



Church Schools and Chongqing Modernization Education

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Received 2 March 2015; accepted 6 June 2015

Published online 26 July 2015

Abstract

The opening of port for trade in Chongqing since 1891, the churches offered many kinds of school over here. After more than sixty years and four stages development and evolution that the church schools had developed a relatively complete system for running school in Chongqing. Just the historical contributions for speaking, the church schools not only promoted the modernization of Chongqing's education, but also forwarded the spread of the western learning in Chongqing, had a profound influence on modern social life in Chongqing meantime.

Key words: The church school; The modern education; Chongqing

Sun, J., & Sun, B. H. (2015). Church Schools and Chongqing Modernization Education. *Cross-Cultural Communication*, 11(7), 25-31. Available from: <http://www.cscanada.net/index.php/ccc/article/view/6938> DOI: <http://dx.doi.org/10.3968/6938>

INTRODUCTION

The Christian religion taught in the form of Nestorians in china as early as in the Tang Dynasty Zhenguan years. It was not very smooth in development because of the Confucian culture's legitimacy in the next more than 1,000 years. By 1840, the Christian religion was spread rapidly in china when the Qing Dynasty had to declare the policy that sea-opened just under the threat by force at the western gunboats.

It was a main method to spread the religions through built the church schools expect ran churches and spread the gospel. In 1877, the preacher Di Kaowen said: "To make all countries Christianization...to make the world has the Christ gospel...there is no doubt it's an important way to abstain the status from the youth education, it may be more powerful and more important than military." (Chen, 1987, p.3) Obviously, the Christianity wants all Chinese people to believe the lord which through the church schools in china, it purpose that the Christianity to be the only king and cult status in people's mind (Wang, 1994, p.360).

It's an important base for preacher because of Chongqing as the center of southwest traffic and business center; it's a regional hub in southwest and the choke for Jiangnan area. In 1702, the Catholic Paris outside will and Lazalukuai were set up the first church in Chongqing. After that, the preacher's activities were into a low ebb because of Qing dynasty announced the prohibition of religions. Until in the 1860 of the 19th century, the preachers were swarmed into mainland by the Treaty of Tianjin signed and the Taiping movement was put down. According to the statistics, end to the early of 20th century, there are many churches from different countries, for example, the London Missionary Society (in 1868), the Methodist Episcopal Church (in 1881), the Church of England and so on which almost 14 churches in Chongqing (Cai, 1987, p.457). With the Protestantism's spread, a lot of church schools were set up for taught the secular culture.

1. THE DEVELOPMENT OF HISTORY: THE EVOLUTION OF THE CHURCH SCHOOLS AT THE MODERN AGE IN CHONGQING

In various, the church schools including the theological education school and the secular culture education school.

The theological education schools were promoted by the church of Jesus Christ, its purpose that spread the doctrine and absorb new followers. This kind of school were started earlier in Chongqing, Fan Joseph who pontifical vicar assistant at Sichuan province in 1844, where built a minor seminary in Jiulongpo, Mawang town, Chongqing, which was the ancient seminary in modern Chongqing. At the last hundred years, it was developed and grew rapidly and built a completely three-level system which was including large, medium and small seminaries.

But in narrow, church schools only means were the secular culture education school. Until in the 1880 of 19th century, the church schools for taught the secular culture and opened to the public existed after Protestants came into Chongqing. It's the main object of study in this essay.

1.1 The Period of Formation on the Church School: From in 1880 of the 19th Century to the Beginning of 20th Century

In 1886, Spencer Lewis of the Methodist Episcopal Church's preacher who built the first modern church school named Sheng Gong study hall in Futuguan where to spread the creeds and taught the people about scientific knowledge (Lu, 1998, p.66).

In 1887, the Methodist Episcopal Church's preacher who clavla j.collier built Hua Mei women primary school that moved the Sheng Gong study hall to Zengjiayan renamed it with Qiu Jing high school in 1893 (Deng, 1999, pp.99-103) just may because of he thought that Chinese scholar-bureaucrat classes focused on the principles that compared with facts, so needed to be more refresher and excellent (Lu, 1998, p.73). After that, a series of church schools were showed up.

