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Nanking
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Nanking Theological Seminary
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CATALOGUE
OF THE
NANKING SCHOOL OF THEOLOGY

◀ 1916 ▶

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"THY WORD IS TRUTH"

PRESBYTERIAN MISSION PRESS

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CATALOGUE
OF THE
Nanking School of Theology

Nanking, China

1916

Printed by the Presbyterian Mission Press, Shanghai

March, 1916

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THE BIBLE
THE MAGNA CHARTA
FOR
CHINA

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P. F. PRICE
畢來思



FRANK GARRETT
高誠身



CH'EN CHIN YUNG
陳金鏞



HARRY F. ROWE
饒合理



J. C. GARRITT
甘路得



J. LEIGHTON STUART
司徒雷登



CHIA YÜ-MING
賈玉銘



LI HOU-FU
李厚甫



CHANG YUNG-HSÜN
張永訓



YÜ AN-LO
俞安樂



LO CH'I-HAI
駱芟海



TUNG HSIAO-YUAN
董小園



T'AO CHUNG-LIANG
陶仲良

Faculty and Instructors, Nanking School of Theology.

CATALOGUE OF THE NANKING SCHOOL OF THEOLOGY

CALENDAR.

1915

Beginning of Spring Term, February 25th.
Mid-term Examinations, April 23d.
Baccalaureate Sermon, June 20th.
Seminary Commencement Exercises, June 23d.
Summer Vacation.
Fall Term Begins, September 23rd.
Mid-term Examinations, November 17th.
Christmas Holidays, December 23rd to 27th.

1916

New Year Holiday, January 1st.
Examinations Close, January 24th.
Meeting of Alumni Association, January 25th.
Meeting of Board of Directors, January 25th.
Commencement Exercises, January 26th.
Beginning of Spring Term, February 17th.
Mid-term Examinations, April 14th.
Final Examinations Close, June 13th.
Summer Vacation.
Fall Term Opens, September 21st.
Mid-term Examinations, November 16th.
Christmas Holidays, December 23d to 26th.

1917

New Year Holiday, January 1st.
Examinations Close, January 20th.
Meeting of Alumni Association, January
Baccalaureate Sermon, January 21st.
Meeting of Board of Directors, January 22d.
Commencement Exercises, January 22d.
Close of Winter Term.
Spring Term Opens, February 15th.

[1]

BOARD OF MANAGERS.

Appointed by the Missions.

Rev. F. W. BIBLE, Central China Mission, Pres. Ch., North.		
Rev. SIE TS HSI,	Do.	Do.
Rev. J. B. COCHRAN, Kiangan Mission,		Do.
Rev. SUEN HSI SHENG,	Do.	Do.
Rev. H. MAXCY SMITH, Mid-China Mission, Pres. Ch., South.		
Rev. YIN TUNG-SHU,	Do.	Do.
Rev. D. E. DANNENBERG, Foreign Christian Mission.		
Rev. ALEXANDER LEE (Li Yin),	Do.	
Rev. EDWARD JAMES, Methodist Episcopal Church, North.		
Rev. LI YUEN SHENG,	Do.	Do.
Rev. A. P. PARKER, D.D.,	Do.	South.
Rev. TSA SUH TS,	Do.	Do.

OFFICERS OF THE BOARD.

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INSTRUCTORS.

- Mr. YÜ AN-LO (俞安樂),
Practical Theology; New Testament.
- Mr. MA PO-YEN (馬伯炎), *ob.* October, 1915.
Chinese Language and Composition.
- Mr. LO CH'I-HAI (駱菱海),
Chinese Literature and Composition.
- Mr. T'AO CHUNG-LIANG (陶仲良),
Chinese Language.
- Mr. TUNG HSIAO-YUAN (董小園),
Chinese Composition.
- Mrs. P. F. PRICE,
Music; English Devotional Literature.
- Mr. CHANG HUNG-FAH (張洪發),
Music.
- Mrs. F. GARRETT,
Greek; Stenography.
- Miss M. F. MAYO,
English Devotional Literature.
- Mr. GARDNER TEWKSBURY,
Greek; Translator.
- Mr. LI YU-YUNG (李友融),
Student Tutor.
- Mr. TENG KUO-CHU (鄧國柱),
Student Tutor.
- Mr. HWANG TING-HSÜN (黃庭訓)
Mr. KO RUI (葛銳)
Mr. TENG TSU-LIEH (鄧祖烈) } Assistant Librarians.

OFFICERS OF ORGANIZATIONS.

PRACTICAL CHRISTIAN WORK DEPARTMENT.

Officers of General Organization :

- Rev. P. F. PRICE, Chairman.
Mr. WAN KUO-T'UNG, Chinese Secretary.

Officers of Commissions:

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7. Seminary Sunday School: Mr. Yü An-lo, Chairman.
8. Work among the Literati: Rev. J. L. Stuart, Chairman.
9. Prison Work: Mr. Mao Yin-ch'a, Chairman.
10. Work in Orphanage: Mr. Gung Shou-ching, Chairman.
11. Workmen on New Buildings: Mr. Yang Ch'i-yün, Chairman.

YOUNG MEN'S CHRISTIAN ASSOCIATION.

- Mr. HWA SIN-TUNG, President.
Mr. KUNG SHOU-CHING, Vice-President.
Mr. HU MEI-PO, Secretary.
Mr. WAN KUO-TUNG, Corresponding Secretary.
Mr. MAO YIN-CHA, Treasurer.
Mr. CHEN KUO-CHAO, Chairman of Bible Study Committee.
Mr. TENG KUO-CHU, Chairman of Programme Committee.

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Presbyterian.

Rev. J. C. GARRITT, D.D.
 Rev. P. F. PRICE, D.D.
 Rev. J. LEIGHTON STUART, D.D.
 Rev. CHEN CHIN-YUNG.
 Rev. CHIA YÜ-MING.

Methodist.

Rev. H. F. ROWE, B.D.
 Rev. CHANG YUNG-HSÜN, A.B.
 Rev. E. JAMES, A.B.

Foreign Christian Mission.

Rev. FRANK GARRETT, D.D.
 Rev. LI HOU-FU.

SEMINARY STUDENTS.

SENIOR CLASS. (Graduated June, 1915.)

- 俞安樂 Yü An-lo Tungyang, Chekiang.
 Southern Presbyterian Mission—Graduate Hangchow Pres. College.
- 諸重華 Chu Chung-hua . . . Soochow, Kiangsu.
 American Presbyterian Mission—Graduate High School, Soochow—
 Hangchow Presbyterian College, one year.
- 楊恩隆 Yang En-lung . . . Hangchow, Chekiang.
 Southern Presbyterian Mission—Graduate Presbyterian Training
 School, Nanking—Hangchow Presbyterian College, two years.
- 鄧祖烈 Têng Tsu-lieh . . . Nanchang, Kiangsi.
 M. E. Church—Kiangsi Military School—William Nast College,
 three years.
- 蔣時叙 Chiang Shih-hsü . . Kiangyin, Kiangsu.
 Southern Presbyterian Mission—Graduate Kashing High School.
- 錢楚雄 Ch'ien Ch'u-hsiung . Tehtsing, Chekiang.
 Southern Presbyterian Mission—Hangchow Pres. College, one year.
- 張漢棟 Chang Han-tung . . Chinhua, Chekiang.
 American Presbyterian Mission—Hangchow Presbyterian College,
 two years.
- 韋紹曾 Wei Shao-tsêng . . Tungyang, Chekiang.
 American Presbyterian Mission—Graduate Hangchow Pres. College.
- 王世熙 Wang Shih-hsi . . . Nanking, Kiangsu.
 M. E. Mission—Graduate Nanking University, Preparatory Department.
- 楊萬鍾 Yang Wan-chung. . . Ningkuofu, Anhwei.
 M. E. Church—Kiukiang Academy.
- 毛達孫 Mao K'uei-sun . . . Kashing, Chekiang.
 Southern Presbyterian Mission—Graduate Kashing High School,
 Hangchow College, one year.
- 蔡守道 Tsai Shou-tao . . . Wukang, Chekiang.
 American Presbyterian Mission—Graduate Hangchow Pres. College.

N. B.—The students of each class are recorded in order of age.

CATALOGUE OF THE NANKING SCHOOL OF THEOLOGY

- 慎煥文 Shen Huan-wên . . . Huchow, Chekiang.
M. E. Mission, South—Graduate Haitao Middle School.
- 徐紀良 Hsü Chi-liang . . . Ningpo, Chekiang.
American Presbyterian Mission—Graduate Hangchow Pres. College.
- 姚敏之 Yao Min-chih . . . Huchow, Chekiang.
M. E. Church, South—Graduate Haitao Middle School.

SPECIAL.

- 郭瓊瑤 Kuo Ch'ung-yao . . . Kueiyang, Hunan.
American Presbyterian Mission—A.B., University of Nanking.

SENIOR CLASS. (Graduated January, 1916.)

- 鄧國柱 Têng Kuo-chu . . . Hsincheng, Fukien.
American Board—Graduate Foochow Hanmei College.
- 萬國同 Wan Kuo-tung . . . Hwaiyuan, Anhwei.
American Presbyterian Mission—Hsiu-tsai.
- 胡茂栢 Hu Mei-po . . . Kiangyin, Kiangsu.
Southern Presbyterian Mission—Graduate Kashing High School.
- 李友融 Li Yu-yung . . . Nanking, Kiangsu.
M. E. Mission—A.B., Nanking University.
- 陳容生 Ch'en Yung-seng . . . Sungkiang, Chekiang.
Southern Methodist Mission—Soochow University, three years.
- 胡芝春 Hu Chih-ch'un . . . Kiangyin, Kiangsi.
Southern Presbyterian Mission—Graduate Hangchow College.

MIDDLE CLASS.

- *王宗杰 Wang Tsung-chieh . . . Lüchowfu, Anhwei.
Foreign Christian Mission—Mission schools.
- 劉惟一 Liu Wei-i . . . Tuhsien, Anhwei.
M. E. Mission—Graduate Yentai Military School; further preparation.
- 花醒東 Hua Hsing-tung . . . Fuchow, Kiangsi.
M. E. Church—William Nast College—one year; further preparation.

CATALOGUE OF THE NANKING SCHOOL OF THEOLOGY

- 陳惠綏 Ch'eng Hui-sui . . . Ningpo, Chekiang.
The Christians' Mission—Private schools.
- 朱元亮 Chu Yüen-liang . . . Yencheng, Kiangsu.
Southern Presbyterian Mission—Hsüchowfu Academy.
- 李英華 Li Yin-hua . . . Hainan, Kwangtung.
American Presbyterian Mission—Graduate Anglo-Chinese School;
further preparation. Self-supporting.
- 吳雲樵 Wu Yün-ch'iao . . . Yuyao, Chekiang.
American Presbyterian Mission—Graduate Preparatory Department,
Hangchow College; further preparation.
- 李英才 Li Yin-ts'ai . . . Hainan, Kwangtung.
American Presbyterian Mission—Graduate Anglo-Chinese School;
further preparation. Self-supporting.
- *朱企新 Chu Ch'i-sin . . . Sungkiang, Chekiang.
Advent Mission—Government Middle School.
- 龔壽卿 Kung Shou-ch'ing . . . Hankow, Hupeh.
London Mission—Graduate Griffith John College.
- 汪愛華 Wang Ai-hua . . . Taihu, Anhwei.
M. E. Mission—Middle School University of Nanking, one year.
- 范平 Fan P'ing . . . Foochow, Fukien.
American Board—Graduate Hanmei Academy, Foochow.
- 黃鐸 Huang Tu . . . Foochow, Fukien.
American Board—Graduate Hanmei Academy, Foochow.
- 周欽文 Chou Ch'in-wên . . . Ningpo, Chekiang.
The Christians' Mission—Anglo-Chinese Mission School—Seven years.
- *鄭希賢 Cheng Hsi-hsien . . . Wuhu, Anhwei.
Methodist Episcopal Mission—Nanking Middle School.
- 沈嗣莊 Shen Si-chuang . . . Huchow, Chekiang.
Southern Methodist Mission—Haichow School.
- †王直齋 Wang Chih-chai . . . Shensi.
Advent Mission—Private schooling. Self-supporting.

