly related to the success that Adventists had in transplanting educational ideas they had developed in the west to Chinese soil.

Early missionary educators such as O. N. Anderson, Ida Thompson, and D. E. Rebok, applied the Adventist philosophy and methodology of intellectual, vocational, and spiritual education as advocated by Ellen White. In doing so, they created colleges that were "different" and "new" and which achieve the objectives of worker training, character building, and soul-winning. In order to pursue their goals, these missionary educators had to struggle to overcome conservative Chinese customs and practices, adjust to government registration laws in Mainland China, Hong Kong-Macao, and Taiwan without compromising principles, and satisfy the General Conference of Seventh-day Adventists' accreditation criteria for senior college status.

The success and growth of Adventist higher education in

\(^1\) Ibid.
China, Hong-Kong, and Taiwan resulted from several factors. First, Adventism entered China at a favorable time, for the period of Protestant preparation had already taken place. Second, Adventist educators had available a philosophy of education that had already been put into effect in a "model" school (Avondale College) in Australia. Third, the sacrificial efforts of such early missionaries as Dr. Harry H. Miller, and Dr. J. N. Andrews, and the wisdom and tact of the educational pioneers, including Drs. D. E. Rebok and Paul Quimby, made it possible for this philosophy to become established within a Chinese environment.

The resulting pattern of Seventh-day Adventist education was essentially a Western one, little affected by Chinese culture. Increasingly, as Chinese administrators began leading these institutions, they are realizing that a Western system superimposed on their own society is inadequate for the long-term interests of the denomination in the region. As this awareness begins to affect policy, an orientalized version of Adventist higher education may emerge.
APPENDICES
APPENDIX A

THE NINETIETH ANNIVERSARY OF SEVENTH-DAY ADVENTIST MISSIONARY WORK IN CHINA (1888-1978): PROGRAM
The Ninetieth Anniversary
Seventh-day Adventist Missionary Work in China
1888 - 1978

May 21, 1978, 2:00 p.m. Pioneer Memorial Church, Hong Kong

I. Exhibition of S. D. A. Historical Pictures in China (2:00-2:30)
   At the Hong Kong Sam Yuk Secondary School

II. Programme of the Memorial Service (2:30 p.m.)
   At the Pioneer Memorial Church

1. Organ Prelude ................................................................. Faith Choi
2. Pathfinder Flags and Ministers Enter Coordinated by: James Wu
   Trumpet solo: Bunjee Choi
3. Opening Hymn - "Once to Every Man and Nation" CH 504, The Congregation
4. Invocation ................................................................. T. S. Wu
5. Chairman's Remarks .................................................... Samuel Young
6. Anthem "God of our Father" CH 504, Tai Po Sam Yuk Secondary
   School Choir Conductor: Hsu Feng Chi
7. Speech "The Past, Present and Future of China Evangelism"
   James K. Ts'ao
8. Re-enactment of Abraham La Rue's Experiences in Hong Kong
   Director: W. K. Cheng
9. Passing on the Torch ....................................................... Coordinator: M. D. Lee
   Narrator: Handel Luke
10. A Tribute to the Overseas Missionaries ................................ H. S. Lo
11. Anthem "Water for the Thirsty Land" Tai Po Sam Yuk Secondary
    School Choir
    Conductor: Hsu Feng Chi
12. Testimonies: Ministers, Teacher, Physician, Nurse, Student
    Business Personnel, Literature Evangelist, Layman
    Coordinator: Y. C. Wong
13. Dedicationary Prayer ..................................................... Y. S. Wong
14. Postlude .................................................................. Faith Choi

III. Exhibition of S. D. A. Historical Pictures (Continued)

IV. "Remember the Pioneer" At Abraham La Rue's Graveside
   Handel Luke
   Chorus ................................................................. South China Union College Choir
   Conductor: Gordon Shigley
   Sponsors of the Service
   South China Island Union Mission
   Hong Kong-Macao Mission
   South China Union College
   Hong Kong Adventist Hospital
   China Evangelism Committee

In Charge of
   Exhibition: Paul Hung and C. H. Teng
   Publication: J. K. Ts'ao and Paul Hung
   Photograph: Gordon Shigley and Hung Tun
   Decoration: James Wu and Choi Kam Piu
   Usher: C. P. Cheung and H. C. Chang
   Closed-circuit T. V.: S. Guptill and C. H. Teng
   Cold Drink: L. Y. Lao
AFFILIATION AGREEMENT BETWEEN LOMA LINDA UNIVERSITY
AND SOUTH CHINA UNION COLLEGE

A. DEFINITION OF AFFILIATION

Loma Linda University agrees to a continuation to the original affiliation negotiation for a further two-year period with South China Union College for the purpose of granting the University baccalaureate degree to students of South China Union College who complete the requirements for the degree in one of the majors stipulated in this agreement.

Loma Linda University is ultimately responsible for the academic standards of the curriculum, the admissions requirements of students, the approval of candidates for the University degree, and the selection and performance of the faculty, according to specifications stipulated in this agreement.

B. PURPOSES OF THE AFFILIATION

For South China Union College —

1. External recognition (outside Hong Kong) will make possible the education of more nationals within these geographical areas and contribute to keeping them in their home countries for service to the church.

2. Government recognition of the Loma Linda University degree will assist in preparing personnel in the Hong Kong area to qualify for various professions where government licensing is required and will help graduates obtain employment without Sabbath-keeping problems.

3. The affiliated program will help to develop a core of Seventh-day Adventist teachers to staff the Adventist educational institutions of Hong Kong.

4. The affiliated program will attract more and better Seventh-day Adventist students.

For Loma Linda University —

1. The affiliated program will provide an environment for LLU teachers to participate in overseas missionary work.

2. The affiliated program will provide an environment for LLU teachers to conduct research in Asian Studies (in such areas as theology, sociology, language, history, political science, fine arts, business, education, etc.).
C. GENERAL TERMS OF AGREEMENT

1. This affiliation negotiation shall be extended for another two years ending July 31, 1983. Both institutions should feel an obligation to provide for students who have been accepted into programs to enable them to be included in the final affiliated programs.

2. Continuation of the agreement shall be negotiated at least six months before the expiration date.

3. The affiliation negotiation agreement shall be signed by the chief administrative officer of each institution upon authorization of its governing board and by the General Conference Department of Education and the Board of Higher Education.

4. In the event that either institution should of necessity withdraw from the affiliation negotiations, it shall give notice to the other not later than one year before the termination date.

5. An affiliation agreement may be signed at the end of the negotiation period.

D. TERMS OF AGREEMENT REGARDING ADMINISTRATION AND FACULTY

1. The President of Loma Linda University or his representative, or the Chairman of the LLU Board of Trustees shall be invited to sit as advisory members when it is feasible for them to attend sessions of the South China Union College board. The administrative officers of LLU shall receive the minutes of the SCUC board.

2. Conversely, the President of South China Union College or his representative, or the Chairman of the South China Union College board shall be invited to sit as advisory members when it is feasible for them to attend sessions of the Loma Linda University Board of Trustees. The administrative officer of South China Union College shall receive the minutes of the LLU board when the agenda includes items relating to the affiliation or relevant matters.

3. Faculty representation of Loma Linda University on the campus of South China Union College during the period of the affiliation shall be one of the following (by mutual agreement with the administration of both institutions):

   a. At least one Loma Linda University faculty member shall be in residence on the teaching staff at South China Union College in an affiliated area where the academic need is the greatest. The period of in-residence may be as short as one term (quarter).

   b. The Loma Linda University faculty member on the Hong Kong campus may by mutual agreement also be selected from personnel other than from the home campus who hold officially approved appointments with Loma Linda University as Visiting, International, or Adjunct faculty (as defined in the Loma Linda University Policy Handbook, III:1.5).
c. Representation of a Loma Linda University faculty member may be on an exchange-teacher basis when this is deemed most profitable. The teacher from South China Union College who may be invited to the Loma Linda University campus on an exchange-teacher basis shall be subject to terms of agreement as appended. (See Appendix A.)

4. The position of a LLU liaison officer may be established to function on the SCUC campus. The liaison officer shall be jointly responsible to the LLU Vice President for Academic Administration, the SCUC President and Academic Dean. Salary, benefits, transportation and other miscellaneous costs shall be borne by SCUC according to policies of the Far Eastern Division and as negotiated between LLU and SCUC.

5. The Loma Linda University liaison officer or the faculty member in residence on the South China Union College campus shall be designated as the Loma Linda University representative to continue the affiliation negotiation, in cooperation with the SCUC President and Academic Dean.

6. The Loma Linda University liaison officer or the faculty member in residence on the South China Union College campus shall be a member of the South China Union College academic standards and admissions committees. The Loma Linda University Vice President for Academic Administration and the Deans of the proposed affiliated areas shall receive minutes of these committees.

7. The Academic Dean of South China Union College shall be responsible in academic matters affecting the proposed affiliation to the Vice President for Academic Administration of Loma Linda University.

8. The Loma Linda University faculty member in residence shall assume such other functions as would be expected of a regular South China Union College faculty members.

E. TERMS OF AGREEMENT REGARDING THE CURRICULUM

1. The proposed affiliation shall involve curriculums leading to baccalaureate degrees in the following academic disciplines: Religion, Business, and Education. The formal beginning of each of these three curriculums shall be decided by mutual agreement.

2. The curriculum for each academic discipline involved in the proposed affiliation shall be jointly developed by South China Union College and Loma Linda University and approved by the appropriate committees of both institutions according to their individual policy.

3. Authorization of each institutional governing board and the General Conference Department of Education shall also be required according to policy.

4. The specific courses in each curriculum shall be taught by qualified teachers whose curriculum vitae shall be on file in the office of the Vice President for Academic Administration of Loma Linda University and the office of the Academic Dean of South China Union College.
5. For the proposed affiliation, the following materials shall be on file in the office of the Loma Linda University representative on the campus of South China Union College as well as with the Vice President for Academic Administration of Loma Linda University.

   a. A complete and carefully organized outline of the materials covered in each required course, which must be approved by the appropriate committees of both institutions.

   b. Copies of course syllabi if required, which must be approved by the appropriate committees of both institutions.

   c. Samples of examinations covering the academic disciplines involved in the affiliation.

6. Necessary instructional equipment and materials shall be provided by South China Union College to meet the basic needs of students and teachers.

7. The library of South China Union College shall meet the needs of students and teachers in the curricula relating to the affiliation agreement, and shall also be subject to meet the standards of the General Conference Board of Regents.

F. TERMS OF AGREEMENT REGARDING ACADEMIC STANDARDS

1. Acceptance into any curriculum offered under the proposed affiliation shall be by the presentation of the proper certificate for college entrance or its equivalent, as outlined in the Bulletin of the South China Union College and approved by Loma Linda University.

2. Requirements for graduation of candidates enrolled in any curriculum offered under the proposed affiliation shall be as outlined in the Bulletin of the South China Union College and approved by Loma Linda University.

3. Duplicate records of each student enrolled in the proposed affiliation shall be maintained by the Loma Linda University Office of Admissions and Records, for which an annual negotiable fee for each student will be charged to South China Union College. This fee shall also cover the cost of issuing a diploma by Loma Linda University upon graduation. This fee is subject to change depending upon economic conditions.

4. South China Union College shall be subject to periodic evaluation by the Western Association of Schools and Colleges and shall be required to cover all costs related to the preparation of a self-study report and the visits of the evaluation team.

G. TERMS OF AGREEMENT REGARDING PERSONNEL

1. The Loma Linda University faculty member participating in the proposed affiliation shall have leave-of-absence status from Loma Linda University, with no break in his service record as affecting seniority or professional rank.
2. The Loma Linda University faculty member participating in the proposed affiliation shall be assigned a reasonable load as well as serving on the academic standards and admissions committees of South China Union College.

3. The Loma Linda University faculty member shall be given the same academic rank at South China Union College as he holds at Loma Linda University.