The Britain Christian Society of Friends built the Guang Yi College in 1892. The Methodist Episcopal Church built Qi Ming primary school in 1894. The Catholic offered Fa Wen School at Yangjiaping in 1898, and built Fa Wen College at Youth Street in 1904. Worthy of attention is that the modern women's schools also appeared in this period. In 1897, the Methodist Episcopal Female Sermon Association in Zengjiayan founded Shu De women middle school.

It strengthened the link between Chongqing and outside world as with opening the ports at 1891 in Chongqing. The church schools showed up was one of the most results for the ports-open, just with the western powers and the forces of capitalism came into, besides with the factors of modernization came into. The Qing dynasty in the late period also ask to repeal the imperial examination system, required to construct the new school, and for the foreign church schools to implement "non-registrations", this were all the rise of the Chongqing Church schools' policy conditions.

The administrative control of church schools were general at foreign church's hands at this period, the expensive also offered by foreign churches. For example,

the Methodist Episcopal Church sponsored 10 thousand dollars every year when the Qiu Jing School opened, and increased to 20 thousand dollars every year at later (Lu, 1998, p.452) Just all because of this that every church has different book and course, for example, Qiu Jing School with the American high school for the sample implemented six years at the beginning; but Guang Yi middle school adopted the measures for the administration of the university of Oxford, UK.

1.2 The Development Stage of Church School: At the Beginning 20th Century to the Middle Age of 20th Century

The Association of Christian Education in Western China was established in 1906 to be an important reason that the rapid development of church schools in Chongqing at this period. This association's established that changed the state of act on their own free thinking and took every church schools into a uniform development tracks and promoted a rapidly development of church schools, just because of its independent from the system education in china, it had the administrative leadership of every church schools stuff including the curriculum, teaching material, examination, educational system, and the final graduation certificates (Yin, 2007, p.141).

Besides, there was "non registrations" at that moment, this policy that played a certain role at promote the development of church schools in objectively, a declare from the Qing government department of education that as for the foreigners to set up school there wasn't allow from the Presented School Regulation, there was no need to register for already established schools, if any other foreigners will open school in mainland there is also no need to register (Wu, 2003, p.37) After entered the Republic of China, although the Beiyang government asked the church schools to be registered in 1911, 1920 and 1921, but it was at the moment of anti-Yuan war and warlords, so the church schools also at a free development phase.

From the view of educational type, there were many kinds of schools established including the primary schools and middle schools, and also had a lot of technical schools, for example, the primary education schools such as Ming Cheng School, Ying Hua School, and Jing Yi School; the technical schools were represented by the Kuan Ren private advanced nursing vocational high school and the Ren Ji private advanced nursing vocational high school.

1.3 The Evolution Stage of Church School: From in the Mid 1920 of the 20th Century to in the Mid 1930 of 20th Century

It was an important turning point for church school's history of development in 1925. The Beiyang government had to formulated the Foreigners donated to set up a school for recognition method that because of the intellectual and educational circles want to get the

educational sovereignty back. So began to strengthen the control of church schools from the administration, teaching and personnel, for example, the headmaster must be Chinese to be, the school board must be have more than half of Chinese people, and the church courses not have to be the required course. At the second year, further required that the courses and administration of schools either the private or donated by foreigners must follow the regulations, if disobey it that means the school must be suspended (Yang, 2010, pp.118-128).

The control of church schools was gradually decline by western churches which because of a series of administrative interventions and the Chinese enhanced the right to speak at the personnel and organization of the church schools. The church schools entered into the evolution stage in Chongqing just because of its changed the relatively independent status and joined into the national education system led by the national government. The church schools that controlled by churches and independent from the national education sequence, the purpose with to preach, were began to turning into accept the jurisdiction of the national government, done the requirements by national education system and to be the private schools with the purpose of national education.

The Association of Christian Education in Western China declared that they accept all the courses made by the government in 1925 and carry out the new academic structure since the autumn of 1926. The church schools in Chongqing had handle the register procedures one by one and established the school-board, for example, Xiao Jiren to be the headmaster of Qiu Jing middle School in 1927 (Lu, 1998, p.70); Yang Lingfang to be the headmaster of Guang Yi middle school in 1928. Through this evolution that church schools were considered to be the legitimate educational institution and the number of students increased gradually.