* First term only.

† Obitt, December 26th, 1915.

CATALOGUE OF THE NANKING SCHOOL OF THEOLOGY

- 杜春芳 Tu Ch'un-fang . . .
Northern Presbyterian Mission—Graduate Hangchow College.
- 林明諸 Lin Ming-chu . . . Amoy, Fukien.
London Mission—Union Theological College.
- 吳著盜 Wu Chu-ku'ei . . . Amoy, Fukien.
English Presbyterian Mission—Union Theological College.
- 馬伯承 Ma Po-chêng . . . Amoy, Fukien.
London Mission—Union Theological College.
- 施惠迪 Shih Hui-ti . . . Amoy, Fukien.
American Reformed Mission—Union Theological College.
- 吳廣植 Wu Kuang-chih . . . Yenchen, Kiangsu.
Southern Presbyterian Mission—Private schooling.

SPECIAL.

- 陳復衡 Chen Fu-heng . . . Swatow, Kwangtung.
American Baptist Mission—Swatow Middle School.
- *韓達九 Han Ta-chiu . . . Lüchowfu, Anhwei.
Foreign Christian Mission—Private schooling.

JUNIOR CLASS. (Entered September, 1915.)

- 陳國詔 Ch'en Kuo-chao . . . Tsangchow, Chihli.
London Mission—Graduate Arts College, Shantung Christian University.
- 李文成 Li Wen-ch'êng . . . Laiyang, Shantung.
Northern Methodist Mission—Chefoo High School.
- 林文英 Lin Wen-ying . . . Hinghua, Fukien.
Northern Methodist Mission—Graduate Hinghua Biblical College.
- 李文程 Li Wen-ch'êng . . . Hinghua, Fukien.
Northern Methodist Mission—Graduate Hinghua Biblical College.

*First term only.

CATALOGUE OF THE NANKING SCHOOL OF THEOLOGY

- *孫繼珍 Sun Chi-chêng . . . Wuhu, Anhwei.
Advent Christian Mission—Wuhu High School.
- 陳新華 Chen Hsing-hua . . . Yüyao, Chekiang.
Northern Presbyterian Mission—Special Course, Hangchow College.
- 沈賢修 Sheng Hsien-hsiu . . . Chenhsien, Chekiang.
Northern Presbyterian Mission—Graduate Hangchow College.
- 楊樹聲 Yang Shu-hseng . . . Kiangtu, Kiangsu.
Foreign Christian Mission—Yangchow Middle School.
- 鮑哲華 Pao Chê-hua . . . Yüyao, Chekiang.
Northern Presbyterian Mission—Graduate Hangchow College.
- 李元道 Li Yuan-tao . . . Hanyang, Hupeh.
Church of Scotland Mission—High School, University of Nanking.

SUB-JUNIOR CLASS. (Entered September, 1915.)

- 曹秉良 Ts'ao Ping-liang . . . Kiangyin, Kiangsu.
Southern Presbyterian Mission—Kiangyin High School.
- 沈玉書 Shen Yü-shu . . . Chaohsien, Anhwei.
Advent Christian Mission—Anhwei Military School.
- 吳破我 Wu P'o-o . . . Tehtsing, Chekiang.
Southern Presbyterian Mission—Partial Course, Hangchow College.
- 王彥儒 Wang Yen-ju . . . Chinkiang, Kiangsu.
Southern Presbyterian Mission—Chinkiang High School.
- 周六麟 Chou Lu-ling . . . Chinkiang, Kiangsu.
Southern Presbyterian Mission—Kiangyin High School.
- 楊益惠 Yang Yi-hui . . . Swatow, Kwangtung.
Self-supporting (English Presbyterian)—Partial Course, Church of our Savior School, Hongkew.

*Entered Special, February 1915; left school, November 1915.

BIBLE TRAINING SCHOOL STUDENTS.

GRADUATING CLASS.

- 李思道 Li Ssü-tao Tuhsien, Anhwei.
Foreign Christian Mission—Six years' private schooling.
- 沈志英 Shên Chih-yin . . . Tunghiang, Chekiang.
Southern Presbyterian Mission—Five years' private schooling.
- 葛銳 Kuo Jui Chuchi, Chekiang.
Anglican Church, self-supporting—Seven years' private schooling.
- 黃若金 Hwang Jo-chin . . . Kiangyin, Kiangsu.
Southern Presbyterian Mission—Nine years' private schooling.
- 葉萃庭 Yeh Ts'ui-ting . . . Hangchow, Chekiang.
American Presbyterian Mission.
- 曹才德 Ts'ao Ts'ai-tê . . . Kiangyin, Kiangsu.
Southern Presbyterian Mission—Private schooling.
- 張家榮 Chang Chia-yung . . Tuhsien, Anhwei.
Foreign Christian Mission—Seven years' private schooling.
- 毛吟槎 Mao Yin-ch'a . . . Soochow, Kiangsu.
Southern Methodist Mission—Five years' private schooling.
- *洪希文 Hung Hsi-wên . . . Soochow, Kiangsu.
M. E. Mission—University of Nanking—Two years.
- 高福履 Kao Fu-lü Wuh sien, Anhwei.
Foreign Christian Mission—Two years Middle school University
of Nanking.
- 楊其鑿 Yang Ch'i-yün . . . Ninghai, Chekiang.
China Inland Mission—Eight years' mission schools.
- 李永芳 Li Yung-fang . . . Tuhsien, Anhwei.
Foreign Christian Mission—Tuhsien Christian schools—Two years.

SPECIAL.

- *孫建屏 Sun Chien-ping . . . Wuhu, Anhwei.
Advent Christian Mission.
- 華世賓 Hua Shih-ping . . . Ninghai, Chekiang.
China Inland Mission—Private schooling.

* Absent Fall Term; not graduated.

INTERMEDIATE CLASS.

- 樊振聲 Fan Chen-sheng . . . Chinkiang, Kiangsu.
Southern Presbyterian Mission—Private schooling.
- 馬誠明 Ma Cheng-min . . . Haining, Chekiang.
Northern Presbyterian Mission—Kashing Normal.
- 謝傳中 Hsieh Ch'üan-chung . Haichow, Kiangsu.
Southern Presbyterian Mission.
- 黃庭訓 Hwang Ting-hsün . . Wuhu, Anhwei.
Methodist Episcopal Mission—Y. M. C. A. Schools.
- 鄭宏毅 Chêng Hung-i . . . Chinkiang, Kiangsu.
Northern Methodist Mission—Private schooling.
- 楊虎臣 Yang Hu-ch'êng . . . Lüling, Kiangsi.
Advent Christian Mission—Military School.
- 祖日新 Tsu Jih-hsin . . . Lüchowfu, Anhwei.
Foreign Christian Mission—Nine years' private schooling.
- 陶明亮 Tao Ming-liang . . . Taichow, Kiangsu.
Southern Presbyterian Mission—Chinkiang Presbyterian Academy.
- 李順 Li Shuen Nanchang, Kiangsi.
Methodist Episcopal Mission—Military Schools, Nanking and Peking;
Kiukiang Bible School.
- 劉禮盛 Liu Li-sheng . . . Nanking, Kiangsu.
Northern Presbyterian Mission—Private schooling.
- 萬桂森 Wan Kuei-sen . . . Soochow, Kiangsu.
Southern Methodist Mission—Nine years' private schooling.
- 燕傳璧 Yen Ch'üan-pi . . . Yenhsien, Anhwei.
Chinese Independent Church—Yenhsien Normal School.
- 韓金奎 Han Chin-kuei . . . Wuhu, Anhwei.
Methodist Episcopal Mission.

SPECIAL.

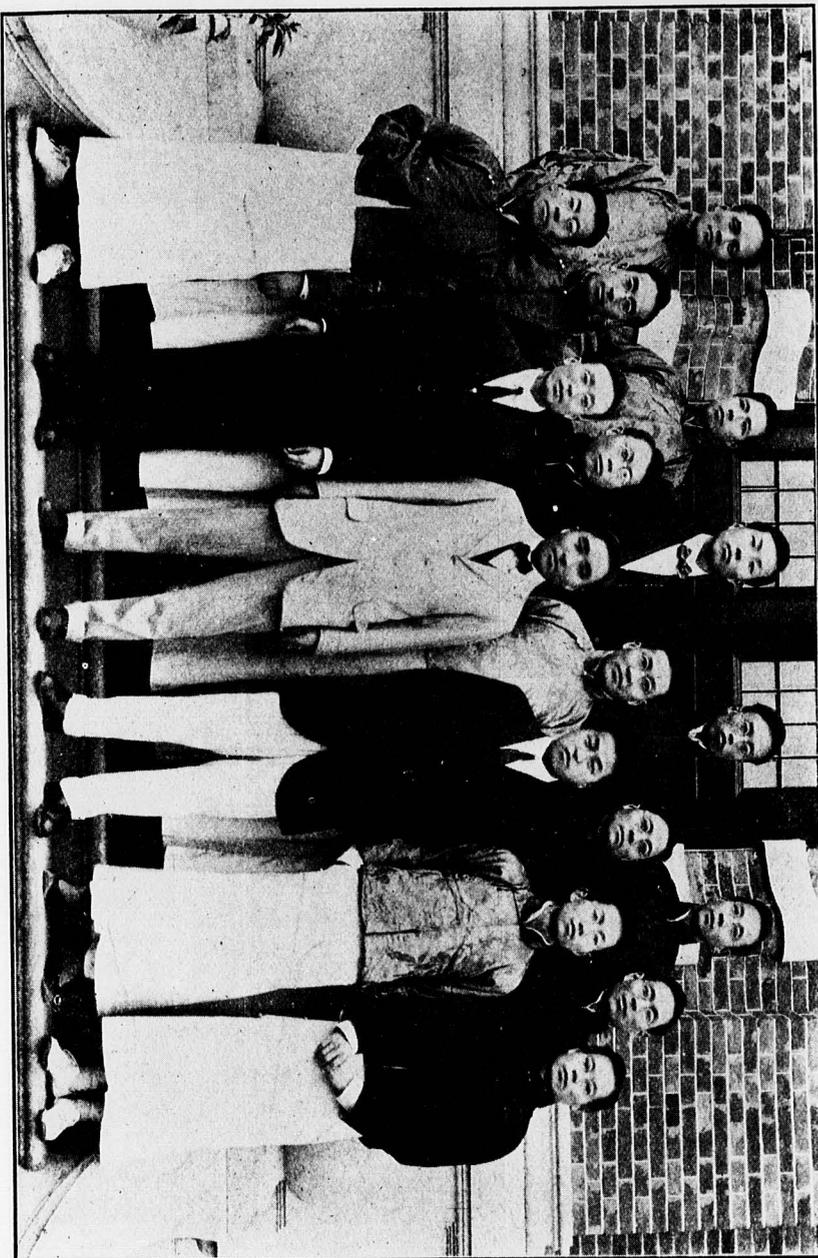
- 張少齋 Chang Shao-chai . . Tunghsiang, Chekiang.
Southern Presbyterian Mission.