4. The salary rate for a Loma Linda University faculty member shall be the same as he received at Loma Linda University if the length of service is less than three consecutive quarters; if the length of service is for three or more consecutive quarters, the salary rate shall be the same as that for an overseas faculty member of South China Union College, according to the policy of the Far Eastern Division.

5. The Loma Linda University faculty member shall be given medical benefits according to policies of the Far Eastern Division for routine medical expenses. Acute and essential health needs shall be the responsibility of the Far Eastern Division; expenses resulting from elective hospitalization and chronic health problems shall be the responsibility of LLU according to its policies. Other fringe benefits according to Far Eastern Division policies will be granted to LLU personnel when the term of service is three quarters or more.

6. The cost of transporting the participating Loma Linda University faculty member to and from Hong Kong shall be on the following basis:
   
   a. The Far Eastern Division shall be responsible for the entire cost except as otherwise indicated below.

   b. Travel shall be by the cheapest, most direct route available.

   c. Transportation cost of the spouse and other dependent family members shall also be paid by the Far Eastern Division if the length of service is for three or more consecutive quarters. If the length of service is less than this, the participating faculty member shall be responsible for transportation costs of the spouse and family. (Note: Employment of the spouse by South China Union College is negotiable. In such a situation, transportation costs of the spouse and family otherwise assumed by the participating LLU faculty member would not be applicable, as mutually negotiated.)

   d. The Far Eastern Division shall pay baggage and freight allowance for professional books and other personal belongings at the following rates: up to 1500 lbs actual weight if the length of service is 18 months (at least six quarters); up to 1000 actual weight if the length of service is three or more consecutive quarters; up to 500 lbs actual weight if the length of service is less than three quarters.
7. At the conclusion of the Loma Linda University faculty member's term of service, assistance with the transfer of personal funds from Hong Kong to the United States shall be granted in harmony with the General Conference exchange policy.

8. According to Far Eastern Division policy, furnished quarters, either a unit home or an apartment, shall be provided for the visiting faculty member in the proximity of the South China Union College campus, and shall be of such quality as the College provides for its own teaching families.

9. Any additional travel on the part of the Loma Linda University faculty while in the employ of the South China Union College shall be authorized by the South China Union College, and travel expenses shall be paid by the institution requesting such travel, or if this is not the case shall be borne by the individual personally.

10. The Loma Linda University representative shall become intricately involved in the various curricular and extra-curricular activities of South China Union College.
APPENDED

TERMS OF AGREEMENT FOR THE EXCHANGE-TEACHER
FROM SOUTH CHINA UNION COLLEGE TO LOMA LINDA UNIVERSITY
(Refer to item D-3c in the Affiliation Agreement)

1. An exchange-teacher relationship shall be negotiated only for the mutual long-range benefit of both institutions.

2. The exchange-teacher from South China Union College shall be selected in consultation with Loma Linda University primarily to fill the vacancy created by the Loma Linda University faculty member who will serve at South China Union College. The exchange-teachers need not possess equivalent qualifications.

3. Financial provisions relative to the salary and housing of the exchange-teacher from SCUC will be the responsibility of Loma Linda University. The salary of the SCUC exchange-teacher shall be at 100 percent of the Loma Linda University wage rate so long as the teacher is employed with the proposed affiliation program. Assistance with the transfer of funds from the United States to Hong Kong will be granted in harmony with the General Conference exchange policy.

4. The SCUC exchange-teacher shall be given the same faculty classification at Loma Linda University as at South China Union College.

5. The term of service of the SCUC-exchange-teacher shall be no less than one year, unless mutually agreed otherwise.

6. The SCUC exchange-teacher shall have no break in service record as affecting seniority or professional rank. Assurance shall be given that the teacher will be received back into the faculty of South China Union College at the termination of the period of service at Loma Linda University.

7. The entire cost of transporting the SCUC exchange-teacher and family to and from SCUC and LLU shall be borne by the Far Eastern Division. Reimbursement for travel expense shall be on the basis of economy air fare and by the most direct route. Time allowed for travel enroute shall be approved by the Far Eastern Division.
   a. Cost of storing furniture shall be allowed subject to the approval of the Far Eastern Division.
   b. Transport of necessary personal effects and books (the total not to exceed 1000 lbs) shall be allowed both on the outgoing and returning journeys.

8. Suitable furnished quarters of similar quality as the University provides for its own teaching families in the proximity of the University campus shall be provided the SCUC exchange-teacher, including the spouse and other dependent members of the family as previously agreed to by both institutions.

9. The SCUC exchange-teacher shall be responsible to the administration of Loma Linda University in all matters affecting teaching duties and conditions of employment, such as vacation time, extra-curricular obligations, etc.
APPENDIX C

TYPED TRANSCRIPTS OF INTERVIEWS WITH ADVENTIST ADMINISTRATORS
LUKE: As you have been President of the South China Union College, can you recall when the college first started the higher educational program?

CURRY: In 1953 Elder S. H. Lindt had preceded us by several months. Then in the autumn of 1953 he began teaching the ministerial training course. That was, as far as I know, the beginning of the post-secondary educational offerings at South China Training Institute.

LUKE: What was the goal in mind when you started the course?

CURRY: The objective of the course at that time was the training of ministers to supply the needs in Hong Kong and some needs in Taiwan—not so much in Taiwan because they already had the Taiwan Missionary College and they were also training ministerial students there at that time.

LUKE: Was it true because the China Training Institute had moved back to the mainland and was suspended there so that no more workers could be trained to supply overseas needs and that's why you started this new program for them?

CURRY: Yes, that's right. At that time, Singapore, the school in Singapore, was training some ministerial students, I believe. Hong Kong, of course, when we arrived we just started the training course there and they were training some in Taiwan. Those were the only three schools because everything was closed on the mainland.
LUKE: What were the curricula you had besides the ministerial course?

CURRY: At that time the only thing we had was a ministerial course.

Elder S. H. Lindt taught most of the classes with the exception of English, which was taught by his wife, Mrs. Lindt, and I think one of the Chinese teachers there on the campus taught the Chinese language (Wong Tak Kan). He probably taught some of the Chinese classes, and then, later, one Chang Pa On came and taught Chinese literature. That was some two or three years later. But in the beginning it was only Bible and English and Chinese literature.

LUKE: So, that was how the training program started. Now, what's the latest development of that post-secondary program?

CURRY: Well, later on when Elder Lindt left, and I believe that was in 1957, after that we called Bill Pohle who was a missionary there in Hong Kong and had been studying Cantonese. We called him to head up the ministerial training program. He was the pastor of the Hoi Kwong (Bayview) church and also the teacher of the Bible classes for the ministerial program. Then, shortly after that, I began teaching a course in Education and we began expanding the course offerings to include as much teacher training as possible. Then, when Samuel Young returned from his studies in the States, we had him come in as, first of all, dean of students of the college and the middle school and then a few months after that he became the president of the college, and of course began developing not only the educational course but the ministerial training course. Previous to that we had also offered bookkeeping, which was the forerunner of the offering of
the business course later on. Mrs. Curry taught college bookkeeping.

LUKE: That means you also offered secretarial science?

CURRY: She taught typing, shorthand, and etc.

LUKE: To my knowledge, it seems that Pastor Lo Hing So was sent to the Philippines for further study in order to come back to help you at the college.

CURRY: That's correct. When he came back he became the dean of the college and, of course, helped in the development of the program. I'm not just sure what courses he taught.

LUKE: I'm glad to tell you, maybe you know already, that in 1968 the Division approved the up-grading of the college to a senior college and also approved by the General Conference in 1969. So you had a good start. It seems that when you were called—you were called for the college or the academy? Do you remember that?

CURRY: We were called for both, Principal of the South China Training Institute, and the academy. Of course, then it had moved out of mainland China some years previous to that. And the idea was to develop not only the Middle School but also to offer advanced training to meet the needs for supplying workers in Hong Kong and also other areas where Chinese workers would be needed.

LUKE: You will be happy to know that some of the graduates from your college now are working in many places. Do you remember some of them?

CURRY: Yes, I remember a few of them. Pastor Siu Wai Lam, of course, was pastor of the Pioneer Memorial Church for a number of years.
He was one of the first graduates of what we called the "Ko Fun Pan" (advanced training class). I think he is now in Australia. Pastor Wong Yuet Chung, who is now Secretary of the mission there in Hong Kong, was also a graduate. Those are some of the outstanding ones that I think of right at the moment.

LUKE: We thank you very much for your working hard to prepare workers for our mission. Also, I understand that you have been the Education Director of the South China Island Union Mission.

CURRY: Yes, that's a hat that I wore for many, many years in conjunction with my duties as the principal and president of the South China Training Institute, which was later called South China Training College. I don't remember exactly how many years I wore that hat, but it was for several of them.

LUKE: One of the characteristics of the education in Hong Kong is that we have several so-called Mission Schools and these are connected with the college there. You were the head of all the schools?

CURRY: Yes, at one time we called South China Training Institute in Clearwater Bay the head school, main campus, and the Boundary Street School was one branch school, Happy Valley was a branch school. Tai Po was a branch school, and we started a little school in Macao. Then the Far Eastern Division said you can't do that any more so we had to quit.

LUKE: But this is one of the situations we were forced to run the mission school because we had not enough students to join our college, so we had to branch out as evangelistic instruments.

CURRY: And we recognized them only as evangelistic schools, really.
But every year there were a number of students baptized in each one of those. I think the highest enrollment figure, as I remember it, Happy Valley reached almost 1,000 students at one time. Boundary Street reached 1,000 students. And, of course, you remember how many there were at Tai Po because it reached its peak when you were there.

LUKE: Yes, we were over 1,000 all the time since 1974.

CURRY: I remember at that time we had around 2,500 students in all of the schools.

LUKE: Did they become some kind of feeders to the college?

CURRY: Not as much as we hoped they would. We did get a few students from them, but most of the students that graduated from both Happy Valley and the Boundary Street schools either went on to study in some of the colleges there in Hong Kong or many of them came overseas into the States. We didn't get too many of them at Clearwater Bay. We had hoped that we would get a lot of them, but it didn't work out that way.

LUKE: For the past few years in Tai Po they have sent a lot of students to the college. Just recently we graduated three of them as Bible workers. Just in time to replace the retiring Bible workers.

CURRY: So the mission schools are paying off.

LUKE: Thank you very much, Elder Curry, for your information and your counsel. We hope someday you will come back to China.
LUKE: I'm so glad to visit you today because you are one of the veteran educators in our China Mission, especially in the South China area. As you are so closely connected with the South China Union College, will you please tell me why and how the college first started their college program.

LO: When the "Bamboo Curtain" was hung in Mainland China by the Communists there, we lost everything including our training center. Under such circumstances we had no place to train our own ministers, our own workers. What shall we do then? The only thing to do is to try to build up another center at Hong Kong to fill the vacancies. At that time the South China Union College was only a middle school. The administration of that middle school tried to do something to train our secondary graduates to help them get qualifications for being workers for the church, such as primary school teachers, ministers, preachers, etc., so we offered some advanced classes—in fact, I cannot call them advanced. I should say post-secondary classes, not necessarily college, to give good training for our secondary graduates to help them qualify for ministerial work or teaching or office work, etc. So, for some years we just offered this post-secondary training to our secondary graduates. Then later, during the years when Pastor Curry was the president and I served as the Academic Dean, we tried our best to restore the college program and we tried to get approval of the Far Eastern Division and also the General Conference for operating...
a junior college and then later a full college. Of course, it took a long time to get full recognition, but at least we started to apply for the approval and we tried our best to work toward that end. Though very little was accomplished, we still had tried our best to do something along that line.

LUKE: I know that the college now has been up-graded into a full college, so in fact you have done very much to pave the way for that college.

LO: Thank you for your kind words. In fact, I have done very little. You may say that we tried to start the work but somebody else—somebody more capable—had to finish it.

LUKE: One of the reasons that you did not give more contributions to this project was because you were called to be the principal of the Kowloon Sam Yuk Middle School and that is a mission school and you have done a great deal in this respect, especially as you have been the Education Director of the Mission. Would you please tell something about this Mission school?