At the same time, we should realized that the church schools were still have the religious color at a certain extent after the “registrations”, such as at the daily teaching, economic supporting and the school management and so on also restricted by the churches. One side, the churches through the school-board, the behalf in school and other ways to exert influence, such as Guang Yi middle school, the first session of the board school had three western church leaders in 1930. Other side, the churches still donated the church schools after the “registrations”. Such as the Guang Yi middle school reported to the government that its economic source completely came from the London Quakers (Xiao, 2010, p.348) it ended during the World War II finally (Xiao, 2010, p.348); Qiu Jing middle school just stop the economic exchanges with the Methodist Church in 1950 (Lu, 1998, p.72) It is worth to point out that the church schools have been formed the culture that follow the bible and respect of Christ through several decades’ taught, just all because of this that the culture of school didn’t

vanished when the registration passed. For example, the Guang Yi middle school still has the traditional for pray when they eat and the managers who responsible for the students dorm still have the priests (Xiao, 2010, p.28).

The increasing in the number of students, the infusion of government subsidies, the fading of religious color and the implemented of national education missions, which all this built a solid foundation for the development of church schools at a new era.

1.4 The New Development of Church Schools: The Mid of 1930 of 20th Century to the End of 1940 of 20th Century

The anti-Japanese war broke out in 1937, Chongqing was to be the wartime capital, and this period was also an important time for the development of church schools in Chongqing. At this new circumstance, the church schools had a great expand. There were many military and political institutions, the industrial and commercial enterprises, cultural and educational institutions came into Chongqing with the government. A lot of people to be here provided teachers and students for schools; the industrial and commercial enterprises were provided the occupations for the graduates; the college came here strengthened the teaching-level and the strength for running school, besides took a chance for students to receive further education. So, the political status was enhanced and so many resources to be here that improved the social environment and the condition of running school in completely. The church schools were built solid foundation in the evolution period at the beginning, such as on schools, the teaching and the administration and on the other side; there were many help for schools’ building from the society and the government after the “registrations”; and it was became easier affected by the development of history and the reality of society. The church schools were had a great development when Chongqing was to be the wartime capital of political, economic and culture, besides, also just because of the basis for development and accumulation of educational resources. The most obvious manifestations which was the size of schools expanded, the level of running schools enhanced and the majors began to develop from primary education to higher professional education.

Under the stimulus of colleges entered to the west, the primary schools were expanding their teaching levels. For example, the Guang Yi middle School in 1935, Qiu Jing School in 1938 and Wen De School in 1942, all opened the senior high school education, took the Qiu Jing middle School for an example, in 1925, it only had four classrooms and 173 students, when 1936, it been have 11 classrooms and 606 students (Lu, 1998, p.75)

At the effect of industrial and commercial enterprises, the church built the junior colleges. The Methodist Church built the Qiu Jing business college at Zengjiayan and set up three majors which were the banking, accounting and business administration for three years of education. In

1947, Qiu Jing Business College established and set up four majors which were banking, accounting, business administration and international trade (Lu, 1998, p.76).

2. THE MICROSCOPIC RESEARCH: THE PROMOTION OF CHURCH SCHOOLS IN CHONGQING MODERN EDUCATION

2.1 Church Schools Promoted the Teaching Courses and the Contents Update

As the church schools of the entire country for speaking, there had a big difference on the content of teaching with Beiyang government asked for “registrations” as a line in 1925. Before the “registrations”, the church schools had a large right to independently running for school; after the registration, the courses of religion were limited and the church schools gradually embarked on the “Chinese” road. There had three stages on the course-open in Chongqing just because of the association of Christian education in Western China existed.