CATALOGUE OF THE NANKING SCHOOL OF THEOLOGY

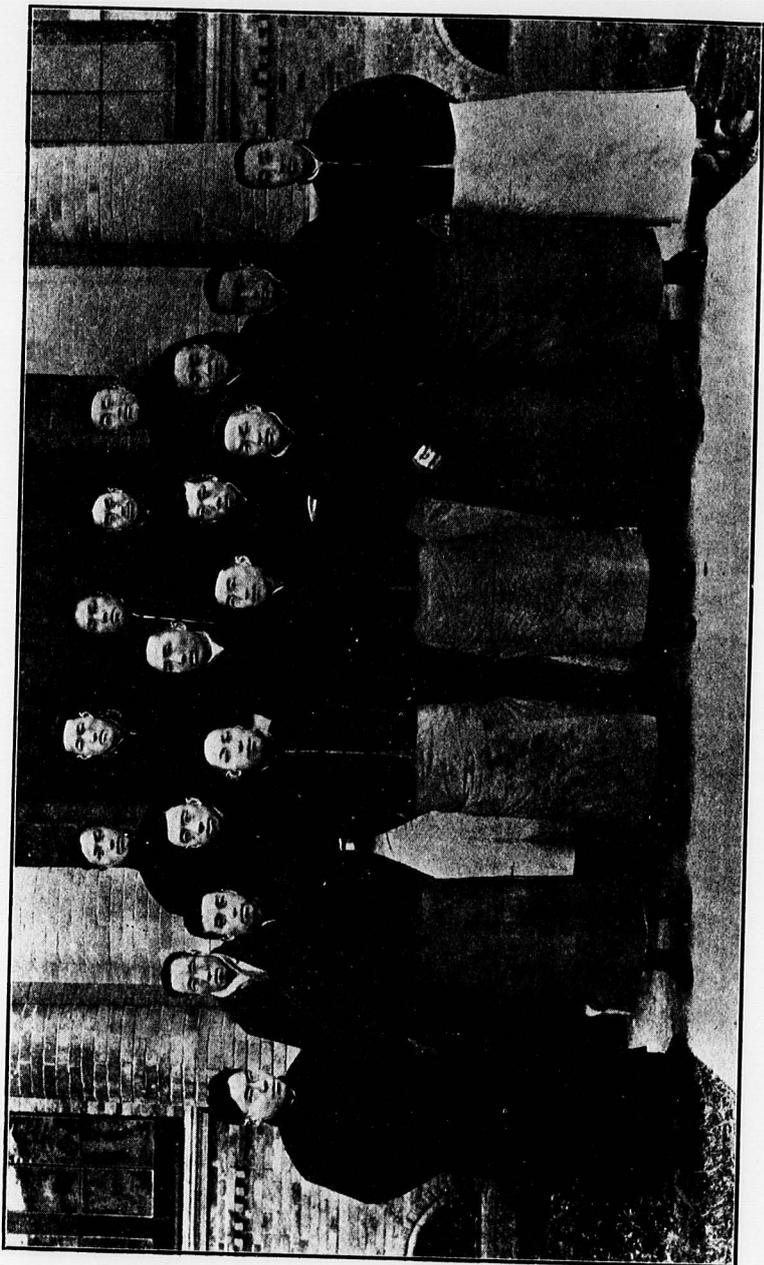
ENTERING CLASS. (Beginning February, 1915.)

- 戴雲舟 Tai Yün-chou . . . Hweichow, Anhwei.
Southern Presbyterian Mission—Tunghsiang School.
- 陳才忠 Chen Tsai-chung . . . Changchow, Kiangsu.
Southern Presbyterian Mission—Five years' schooling.
- 張宗燾 Chang Tsung-fan. . . Nanking, Kiangsu.
Northern Methodist Mission—Private schooling.
- 張伯琴 Chang Po-ch'ing . . . Shaohsing, Chekiang.
Northern Presbyterian Mission—Preparatory school of
Hangchow College.
- *張宜芝 Chang I-chih . . . Nanhsüchow, Anhwei.
Foreign Christian Mission—Normal School, Police School Nanking.
- 陳照初 Chen Chao-chu . . . Chaochow, Kwangtung.
Northern Baptist Mission—Swatow schools.
- 馬維廉 Ma Wei-lien . . . Haichow, Kiangsu.
Southern Presbyterian Mission—Partial mission school course.
- *桑樂之 Sang Lo-chih . . . Yinshang, Anhwei.
Chinese Independent Mission—Private school.
- 尤樹勳 Yu Shu-hsün . . . Wenchow, Chekiang.
English Methodist Mission—Wenchow schools.
- 吳春和 Wu Chuen-ho . . . Taiping, Anhwei.
Northern Methodist Mission—Private schooling.
- 王子芬 Wang Tsü-fen. . . Wuhu, Anhwei.
Foreign Christian Mission—Private schooling.
- 陳克鑄 Chen K'o-chu . . . Wuhu, Anhwei.
Northern Methodist Mission—Partial Mission School course.
- *王郁卿 Wang Yo-ch'in . . . Haichow, Kiangsu.
Southern Presbyterian Mission—Private schooling.
- *吳振亞 Wu Chêng-ya . . . Nantungchow, Kiangsu.
Foreign Christian Mission—Partial course.

* One Term only.



SENIOR CLASS: 1915-16.



GRADUATES. NANKING SCHOOL OF THEOLOGY.
Seminary Course 6: Bible Training Course II. Total 17.

CATALOGUE OF THE NANKING SCHOOL OF THEOLOGY

PREPARATORY ENTERING CLASS.

- 何志鴻 Ho Chih-hung . . . Wenchow, Chekiang.
Foreign Christian Mission—
- 張學詩 Chang Hsüeh-shih . . . Haichow, Kiangsu.
Southern Presbyterian Mission—
- 黃申寶 Hwang Shen-pao . . . Kiangyin, Kiangsu.
Southern Presbyterian Mission—
- 俞繼福 Yü Chi-fu . . . Linan, Chekiang.
Southern Presbyterian Mission—
- 童愛三 T'ung Ai-san . . . Fuyang, Chekiang.
Southern Presbyterian Mission—
- 湯希純 T'ang Hsi-shun . . . Haichow, Kiangsu.
Southern Presbyterian Mission—
- 薛雲青 Süeh Yün-ts'ing . . . Ninghai, Chekiang.
Northern Presbyterian Mission—
- 印容之 Yin Yung-chih. . . Hweichow, Anhwei.
Advent Christian Mission.

CLASSIFICATION OF STUDENTS.

ACCORDING TO CHURCH AFFILIATION.

<i>Co-operating Missions.</i>	<i>Seminary Course.</i>	<i>Bible Training Course.</i>	<i>Total.</i>
Methodist Episcopal Mission, North ...	12	9	21
" " " South ...	4	2	6
American Presbyterian Mission, North	13	4	17
" " " South	13	16	29
Foreign Christian Mission ...	3	9	12
<i>Other Bodies.</i>			
Christian Adventist Mission ...	4	3	7
London Mission ...	4	...	4
American Board Mission ...	3	...	3
China Inland Mission ...	...	2	2
English Presbyterian Mission ...	2	...	2
American Baptist Mission, North	1	1	2
The Christians' Mission (Ningpo)	2	...	2
Anglican Church ...	...	1	1
Church of Scotland Mission ...	1	...	1
American Reformed Mission ...	1	...	1
English Methodist Mission ...	...	1	1
Chinese Independent Church ...	...	1	1
	63	49	112

ACCORDING TO PROVINCES.

	<i>Seminary Course.</i>	<i>Bible Training Course.</i>	<i>Total.</i>
Chêkiang ...	21	13	34
Kiangsu ...	11	18	29
Anhwei ...	9	15	24
Fukien ...	9	...	9
Kwangtung... ..	4	1	5
Kiangsi ...	3	2	5
Hupeh ...	2	...	2
Hunan ...	1	...	1
Shantung ...	1	...	1
Chihli ...	1	...	1
Shensi ...	1	...	1
	63	49	112

[16]

COURSES OF STUDY.

SEMINARY COURSE.

JUNIOR YEAR.

Beginning in September.

FALL TERM.

	Hours per week.
Introduction to the Gospels; Gospel History; Exegesis of Matthew ...	3
Old Testament Introduction ...	2
Old Testament Theology... ..	1
Church History; Early Centuries (Sheffield) ...	3
Systematic Theology; General View; Inspiration ...	3
Homiletics ...	2
Introduction to Apologetics ...	1
Comparative Religion ...	2
Greek ...	3
Denominational Teaching (as per affiliation) ...	1
Music ...	2
Expository Essays ...	1
Practical Christian Work ...	[3]
Historical Geography of the Holy Land (Elective) ...	[1]
Hebrew (Elective) ...	[3]

SPRING TERM.

	Hours per week.
The Gospel of Luke; Christ's Teaching of the Kingdom ...	3
The Pentateuch ...	2
Old Testament Theology... ..	1
Church History (Sheffield); Post-Nicene Period; Spread of the Church beyond the Roman Empire	3
Systematic Theology; The Existence, Nature, and Works of God ...	3

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CATALOGUE OF THE NANKING SCHOOL OF THEOLOGY

	Hours per week.
Homiletics; The Theory and Practice of Discourse ...	2
Propaedeutics; Content and Method of Religious Education ...	1
Comparative Religion ...	2
Introduction to Apologetics ...	1
Greek ...	3
Denominational Teaching (as per affiliation) ...	1
Music ...	2
Expository Essays ...	1
Practical Christian Work ...	[3]
Historical Geography of the New Testament (Elective) ...	[2]
Hebrew (Elective) ...	[2]

MIDDLE YEAR.

FALL TERM.

	Hours per week.
Acts of the Apostles; Apostolic Age; Religious and Social Conditions ...	3
Old Testament Theology; Mosaic Institutions ...	3
Church History; The Church in the Middle Ages ...	3
Systematic Theology; The Doctrine of Man; The Person and Work of Christ ...	3
Homiletics; Theory and Practice of Discourse ...	2
Apologetics; Evidences of Christianity ...	2
Greek ...	3
Denominational Teaching (as per affiliation) ...	1
Music ...	2
Expository Essays ...	1
Trial Preaching ...	...
Christian Sociology (Elective) ...	[2]
Hebrew (Elective) ...	[2]
Practical Christian Work ...	[3]

[18]

CATALOGUE OF THE NANKING SCHOOL OF THEOLOGY

SPRING TERM.

	Hours per week.
Introduction of Pauline Epistles; Exegesis of Epistle to the Hebrews ...	3
Amos and Isaiah ...	2
Old Testament Theology ...	2
Church History; The Church in the Middle Ages ...	3
Systematic Theology; The Doctrine of Salvation; the Epistle to the Romans ...	3
Homiletics; Theory and Practice of Discourse ...	2
History of Interpretation ...	2
Apologetics; Evidences of Christianity ...	2
Biblical Pedagogy ...	1
Greek ...	3
Church Government (as per affiliation) ...	1
Church Sociology (Elective) ...	2
Expository Essays ...	1
Music ...	2
Practical Christian Work ...	[3]
Hebrew (Elective) ...	[2]
Trial Preaching ...	...

SENIOR YEAR.

	Hours per week.
Johannine Writings; The Gospel ...	3
New Testament ...	2
Jeremiah; Zechariah ...	3
Church History; Post-Reformation Leaders ...	2
Systematic Theology; The Work of the Holy Spirit; Ecclesiology ...	3
Homiletics; Theory and Practice of Discourse ...	2
Apologetics; Theism ...	2
History of Interpretation ...	1

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CATALOGUE OF THE NANKING SCHOOL OF THEOLOGY

	Hours per week.
Greek	2
Denominational Teachings (as per affiliation)...	1
Music	2
Expository Essays	1
Trial Preaching	1
Canon and Text of the New Testament (Elective) ...	[2]
Christian Ethics (Elective)	[2]
Hebrew (Elective)	[2]
Practical Christian Work	[3]

SPRING TERM.

	Hours per week.
Johannine Writings; Revelation and Epistles...	3
New Testament Theology	2
Wisdom Books; and Devotional Literature of the Old Testament	3
History of Modern Missions	3
Systematic Theology; Eschatology; Ethics; Pastoral Theology	3
Homiletics: Theory and Practice of Discourse ...	2
Apologetics: Anti-theistic Theories	2
History of Apologetics; Interpretation... ..	1
Greek	2
Denominational Teaching (as per affiliation) ...	1
Music	1
Expository Essays... ..	1
Trial Preaching	1
Canon and Text of the New Testament (Elective) ...	[2]
Christian Ethics (Elective)	[2]
Hebrew (Elective)... ..	[2]
Practical Christian Work... ..	[3]

CATALOGUE OF THE NANKING SCHOOL OF THEOLOGY

BIBLE TRAINING COURSE.

ENTERING CLASS.

Beginning in February.

SPRING TERM.