LO: We got into this mission school, this is a special aspect of our church educational work in Hong Kong. As I've mentioned, after the so-called liberation of China by the Communists, so many people liked to run to Hong Kong for liberty. So many refugees flowed into Hong Kong and for this reason the population of Hong Kong increased rapidly and continuously. Also, the student population increased greatly and our opportunity also came when we have so many children around us who need education, who need people to teach them. In former years, if we had operated a school it would not have been too easy for us to get students,
but with increasing student population there would be no problem in getting students. There are more students than we can take, so we started several mission schools downtown, one on the Hong Kong side called Hong Kong Sam Yuk Secondary School, one on Kowloon side called Kowloon Sam Yuk Middle School, and one in New Territories called Taipo Sam Yuk Secondary School. For some years even the South China Union College, which ought to be a training center, was for some time degraded to be regarded as a mission school to meet the special need, to accommodate the needs of the increasing student population. So we have four big schools to train the secondary age children. They come from non-SDA homes and have no or little religious background, but their young minds are very impressionable and they would respond to our teaching and to religious things very favorably. They not only learn to read and to study, but they also learn to know Jesus, to believe in His love and His salvation. So, in our mission schools we not only give them ordinary education, but we also win these young souls to Jesus. As a result, we can train them up after they finish the secondary school, some of them further their education at our college at Clearwater Bay, South China Union College, some may go abroad to Australia, the Philippines, America, Canada, for further training and become very good workers for the church. So today you can see so many church workers, including ministers, school teachers, office workers, nurses and even some doctors—they were trained in our mission schools during those early years.

LUKE: So, mission school is one of the very effective instrumentalities
to win souls for Christ. Now, maybe one reason the college cannot run as it should as an academy to send our own children is because the mainland did not have enough students coming out to join the college, so somehow we were forced to accept non-SDAs into our college. We are sorry about that, but as you say, it is good also because we take the opportunity to save more young people. As to the future of the college, do you think that we can serve a little bit more the Chinese in the mainland or in the overseas?

LO: Regarding the future plans of the college, I think one point is very important. Since the college is operated in Hong Kong, a British colony, the college level is not recognized by the government. So, when our young people graduate from our own college, they cannot get government recognition. Now this would cause plenty of inconvenience so far as their advanced education and also employment-seeking are concerned. So, in recent years the college has tried to get affiliation with Loma Linda University and they are trying to get affiliation with Loma Linda in several fields, such as Theology, Social Health, Health Education and Education courses. When this is completed, the college graduates may receive degrees conferred by Loma Linda University. This will be recognized by the public, not only by Americans but also by British and other countries.

LUKE: That is one good way to tackle the problem of registration with the government.

LO: Now in former years our young people may try to get their external degree by taking the so-called London University External Degree
Examination given by London University, held at Hong Kong or in some other places. But in recent years this project has been cancelled, so the road is closed already. So it seems that the only way to solve the problem is to have affiliation with Loma Linda University to get recognition. Otherwise, our young people would have problems after their graduation. As this affiliation works out, many young people are encouraged, really encouraged, to enroll at SCUC. They think their future will be guaranteed, there would be no problem of recognition after the graduation.

Now, regarding their service for overseas people, sometimes we have some students coming to study at SCUC from abroad, some from Malasia, Singapore, Thailand, Philippines and also Australia. Though not very many, still some are coming and we just hope that as years go by the number of international students may increase.

Now, regarding the service for mainland China. Under the present situation, it is very hard to get young people coming from the mainland to join the college, but in the last few months some young people have been fortunate enough to get permission to come out for education. Once they receive acceptance of I-20 issued by SCUC they may apply for a student visa and get student passports from the Communist government so they can come out to Hong Kong, to SCUC and it is hoped if the political situation continues to improve then more and more young people may come out for education. We hope that after their training at SCUC they may go back to China to help to evangelize our own people on the mainland.
LUKE: Very good news. I am told also that some students come to Hong Kong to study but then they come to the United States or Canada for their advanced study. How do you evaluate this shift?

LO: Well, of course, people like to go to a more civilized land with better standards of living, better income. This material is always a temptation to human beings, this is human nature. Even then there must be some who are willing to return to China, who have the spirit of sacrifice, who are willing to go back to their homeland and serve their own people. Of course, we cannot expect 100% to return, but still some will return. I think that is good enough.

LUKE: I appreciate your insight. Now, to my knowledge, the South China Union College wants to be the training center for the Far Eastern Division Chinese workers. Now do you think they can still carry on this service?

LO: I think several years ago there was a plan to combine—the two colleges, South China Union College and Southeast Asia Union College. But that plan did not materialize. Even though this plan is realized, I think for the benefit of the Chinese people and also for the benefit of our fellow countrymen in mainland China, we must maintain the characteristic of being Chinese. We cannot let our cultural background be changed to the Western style because if our students are trained under different backgrounds or by different civilizations, they would not be able to live among their own people and cannot be very effective in bearing witness for Christ among their own people.

LUKE: Also, it seems there are over 30 million Chinese around the world,
they are together in so-called Chinatowns and somehow they can find their own. Unless Chinese-speaking people contact them, they cannot have the opportunity to receive the gospel because they do not speak the other languages. Now what do you say about the college having any insight to help in this line of work?

LO: Well, I think if the college would train some young people qualified to be ministers or educational workers for local people in Hong Kong or in China, quite a number of them would be more than willing to go overseas to work there, to serve their, for the overseas Chinese. So, with the training they receive at SCUC preparing to serve the local Chinese people, at the same time they would also be qualified, fully equipped, to help our overseas Chinese.

LUKE: Thank you very much, Elder Lo, for your good opinion and your inspiration.
LUKE: Dr. Young, it is a great privilege to visit you at your home and
as you have been the president of South China Union College, as
well as president of the Taiwan College, namely South China
Adventist College, you have a lot of good opinions. I would like
to get your counsel and guidance in the education work about higher
education in the China Mission. Now, I would like to get your
idea, as you have been the president, what (is the) contribution
by the South China Union College for the past years?

YOUNG: This is a big question to ask and there are no short answers, but
in brief, I think because of the limitation of our resources,
especially that of personnel, we have no other choice but to
confine our work of the colleges in this union (to) the area of
worker training. We wish we could have the financial as well as
the man power resources to expand the curricula to include majors
and minors to meet the need of the constituency. But this is,
unfortunately, impossible because our union is a very small union
and we are really limited in our resources. As far as worker
training is concerned, the need there was really very great. I
well remember when we started to design the curriculum for South
China Union College back in 1961 when I first came back from the
United States to join the college. There was no curricula. There
was no college organization. The college at that time was pre-
dominately a secondary school. We just started from scratch to
build it up to succeed to what was left by the China Training
Institute in 1950. Not until 1964 did we graduate the first
graduate from the college and from then on each year we graduated a few. At first, these graduates were mostly from Malaysia and other Southeast Asian countries. But later more of the Hong Kong students appeared. The reason was that many of the Hong Kong young people when desiring higher education would go abroad, while the Southeast Asian young people, because of their limitation of personal finances and the availability of scholarships, chose to come here to study. From then on we have been graduating one or two, three or four, five or six each year to meet the needs for ministerial workers.

Right now we can safely say that our graduates staff most of the pastorates of the Chinese churches here in Hong Kong as well as in Southeast Asia. To date it a little farther back, we can say that our alumni pastor almost all the Chinese churches in the world, including Australia and the United States. Of course, a ministerial course itself is not sufficient. We must expand it to include Education, Business and other fields. I'm sure that with the affiliation with Loma Linda University and a greater increase in supporting higher education for the training of workers, we can gradually meet our goal.

LUKE: Now, as the door of the mainland seems to be open to us, is the college, in your opinion, (able to) serve to train more workers for the future of the work in the mainland?

YOUNG: Even though the door seems to be opening, it is still a bit premature to say (with) certainty as to what we can do as far as educating young people in China. Right now there are four young people who have come out from China studying in South China Union College. In my last trip to China, I was personally requested by the parents of about 10 young people to (allow) their children to
South China Union College for education. These are all (from) former workers of the China Division. We are processing their cases. The great hurdle is whether they can get to leave China. How long would they have to wait in order to leave? Once they come out, the question will to how to finance their education here. What kind of studies should they take? And after they study, would they be willing to go back to China? And if so, in what capacity would they serve in their society? They cannot come out openly to enroll in the Theology program. They would have to take a second major to qualify themselves to be an accountant, a businessman, a lab technician, or something before they can get employment and be of service to their society. And besides doing that, they will do it as a layman—evangelism. Help all the young people to learn more about Christ. According to a report from one of our church leaders in east China, the need for personnel is really very, very acute. In one region, our home meetings, namely churches or companies, have expanded just in the past few months from 50 to almost 100. The 20-some young people who are willing to preach and to shepherd the flock have to really run their heads off to cover all these places. They are just laymen, young people who have known God just in the past few years. There is a great need for us to send somebody in to give them advanced doctrine and more knowledge of the Bible. But, more basically, we need to train young people for China. The best ones will be those who have gone through lots of hardships and yet proved that their faith is a solid one. These young people are really precious. But just how we will work it out will have to wait for a few months before we can be sure.

LUKE: You are also the chairman of the China Evangelism Committee. Now,
is your committee considering providing some scholarships or something like that to help the young people from the mainland to study in Hong Kong or somewhere so they can go back to the mainland?

YOUNG: Yes, we have made provisions for twenty half scholarships for these young people. Of course, not everyone needs scholarships. Some of them do have relatives outside and some of them can use their parents' retirement fund for their education. Some can work hard and get most of the money they need. But we feel that we should help them, especially in the first year.

LUKE: I thank the committee for their insight and provision for these young people—which is very important for the future work in China. Also, to my knowledge, I understand that in 1964 some action was passed—the college was assigned to be the training center for the Chinese for the Far East. How has the college been (faring) in this line of work?

YOUNG: It was in (the) 1963 Far Eastern Division delegates' session held in the Philippines that this action was passed. At that time, South China Union College was designated as the training center for all Chinese workers for Southeast Asia and, in fact, the whole Far East Division. Right now you go through Southeast Asia—no matter where you go—(when) you find a Chinese church, more often than not you will find the pastor is an alumnus of South China Union College. Just as was indicated before, you can also find that in Sydney, Australia, in Loma Linda, California or San Francisco as well.

LUKE: Excellent! That means you have done more than you were assigned
and that's good for the overseas Chinese. Now it seems that, according to the facts, still there are 30 million Chinese scattered all over the world, but they are confined mostly to so-called Chinatowns. Do you think that the college has any reason or insight to do something in that line of work?

YOUNG: For years we hoped to establish overseas evangelistic teams to visit the Chinatowns around the world. We thought that if we had a couple of young people sent out to do literature work first, develop the interest, then later we can send some evangelists over to hold meetings or study the Bible with the local Chinese there, baptize them and then turn them over to the local conference or mission. But, unfortunately, because of lack of personnel as well as lack of funds, we have not realized our dream. But I'm sure in the future when the personnel situation improves, we can start this project.

LUKE: You are also, to my knowledge, a graduate from the China Training Institute in the mainland and you also have been the president of the two colleges in Hong Kong and Taiwan, so you are an authority to say something about higher education in the China Mission. Now, what would you say about, in general, higher education work in China for the past 90 years—on the mainland, what kind of work they (did) and how they moved to Hong Kong and Taiwan?