Before in 1906, though there was different at the system of education and the books in different school, with the Bible as the basement of the teaching in totally (Li, 1987, p.48). At the same time, emphasized on foreign language learning, for example, Qiu Jing School opened the English geography and English chemical courses in 1905. After the association of Christian education in Western China established in 1906, the church schools all followed its orders to open the courses. The religious color obviously faded according to the courses set by the association of Christian education in Western China in 1917, it became pay attention to the Chinese local knowledge’s teaching, the teaching including Chinese, mathematics, geography, English, politics, drawing, manual, gymnastics which almost 11 subjects (Yin, 2007, p.146)

Took Chongqing Guang Yi middle school’s courses as a represent in 1921, the subjects opened in the first and second year which was including the bible and the body cultivate, Chinese, literature, mathematics, Geometry, algebra, geography, Chinese history and foreign history. The general courses that including biology, English, manual, drawing, music, gymnastics. The subjects were divided into five groups which only have three subjects in totally, which means: the general subjects, the preparatory college subjects and vocational subjects. The first group was general subjects including the bible and body cultivate, literature and Chinese, history, drawing, manual; the second group which was science subjects including physics, chemistry, biology and geography; the third group which was mathematics that including algebra and geometry; the fourth group which was English that including the English learning and so on, the fifth group which was the vocational subjects that including the

business accounting, business sense, business English, business mathematics, and business economic. It’s obvious that Guang Yi middle School has been pay attention to the Chinese local knowledge’s teaching, such as the subjects of Chinese and Chinese history. But the religious color still very strong, for example the biblical subjects always opened during the period of learning.

After the “registrations” in 1925, which according to the orders that made by national government, Chongqing church schools were changed the courses arrangement that the most obviously change was the bible course canceled and added the ideological and Political Courses of “Party righteousness”, “Citizens”; the Mandarin class increased and the English lessons decreased meantime, for example, the Chongqing Qiu Jing middle School opened almost 15 courses including Chinese, English, mathematics, Physics, chemistry, history, geography, biology, Natural, health, scout, music, sports, drawing, citizen.

Through the review of the Chongqing church school’s change in the curriculum, we can see the purpose that the church schools established at the beginning were for sermon, but gradually turned from the religion as the foundational to the foundational was secular. Especially after the “registrations” in 1925, the church schools lost the function of preaching basically and the most important effect was secular education. The church schools brought a lot of western knowledge compared with traditional knowledge as the Four Books and the Five Classics; it was an exploring and trying to expand the depth and breadth of traditional education and promoted the spread of western learning.

2.2 The Church Schools Promoted the Enrichment and Improvement of the Schooling System

The kinds of traditional school were very singleness in the late of Qing dynasty just had the private schools, colleges and the central Imperial College as the main institutions, there was no came into being a complete education system. The church schools opened the climate firstly which it has played an important role in the introduction of western education and promoted the perfection of education system.

a) The churches brought schools of the modern type to Chongqing at first. In 1887, the Methodist Episcopal Church’s preacher who Clavla J. Collier built Hua Mei women primary school which was the first modern school in Chongqing and opened the school education in the modern sense firstly. Spencer Lewis of the Methodist Episcopal Church’s preacher built the first new type school which was Qiu Jing high school in Zengjiayan. There is no doubt that the establishment and development of church schools, the implant and dissemination of western education system; it both had a certain effect to destroy the traditional academic; but also have a certain exemplary role for the Chinese to build the new schools.

b) The church schools were committed to building a complete system from elementary school to university system. The Qiu Jing School as a typical representation of its development process. The Qiu Jing School changed from the Qiu Jing Senior School in 1983; it was constantly expanding school-level during the 60 years. The school opened the junior middle school education in 1904, established the high school class in 1926, established the Qiu Jing commercial college in 1939, founded the Qiu Jing kindergarten in 1945, and established the Qiu Jing primary school in 1946, set up the Qiu Jing Business College in 1947. So far, the series of Qiu Jing School has achieved that the schools from kindergarten to bachelor's degree were covered, and named it with Qiu Jing School.

c) The churches opened a series of training education in schools and the main achievement were focused on the shipping, medical, business and other fields. For example, the Methodist Episcopal Church in 1924 and the Britain and the United States Will in 1925 established the nurse vocational high school respectively; the Methodist Church founded the business college in 1939.