	Hours per week.
Life of Christ (Harmony); Biblical Geography ...	3
Pentateuch	3
Myers' General History; Chinese History	5
Biblical Theology; Studies in the Revelation of God; the Law of God; Doctrine of Man... ..	3
Homiletics: Prayers of Scripture; Narrative Discourse.	2
General View of the Bible; Its Claims, Its Relation to Man's Systems of Thought	2
Essays and Chinese Language	2
Practical Christian Work... ..	[3]
Music	2
Denominational Teaching (as per affiliation) ...	1

FALL TERM.

	Hours per week.
Life of Christ (Harmony); Scriptural Geography ...	3
Old Testament History; Joshua to Samuel	3
Myers' General History; Chinese History	5
Theology: Jesus the Revelation of the Father; The Teaching of the Apostles	3
Homiletics: Elements of Public Discourse; The Art of Illustration; Analysis of Easy Tracts	2
General View of the Bible; Its Claims; Its Relation to Man's Systems of Thought	1
Essays and Chinese Language	2
Practical Christian Work	[3]
Music	2
Denominational Teaching (as per affiliation) ...	1

CATALOGUE OF THE NANKING SCHOOL OF THEOLOGY

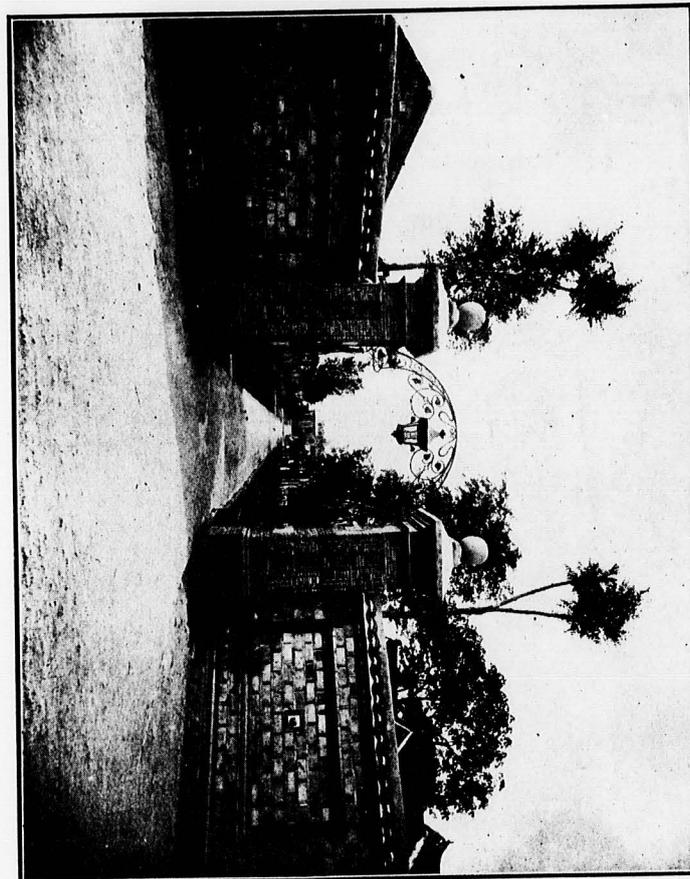
INTERMEDIATE CLASS.

SPRING TERM.

	Hours per week.
Acts	3
Old Testament History; Kings to Esther	3
Outlines of Church History: to 800 A.D.	4
Theology: Person and Work of Jesus Christ	3
Homiletics: The Theory and Practice of Discourse	2
How to Explain the Bible; Exegetical Method	2
Essays and Chinese Language	2
Practical Christian Work	[3]
Music	2
Denominational Teaching (as per affiliation)	1

FALL TERM.

	Hours per week
Life and Letters of the Apostles	3
Pre-Exilic Prophets	4
Outlines of Church History—to the Reformation	4
Theology: The Holy Spirit; the Christian Life	3
Homiletics: Manual for Evangelists; Study and Practice of Discourse	2
Studies in Exegetical Method	2
Essays and Chinese Language	2
Practical Christian Work	[3]
Music	2
Denominational Teaching (as per affiliation)	1
Trial Preaching.	



MAIN ENTRANCE TO GROUNDS.

CATALOGUE OF THE NANKING SCHOOL OF THEOLOGY

GRADUATING CLASS.

SPRING TERM.

	Hours per week.
Selected Gospels and Epistles: Book Studies: New Testament Theology... ..	3
Exilic and Post-Exilic Prophets	4
History of the Reformation	4
Theology: The General System of Christian Truth ...	3
Homiletics: Discourses of the Apostles; Expository Discourse	2
Christianity and other Religions: The Conquest of the Ancient Faiths	1
Apologetics	2
Essays and Chinese Literature	2
Practical Christian Work... ..	[3]
Music	2
Denominational Teaching (as per affiliation) ...	1

FALL TERM.

	Hours per week.
Epistle to Hebrews; Book of Revelation	3
Job; Psalms	4
History of Missions, and Modern Movements in the Church	3
Theology: Book of Romans	3
Homiletics: The Theory and Practice of Discourse ...	2
Christianity and the Religions of China: Comparison, Contrast, Apologia	2
Essays and Chinese Literature	3
Practical Christian Work... ..	[3]
Music	2
Denominational Teaching (as per affiliation) ...	1
Trial Preaching.	

HISTORICAL NOTE.

The Nanking School of Theology is an interdenominational institution in which the following missions co-operate: American Presbyterian Mission, North; American Presbyterian Mission, South; Foreign Christian Mission; Methodist Episcopal Mission, North; Methodist Episcopal Mission, South. Into the school are merged: The Presbyterian Union Theological Seminary of Nanking; the Nanking Bible College (the Foreign Christian Mission); and the Methodist Fowler School of Theology. The union was tentatively entered into for a period of two and a half years, beginning January, 1911; and the constitution and articles of agreement have now been adopted by the Board of Managers and by the controlling Missions concerned. The school has taken over the plant formerly established by the Presbyterian Theological Seminary which was founded in 1904, the buildings and grounds having been added to.

GOVERNMENT.

The School is governed by a Board of Managers composed of two representatives from each controlling mission, of whom generally one is a foreign missionary, and one a Chinese. The Board meets regularly once a year.

LOCATION.

The location of the School of Theology at Nanking is singularly appropriate.

Nanking ranks second only to Peking in historic importance. It is one of the principal centres of China. It is a meeting place for the different dialects of the several provinces of the lower Yangtze valley, and an educational centre of commanding influence.

The school is located on high ground, with healthful surroundings. But what is still more important, the social and religious environment is helpful to the young men, and rare opportunities for practical Christian work are open on every side.

The Protestant missions located in Nanking are closely co-operating in all forms of missionary work. The Nanking University, with its School of Medicine, Normal School, and Language School for Missionaries, is one of the largest Christian institutions in China, and is under joint missionary control. The students of the Seminary enjoy the privileges of being near to the University, and also to the various churches, most of which are located within easy reach of the Seminary. In the busier parts of Nanking there are large preaching halls where the students may observe and take part in evangelistic work for the masses.

The opportunity given to students from the dialect districts to learn Mandarin is a distinct advantage.

The mingling of men from different provinces and various communions paves the way for a closer understanding and co-operation among them as future leaders of the Christian Church in China.

AIM AND METHOD.

The aim of the school is the preparation of Chinese students in their own language for Christian work among their own people; first of candidates for the Gospel ministry, and, secondarily, of evangelists and lay preachers.

The school—in its catholic inclusion of all evangelical denominations, and in the prominence given to the Bible as the one supreme text book—is built upon the model of the Bible Teachers' Training School of New York City, founded by Dr. W. W. White. In the words of Dr. White, to whom this school is much indebted, its aim is to be, "thorough in

intellectual processes, evangelical in doctrine, reverent in spirit, pedagogical in method, and practical in aim."

At the same time the school is interdenominational in character, being under the control of the different participating denominations, each of which has an equal voice in its government and teaching.

DEPARTMENTS.

The Nanking School of Theology has a seminary department which undertakes to do the grade of work done by theological seminaries in Western lands. It has also a Bible Training School department whose aim is the practical training of worthy men for evangelistic work.

Each of these departments has a three years' course of study.

There is also a Department of Presbyterian Faith and Polity, a Methodist Department, and a Department of the Foreign Christian Mission.

All of the men of the various grades live together in the same buildings and all have equal access to public lectures and other exercises in connection with the work of the institution.

DIPLOMAS AND CERTIFICATES.

A diploma is given to the men who complete the full seminary course. A certificate of graduation is given to those who complete the course of the Bible Training School.

COURSES OFFERED.

The two principal courses offered are: first, a seminary course for the preparation of men who look forward to becoming pastors or ordained evangelists, and, second, a course for students who look forward to the work of preaching the Gospel in other spheres approved by the several churches.

Special courses can be arranged for those not expecting graduation, but who wish preparation as Bible teachers, Y. M. C. A. secretaries, etc.

Students who look forward to becoming makers or translators of Christian literature, and who will take the regular course here, will also be given a special course in their chosen work.

Plans are nearly completed for the inauguration of the long-promised Correspondence Course.

Those who are already preaching and who are able to come for a shorter period than three years for special study will be given every facility which it is possible to give in connection with the regular work of the School.

METHOD OF TEACHING.

Inasmuch as the school is interdenominational in character, and inasmuch as the body of evangelical truth is held in common by the co-operating churches, the larger part of the teaching is done in common in the daily classes.

But provision is also made by which the particular faith and polity of each co-operating church is taught separately, each church having charge of its own denominational teaching. Members of the Board who represent a given denomination generally act as directors also for their own denominational department. The denominational teaching of any given church is done by those who represent that denomination in the Faculty.

PRACTICAL CHRISTIAN WORK.

There is a department of practical Christian work, which includes all students and professors of the institution, with a thorough organization. Each student is required to engage regularly either in preaching, teaching, or catechetical work.

The students are divided into ten or more commissions or groups, each group being under the leadership of a professor

or older student. A list of these commissions will be found under the heading "Officers of Organizations."

The first period after chapel on each Saturday is given to the consideration of practical work. For three Saturdays per month each commission works separately, under its own organization, and on the fourth Saturday there is a general meeting, at which each commission reports upon its work for the month. The students are further in demand by the churches of the city for various forms of Christian service.

ENTRANCE REQUIREMENTS.

Ecclesiastical: Those who enter the school are, as a matter of course, expected to be men of good character, tested Christians of some years' standing, and with a worthy motive in the pursuance of their life work. Each applicant should come with proper recommendations from the authorities of his church.

Requirements for students of the Methodist Episcopal Church are, that the candidate must be recommended by his district superintendent and by his quarterly conference. Accredited local preachers may be admitted without further recommendation.

Presbyterian students must be recommended by both pastor and session as well as by the missionary, or preferably the mission station in charge. In the case of Seminary men, candidates should be under the care of presbytery; as also in the case of Bible Training School men, when the rules of presbytery permit.

Students from the Foreign Christian Mission are required to present recommendations from the mission station from which the candidate comes and from the Advisory Committee.

The requirements for students from other missions or denominations shall correspond to the above. It is desirable in all cases that students be recommended by mission stations, and by a Chinese Committee or Church Council.

Scholastic: The minimum requirement for entrance in the Junior Class of the Seminary is the completion of Junior College, or preparatory work of the grade of the High School of the University of Nanking. A more thorough course, involving the completion of the full University course, will soon be presented.

The requirement for admission into the Entering Class of the Bible Training School, is graduation from a prepara-

tory school, or its equivalent. It is desirable that men who clearly cannot meet this requirement should have their preparatory work in their own stations, before being sent to this school.

All students are required to present diplomas or certificates and, if the Faculty see fit, to stand entrance examinations. Special emphasis is laid upon a general knowledge of the Bible and a working knowledge of the Chinese language as an entrance requirement. A student who is not able to write creditably a Chinese composition or homily on a given subject can not hope to enroll in the Entering Class.

Age: Students under twenty-one years of age cannot be received.

RULES AND REGULATIONS.

The school has few rules and regulations of a minor character. All students are expected to conduct themselves as Christian gentlemen, and are to subscribe to an agreement to this effect when entering the school. Any infringement of this code renders a student liable to exhortation, admonition, or retirement from the school as the case may require.