YOUNG: I think when we first started our schools, there were no Adventist young people to come to our schools. So, initially, we started the schools as mission schools and this was so for some time until we got more of the Adventists to send their children to our school. Gradually we separated them and we called one group, which was pre-
dominately Adventist, the church school. And in some cases we could still serve the general public, serve some friends that would like to send their children to us; we called that kind of situation mission schools. Of course, this is largely dependent on the local situation. In some areas, the government is very jealously guarding the right to run schools by the government. Because of finance and other legal matters, we were not able to run mission schools. In China, as the work developed, I think the nature of the schools had gradually changed to that of church schools for a long period of time until the Communists took over and closed up all the schools. When we started the college here of course it was very much a church school, a training school, but when we branched out, when we started to develop the other secondary schools, and primary schools as well, in the cities in Hong Kong, in Kuching, Singapore, Bangkok and a number of other cities, we found there were opportunities for us to run schools to educate the young people from the neighborhood and also to help them learn of Christ. These mission schools are doing a very, very important work, a very successful work in getting young people baptized into the churches. For instance, in Hong Kong-Macao mission, some 75% of the baptisms are directly the result of the work of the mission schools. However, we need to be very careful in running these schools. If we are not careful, if we do not have the dedicated teachers, we can easily see them change to that of a government school pattern. That means that we will be running a school for the government. We will lose the distinctive character of our schools. I think all our principals
are aware of their commission and their own identification, so I'm not worried about this at the moment. But we need to be very, very conscious of the very reason for our own existence, otherwise we can easily go astray.

LUKE: Dr. Young, as you have been the Educational Director of the Southern China Island Union Mission, did you find any difficulty for the registration of schools with the local government, both in Taiwan and in Hong Kong?

YOUNG: This is very much so. In Taiwan, private schools are discriminated against by the government. Because we want to keep Sabbath, we want to teach Bible, we want to do a number of things which the government prohibits us to do, we could not register our schools as schools with the government in China as well as in Taiwan. The result is that we are running them as Bible schools. The students will not get recognition from the government. The graduates of our secondary school will not be qualified to take the entrance examinations of the universities. This has caused a lot of headache and heartache on the part of the parents. Up to this moment, we have not solved this problem. Coming back to Hong Kong, Singapore and other places in Southeast Asia, our problem is not with the secondary school, it is with the higher education institutions and this is especially true in the Commonwealth countries, such as Malaysia, Singapore, Hong Kong, etc. Our colleges are, in general, not recognized. This is also true with Avondale College and Newbold College. Because of this, our graduates of the colleges are not recognized, they cannot get the teaching license. Our nurses are having the same problem. They
cannot get the license to be even a practical nurse, to say nothing about the R.N. I hope this matter would arouse the attention of the leaders in the General Conference, that at least one college is well established and recognized by the local government within the Commonwealth countries, that young people from other Commonwealth countries can go there to get an education and receive some recognized degrees that they can go home to establish their schools, to get the recognition of the local governments in each locality. If we started this 20-30 years ago, now we would have more recognized educational institutions within the Commonwealth countries, but as it is now, we still don't have anything. It is very difficult.

LUKE: Now, when you were the president of the college in Hong Kong, how did you tackle the problem of registration with the government?

YOUNG: Well, I went in to talk to the government people. They outlined a few things, but finally they inevitably said, Why don't you forget about this situation? You can run the school with a lot more freedom without registration. If you register, you really don't get the status of a university. But, on the other hand, you'll be restricted in many, many ways. You probably would not be able to maintain your program and reach your goal because of that. Of course, for instance in Hong Kong, if we want to register our college as a post-secondary college, we will have at least three strong departments. We would need to have a good library, good faculty, a minimum number of students. In other words, we would have to open it wide to the public to get students from the general public to make up the number. We probably would be forced
to hire non-SDA teachers to make up the faculty. In the end, we
would be running a non-SDA school and that's why we have not been
able to get registration. If we have enough young people to study
here, if we have enough dedicated SDA teachers, maybe we can still
register our college in the next few years, but it will take a lot
of effort.

LUKE: Since the college has not been registered in the government, have
you found any difficulty in recruiting students for the college?

YOUNG: Not exactly. Young people who study here know very well the nature
of the school. I think they are here just to get a good education,
they are not so concerned about taking a diploma. In the area of
ministerial training, there's no need of getting government
recognition. In the area of Business, there is no need of getting
government recognition. Even in the area of laboratory technology
there is no such need, to say nothing of our secretarial (program)
and others. The only areas we need government recognition, as I
said before, are in education and nursing. Unfortunately, even
with the affiliation with Loma Linda University, these problems
cannot be solved. We were hoping that the affiliation would carry
us through, but the changing of policies on the part of the
government has made it impossible for us to get these two areas
of licensing solved, even with the affiliation.

LUKE: Thank you very much for this information which will be very
valuable to consider for our work in the future and we thank you
again for giving me the time to talk with you.

YOUNG: As I recall my experiences as administrator in our schools, one
thing came to my mind more often than any other: that is, how
we find dedicated teachers. I think this is the problem every
administrator faces constantly. But this is especially true with our schools in the Far East. In order to staff the colleges with well-qualified teachers (here the tape is blank for a little bit) you'll find these teachers. But it is no secret that it is not that easy to call teachers from Canada, United States, Europe, to come to the Far East to teach. We cannot afford to pay everybody the overseas wage and the purchase allocated to the college from the Far Eastern Division is a very limited one, three or four. As a result, we are constantly faced with the problem of teacher shortage. Luckily, we (do) get some good teachers. Still more luckily, sometimes we get very dedicated ones. But more often than not, we feel very sensitively the acute shortage of dedicated and competent teachers. If we don't have these good people, we will not be able to run Adventist colleges. Without the dedicated teachers, at best we will be running some second-class school. Besides this point, I have another point I would state very briefly. From the very beginning, our colleges in the Far East have been taught mostly by overseas teachers. These are mostly very dedicated Christians themselves, but unfortunately, too few of them will spend the time to learn the local culture, to see the real need of the people they serve. As a result, they are teaching nothing but that of a European or American type of education. As a result, many of our graduates have found themselves misfits in their own society. The education they received had made them more comfortable to live in an American or European society, but in their own society they find themselves like a fish out of water. This is definitely a failure on the part of our own educational system.
But we are not doing better now than 20 or 50 years ago. Just where can we find a group of good, competent, dedicated teachers who can really see the need of the church, not only in America, not only in Australia, or Europe, but in China and teach the young people to be good Chinese Adventists, so they can serve their fellow man? (This) is the biggest challenge we face now. I hope very soon that we can achieve this goal. I see progress every year, but our goal is a high one: to get closer and closer and finally reach the blueprint laid out before us by Mrs. White. (This) is constantly a challenge to the educational administrators. I hope, Pastor Luke, when you finish your studies at Andrews University you will take up this challenge and make it a reality.
INTERVIEW, C. H. TIDWELL, September 5, 1979 (at South China Union College, Hong Kong)
(Tidwell is President of South China Union College, Clearwater Bay, Kowloon, Hong Kong.)

LUKE: Brother Tidwell, it is a great privilege to have this interview with you. I would like to know some information from you. You are the president of the college and I would like to know to what extent, geographically speaking, your college serves the mission.

TIDWELL: Well, first of course, we are the college for the Hong Kong-Macao Mission, but since this mission has a rather small constituency—about 3,000 members—our college is small if it has to depend solely on the Hong Kong-Macao Mission, so we reach out to overseas Chinese and others throughout the Far Eastern Division. This year we have quite a few students from parts of Malaysia and Singapore. We also anticipate having students from any part of the world who wants to come to a college which is in English but has a Chinese bias in its culture and language and so on.

LUKE: What is the average enrollment for the present year?

TIDWELL: Our enrollment has gone up a little bit in the last three years. Two years ago the enrollment was 38 in the college, last year it was 106. This year our enrollment—school just began four days ago—our college enrollment is 115.

LUKE: That's a great improvement.

TIDWELL: Well, percentage-wise it probably looks big, but when you have a small base, a big percent doesn't make a lot of students.

LUKE: Do you have any recruiting difficulties?

TIDWELL: Well, we don't have the facilities nor the people nor the finances to go out into the other areas of the Far Eastern Division.
and not only that but I'm not sure that the other colleges in the Division would welcome us to come into their fields and recruit, although our alumni in these fields, especially in Southeast Asia Union, do put in good words for us and we do our recruitment through them. Here in Hong Kong we recruit through the Sam Yuk schools, but many of the students we get from them come into the college for Form 6 only and many of them are not Seventh-day Adventists when they come.

LUKE: What is the characteristic of your academic program?

TIDWELL: Of course our first aim is to prepare workers first for Hong Kong-Macao and then for other parts of the Far Eastern Division or wherever there is a need for workers with Chinese orientation, like our constituency is. Then, secondly, we would like to prepare teachers for our schools in Hong Kong and others but due to government accreditation, government certification, we have not been very successful in supplying teachers for our schools here in Hong Kong. Then, of course, we are interested in developing good Seventh-day Adventists whether they are workers or laymen.

LUKE: What is the highest degree you offer now?

TIDWELL: As a matter of fact, we don't offer a degree at the present time. We give our students what we call a four-year diploma or four-year certificate, since we are not authorized by the Hong Kong government to grant a Baccalaureate degree. We don't call it a Baccalaureate degree, though our students who have gone abroad have had this degree treated as a Baccalaureate and have gone ahead with Masters and Doctoral studies.

LUKE: In that case, you are facing the problem of the registration and regulation from the government.
TIDWELL: As far as the government is concerned, our college is completely unrecognized. We do not have the authority of the Hong Kong government to operate a tertiary educational institution. That's one of the reasons why we are working toward an affiliation with Loma Linda University, because we don't believe we will ever meet the Hong Kong standards for recognition as an institution of post-high school.

LUKE: How far have you been working with Loma Linda for this affiliation program?

TIDWELL: Well, the history of it goes back several years but in the last two years we have succeeded in making an agreement with Loma Linda University—it's purely academic, it's not financial—in which our staff and our curriculums are approved and recognized by Loma Linda University and our students then will receive, in certain areas beginning with Education, a Bachelor of Arts degree from Loma Linda University.

LUKE: How about the government? Does the Education Department recognize the diploma from Loma Linda University?

TIDWELL: We have no way of knowing whether they will or not. The proof will be when a student shows up and wants to teach in one of our Hong Kong schools and presents his Loma Linda degree. We don't know whether (the Education Department of) Hong Kong will recognize it. We have our doubts that they will recognize a Loma Linda degree if the student was not resident in Loma Linda. I mentioned a moment ago, we were beginning with Education, that was a slip—we are beginning with Theology. Education and Business we hope will follow in due course.
LUKE: Do you think the students have confidence in joining this educational department?

TIDWELL: I'm not sure that our students know the full implication of this. I'm not sure that our students recognize the problem that they will face later with certification with the Hong Kong government with a Loma Linda degree.

LUKE: Thus far, you have been here about how long?

TIDWELL: We're beginning our third year. We've been here just a little more than two years. We came in August of 1977.

LUKE: What are the contributions you have been giving to this college?

TIDWELL: Well, our chief thing that we've been working on the hardest, I suppose, is to continue the Loma Linda affiliation which was begun by Dr. Samuel Young and Mrs. Peggy Lian before I came, so my contribution is not to have initiated this program but rather to have carried it on from the beginning that they made prior to 1977.

LUKE: In your mind, what's the future plan for the college?

TIDWELL: Well, we hope that we will continue to grow in facilities, in staff, and especially in students. Our low enrollment is our chief worry at the present time. But we would like to think that within five years our enrollment in the college section will be over 200, maybe 250, and that our affiliation with Loma Linda will prove productive, that our students will be satisfied with the degree that they get and that it will be accepted for various sorts of employment.

LUKE: As the door of the mainland has been opening now, do you have any idea to meet the challenge to train some of your students to go back to the mainland to work there?
TIDWELL: Well, that's a very interesting question and of course no one really knows what the future of Christian work is in mainland China. At the present time, we have students that have come out of China legally, they are not refugees or illegal immigrants, but as far as I know none of them at the present time have stated their plan to return to China. Their visas are one-way and so once they get here in Hong Kong, whether or not they will catch the mission, the vision, of work to be done back home and go back into China, we don't know. We do hope that we can challenge them to do work that our students from Hong Kong can't do, that is go into China and live there and work.

LUKE: Now, in your opinion, do you think that the mainland China will allow our students to get a visa to get in to stay there and do some work?