In a word, the Chongqing church schools' contributions in education system mainly are in two aspects: The first was helped to construct the three-level national educational system; the next was strengthened the construction of technical education system.

2.3 The Church Schools Were Absorbed and Cultivated a Large Member of Educators

At the beginning of the church schools were preferred to the religious and English at the curriculum, so the teachers were most of the preachers. For example, the students were less and the teachers only had two or three who belonged to the Methodist Episcopal Church's Christians at the early construction of the Qiu Jing School. The courses of the bible and foreign language taught by the foreign preachers, the study of Confucian classics, the Chinese history and the china geography taught by the members of Chinese people. Besides that the teachers were arranged by the churches (Lu, 1998, p.142).

Significant changes occurred on teacher's allocation in the church schools and the professional teachers who graduated from the church schools began to increase obviously when after the Association of Christian Education in Western China established. For example, in 1921 a total of 8 teachers in Guang Yi middle school including that the 4 teachers graduated from higher school and 2 teachers were graduate from this school.

Following the change of educational system, the added of courses and the development of national modern education which the teaching was further optimized and the teachers were almost received the higher education after the "registrations" in 1925. For example, in 1935 a total of 16 teachers in Guang Yi middle school which had 15 teachers were received a higher education.

Because of the colleges moved into Chongqing that provided an opportunity to improve the church schools teachers' structure and the level of teaching after Chongqing was to be the wartime capital. As the Qiu Jing school for an example in 1945, the school had 66 teachers that 29 were came from foreign universities, and 19 were came from the domestic universities that which means almost 70% of the teacher were received a higher education.

In brief, Chongqing church schools were absorbed a lot of excellent talents of a long development period from domestic and foreign countries; it helped to strengthen the teaching group of Chongqing modern education. At the same time, the Chongqing church schools also fostered a lot of excellent graduates who most of them devoted themselves to the modern education career of Chongqing's. For example, the number of graduates was 87 from 1902 to 1925 in Guang Yi middle School, which of them 10 people were to be the primary and secondary teachers and 9 graduates were to be the college and vocational high school teachers, a total of 21.8%. Besides the 10 graduates who chose to be the primary and secondary school teachers had 8 people chose to stay at Guang Yi middle school.

3. THE MACROSCOPIC REVIEW: THE INFLUENCE OF CHURCH SCHOOLS FOR CHONGQING MODERN SOCIETY

3.1 Broadcasting the Science and Mix Together the Chinese and Western

The purpose of built church schools in china that means to rely on the schools to achieve the "Chinese for Christ". But in that time, the Christians from the west also realized that the importance of education, they considered that the education can bring up the social leaders, and this people could to be backbone of the Christian society. In 1877, the preacher of Di Kaowen clearly said:

The education should to be an important part of the church jobs'; we can't let this great work done by the secular society... as for the purpose of build the church schools, we considered that it's necessary to develop the intelligence, moral and religious education of students, not only enable them to return to God, but also make them to be an effective strength to defend and promote the truth.

He also pointed out that the importance to build church schools:

First, education is an important way to cultivate a group of effective and reliable local priest. Second, the education can offer teachers for church schools and take the west culture into china. Third, it's an important means to bring the west science and art into china and cultivate talents through education. Fourth, the education is the best way to get to be the upper class. Fifth, education is very important that can make the local churches self-reliance and Promote internal erosion church against superstitious and offensive against foreign trained-people led by the skepticism (Chen, 1987, pp.8-11).

Just at this understanding, the preachers set up church schools positively when they do the missionary work, and committed to the church schools into the cradle which can cultivate leaders of the society in the future. In this process, a large amount of Western knowledge of natural science, humanities knowledge came into.

At the same time, we should realize that the church schools do not reject the Chinese traditional culture completely, and tried to mix together with it. At the early of 1870, someone has put forward “Confucius plus Jesus” ideas of education. Just as the preacher Lin Lezhi considered: The Jesus’ heart like the Confucius and Mencius’, the Confucius take a fancy to “five relations” (sovereign and subject, father and son, elder and younger brother, husband and wife, friend and friend), but the Christian also pay attention to it, the Confucius pay attention to the “five virtues” (benevolence, righteousness, courtesy, wisdom and trust), we also pay attention to it (Gu, 1985, pp.285-288). The idea of “Confucius plus Jesu” was reflected on teaching in church schools. Through the investigation of the Chongqing Church School’s curriculums and teaching settings, you can clearly see the Church of Chongqing School’s practice and effort in the fusion of Chinese and western. Especially after the association of Christian education in western China founded, the trend was more obvious.