The exercises of the school begin each week-day morning at 8 o'clock, prayers being held from 8 to 8.30, led in turn by the members of the Faculty. City missionaries, pastors, and prominent visitors from other places are not infrequently requested to speak to the students at this hour.

There are four morning periods for recitations, from 8.30 to 12, and three afternoon periods from 1.30 to 4. On Monday morning, between 8 and 10 o'clock, students preach trial sermons which are criticized by the professors; two students preaching each week. Students on the Sabbath day are expected to attend Church services, each according to his own church affiliation. All have definite Christian work to do on the Sabbath and at least one period on week-days.

Students have charge of their own cooking arrangements, each paying into the general fund a pro rata expense for each month. Servants are provided by the institution. The cost of food is approximately three dollars per month.

TUITION AND FEES.

For the present the school requires no tuition fee of students sent from any one of the co-operating missions.

The fee for students from other missions will be \$20.00 per year; \$10.00 payable at the beginning of each semester.

For self-supporting students, tuition is free.

All students will be charged a fee of \$1.50 per term for athletics and sundries, payable at the time of registration. Both old and new students must register at the opening of each term; and those arriving after the opening will be charged a special registry fee of \$1.00.

The school has no control of the stipends paid to students, except that members of the Faculty, as a matter of accommodation, are willing to pay out the monthly stipends for the patrons. These stipends should be deposited in advance, together with full instructions relating thereto.

The school has no control as to the amount of the stipends which should be paid to students. However, the students of the Bible Training School are usually allowed \$6.00 and upwards per month, and the students of the Seminary \$8.00 and upwards per month, according to the practice of the several missions. Men with families of course require larger allowances than single men. The Faculty earnestly request, however, not to be asked to act as agents for the payment of amounts to the students in excess of \$6.00 per month.

The expenses of students to and from Nanking should be allowed once each year. Their return home at the short (New Year) vacation may be decided by their station or

CATALOGUE OF THE NANKING SCHOOL OF THEOLOGY

church; if necessary, they can remain in the dormitory during this time.

Each student should be allowed a maximum of \$10.00 per year for books on account. Patrons should specify the amount that they wish to allow for books. Textbooks are bought on the authority of the several professors, a careful account with each student being kept in the book-room.

GENERAL REMARKS.

The choice of rooms is according to seniority. It begins with the Senior Class who choose according to age. Then the choice falls to the Graduate Class in like manner and so on down.

The hours between 4 and 6 every day are left free for exercise and recreation. Saturday afternoon is a half-holiday.

After the trial preaching on Monday morning, each student is expected to do essay writing. Each student in the institution is required to prepare one expository essay on a given subject every two weeks.

All of the students are required to take a course in vocal music, and opportunities are given for learning instrumental music also, a charge of \$3.00 per term, to cover tuition and organ repairs, being made.

NEEDS.

The most conspicuous needs for the immediate future are:

- First. Four Chinese teachers' residences.
- Second. West dormitory, corresponding to the new east dormitory.
- Third. Library, and library books and equipment.
- Fourth. Dining-room, kitchen, and bath-rooms.

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NANKING
THEOLOGICAL SEMINARY

—
BULLETIN

CATALOGUE NUMBER

September 1916—June 1917

NANKING, CHINA

—
"THY WORD IS TRUTH."

PRESBYTERIAN MISSION PRESS

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NANKING
THEOLOGICAL SEMINARY

BULLETIN

CATALOGUE NUMBER

September 1916—June 1917

NANKING, CHINA

“THY WORD IS TRUTH.”

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CALENDAR.

1916

Fall Term opened, September 21st.
Mid-term Examinations, November 16th.
Christmas Holidays, December 23rd to 26th.
Baccalaureate Sermon, December 31st.

1917

New Year Holiday, January 1st.
Meeting of Board of Directors, January 3rd.
Commencement Exercises, January 4th.
Close of Winter Term, January 10th.
Spring Term opened, February 8th.
Mid-term Examinations, April 9th.
Meeting of Board of Directors, June 5th.
Close of Spring Term, June 13th.
Fall Term opens, September 14th.

THE SPRING TERM.

The Year 1917 will stand as a most remarkable one in history, for many reasons. It will be a landmark year in the history of the Church in China, as the year of the first widespread every member evangelistic campaign. This movement will show ever widening circles of results; for it marks a better effort on the part of the Church to fulfil its obligations to its Divine Master.

On the return of our students, after New Year holidays, gratifying reports were made by them of the methods and results of these campaigns. The men had taken share in them, whether at their homes or abroad; and the prevailing tone of the reports was enthusiastic and full of hope.

The same spirit has characterized both the practical work of the groups, and the study and classroom work throughout the term. The only serious interference with the regular schedule has been the appearance of diphtheria. Five or six cases, all light, developed, but prompt attention and careful preventive measures, intelligently concurred in by the students, prevented its spread, for which we record our grateful thanks to our Heavenly Father. The continued drouth and sandstorms, and the attendant prevalence of fever, diphtheria, etc., was a menace to the whole city. Thus far the Nanking schools have been wonderfully free from serious trouble.

An interesting boys' playground work has been carried on by certain of our students, on the open ground east of the Seminary. It is a boon to the growing boys of the neighbourhood, and one sees daily evidence of their growth in manliness and amenability, as a result of the daily football playing, not less perhaps than of the Sunday school. The playground idea should be widely made use of by schools and churches in China.

A considerable addition has been made to the English books in the library, by the gift of over 450 covers, from the

library of the late Rev. J. M. W. Farnham, D.D., of the Presbyterian Mission in Shanghai, who was ever a devoted friend of the school.

The number of students during the spring term has been seventy-six, notwithstanding the graduation of two classes in January, totalling thirty men, and the postponement of matriculation of a new Junior class till September. Thirteen churches and eleven provinces of China are represented. Two young men from Korea have also entered the school.

The following visitors have been heard with interest and profit during the year:

Rev. J. W. Bashford, D.D., LL.D., Methodist Bishop,	Peking.
Rev. C. S. Li, Methodist Church,	Chinkiang.
Rev. T. K. Tou, Methodist Church,	Wuhu, An.
Rev. S. T. Kao, Pastor Quaker Chapel,	Nanking.
Rev. J. E. Walker, D.D., American Board,	Shaowu, Fu.
Rev. A. Sydenstricker, D.D., So. Pres. Church,	Chinkiang.
Rev. Handel Lee, Methodist Church,	Wuhu, An.
Rev. F. S. Ruland, Presbyterian Mission, Shantung,	Chicago, Ill.
Prof. C. S. Liu, Ph. D., University,	Nanking.
Mr. P. L. Gillett, Y.M.C.A.,	Nanking.
Mr. S. T. Li, Y.M.C.A.,	Nanking.
Mr. Arthur Moore, China Inland Mission,	Lanchow, Kansu.
Rev. D. W. Richardson, Ph. D., So. Pres. Mission,	Chinkiang.
Rev. M. D. Buell, D.D., M. E. Church, Boston University,	U. S. A.
Rev. W. P. Chalfant, D.D., Pres. Mission, Tsingchowfu,	Shantung.
Rev. A. G. Bryson, London Mission, Tsangchow,	Chihli.
Rev. W. H. Yang, M.D., Sungkiang,	Kiangsu.
Rev. Ting Li Mei, Evangelist,	Shanghai.
Rev. Hwang Siu-chiang, American Church,	Hankow.
Rev. Shen Wen Ch'ing, Hsuin Tao Hui,	Hankow.
Rev. Tong Tsing-en, Baptist College,	Shanghai.
Chen Chuen Sheng, Esq., Editor C.C.I.,	Shanghai.
Rev. E. G. Tewksbury, China S.S. Union,	Shanghai.
Rev. S. G. Sparham, London Mission,	Hankow.
Rev. W. P. Chên, Ph. D., Editor Methodist Publications,	Shanghai.
Mr. Arthur Rugh, Student Secretary, Y.M.C.A.,	Shanghai.
Mr. Frank W. Price, Principal Foreign School,	Nanking.
Pastor Fu, American Baptist Mission,	Swatow.
Rev. Paul Hutchinson, Editor Methodist Publications,	Shanghai.
Rev. S. I. Woodbridge, D.D., Editor C.C.I.,	Shanghai.
Mr. H. J. Chuan, China Christian Student Association Sec.,	U. S. A.

Rev. J. F. Peat, Methodist Church, Chungking,	Szechwan.
Chang Pei-chuen, Esq., Acting Principal, Nankai Middle School,	Tientsin.
Rev. Chen Tsing Kwei,	Suchow, Hupeh.
Rev. D. Willard Lyon, Y.M.C.A. Sec.	Shanghai.
Rev. W. MacNaughtan, M.A., Scotch Pres. Mission,	Moukden.
Rev. Hwang Hsiah-sen, Pres. Church, Kwangchow,	Kwangtung.
Rev. S. M. Cavert, M. A.,	New York City.
Rev. Swen Hsi Shen, Pres. Church,	Nanking.
Rev. Robt. F. Fitch, Hangchow Christian College,	Hangchow.
Rev. W. O. Pye, American Board,	Fenchow, Shansi.

The plans for the Correspondence Course are maturing; and a tentative course is now in use by a limited number of students in the vicinity. It is expected that the course can be thrown open to correspondents some time in 1918; and a prospectus will be issued in due time. Inquiries may be sent to the Correspondence Department, Nanking Theological Seminary, or to Rev. A. Sydenstricker, D.D., Chinkiang.

SEMINARY STUDENTS.

SENIOR CLASS. (Graduated, January, 1917.)

- 吳廣植 Wu Kuang-chih . . . Yencheng, Kiangsu.
Southern Presbyterian Mission—Private schooling.
- 劉惟一 Liu Wei-i . . . Tuhsien, Anhwei.
M. E. Mission—Graduate Yentai Military School; further preparation.
- 花醒東 Hua Hsing-tung . . . Fuchow, Kiangsi.
M. E. Mission—William Nast College—one year; further preparation.
- 陳惠綏 Ch'eng Hui-sui . . . Ningpo, Chekiang.
The Christians' Mission—Private schooling.
- 朱元亮 Chu Yüen-liang . . . Yencheng, Kiangsu.
Southern Presbyterian Mission—Hsuchowfu Academy.
- 杜春芳 Tu Ch'un-fang . . . Shaoshing, Chekiang.
Northern Presbyterian Mission—Graduate Hangchow College.
- 李英華 Li Yin-hua . . . Hainan, Kwangtung.
Northern Presbyterian Church—Graduate Anglo-Chinese School;
Further preparation.
- 吳雲樵 Wu Yun-ch'iao . . . Yuyao, Chekiang.
Northern Presbyterian Mission—Graduate Preparatory Department,
Hangchow College; further preparation.
- 李英才 Li Yin-ts'ai . . . Hainan, Kwangtung.
Northern Presbyterian Church—Graduate Anglo-Chinese School;
further preparation.
- 龔壽卿 Kung Shou-ch'ing. . . Hankow, Hupeh.
London Mission—Graduate Griffith John College.
- 施惠迪 Shih Hui-ti . . . Amoy, Fukien.
American Reformed Mission—Union Theological College.
- 林明諸 Ling Ming-chu. . . Amoy, Fukien.
London Mission—Union Theological College.
- 汪愛華 Wang Ai-hua . . . Taihu, Anhwei.
M. E. Mission—Middle School University of Nanking partial course.