TIDWELL: I'm not sure they would let Hong Kong students or Hong Kong people go in on a visa, but I do believe that it will be possible if we have young people in China who want to come out and then go back, these people would not require a visa, it would just require permission to come out for a limited amount of time and then go back home to China later. As I say, at the present time we don't have any students who have made that particular approach to their study here and then working back in China.

LUKE: Thank you very much for your good opinion and information.
FROST: I can only give some rough idea. 1884, it was 16 years before the end of the century and I had studied and I was teaching in Walla Walla right after I graduated. ( ) came and got me and he came from Walla Walla to Cleveland and sent word by wire to me to meet him in Cleveland. He wanted me to be a teacher in Walla Walla and so I went and taught there two years and then from there I became principal of several—of three—early schools that were getting underway. So I got that work and then the next thing was, Elder Daniels came from General Conference and he said he had— I had married a music teacher in Walla Walla, Mrs. Ella Kanoche was her name—then she went where I went and took over the music each time. In 1916 I went to China and that's when I began to get underway with a little school in Shanghai and Dr. Miller and Dr. Selman were there and they helped out. I was over there probably about 40 years, not all together. I was there 30 years without stopping the first time and then I went there again. I went through the Second World War in the Philippine Islands. We had to kind of plan for some protection, so the General Conference cabled over there to the representatives of the General Conference in China. Anyway, I got seven years of teaching before I went to China. Then, after I got there, why I was over there for about 30 years the first time. Then, after coming back and getting rested up a little in the States, I went back again and was over there several years more. So we had quite a school at Chiao Tou Tseng. We had about 40 acres of land and then we decided that we'd have gardens and so the students
would work in the gardens along with their school work and we had
some taking care of the cows and I oversaw the work, I guided that
work along with the teaching. I was over there for about 30 years
as the secretary and teaching and getting the work under way.

LUKE: Now, Elder Frost, according to the records of our denomination,
you were the first one to name our college at Shanghai Sam Yuk
College. Do you remember about what year? It seems that the
record is about 1919.

FROST: I was the Educational Secretary for the China Division, that took
up the Far East then, it was called the Far East Division then.
My work took me around to Japan and Korea and the borders of Russia
and the Philippine Islands, around Singapore and all that area and
the islands, so I had quite a field. India was with that division
too, also Australia.

LUKE: Was it true that the college began in Ho Nan by Pastor Miller?

FROST: They didn't especially connect up that way, cause those were about
eight grade schools. We had a lot of the eight grade schools.

LUKE: The one started by Pastor Miller. . .

FROST: Yeah, he had a little bit going, it wasn't very much, though.
Dr. Selman helped out.

LUKE: You were the Education Secretary of the Far East Division and the
M.V. Department also. You were also concurrently the president of
the college?

FROST: I filled in. If we had a good president, why he was there and if
anything happened and we had a vacancy, why I filled in the vacancy.
That's the way it was. I didn't let anything go out of existence.
We had a big meeting in Japan and the Japanese wanted to close their
school and I got up and made a big speech and said, "You must not close the school. We must train workers for the work!"

LUKE: Now, it seems that you joined the college to be the president the second time, after Dr. Rebok became the Division Educational Director. Was that true? In 1934, when Dr. Rebok transferred from the college to the Division to be the Division Education Secretary and you were the one to succeed him to be the president.

FROST: Yes, I recommended him, too. I found him in Swatao, China and I got well acquainted with him for a little while there and then we didn't have a real president at that time, so I got Rebok to take over. See, I had to look over the whole field and that was the Far Eastern Division then. Then afterwards it was divided up into four or five different divisions or locations. I patterned our schools after what we had written into our books and how the students could do garden work or look after cows or anything like that, why we had all kinds of work where students could work part of their way through school.

LUKE: How did you get your first group of cows?

FROST: First group of cows, I went down to Amoy—I heard they had cows for sale. So I went down to Amoy and we bought six or seven I guess, I can't quite remember how many. Anyway, we brought them up and took care of them and fixed a makeshift place to take care of them for a little while till we could get something good. And we had garden work there, too.

LUKE: Did you find any difficulty to register with the government?

FROST: No, no, they really liked what we were doing and they kindly put their okay on our having the students work some and also go to
school. Course not all of them had money, you know, so they worked on the farm or in the garden and then when the board came there and saw a nice garden we had growing—we had sweet corn and different things—why they said, That's just the thing. They appreciated what we were doing.

LUKE: Do you still remember why they changed the name of the school from Sam Yuk College to China Training Institute? Was there any reason for changing the name?

FROST: I can't remember. I don't think we had many reasons, but we wanted, I think what we wanted to make it have the broader aspect so people around and China Training Institute would have a better appeal than just a 12-grade school.

LUKE: Now what was the highest grade of the college?

FROST: 16 grades.

LUKE: It was not only a junior college?

FROST: No, I think we had a junior college to start with, but we kept growing and we had, I don't know if they called it a college either, but it was taking college work.

LUKE: Is there any way to get some documents to prove all these things?

FROST: Well, things are going on over there yet. But I'm not in touch with the work over there now.

LUKE: Thank you very much for your information and we also thank you for your sacrificial spirit to work for the Chinese.

FROST: Well, you see, we had garden work going and the garden ran right up to where I lived and in the nighttime I'd hear the racket out there and there were other animals there chewing the ears of corn off and I got up in the nighttime with a gun to take care of that situation.
LUKE: From the General Conference I got this timeline to check out the China Training Institute and 1910-11 Dr. Miller was president at that time, then 1911-12 moved to Shanghai because of the China Revolution, then Allum was the one, 1912-13 it moved to Nanking and Hall was the one. From 1915-16, do you know Dolittle? Now 1916-18 also Allum again, then 1918-20 we had Swartout the American missionary, from 1920-22, is it correct or what?

FROST: I had to take over when there was a vacancy.

LUKE: Now 1922-25 Elder Rebok, and 1925-33 ( ), then you took over for one year.

FROST: He had a furlough, they wanted him to have a year over here.

LUKE: 1938-39 moved to Hong Kong and Dr. Quimby was the one to be president during the war.

FROST: You see, south China wanted a school in their territory and Chiao Tou Tseng was up in the eastern area, so there was some changing around there. This refreshes my mind much more, cause I didn't write down.

LUKE: I wanted to write something close to the truth, so I came to you and also everyone who knows about you. You are a real good missionary to serve China.

FROST: Well, I can't tell you that.

LUKE: Thank you very much.
INTERVIEW, DR. PAUL E. QUIMBY, August 21, 1979 (at Quimby's home at Pacific Union College, Angwin, California) (Quimby was president of the China Training Institute.)

LUKE: According to your book, you were there around 1925. 1925 you were a principal of this academy in Hang Kao. Then next year you became the Dean of the college. I got this from the General Conference archives. 1938-39 was your second time?

QUIMBY: I was president at Chiao Tou Tseng also, first, and I moved the school down to Shatin.

LUKE: How many years for that term? Two years?

QUIMBY: Yes, about two years.

LUKE: You took over in 1937?

QUIMBY: Yes, I came back from the government institute and they put me in as president.

LUKE: This was after the war began?

QUIMBY: The war was just beginning. I came home on furlough in 1939.

LUKE: Then the move to Szeshuan, then come back to Nanking, then Dr. Geraty was the one to Hong Kong.

QUIMBY: Geraty was also in Chiao Tou Tseng, we went back, rebuilt the buildings and Geraty was the head of it.

LUKE: James Wong was not the one to move?

QUIMBY: No, he came to America. After the move back to Chiao Tou Tseng Geraty was head of that right away.

LUKE: So, he will not be here then? When the college moved to Hong Kong, he left the college? Would you please tell me the secret of success for the college in Chiao Tou Tseng?

QUIMBY: Well, you see, there were three things we did there that were revolutionary in China, one was that every teacher taught in
Chinese. And the government officials came down. Second, everybody worked—the head, the heart, and the hands. Oh, the government liked that, because, you see, they never thought of that in education. Education was just the head, not the hands, but we had those industries there, wonderful industries—metal, furniture and agriculture and printing. Let me tell you, you see every teacher worked with the students. I worked with the students. I worked on the farm, I drove the tractor. You see, when we went there the farmers around there laughed, why these old hills couldn't have a thing on them cause hundreds of years ago the Chinese farmers around there had abandoned them. But the water buffalo plowed about so deep. But I put that plow down in the ground and rolled the dirt up that had never seen the light of the sun before and we raised terrific crops there. We raised strawberries there and shipped them into Shanghai and sold them to the people. You see, we had that nice soil that had never been used because it was down in the ground, but with the tractor I plowed that dirt right up top. Then you see, we had acres of strawberries and in China you wash everything with permanganate, but our strawberries you didn't have to. Now, in the winter, Brother Heard, head of the agriculture department, he made a machine that would come down on to pasteboard and cut out a box, just the size of a strawberry box and then it would fold over. Then, when the strawberries were ripe, no classes, everybody would go to the strawberry patch to pick berries, pick berries, pick berries. Then all the ladies, they were in these little grass huts, and the students would bring in the berries and then they'd put them nicely in these little boxes and then we'd put wax paper both ways under the berries
and we'd seal them on top. I was in the marketplace one day when our strawberries came in to Shanghai, and the people would climb over each other to buy our berries. They didn't have to wash them—they could eat them right away.

LUKE: That's the use of the hand.

QUIMBY: Another thing, we never let a boy or girl go away, money or no money. No money, could work your way through school. Now Dr. Herbert Liu—he came to Shanghai just a little boy, 15 or 16 years old, and he walked up the road where the compound was and he walked through the door. He had never dreamed of going to school and Brother Rebok met Herbert Liu. (Speaking in Chinese) He said, You must go to school. Oh, I can't go to school. Herbert Liu told me this story. So Brother Rebok took him right up to the office, he said You can go to school. And he said, How much money you got? And he took Dr. Herbert Liu down, as a boy, and put him to work. He worked his way through school, came to PUC, graduated and went to Loma Linda. Just a little coolie boy. With no money. We had another boy there, named Lee, and he began to study bugs and he became a great . . . Another thing, co-education, girls and boys. You see, in China, before, it was prohibited. And the government was stunned.

LUKE: Now, our college there faced the problem of registration. How did we overcome the difficulties?

QUIMBY: Just in the middle of that, Chang Kai Shek invited me to come to Nanking. So I went up. Oh, I was scared to death. I tried to get out of it but he wouldn't let me, I had to go up. One day I got a letter from Chao Do Jun, they wanted me to go to some of the big
missions in Nanking, you know the Methodists, we were going to have Founder's Day and they wanted a big speaker to come down and give the speech. So they wanted me to go and arrange for somebody to come. I went right in to the Minister of Education and I talked with the head of Education and I got a man in there to go down. The folks at Chao Do Jun were scared to death. They sent a runner to Nanking, "Elder Quimby, don't you know better than to get a man from the Ministry of Education? He'd shut us up." I said, "He's coming, he's coming." So I prayed all day. Couple of days after we'd been down I went to see him. He said, "Mr. Quimby, I didn't dream there was an institution like this in China. I was stunned with what I saw. I saw boys and girls working in the forenoon, going to school in the afternoon. They took me to dinner and gave me the biggest vegetarian dinner. Then they took me in the Chapel and there were coolies and foreigners and the families and the Chinese teachers and the Chinese students, boys and girls. We folks in the government talk about democracy, but we don't know anything about democracy, Mr. Quimby. But there I was standing before the best demonstration of democracy I ever saw in my life. I lectured and lectured to that great crowd of democracy." He came back to the Ministry of Education and not another word, no more trouble.

LUKE: In your opinion, how did our college contribute to the mission enterprise as well as the secular education in the community?
QUIMBY: You see, we had a very strong Bible department and we trained all the ministers. Second, we had a very strong Education department and trained all the teachers for all the church schools and academies.
all over China. So, you see, we were developing people to be
leaders. What we foreigners wanted to do was back out and turn the
work over to the Chinese. So, we wanted to educate these people so
that they could go back and run the schools, be principals of all
the schools, the academies, and then eventually all those missions
were headed with Chinese people. And half of the unions in the
country were headed by Chinese. When we left in 1949 the work was
nearly all in the hands of the Chinese. We foreigners were just
secretaries doing what we could to help.