(a) The arrangement on the course reflected the characteristic of pay attention to the liberal arts, Chinese and foreign exchange at church school. The church schools preferred to hire the foreign teachers or the China international students who further studied on oversea university. As Qiu Jing middle school for an example, the proportion of teachers who have the oversea learning experience up to 43.9%.

Just through the fusion of Chinese and western curriculum and staffed, the church schools to be an important force with to promote the western popular in modern Chongqing. And the graduates cultivated by Christian to be backbone of society, this kind of person to be an important vehicle for spreading the west. So, church schools in the western popular influence far beyond the scope of the campus.

(b) Nurturing the talents and force to development. The curriculum and staffed on church schools provided soil and opportunity for the cultivation of new intellectuals. Compared with the traditional college education to cultivate the literati class, the church schools to cultivate students with both Chinese learning basis, and both western knowledge, the new talent was accorded to the era demand, social demand. No matter at the life pursuit, value concept, knowledge structure, and way of thinking and cognitive ability, the new intellectuals cultivated by the church schools has obvious difference with the traditional literati. This difference was to be the Source power and inner beliefs of the new intellectuals to transform the society. Chongqing dazzling performance

in Xinhai revolution, also verified the new intellectuals had the determination and courage to change. When the new intellectuals who had new vision, new ideas and new missions that out of the campus and into the society, they tend to uphold the ideals, devote themselves to the revolution, and use action to practice philosophy. Just the revolutionist as Zou Rong, Li Tanger, Wang Pujie were graduated from Guang Yi middle school. They have made outstanding contributions to Chinese revolution.

The local Chongqing needs a huge amount of new talents which understanding the west and can speak foreign language just because of the port-open and foreign companies came into in 1891. The talents cultivation mode of church schools were coincide with the need of Chongqing modern society, one side provides the talents, other side can offer the land what he needs, the two complementing each other, Vigorously promoted the modernization process of Chongqing. For example, from 1902 to 1925, the graduates came from Guang Yi middle school worked in the Emerging industries like bank, post and foreign firms almost have 30 people, 34% of the total number of graduation. So, the church schools were the talents training base in the modern period of Chongqing.

It is worth mentioning that the church schools also cultivated a group of accomplished professionals. For example, the Famous agronomist Tan Minhua, the Industrialist Gu Gengyu, the artist Xia Yunhu, they were all graduate from Guang Yi middle school; the famous painter Zhang Daqian, the educator Deng Daxian and the Medical expert Yang Guanghua, they were graduate from the Qiu Jing middle school.

CONCLUSION

Since 1887 the Chongqing first church school started, to 1951 the church school in succession by the people’s government to take over, church schools had gone through sixty-four years in Chongqing.

In the sixty-four years, Church schools first introduced the knowledge of western education system and the natural sciences, built a relatively complete national education system in Chongqing, and promoted the modernization of Chongqing Education. Meantime, As an important place for spread of western culture, the church schools not only the spread of Western learning in China, but also had trained a large number of outstanding students, had made its own contributions to the modern time of Chongqing and the modern time of China social development.

In the sixty-four years, church school’s missionary function became weak, and the function of education increased gradually. Especially after the “registrations” in 1925, the nature of church schools has changed, the transition from a strong religious overtones to modern private church schools.

In the sixty-four years, the movements of church schools were connected with the change of Chongqing closely. The church schools had to be a part of Chongqing history and culture because of it was started with the Chongqing port-open, and prosperous with Chongqing to be the wartime capital.

The influence of church schools in Chongqing has beyond the limit of space and time which has to be a long history of symbols. Among of them, the teaching concept and practice of church schools and the interact relationship with Chongqing history and culture and so on what needed a further in-depth study and discussion.

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