- 吳著盞 Wu Chu-ku'ei . . . Amoy, Fukien.
English Presbyterian Mission—Union Theological College.
- 范平 Fan P'ing . . . Shaowu, Fukien.
American Board—Graduate Hanmei Academy, Foochow.
- 黃鐸 Huang Tu . . . Shaowu, Fukien.
American Board—Graduate Hanmei Academy, Foochow.
- 周欽文 Chou Ch'in-wen . . . Ningpo, Chekiang.
The Christians' Mission—Anglo-Chinese School, seven years.
- 沈嗣莊 Shen Si-chuang . . . Huchow, Chekiang.
Southern Methodist Mission—Haichow School.
- 馬伯承 Ma Po-ch'eng . . . Amoy, Fukien.
London Mission—Union Theological College.
- MIDDLE CLASS. (To be graduated, June, 1918.)
- 陳復衡 Ch'en Fu-heng . . . Swatow, Kwangtung.
American Baptist Mission—Swatow Academy.
- 陳國詔 Ch'en Kuo-chao . . . Tsangchow, Chihli.
London Mission—Graduate Arts College, Shantung Christian University.
- 李文成 Li Wen-ch'eng. . . Laiyang, Shantung.
M. E. Mission—Chefoo High School.
- 張道翔 Chang Tao-ts'iang . . . Kaying, Kwangtung.
American Baptist Mission—Kaying Academy.
- 李文程 Li Wen-ch'eng. . . Hinghua, Fukien.
M. E. Mission—Graduate Hinghua Biblical College.
- 沈賢修 Sheng Hsien-hsiu . . . Chenhsien, Chekiang.
Northern Presbyterian Mission—Graduate Hangchow College.
- 林仁旺 Ling Jen-wang. . . Tientai, Chekiang.
Northern Presbyterian Mission—Anglican Middle School.
- 楊樹聲 Yang Shu-sheng . . . Kiangtu, Kiangsu.
Foreign Christian Mission—Yangchow Middle School.
- 陳新華 Chen Hsin-hua. . . Yuyao, Chekiang.
Northern Presbyterian Mission—Special Course, Hangchow College.

章明怡 Chang Ming-i . . . Chienyang, Szechwan.
M. E. Church, West China University Academy course.

鮑哲華 Pao Chê-hua . . . Yuyao, Chekiang.
Northern Presbyterian Mission—Graduate Hangchow College.

鄭希賢 Chêng Hsi-hsien . . . Wuhu, Anhwei.
M. E. Mission—Nanking Middle School.

李元道 Li Yüen-tao. . . . Hanyang, Hupeh.
Church of Scotland Mission—High School, University of Nanking.

趙毓簾 Chao Ju-ch'ih . . . Tsangchow, Chihli.
London Mission—Tsangchow Academy.

JUNIOR CLASS. (To be graduated, June, 1919.)

包涵空 Pao Han-k'ung . . . Kashing, Chekiang.
Southern Presbyterian Mission—Kashing High School.

花文淵 Hwa Wen-yuen . . . Fuchow, Kiangsi.
M. E. Mission—Fuchow Middle School (gov't).

應瀛洲 Ying Yin-chou. . . Ninghai, Chekiang.
China Inland Mission—Ninghai Schools, and C.I.M. Training School,
Hangchow.

柏清佑 Pei Ch'ing-yu . . . Chinkiang, Kiangsu.
M. E. Mission—Chinkiang Middle School, and Liangkiang Law School,
Nanking.

曹秉良 Ts'ao Ping-ling . . . Kiangyin, Kiangsu.
Southern Presbyterian Mission—Kiangyin High School.

沈玉書 Shen Yü-shu . . . Chaohsien, Anhwei.
Advent Christian Mission—Anhwei Military School.

張文林 Chang Wen-ling . . . Lüchowfu, Anhwei.
Advent Christian Mission—Partial course, High School, University
of Nanking.

洪希文 Hung Hsi-wen. . . . Soochow, Kiangsu.
M. E. Mission—Partial course, High School, University of Nanking.

吳破我 Wu P'o-o Tehtsing, Chekiang.
Southern Presbyterian Mission—Partial course, Hangchow College.

林炳辰 Ling Ping-chêng . . . Wuhu, Anhwei.
M. E. Mission—Partial Course, High School, University of Nanking.

沈嘉猷 Sheng Chia-yu . . . Nanking, Kiangsu.
M. E. Mission—Chinese Normal, and Normal School of the
University of Nanking.

張信天 Chang Hsin-tien . . . Tientsin, Chihli.
Tientsin Independent Church, Nankai Middle School.

符榮亞 Fu Yung-ya. . . . Kiungchow, Hainan.
Northern Presbyterian Mission—Paxton Memorial High School.

王廷義 Wang T'ing-i . . . Hwaiyuan, Anhwei.
Northern Presbyterian Mission—Hwaiyuan High School, Shantung
College.

馮光臨 Feng Kwang-ling . . . Lingi, Shantung.
Northern Presbyterian Church—Weihsien High, Shantung College.

李志明 Li Chih-ming . . . Kweiping, Kwangsi.
Christian Missionary Alliance Church—Wuchow High School.

周夢先 Chou Meng-hsien . . . Changting, Fukien.
London Mission, Tingchow Schools, medical training.

張景伯 Chang Ching-po' . . . Lingi, Shantung.
Northern Presbyterian Church—Weihsien High Schools, Shantung
College.

周六麟 Chou Lu-ling . . . Chinkiang, Kiangsu.
Southern Presbyterian Mission—Kiangyin High School.

楊益惠 Yang Yi-hui . . . Swatow, Kwangtung.
English Presbyterian Church—Partial Course, Church of our Savior
School, Hongkew.

SPECIAL, WITH JUNIORS.

童星門 T'ung Hsin-men . . . Kiating, Kiangsu.
Y.M.C.A.—French School and Y.M.C.A. School, Shanghai.

韓金奎 Han Ch'ing-kwei . . . Hochow, Anhwei.
M. E. Mission—undergraduate, University of Nanking High School.

尤樹勳 Yu Shu-hsün . . . Wenchow, Chekiang.
United Methodist Mission—Wenchow Schools graduate, Bible
Training Course.

- 裴 康 P'ei K'ang Hanshan, Anhwei.
Advent Christian Mission—Wuhu High School.
- 戴 鵬 青 Tai P'eng-ts'ing . . . Kaoyu, Kiangsu.
M. E. Mission—Undergraduate, University of Nanking High School.
- 侯 保 晨 Hou Pao-ch'eng . . . Chaohsien, Anhwei.
Advent Christian Mission—Wuhu High School.

SUB-JUNIOR CLASS.

- 顧 忍 Kwu Jen. Soochow, Kiangsu.
Northern Presbyterian Mission—Government Middle School, Soochow,
partial course, Hangchow College.
- 王 恒 心 Wang Heng-hsin . . . Suchowfu, Kiangsu.
Southern Presbyterian Mission—Suchowfu High School.

BIBLE TRAINING SCHOOL STUDENTS.

GRADUATING CLASS. (Graduated, January, 1917.)

- 樊 振 聲 Fan Chên-sheng . . . Chinkiang, Kiangsu.
Southern Presbyterian Mission—Private schooling.
- 馬 誠 明 Ma Ch'eng-min . . . Haining, Chekiang.
Northern Presbyterian Mission—Kashing Normal.
- 謝 傳 中 Hsieh Ch'uan-chung . . Haichow, Kiangsu.
Southern Presbyterian Mission—Private schooling.
- 黃 庭 訓 Hwang T'ing-hsun . . Wuhu, Anhwei.
M. E. Mission—Y. M. C. A. School.
- 鄭 宏 毅 Cheng Hung-i . . . Chinkiang, Kiangsu.
M. E. Mission—Private schooling.
- 祖 日 新 Tsu Jih-hsin . . . Luchowfu, Anhwei.
Foreign Christian Mission—Nine years' private schooling.
- 李 順 Li Shuen Nanchang, Anhwei.
M. E. Mission—Military Schools, Nanking and Peking; Kiukiang
Bible School.
- 尤 樹 勳 Yu Shu-hsün . . . Wenchow, Chekiang.
United Methodist Mission—Wenchow Schools.
- 萬 桂 森 Wan Ku'ei-sen . . . Soochow, Kiangsu.
Southern Methodist Mission—Nine years' private schooling.
- 陶 明 亮 T'ao Ming-liang . . . Taichow, Kiangsu.
Southern Presbyterian Mission—Chinkiang Presbyterian Academy.
- 劉 禮 盛 Liu Li-sheng . . . Nanking, Kiangsu.
Northern Presbyterian Mission—Private schooling.

GRADUATING CLASS. (To be graduated, January, 1918.)

- 戴 雲 舟 Tai Yun-chou . . . Hweichow, Anhwei.
Southern Presbyterian Mission—Tunghsiang School.
- 陳 才 忠 Ch'en Ts'ai-chung . . Changchow, Kiangsu.
Southern Presbyterian Mission—Five years' schooling.

- 張宗燾 Chang Tsung-fan . . . Nanking, Kiangsu.
M. E. Mission—Private schooling.
- 張伯琴 Chang Po-ch'ing . . . Shaoshing, Chekiang.
Northern Presbyterian Mission—Preparatory course,
Hangchow College.
- 曾有道 Tseng Yu-tao . . . Nan-ao, Kwangtung.
American Baptist Mission—Swatow Schools.
- 許四維 Hsü Ssü-wei . . . Hu-an, Kwangtung.
American Baptist Mission—Swatow Schools.
- 陳照初 Ch'en Chao-ch'u . . . Chaochow, Kwangtung.
American Baptist Mission—Swatow Schools.
- 王恩浩 Wang En-hao . . . Ningkuofu, Anhwei.
M. E. Mission—C. I. M. Schools.
- 李滄江 Li Ts'ang-chiang . . . Hwaiianfu, Kiangsu.
Southern Presbyterian Mission—Private schooling.
- 王子芬 Wang Tsü-fen . . . Wuhu, Anhwei.
Foreign Christian Mission—Private schooling.
- 吳春和 Wu Ch'un-ho . . . Taiping, Anhwei.
M. E. Mission—Private schooling.
- 江民惠 Chiang Ming-hwei . . . Fuchow, Kiangsi.
M. E. Mission—Partial course, William Nast College, Kiukiang.
- 陳克鏞 Ch'en K'o-chu . . . Wuhu, Anhwei.
M. E. Mission—Partial Mission School course.

INTERMEDIATE CLASS. (To be graduated, January, 1919.)

- 張桐 Chang Tung . . . Chinkiang, Kiangsu.
Southern Presbyterian Mission—Private schooling.
- 何令明 Ho Ling-ming . . . Chuchow, Anhwei.
Foreign Christian Mission—Private schooling.
- 黃芳 Hwang Fang . . . Wenchow, Chekiang.
China Inland Mission—10 years an evangelist.
- 顧寶綏 Kwu Pao-sui . . . Sunghsia, Chekiang.
United Methodist Mission—Private schooling.

- 桑保廷 Shang Pao-t'ing . . . Sunghsia, Chekiang.
United Methodist Mission—Private schooling.
- 俞繼福 Yü Chi-fu Lingan, Chekiang.
Southern Presbyterian Mission—Upper Primary, Kiangyin.
- 黃申寶 Hwang Shen-pao . . . Kiangyin, Kiangsu.
Southern Presbyterian Mission—Private schooling.
- 童愛三 Tung Ai-san Fuyang, Chekiang.
Southern Presbyterian Mission—Kiangyin Upper Primary.
- 王維翰 Wang Wei-han Wutsing, Kiangsu.
Southern Methodist Mission—Private schooling.
- 薛雲青 Süeh Yün-ts'ing . . . Ninghai, Chekiang.
Northern Presbyterian Mission—Private schooling.
- 蘇調夫 Su T'iao-fu Kiangyin, Kiangsu.
Southern Presbyterian Mission—Partial Courses, Kiangyin and Soochow.
- 柏清洗 Pei Ts'ing-si Chinkiang, Kiangsu.
M. E. Mission—Private schooling.

ENTERING CLASS. (To be Graduated, January, 1920.)

- 嚴知辱 Yen Chih-joh Funing, Kiangsu.
Southern Presbyterian Mission—Private schooling.
- 劉彥和 Liu Yen-ho Soochow, Kiangsu.
Northern Presbyterian Mission—Private schooling.
- 徐則林 Ts'ü Tseh-ling Suchien, Kiangsu.
Foreign Christian Mission—Private schooling.
- 毛鳳池 Mao Fêng-ch'ih Funing, Kiangsu.
Southern Presbyterian Mission—Private schooling.
- 楊樹林 Yang Shu-ling Hofei, Anhwei.
Foreign Christian Mission—Private schooling.
- 梁燕 Liang Yen Yencheng, Kiangsu.
Southern Presbyterian Mission—Private schooling, two years
normal school.
- 邱鳳祺 Ch'iu Fêng-ch'i Haining, Chekiang.
Northern Presbyterian Mission—Private schooling (ent. Sept. 1916).