LUKE: That's the real missionary work.

QUIMBY: Yes, that's the thing to do and we were doing it. They couldn't
have done it if they hadn't had the education. But all up through
the country there the leaders were Chinese. They were the head of
all the missions. And the foreigners worked under the Chinese.
And I was glad to. I said I would come and help but I didn't want
any authority. I was told I was going to have authority. You see,
that supervisor was an administrative position and I was a
foreigner. I had to be so careful. I tried to respect the good
Chinese for the ability.
LUKE: Elder Lee, I'm so glad to have this interview with you this afternoon.
Would you be so kind as to tell me why there was a college needed in
Taiwan and how it started.

LEE: The Taiwan Adventist College was founded in 1952. At that time,
the college was not formed, but an academy with grades 7-12 only.
But after a few years a group of church leaders in Taiwan felt the
need of the church in Taiwan getting greater and greater. We needed
to train workers to meet the needs. So, in 1955 we started to offer
first and second year college courses and with the approval of the
Far Eastern Division we called these two-year college training
courses. After that, many students graduated from junior college
and they joined the church work right after their graduation. In a
short period of time they can meet the needs of the church very well,
but after a few years a group of church leaders felt the need was
even greater, and to employ two-year college graduates was not enough.
So, in 1963 the college administration and the college board met
together and discussed if we could send an official request to the
South China Island Union Mission and Far Eastern Division to up-grade
this college from two year to a full four-year college. In December,
1963, there was a meeting in the Philippines (Baguio) and the
Division Council approved this request presented by the college and
the South China Island Union Mission. We were very fortunate that
in 1964 this college was approved by the General Conference to be
operated to offer full four-year college courses. And I think that's the reason why we need to up-grade this college from an academy to a full college. The reason is to meet the needs of our church development in Taiwan.

LUKE: Now, do you keep a more factual history about the college contribution to the Taiwan Mission?

LEE: Since 1949 (when) our work opened in Taiwan—my say this is a new work opened in Taiwan—there were not many church members. We only had very few church members scattered around from south Taiwan to the north part of Taiwan. We had only two or three organized churches, so if we want to meet the needs of the development of the church work to help more church work, of course we need to train our own workers. That's why I said to meet the needs of the development of the church in Taiwan. And after that, not only the school or Taiwan Missionary College was founded and the Taiwan Adventist Hospital, that we call Taiwan Adventist Sanitarium and Hospital, was founded in 1954 and of course we need a great number of workers to meet the needs of the operation of the hospital and that's another reason we need to operate this college so we can produce more effective workers to take care of the needs of the church.

LUKE: Would you tell me about what percentage the college provides workers for the Mission in Taiwan?

LEE: The percentage of our workers in Taiwan graduated from the college has been increased year after year. According to my remembering, in 1956 we had some statistics and it was about 85% of the workers in Taiwan were graduated from this training college, and in 1959

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we made another study and found the percentage was increased to 90%. And in 1963 the percentage was even higher, up to 95%. And I believe after this time the percentage will be even higher than 95%—it will be very close to 98% at this moment.

LUKE: Did you face any problem in the registration with the government when you were the first time there?

LEE: When we started this college in 1952, the community of Shien Tien or the college location, they appreciated all the educational institutions very much because many young people could come to receive a good education or additional education. But after one year, the local government wanted to see our school like the other schools in Taiwan, registered to the government, according to their policy or regulation. So, in 1953, Elder Carter was first president of the college, Brother C. P. Young, who was the Business Manager, and I, the Academic Dean, a group of three, went to see the government official to inquire how to proceed with the registration with the government for our school. Eventually we found out the registration was not too difficult. They were very happy to have us be registered, but we faced two serious problems: 1) the students, both boys and girls, in the academy year had to bear arms—they had to take military training under the supervisor or the one who was sent by the government and that was a requirement of all boy and girl students in Taiwan. The other problem was, if we register with the government, our school was no longer to require students to take Bible as a requirement course and we could not use the name "Bible." We may use some kind of term such as Character Training or Development, but it could not be a required
subject and they could have freedom to choose as an elective course; and we found out many students might take the change and they don't want to take this Bible course. So these two problems were facing us at that time and up to this time these two problems still remain.

LUKE: Then how did you solve the problem?

LEE: Well, after we met with the government official from county to city to Taiwan government and to the highest official of the Education Department, we found out there was one way to avoid this problem. We told them this is not an ordinary school like the other schools in Taiwan, this is an institution operated by the Seventh-day Adventist Church and we produce only workers for the church, so the Bible is the main subject and, of course, a lot of religious activities to be involved. So they agreed with us that ours was a seminary, and all seminaries in Taiwan, I think there are about 35-40 theological seminaries operated by different denominations in Taiwan, were not registered like ordinary schools to the Education Department of the government. So we were also the one called a theological seminary, from that time on they didn't recognize us as an ordinary school and we could avoid all these kind of problems.

LUKE: As to the college in Hong Kong, you also are quite familiar with, I would like to know about if you also find the registration problem there?

LEE: In the past time we don't think we have any problems, but since the last two years we received information from the Education Department of Hong Kong that they want to put all the schools in Hong Kong into three categories: 1) government schools, 2) fully subsidized schools, and 3) private schools. In the past, Kowloon Sam Yuk
Secondary School and Hong Kong Sam Yuk Secondary School and South China Union College Academy were classified as private aided schools, so the government encouraged our schools to consider being converted to fully aided schools and no more private aided schools in 1980 or 1981. So now we are in a critical time to make the decision of which category we will be. But as far as we talked with the government official, we found out there are many problems or difficulties if we accept this offer to be a fully aided school, so at the present time we told the government let us have a longer time to consider this problem and we might have to make a decision not later than March of 1980.

LUKE: Mainly you were talking about the academy. How about the college level? Did the government require you to register or do you need to register in order to run a college level school?

LEE: According to my knowledge, in Hong Kong there are very few colleges or universities registered or recognized by the Hong Kong government, but there are still a few colleges, private colleges, that were recognized by the government as a college, four-year college level, but they started with an academy or high school, but they had to inform the government about their post-secondary education program and from that point they can proceed to the request to be a college recognized by the government. But as far as I know, we never informed the government officially that we are offering post-secondary level program.

LUKE: But the government is not requiring the college to register?

LEE: No.

LUKE: But at the same time, they do not recognize our college diploma.
LEE: Right. We cannot confer any degree because we are not a recognized college, so we cannot confer any degree. If we confer degrees, that's something offending the policy of the Hong Kong government.

LUKE: Then how can you solve the problem of the conferring degrees on students without offending the government?

LEE: Beginning this fall, I understand that the affiliation of South China Union College with Loma Linda University is effective, so in two years, 1981, all the students that graduated from four-year college, they are conferred degrees from Loma Linda University, not from South China Union College, and this would not offend the policy or regulations of Hong Kong.

LUKE: Do you think that the government would recognize the certificate issued by Loma Linda?

LEE: The Mission president, Pastor Young, accompanied by Pastor Edwards from the Education Department of the Far Eastern Division, made a special visit to the Education Department official of Hong Kong to tell them the affiliation of Loma Linda University and the degree conferred by Loma Linda University and the response of the government official is this; they feel if we can send our students to the Loma Linda University campus for at least one year, preferably two years, then I think it will not be any problem when the students receive their degree from Loma Linda University.

LUKE: Will you please tell me how far the college serves the mission field?

LEE: As far as I know, at the present time about 60-65% of the mission workers are from this college and I believe the percentage will be bigger and bigger from now on. There are still a group of students...
that are receiving training in South China Union College.

LUKE: Elder Lee, thank you very much for your information and insights on the work in this Union.
LUKE: I'm so glad to visit you at home today and as you are the most sacrificial missionary to China and you have been in China for more than 60 years, you know China well. To my knowledge, you have been the China Division president, especially during the Cino-Japanese War and also you have been the Union president of South China, so you know a lot about the work in China. I am most interested to know about the education. Now, we have three colleges thus far in the China Mission. One is the China Training Institute, the next is the South China Union College in Hong Kong, the last one is the Taiwan Adventist College in Taiwan. Now, would you please tell me about the objectives and goals for our colleges in this area?

LONGWAY: Well, without a training center the church can never live, never grow, never expand. You have to have trained, dedicated workers in all lines of church activity. That was the reason why when the Japanese overran China and our China Training Institute at Chat Oo Jung was not able to function that we did our very best to supply the need by opening a China Training Institute at Chung King. We had the help of some very efficient, loyal Chinese brethren, especially Pastor Wong Chun Huey, who served as college president, Pastor Mung Do He, Bible teacher, and Dr. Cheen Hi Ping who was the school physician. Then again we had very great help of Brother Wong Win Tien to help us re-open the Signs of the Times Publishing House in connection with the school.

LUKE: I notice you are also the Secretary of the publishing work in China.

LONGWAY: Well, for some years, yes.
LUKE: Now, how about the college in Hong Kong, then?

LONGWAY: Well, the college in Hong Kong, of course, was an outgrowth of the old school in Canton and because of the difficulties and also during the time of the Japanese occupation, the school was moved to Hong Kong to better serve the interests of all South China, not only the Canton mission field. Quite a sizeable school plant was built up there some years. Elder Dyao Ping Sun—for quite a number of years—was in charge of the school. Pastor Curry and then later, others. We've had the help of many of our Chinese brethren there and your brother especially, Pastor Henry Luke, who taught so many years. I think his teaching experience with that school covered at least 40 years.

LUKE: Now, what's the difference between the purpose of the college in the mainland and the function or the goals for the college in Hong Kong?

LONGWAY: Well, of course, the college on the mainland, its primary purpose was to train workers in all lines for all parts of China—south China, north, east, west, central, and Manchuria. While the school in Hong Kong has carried that function also, but the added function of training Chinese workers for Malaya and other parts of the world where we find the Chinese people.

LUKE: How about the one in Taiwan?

LONGWAY: Well, Taiwan is really a special sort of situation because of the political situation following the take-over of the mainland by Communism and Taiwan unable to send her youth to Hong Kong because of political considerations and Taiwan with a population of 17-18 million people, there was need for a training institute for that island itself. So that's the reason for Taiwan's training school.
LUKE: Among these three colleges, could you compare the contributions to the Mission thus far.

LONGWAY: That's hard to do. One, good workers—any one of them—is worth the cost to operate the schools. We're getting news now from mainland China, some very, very inspiring news and some of it concerns some of the youth who were trained at Chung King during the war years. Just this day I had a letter from Pastor Wong Chun Huey in which he said he had been weeping tears of joy because of the news from China of what some of his students had been doing and were now doing to promote the cause of God in Communist China.

Then, of course, Hong Kong's contribution, we find that not only in Malaya and Hong Kong but in Taiwan and, if we look a little farther, we find it over here in the States, too. Chinese students from the Hong Kong Institute have played a large part in the work overseas and in Hong Kong. While in Taiwan, very few of the graduates from Taiwan have been able to serve other places, but we find one here in the States, at least, Pastor ( ) is the pastor of the Chinese church in San Francisco. He was trained in Taiwan.

LUKE: Also, Taiwan college has trained a lot of workers to meet the urgent need of the development of the work in Taiwan, too.

LONGWAY: That's right. And furthermore, the graduates of the Taiwan Training Institute have been instrumental in establishing and operating the school for the tribal people in Taiwan. That has been a great contribution. I suppose that more than half of our membership in Taiwan is composed of the mountain people, tribal people. The time is coming when the two schools will be amalgamated,
but up to this time the tribal school, which is manned mainly by students from the Taiwan school and brethren from the mainland, has done a very fine piece of work training workers for the tribal work.

LUKE: Now, you as the veteran workers in China and now as the door of China seems to open to the gospel, now do you think that the college in Hong Kong should do something more in this line of work?

LONGWAY: Oh, surely! I'm just so happy to learn that there are already a few Chinese in the mainland who were at Clearwater Bay, the South China College, being trained. They're being trained under different circumstances than before and with a different purpose and perhaps with a different curriculum. They'll be trained to go back into mainland China and to do their utmost to help organize, correlate, and lead the church of God in Communist China. We're so thankful for that development.

LUKE: That's a good insight for the future of the work. I would like to get your counsel also. It seems that, besides the mainland, there are many Chinese going abroad and spread all over the world.

LONGWAY: That's right. I was told, and told truly, that wherever smoke goes up to the sky you will find Chinese.

LUKE: According to the statistics, there are approximately 30 million overseas Chinese around the world, but I'm sorry to say that most of the Chinese are confined to their own people and stay in one place, called Chinatowns. And they also are very conservative and they don't like to learn the language of the people there and they speak Chinese. Now, except we have someone to preach the Gospel in their language, they rarely have the opportunity to receive the Gospel. Now, do you think that the Chinese in Hong Kong or someplace should do something to help these overseas Chinese?
LONGWAY: Well, you take for example, what has happened in the United States and in Canada very easily proves the value of work for the Chinese abroad. The Vancouver Chinese church, the Chinese church in San Francisco, one in Los Angeles, one in Loma Linda, strong churches who are a good influence everywhere and if we can train—properly train—some Chinese young people and send them to the Chinese centers abroad, all over the world, I'm sure that there would be the same good results that there's been in Canada, the United States and in Australia—Sydney.

LUKE: Now, I will bring back this counsel to our people and will consider about this especially in our educational institutions so that we can prepare not only for the mainland but also for the overseas Chinese. Thank you, Elder Longway, for this good advice and guidance and to our work for the past also. Now, we admire your high spirit even in your 84th birthday you still were working hard and to work for our Chinese. We, as Chinese, surely appreciate very, very much your sacrificial spirit. Now, what are your future plans, Elder Longway?

LONGWAY: Well, at the present time we're helping to raise some funds for the last building of the medical center up in Hong Kong, the Dr. Millard Memorial dorm. And we hope to go back to Hong Kong in a few more months and then just the other day I heard that the morning watch book for next year in English will be a compilation of Mrs. White's writings and it's been my great privilege and pleasure to translate 10 of those morning watch books and if God gives me the wisdom and the strength and the time, I hope to put this 11th one also into Chinese with the help of my colleague and fellow worker, Pastor James Chong (??).
LUKE: So we hope that you can translate and publish. We surely appreciate very much for that and we hope that more missionaries would be inspired by your spirit to work for us. Thank you very much, Elder Longway.
LUKE: To my knowledge, it seems that once during the time you were the Dean of the college, the college started the program of a post-secondary school curriculum. Would you please be so kind as to tell me something about the post-secondary courses?

CHOW: Pastor Luke, I am very happy to talk with you about the past experiences I have had with South China Union College. I was fortunate enough to serve there as the Dean of Studies and also as the Registrar. That school was, at the beginning, a high school and called South China Institute. Later on, it changed its name to Sam Yuk High School or Sam Yuk Middle School. In the year 1953 Elder Lindt came from Waila Walla and started organizing higher learning in that Institute and later on that Institute changed the name to South China Union College.

LUKE: So that means Elder Lindt (was) the Bible teacher of the college.

CHOW: He was a Bible teacher for some time in that college and later on he became the head of that college and during his time the name had not been established.

LUKE: Will you please tell me, then, as you are the Dean, you know something about what kind of courses they offered?

CHOW: Basically, that college is training teachers and also training Bible workers, so the curriculum set up according to the need of that and Bible studies is the basic study in that college. Also, they have several educational courses and basic Chinese, basic English courses and also some practical, industrial courses.
LUKE: Now, could you remember some of the professors teaching those courses besides Elder Lindt?

CHOW: Yes, besides Elder Sidney Lindt there was Pastor Meng and also Professor Tsang and his wife and Pastor William Hilliard. Later on myself, I taught an education course.

LUKE: So, that's only a beginning of the college courses. But do you know if these kinds of courses were recognized by the Division or the General Conference?

CHOW: Well, of course all these courses were passed by the school board and also were approved by the Union board of that conference. Whether that was approved by the General Conference or not I really am not sure.

LUKE: Anyhow, it is a good start to meet the need for China workers and teachers for at least the Hong Kong-Macao area. Now as I know, you also joined the China Training Institute when it moved to Chungking and you had been a student in that college and also you graduated from the 15th grade of the college and also I know that you have been the secretary of the Academic Dean of the college. I would like to know something about the development of the college in the curriculum during that time in Chungking.

CHOW: About 1941 the school, China Training Institute, was moved from Hong Kong to Chungking. I was fortunate enough to follow the school and Professor Dr. James Wong was the president of the college. The curriculum over there was mainly for three different curriculums: 1) for the ministerial, 2) educational training for teachers, 3) pre-medical. This is the main three courses over there.

LUKE: Now, it seems (after) the founding of the college at Honan, it
moved to Shanghai and then to Nanking. The college has been only a junior college. I am told that (there was) some development of the curriculum to up-grade this junior college to be senior college. Do you know anything about that?

CHOW: Yes. About 1943 or 44, during this two years, because of the need for teachers in college level, several teachers there have been taking courses from some other universities and also in the same school, China Training College. They take a lot of courses and in actuality their number is equal to the graduate level. So Dr. James Wong started organizing the school so they can issue a diploma at the college level. There were four students at that time, one was James Tsao and Joseph Wong and Mr. Wong and Pastor Ho Bin Duen, the first students and they all graduated from that college at that time.

LUKE: You mean they offered some courses for the senior college and also accepted some of the credits from the outside college to make up so that the college would confer a Bachelor degree to them. So, you had Mr. James Tsao, Mr. Joseph Wong, Ho Bin Duen and Wong Sin Tong.

CHOW: Also later on after these four graduated, Chung Sin Fong was another student. Whether he graduated or not I am not sure but he took some courses.

LUKE: Do you know whether they conferred the degree officially?

CHOW: Yes, at that time our college chapel was in a tent--we haven't got a chapel yet--and the ceremony or graduation process was in a tent. Dr. James Wong is the one who issued the diploma to these four graduates.
LUKE: So it seems that the China Training Institute at (one time) conferred a B.A. degree to the students. Do you know whether this degree was recognized or accredited by the General Conference Education Department?

CHOW: Because I was only a student there and even though I was the secretary of the Dean, that part I don't know.

LUKE: Thank you so much for your good opinion and idea. Now, as the China Training Institute was suspended for many years, that is why the South China Institute developed into a full college, to meet the need to train workers for the church. Now, as there are so many overseas Chinese all over the world, approximately 30 million, and they are spread all over the world, confined in so-called Chinatowns, do you think that our college in Hong Kong should pick up the responsibility to do something for the Chinese over the world?

CHOW: Definitely so, because with such a large population outside of mainland China, we definitely need an educational institution to train qualified personnel to teach and also to spread the gospel and I personally feel we need a college so we can do the job—so that the work can carry on.

LUKE: That's very good counsel to us. I would like to bring this up to our people there so then they can do something. Thank you very much, Elder Chow.
LUKE: Elder Colburn, I would like to get your excellent opinion for the two colleges in your union and, as you are the chairman of the two school boards, you will give me good information. Speaking of the Taiwan Mission College, to what extent geographically speaking, does the college serve the Mission?

COLBURN: As far as the geographical area is concerned, the immediate responsibility is the Taiwan Mission. This includes Taiwan and the off-shore islands. In addition to this, however, we have discovered that there are some youth from outside, including Hong Kong and Southeast Asia, who are expressing interest in coming to our college in Taiwan.

LUKE: I suppose it is mainly for the work in Taiwan.

COLBURN: Oh, definitely, definitely.

LUKE: Now, what is the average enrollment for the (college) approximately?

COLBURN: Well, last year's enrollment—that's for the 1978-1979 school year—our enrollment was 55. The year before that it was 41, so we are realizing a small increase each year. Since school doesn't begin until the first of October, I don't know just what our new enrollment is.

LUKE: Do you find any difficulty in recruiting students?

COLBURN: Oh, considerable difficulty.

LUKE: What contribution does the college make to the Mission in Taiwan?

COLBURN: Well, as far as the Mission in Taiwan is concerned, this is our really only readily available source for workers. We look to our
college for ministerial workers and also for business personnel, accountants, bookkeepers. In addition to this, our hospital is looking to the college for the first year of nurses' training. And so actually we are looking to the college for our workers in general. Without the college we would be in a very difficult position. We would have no other source than to call people from abroad to help in Taiwan.

LUKE: Would you please tell me approximately how many percent of your workers are trained or come over from the continent?

COLBURN: Of course I would need a little calculation; it won't be a very accurate figure, but as an estimate, you see, as far as our national workers are concerned, it's 100%. We do have several national missionaries and of course we have a number of overseas missionaries, but other than these we are relying I would say 100% on the college—well 90%.

LUKE: Do you find any difficulty in registration with the government?

COLBURN: Yes, surely. The government presently is not even considering registration with the Department of Education. At the present time, it's a closed issue as far as the government is concerned. We do have what we call a ("bay on") "Filing application" with the Department of the Interior.

LUKE: So, how do you face these problems?

COLBURN: Could you be more specific?

LUKE: I mean, that means our college is not recognized academically by the government. Is there any problem for the students, like in the Taiwan area?

COLBURN: It's very difficult for them. Other than receiving employment
within the Mission, their likelihood of employment outside is very limited. We do feel that there is the business area, that if we could train them properly, that they could, of course, in private businesses and such as this, find employment.

LUKE: So as far as the college is concerned, it's most definitely to meet the needs of our Mission there.

COLBURN: That's its primary purpose. However, we are hopeful in somehow expanding the service of the college so that the young people would be equipped to do something in the business community.

LUKE: Now, as to the college in Hong Kong, how far does the college serve, geographically?

COLBURN: Well, the college has as its first responsibility training young people for service in the Hong Kong-Macao Mission territory, including Hong Kong and Macao. Now, in Hong Kong we also, of course, look to the college for workers for the church responsibilities, for those who are going to serve within the Mission. In addition to this, however, we do feel a responsibility to train young people which will eventually go into the mainland area. We already have several students, I believe there are four now, from mainland China who are enrolled in our college. There are a number of other applications to come out of China mainland and study at Clearwater Bay. In fact, we have just requested financial assistance to aid twenty additional students from mainland China in our Clearwater Bay program. So, firstly, we feel responsible to the Hong Kong-Macao Mission area. Secondly, in preparing young people who can serve both in the present invisible church, as you might call it, in mainland China, and also we are hoping--there
aren't any specific plans at this moment, however, I have had
dialogue with the academic dean at Clearwater Bay— and we are
hoping that eventually we can develop a curriculum which will
provide people who are capable in the vocational areas— technical
areas— that they might go back into mainland China and serve as
faithful Seventh-day Adventists in some vocational area of work.
In addition to this, the college does feel it has the privilege
of serving students from other areas throughout the Far East,
probably more specifically the Southeast Asia Union area. This is
not our primary responsibility, but we have a number of students
who are coming to us from this geographical area, Southeast Asia
Union, and we are serving them as well. So, as I view it now, we
have responsibility of serving three different areas: Hong Kong—
Macao, China and Southeast Asia Union.

LUKE: Excellent. We are so glad that you have the foresight and insight
to prepare the workers for the mainland. It is one of the wishes of
we Chinese that someday we can go back and serve there. Now, to
my knowledge, it seems once the Far Eastern Division voted that
the college be the training center for Far Eastern Chinese workers.
Is that still effective?

COLBURN: Well, I think so. I think that we are. We look to South China
Union College as a center for training workers for the work which is
in the Chinese-speaking areas. At the moment, of course, this is—
it's hard to say— it's for all of Far East; I think mainly we're
talking about the Hong Kong-Macao, China and Southeast Asia areas
because these are the centers of Chinese people.

LUKE: Now, as to the present situation: there are about 30 million
Chinese over the world and most of them are scattered around in those so-called Chinatowns. Does the college have any wish to do something for the Chinese in the overseas, around the world? Because usually the Chinese are quite confined to their own little community, (unless) some real Chinese-speaking people can come to them and save them.