徐範箕 Ts'ü Fan-chi . . . Pingyang, Chekiang.
Chinese Independent Church—Three years High Primary.

楊鏡秋 Yang Ching-ts'ü . . . Changchow, Kiangsu.
Southern Methodist Mission—Private schooling (ent. Sept. 1916).

方純浩 Fang Shwen-hao . . . Lingping, Chekiang.
Southern Methodist Mission—Private schooling (ent. Sept. 1916).

SPECIAL.

楊小松 Yang Hsiao-sung . . . Nanking, Kiangsu.
M. E. Church—Private schooling.

UNCLASSIFIED.

AUDITORS. (*Enrolled as students but taking no examinations for credits.*)

牧師傅紹中 Rev. Fu Shao-chung. Swatow, Kwangtung.
American Baptist Mission—For years a pastor.

牧師吳宗元 Rev. Wu Tsung-yuen. Chieh-yang, Kwangtung.
American Baptist Mission—For years a pastor.

SPECIAL STUDENTS.

金弘叙 Ching Hung-hsü . . . Pyengyang, Korea.
M. E. Church—Pyengyang High School, Bible School Course

邢漢 Hsing Han Nanking, Kiangsu.
M. E. Mission—High School partial course.

卞埃鎬 Pien Tsün-kao Seoul, Korea.
Northern Presbyterian Church—High School partial course, Seoul.

SUMMARY AND CLASSIFICATION OF STUDENTS.

<i>Seminary.</i>			
Senior Class	...	...	19
Middle Class	...	...	15
Junior Class and Specials	...	...	26
Sub-Junior...	...	...	2
Total Students			62
<i>Bible Training School.</i>			
Graduating Class (1916)	...	...	11
Graduating Class (1917)	...	...	13
Intermediate Class	...	...	12
Entering and Special	...	...	11
Total			47
Unclassified, auditors and special	...	...	5
			114
Less counted twice			1
Total Students, September, 1916, to June, 1917			113

ACCORDING TO CHURCH AFFILIATION.

<i>Co-operating Missions:</i>	<i>Sem.</i>	<i>B. T. S.</i>	<i>Unclassified.</i>	<i>Total.</i>
Northern Methodist	15	10	2	27
Southern Presbyterian	7	14	...	21
Northern Presbyterian	13	6	1	20
Foreign Christian	1	5	...	6
Southern Methodist	1	4	...	5
<i>Other Bodies:</i>				
American Baptist	2	3	2	7
London Mission	6	...	...	6
United Methodist	1	2	...	3
Advent Christian	4	...	...	4
Chinese Independent	1	1	...	2
American Board	2	...	...	2
Christians' Mission...	2	...	...	2
English Presbyterian	2	...	...	2
China Inland Mission	1	1	...	2
Y. M. C. A.	1	...	...	1
Church of Scotland ..	1	...	...	1
American Reformed	1	...	...	1
C. and M. A.	1	...	...	1
			62	46
			5	113

ACCORDING TO PROVINCES.

	Sem.	B. T. S.	Unclassified.	Total.
Kiangsu	12	21	1	34
Chekiang	13	11	...	24
Anhwei	10	9	...	19
Kwangtung	6	3	2	11
Fukien... ..	9	...	...	9
Kiangsi	2	2	...	4
Shantung	3	...	...	3
Chihli	3	...	...	3
Hupeh	2	...	...	2
Szechwan	1	...	...	1
Kwangsi	1	...	...	1
Korea ... ..	...	...	2	2
	62	46	5	113

PROSPECTUS OF THE GRADUATE DEPARTMENT.

The Board of Managers of the Nanking School of Theology in February, 1916, took steps looking to the erection of an Advanced Course for university graduates, looking to the degree of Bachelor of Divinity. At the Annual Meeting in January, 1917, it was ordered that steps be taken to open the proposed department in September, 1918. It was further ordered in pursuance of the vote of the co-operating Missions that the name of the whole institution be in English, the Nanking Theological Seminary and the proposed graduate department to be called the School of Theology.

Aim of the Course. The aim of this course will be to give a thorough preparation for the Christian ministry equivalent to that provided in first class schools in the United States, thus enabling our college graduates to pursue their theological studies in China with superior effectiveness. It is hoped that this post-graduate work in theology will open the way to training specialists in various departments, thus meeting more fully the growing needs of the Chinese Church.

Character of the Course. The course offered will cover three school years of not less than nine and a half months each; required work in the first and second years covering twenty week hours and in the third year fifteen week hours, thus fifty-five week hours will be required for graduation. Future developments will guide the faculty in offering electives. The following table will indicate the credits required for graduation and the course offered.

Subject.	Hours per week.
New Testament	12
Old Testament	10
Church History and Comparative Religion	11
Theology (including Apologetics)... ..	10
Practical Theology (including Homiletics, Pastoral Theology, Sociology, Psychology)	10
Denominational Teaching	2
	55

Conditions for Entrance. Requirements for entrance upon this course, will be:

1. Graduation from university or college of full grade.
2. Sufficient mastery of English to read understandingly text and reference books on history, theology, ethics, sociology, etc.
3. Equivalent of a full year's credit (5 hours weekly) in preparatory Greek, insuring ability to read the New Testament in the original.
4. The student is expected to have at least an elementary knowledge of the theory of music, including vocal music.

Diploma and Degree. The course is so constructed as to lead to the degree of Bachelor of Divinity. Those who take the whole course, including N. T. study in Greek, and who reach an average grade each year of 85 per centum, and whose Chinese essays and thesis are of high rank, will on graduation receive the diploma of the school and be recommended to the Trustees of the University of New York for the award of the degree of B.D.

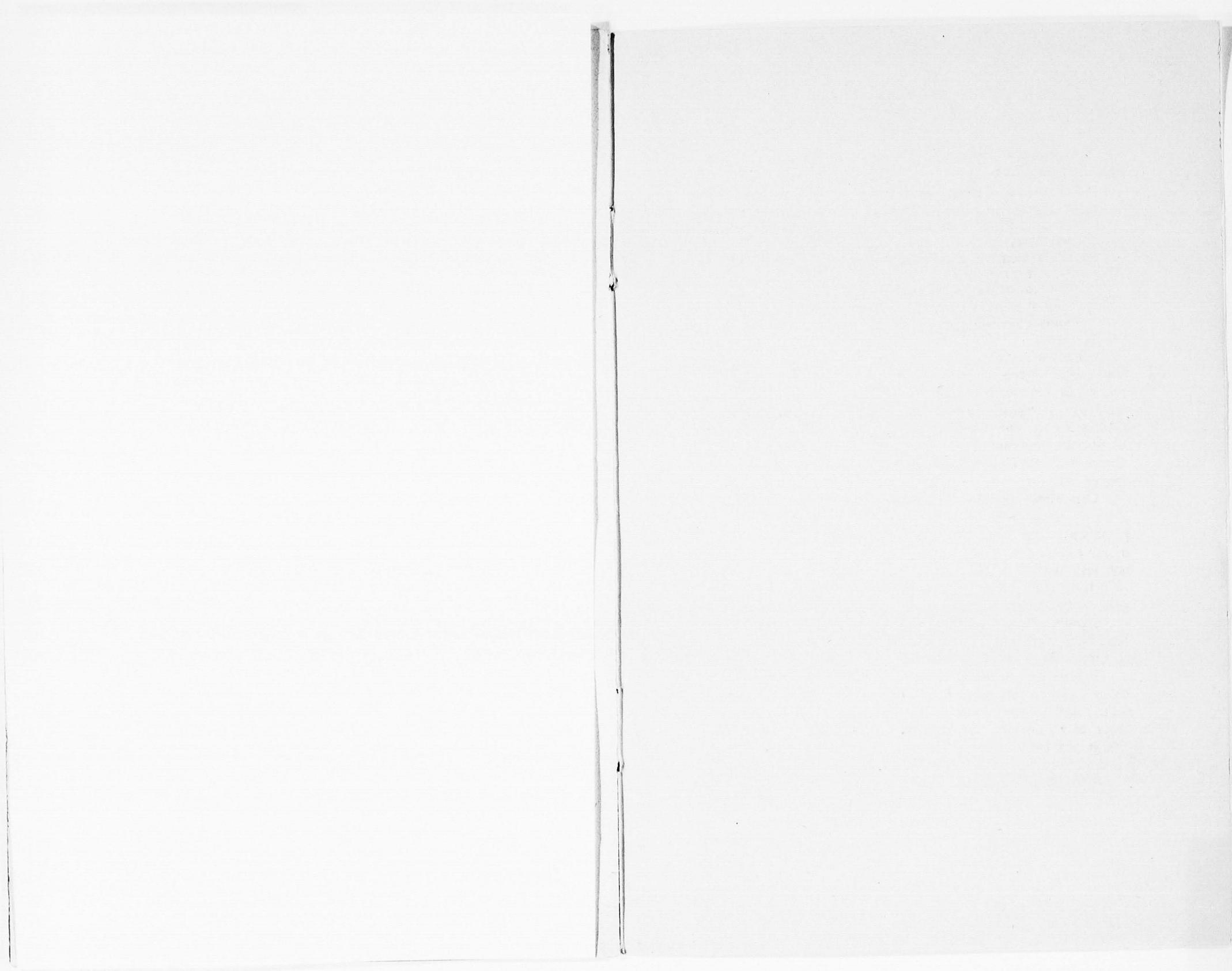
Candidates for the B.D. degree are expected to prepare a thesis upon some important and practical subject, to be presented to the faculty in both Chinese and English at least a month before graduation. The Chinese thesis shall consist of not less than five thousand words. The subject must be reported to the faculty for approval at the close of the first term of the middle year.

Monthly essays will be required of all students, which shall be exercises in putting into forceful Chinese the students' acquirements in Western religious knowledge.

Passing grade in all studies shall be 75 per centum; and those attaining this grade in all studies throughout the course shall receive the diploma of the institution. In exceptional cases, to be decided upon by the faculty, other work may be substituted for Greek, which fact shall be recognized upon the diploma.

Address all communications to

J. C. GARRITT, *President*,
Nanking Theological Seminary,
Nanking, China.



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NANKING

THEOLOGICAL SEMINARY

Catalogue and Announcement

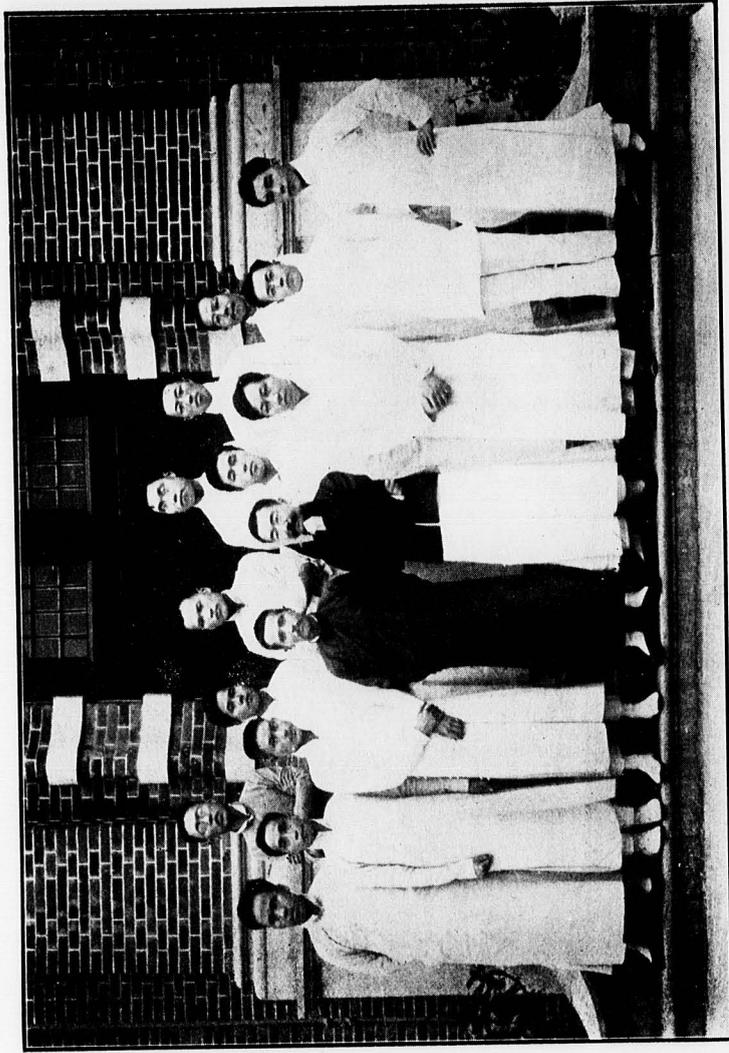
September 1917—June 1918

NANKING, CHINA.