COLBURN: To be very open on this, Elder Luke, we really, as far as the college is concerned, we haven't done a lot of study in this area. Of course, we do have quite a large number of people, former workers from the South China Island Union area, which have settled in these main centers already and many of these are ordained pastors and so we haven't really given a lot of thought to specifically training additional young people to go into these centers. Maybe it's something we ought to study a little more.

LUKE: You are right because now even in the main churches in the States, like Los Angeles and Loma Linda and San Francisco and even Vancouver, they all come from the South China Union College. So you have some missionaries sent out---(though) not really sent from the Mission. Do you have any problem with registration with the government in Hong Kong?

COLBURN: As far as the college section is concerned, yes, we do. We are not registered with the government; it's actually the secondary school which has been recognized by the government.

LUKE: Now, are our degrees recognized by the government?

COLBURN: No, we are not even allowed to issue a graduation certificate. We're only able to provide what we call a diploma. That's not a recognized degree which we issue at the college.
LUKE: Do you take any measures to tackle this registration problem?

COLBURN: Well, yes we have actually, Elder Luke. Since 1972 we have been working with Loma Linda University to establish a loose affiliation in order that we might be able to, through Loma Linda, issue a degree which would be recognized.

LUKE: That's excellent! You have contacted the ( )?

COLBURN: Yes, we have. Actually, what we're doing—we're first of all requesting Loma Linda, and we have both signed affiliation agreements, that we might move into a recognized program in the area of religion. Now, why we're choosing religion first is that we feel that probably affiliation can be realized in this area most easily. Now, the government has already made contact with us regarding their disinterest, should I say, in the area of the religion area being recognized. They don't mind, they don't care what we do as far as the religion department is concerned. They have already registered their interest, however, in our possibly requesting recognition in the other areas, business, school of medical technology, etc. and they have made it known to us that they are very anxious that we go slowly in these areas and that we communicate openly with them before we proceed beyond the religion area.

LUKE: That's a very fine improvement—a good step.

COLBURN: We think it's greatly going to enhance the program in Clearwater Bay, actually. In fact, Elder Luke, we are already realizing quite an increased enrollment because of this LLU-SCUC affiliation.

LUKE: Approximately how many students do you have now in the college?

COLBURN: In the college we have 125 this year—this includes Form 6.

LUKE: Excellent. That is a great increase over the past few years and as chairman you have done a good job.
COLBURN: Well, I've had a good board to live with, actually. We've enjoyed working with our board and trying to find a solution to this problem.

LUKE: Thank you very much, Elder Colburn, for this information and advice for the future.

COLBURN: We're going to anticipate reading your dissertation. We think it'll be a real benefit and help to South China as we continue dealing with the problems here and search for better ways to serve our young people.

LUKE: Now, Elder Wong, we're glad to have you here with us, too. You are the secretary of the Union and I would like to get your advice. As to the two colleges, what's the prospect you expect to serve—the area?

WONG: As Elder Colburn said, not only in our own territory and also looking to serve in mainland China and also Southeast Asia, possibly serve the whole world where the Chinese people are located.

LUKE: As you are Chinese, I suppose you are concerned. Many of the Chinatowns in the world are not yet contacted with our truth. Now, do you have any idea or plan to work with them?

WONG: I think past history records that from these two colleges those Chinese have been trained to go back, not only to Southeast Asia, later on they immigrated to the United States, Canada, even Australia, so now many of our Chinese people work in these areas for our Chinese people. So I'm quite sure that in the future our Chinese people who are well trained will be happy to go to all the places where Chinese people are located to work for them.

LUKE: Thank you for this good insight and concern (for) the Chinese over
all the world. Now, in what way do you look at the college to train
the young people to go back to the mainland? What I mean is, is
there the possibility to get some of the young men from the mainland
and train them in Hong Kong and after graduation they go back to the
mainland?

Wong: Just recently we had a few of them come out from the Canton area,
taking education in South China Union College and just recently we
voted an action in the China Evangelism Committee to ask the
Division China Evangelism Committee to set aside 20 scholarships
for young people who come out from mainland China, so we expect
that these people, in the future after they are trained, will go
back to mainland China to do the missionary work for the Lord.

Luke: Do you think that they'll have a problem to go back to the main­
land to do work there?

Wong: I don't think they have much problems going back to work there for
the young people who are willing to go back.

Luke: As you mentioned about the "willing" or not, now is there a
possibility that after coming out of the mainland to Hong Kong they
look forward to the United States and then will not come back again?

Wong: I do not know whether they will plan to go further than Hong Kong or
not—go to the United States or Canada. Once they come out (to)
Hong Kong, stay several years here and knowing the situation, the
living conditions are much better than mainland China, then that
makes it a bit hard for people to go back to the old living style.
I really do not know, but we are aiming to help as many young people
as possible to get out from mainland China and train and encourage
them to go back to work for God.
LUKE: I know that the college is going to affiliate with Loma Linda. Now, will this affiliation help the college in the registration with the government in Hong Kong?

WONG: I understand in the religion area there is no difficulty, but besides this I think we have to work with the Education Department in Hong Kong and get (an) agreement and we have to work (out) more details with them.

LUKE: Anyhow, at least for the time being, it will help the increase of the enrollment of the students because they have this affiliation.

WONG: That's right. The best year so far and we know this year that many young people from Southeast Asia intend to come to this school, so we can see this college has a bright future.

LUKE: I suppose this college is the first school in the China Mission beginning in the early 90's, so we will be glad the college has such an improvement.

WONG: I think under the blessing of God and also to have many people to support this college having improved this college better and we will have a brighter future we can foresee.

LUKE: As to the college in Taiwan, they have moved from the city to a rural area. Can you give a little comparison before or after the moving?

WONG: I really do not know much, you see, about the city. The college is located in Sin Tien, the old campus, but I do know we have a new campus right now in Yu Chi. The setting and environment is much better than before and the students' studying spirit is much better.

LUKE: What is the highest degree they offer?
WONG: At present we run up to a four-year college just in Theology.
LUKE: You mean they confer the degree of Bachelor of Arts in Theology?
WONG: Yes, that's right.
LUKE: How about the other departments?
WONG: The others, we have Education, Business, Nursing, Public Health, also General Sciences.
LUKE: As a Chinese, surely you are concerned with our college in the mainland. Can you give me some idea or opinion about the future or the possibility that we can rebuild our college in the mainland?
WONG: Well, we certainly hope these mainland doors will open sooner so that we can go back and preach the gospel there and for better equipping our workers. We certainly need a college in mainland China.
LUKE: But that takes time.
WONG: Sure, we have to wait until the door opens.
LUKE: Thank you very much, Elder Wong, for your information.
APPENDIX D

CHRONOLOGY OF THE PRINCIPALS AND PRESIDENTS
OF THE THREE COLLEGES IN CHINA MISSION
<table>
<thead>
<tr>
<th>Date</th>
<th>China Training Institute</th>
<th>Taiwan Adventist College</th>
<th>South China Union College</th>
</tr>
</thead>
<tbody>
<tr>
<td>1904-1910</td>
<td>Ida Thompson - Edwin H. Wilbur (Girls)</td>
<td>Edwin H. Wilbur (Boys)</td>
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<tr>
<td>1910-1911</td>
<td>Harry W. Miller</td>
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<tr>
<td>1911-1912</td>
<td>Francis A. Allum</td>
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<tr>
<td>1912-1913</td>
<td>O. A. Hall</td>
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<tr>
<td>1913-1915</td>
<td>A. C. Selmon</td>
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<td>1916-1917</td>
<td>F. A. Allum</td>
<td></td>
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<tr>
<td>1917-1918</td>
<td>&quot;</td>
<td></td>
<td>- H. B. Parker</td>
</tr>
<tr>
<td>1918-1919</td>
<td>H. O. Swartout</td>
<td></td>
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<tr>
<td>1919-1922</td>
<td>S. L. Frost</td>
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<tr>
<td>1925-1928</td>
<td>&quot;</td>
<td>Shum Man Yung</td>
<td>A. L. Ham - H. S. Leung</td>
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<tr>
<td>1928-1929</td>
<td>&quot;</td>
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<td>L. C. Wilcox - H. S. Leung</td>
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<td>1929-1931</td>
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<td>1931-1932</td>
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<td>1933-1934</td>
<td>S. L. Frost</td>
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<td>1934-1935</td>
<td>B. A. Liu</td>
<td>H. S. Leung - Anasky</td>
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<td>1935-1937</td>
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<td>1938-1939</td>
<td>Paul Quimby - H. S. Leung</td>
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<td>- Paul Quimby</td>
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<td>1939-1941</td>
<td>C. A. Carter - H. S. Leung</td>
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<td>- C. A. Carter</td>
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<td>1942-1947</td>
<td>James Wang</td>
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<td>S. H. Lindt</td>
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<td>Date</td>
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<td>Taiwan Adventist College</td>
<td>South China Union College</td>
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<td>1952-1953</td>
<td>C. A. Carter</td>
<td>T. M. Lee</td>
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<td>D. W. Curry</td>
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<td>M. D. Lee</td>
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<td>1962-1964</td>
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<td>Samuel Young</td>
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<td>1964-Summer</td>
<td>James K. Tsao</td>
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<td>1964-1966</td>
<td>G. J. Bertocchini</td>
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<td>1966-1968</td>
<td>G. E. Valsch</td>
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<td>1968-1970</td>
<td>Douglas K. Brown</td>
<td>M. D. Lee</td>
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<td>1970-1972</td>
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<td>Samuel Young</td>
<td>Samuel Young</td>
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<td>1976-1977</td>
<td>Jerry Chi</td>
<td>Peggy Lian (Acting)</td>
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<td>1977-1980</td>
<td>John Lu</td>
<td>Charles Tidwell</td>
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<td>1980-1981</td>
<td>Eugene Hsu</td>
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<td>1981-1982</td>
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<td>Wong Yew Chong</td>
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</tbody>
</table>
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VITA

Name: Handel Luke

Date and Place of Birth: November 23, 1923; Macao, Asia

Undergraduate and Graduate Schools Attended:

- China Training Institute (Nanking, China), Hong Kong
- Canton College (Canton, Kwongtung, China), Hong Kong
- Northcate College of Education (Teachers Training), Hong Kong
- Andrews University, Berrien Springs, Michigan
- Michigan State University, Lansing, Michigan

Degrees and Diploma Awarded:

- Bachelor of Arts, Canton College, 1955
- Qualified Teacher (Diploma for Senior High), Northcate College of Education, 1964
- Master of Arts, Andrews University, Religious Education, Autumn, 1966 (Educational Psychology), Summer, 1967
- Doctor of Education, Andrews University, Autumn, 1982

Experience:

- 1948-1951 - Headmaster of Elementary School of South China Union College, Hong Kong
- 1951-1954 - Mission Assistant Youth Director and Union Translator, Hong Kong
- 1954-1961 - Union Mission Youth Director & Evangelist, South China
- 1961-1966 - Principal, Hong Kong Sam Yuk Secondary School, Hong Kong
- 1966-1967 - Graduate work, Andrews University
- 1967-1970 - Academic Dean and Applied Theology Department, South China Union College, Hong Kong
- 1970-1978 - Principal, Tai Po Sam Yuk Secondary School, Hong Kong

Member of Committees & Boards Presently Served:

- Far Eastern Division Committee of General Conference
- South China Union Mission Executive Committee
- Hong Kong Macao Mission Executive Committee
- South China Union College Board
- Hong Kong Adventist Hospital Board
- Hong Kong Macao Mission Schools Joint Board
- Hong Kong Macao Academy Board
- Gospel Foundation Executive Board
1978-1980 - Graduate work, Andrews University (Ed. D. in Religious Education)
1980-1982 - Principal, Hong Kong Sam Yuk Secondary School and Tai Po Sam Yuk Secondary School. Director of Education, South China Island Union Mission of Far Eastern Division and Hong Kong Macao Conference of SDA