"THY WORD IS TRUTH."

PRESBYTERIAN MISSION PRESS

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EDITORIAL AND MANAGING STAFF, NANKING THEOLOGICAL SEMINARY QUARTERLY.

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NANKING
THEOLOGICAL SEMINARY
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Catalogue and Announcement

—
September 1917—June 1918

NANKING, CHINA.

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"THY WORD IS TRUTH."

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CALENDAR.

1917

Fall Term Opening, September 14.
Mid-term Examinations, November 16.
Christmas Holidays, December 25-26.

1918

New Year Holiday, January 1.
Final Examination, January 23-30.
Baccalaureate Sermon, January 27.
B. T. S. Commencement Exercises, January 28.
Managers' Special Meeting, January 28.
Winter Holidays
Spring Term Opening, February 28.
Good Friday, March 29.
Easter, March 31.
Final Examinations, June 10-17.
Baccalaureate Sermon, June 16.
Managers' Annual Meeting, June 17.
Seminary Commencement Exercises, June 18.
Summer Holidays.
Fall Term Opening, September 18.

TEACHING STAFF.

FACULTY.

- Rev. JOSHUA CROWE GARRITT, M.A., D.D., (甘路得)
President; Professor of Biblical Interpretation and Apologetics.
- Rev. PHILIP FRANCIS PRICE, D.D., (畢來思).
Professor of Theology and Homiletics; Secretary to Board of Managers.
- Rev. CHEN CHIN-YUNG (陳金鏞).
Professor of New Testament History and Chinese Literature; Editor *Theological Quarterly*.
- Rev. HARRY FLEMING ROWE, A.B., B.D., D.D., (饒合理).
Vice-President; Professor of Church History; Treasurer.
- Rev. JOHN LEIGHTON STUART, A.B., B. Litt., D.D., (司徒雷登).
Professor of New Testament, Its Literature, Interpretation, and Exegesis; Greek.
- Rev. CHIA YÜ-MING (賈玉銘).
Professor of Biblical Exegesis and Pastoral Theology; Correspondence Course Department.
- Rev. LI HOU-FU (李厚甫).
Professor of Sacred and General History; Proctor; Secretary of Faculty.
- Rev. CHANG YUNG-HSUN, A.B., (張永訓).
Professor of Comparative Religion and Ethics.
- Rev. YU AN-LO (俞安樂).
Professor of Practical Theology; New Testament.
- Rev. HEZEKIAH COTESWORTH RITTER, A.B., M.A., (茹德).
Professor of Old Testament Literature and Exegesis; Librarian.
- Rev. CHARLES STANLEY SMITH, A.B., B.D., (師覃理).
Assistant Professor of Theology, and Philosophy of Religion.

INSTRUCTORS

- Mr. CHENG HSIU-CHIH (程修之).
Chinese Literature and Composition.
- Mr. T'AO CHUNG-LIANG (陶仲良).
Chinese Language.
- Mr. T'UNG HSIAO-YÜAN (董小園).
Chinese Composition.
- Mr. CHANG HUNG-FAH (張洪發).
Music.

RETROSPECT AND PROSPECT, 1917-18.

The school is now completing its seventh year under union auspices. There is in the history of this period very much to be thankful for. From its inception it has found earnest supporters in many missions, generous friends to provide for its needs, and loyal co-operation on all sides. The body of students has grown in number, in thoroughness of preparation, and in wideness of representation. The teaching staff has been growing in number and efficiency and has been most harmonious and united in its service. The doors of opportunity before us have increased each year; the men whom we have sent out to their work have carried to many quarters a loyal interest in the school; and we find the Church at large trusting us and depending upon us in a measure which, however unworthy we are, yet calls out from us the fullest and truest service of which we are capable.

During the year now closing, there have been few interruptions of our work. The threatened irruption of plague caused us to live under quarantine for nearly two weeks; but the approach of spring made the disease of brief duration. The fear of political disturbance also passed over quickly. The practice work groups have carried on as usual, save during the quarantine; except that in the spring, especial attention has been given to preparation for the Eddy Meetings. This involved a much larger amount of careful and intensive personal work, both directly with the unconverted, and indirectly in marshalling the membership of the Nanking churches in this form of service. Large results preceded the arrival of Mr. Eddy and his party; and the students have received from this preparatory work and from the meetings a very great impulse which will remain through life.

The Seminary has been honored by giving hospitality to the delegates attending the Synod of the Five Provinces, and later

the Federal Council of the Presbyterian Church in China, which is organizing into a General Assembly. The advantage to our student body of observing the work of such church conferences in session is very considerable.

The prospectus of the new department to be opened in September, 1918, appears on another page. The number of students to be expected in the first class is still uncertain. We are deeply convinced, however, of the importance of this department. We expect that as the outlook for a ministry of initiative, opportunity, and success is impressed upon the students of the various universities, there will be an increasing number of the strong and well equipped men there graduated who will recognize the divine call to the ministry, and avail themselves of this course of training.

We venture to suggest to such young men, and to their advisers, that even in cases where there seems to be good reason to seek final training abroad, their own best usefulness will be secured by their taking a regular seminary course in China before going to the West.

We must continue to ask the forbearance of those who inquire as to the Correspondence Course. Plans for it are approaching completion, but we wish to launch it only when we have the equipment, force, and study-material which will ensure its success.

We expect additions to our teaching staff before long which will enable us still better to cope with our increasing responsibilities. We are convinced that already we present to students entrusted to our care a course of study and preparation which combines with academic ideals, very real attainment of practical experience in varied forms of Christian work, a deep acquaintance with the contents of the Scriptures, and strong incentives to growth in spiritual life and noble character.

It is a pleasure to announce that Rev. H. C. Ritter will take up regular class work in the autumn; that Rev. C. S.

Smith has been loaned to us for a year by his mission in Hunan, and the request for permanent transfer to us is under consideration by that mission; that Mr. T. T. Lew may be expected to return to China to join our force in the autumn, 1919. We still look forward to early reinforcement from the Foreign Christian Mission and Southern Methodist Mission; and hope that we may obtain a second representative of the Northern Methodist Mission.

The school further hopes when the call is made upon us to redeem our promises with regard to the provision of special courses in Sunday school teacher training, secretarial training, translation and editorial training, etc. Correspondence is invited in these regards.

The future is bright with promise, in spite of the lowering clouds about us; and we are impressed more and more with the urgency of our Lord's words, that we must work the works of Him that sent me, while it is day. "The fields are white already unto harvest."

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THE SCHOOL OF THEOLOGY.

ANNOUNCEMENT.

By direction of the Board of Managers, the new department for University graduates, to be called the School of Theology (in Chinese, 大學科), will be opened for the matriculation of students on Wednesday, September 18, 1918.

Aim of the Course.—The aim of this course will be to give a thorough preparation for the work of the Christian ministry, equivalent to that provided in first-class schools in the U. S. A., utilizing the students' knowledge of English to induct them into the rich field of biblical and theological literature which that language contains; at the same time keeping them in close contact with the life and needs of their own countrymen, and training them in the various methods of practical Christian work. It is believed that candidates for the ministry may thus be enabled to pursue their theological studies in China with superior effectiveness.

Character of the Course.—The course will cover three school years of nine and a half months each, required classroom work to be, in the junior class, twenty hours per week, in the middle class, eighteen hours, and in the senior class fifteen hours, or a total of fifty-three credits for graduation. Future developments will guide the faculty in offering electives. The course is shaped with a purpose to give the prospective minister of the gospel a working knowledge of the contents of the Bible, the history of the Church, its doctrines and their relation to the philosophy and science of our time, the principles of Church polity and of the government and discipline of the particular church in which he is to labor, the theory and practice of the Christian pastorate, and the problems—educational, social and philanthropic—which the leaders of the Church are set to solve. The course will

include the study of the New Testament in Greek, with a view to gaining sufficient knowledge of the original and of exegetical method for the independent and judicious use of scholarly aids to its exposition. An elective course in Hebrew will be presented at a later date.

Outline of the Course.—The following outline will give a general view of the work proposed:—

	Junior	Middle	Senior	Total
New Testament	2	2	2	6
N. T. Greek... ..	5	2	2	9
Old Testament	3	3	2	8
Theology	3	3	2	8
Church History	3	3	2	8
Pastoral Theology and Homiletics	2	3	3	8
Comparative Religion	2	..	..	2
Philosophy of Religion ... ..	..	2	..	2
Apologetics ... ..	..	..	2	2
	20	18	15	53

The regular requirements of the school with reference to essay and sermon writing, music, and practical work in the city will be expected in this department also.

Conditions for Entrance.—Requirements for entrance upon this course shall be:—

1. A recommendation from the proper church authorities vouching for the tested Christian character, earnestness of purpose, and sincerity of motive of the applicant.
2. An official statement of graduation from a University or College of full grade.
3. Sufficient mastery of English to read understandingly text and reference books on history, theology, ethics, sociology, etc.
4. The student is expected to have at least an elementary knowledge of the theory of music, including vocal music.

Diploma and Degree.—The course is so constructed as to lead to the degree of Bachelor of Divinity. Those who take the whole course, including N. T. Study in Greek, and who reach an average grade year of 85 *per centum*, and whose Chinese essays and thesis are of high rank, will on graduation

receive the diploma of the school and be recommended to the Trustees of the University of Nanking or of Soochow for the award of the Degree of B.D.

Candidates for the B.D. Degree are expected to prepare a thesis upon some important and practical subject, to be presented to the faculty in both Chinese and English at least a month before graduation. The Chinese thesis shall consist of not less than five thousand words. The subject must be reported to the faculty for approval at the close of the first term of the middle year.

Monthly essays will be required of all students, which shall be exercises in putting into forceful Chinese the students' acquirements in religious knowledge.

Passing grade in all studies shall be 75 *per centum*; and those attaining this grade in all studies throughout the course shall receive the diploma of the institution. Only in exceptional cases, to be decided upon by the faculty, may other work be substituted for Greek, which fact shall be recognized upon the diploma.

Tuition and Fees.—The fees for this department will be the same as in other departments of the institution, viz.,

A nominal tuition fee of \$10.00 per semester for students from non-coöperating missions; payable at the opening at the term. The fee is, however, remitted for self-supporting students.

All students are charged an incidental fee of \$1.50 per term, payable at the time of registration. Both old and new students must register at the opening of each term; and a special registry fee of \$1.00 will be charged all who register after the day of opening.

The books required in pursuing the course in English are expensive; and the student should be prepared to expend a minimum of \$30.00 or \$40.00 each year, under direction of the faculty.

The School does not provide stipends or scholarships, nor does it control the amount of such stipends. A member of the faculty will, where it is desired, act as agent in paying stipends to students. These stipends should be deposited in advance, together with full instructions relating thereto.

The students manage the boarding arrangements, through a committee of stewards selected by themselves. The board averages about \$3.00 per month.

Correspondence is invited with reference to the course of study in this and other departments. A catalogue will be furnished on request.

CATALOGUE OF STUDENTS, 1917-18.

Theological Seminary Department.

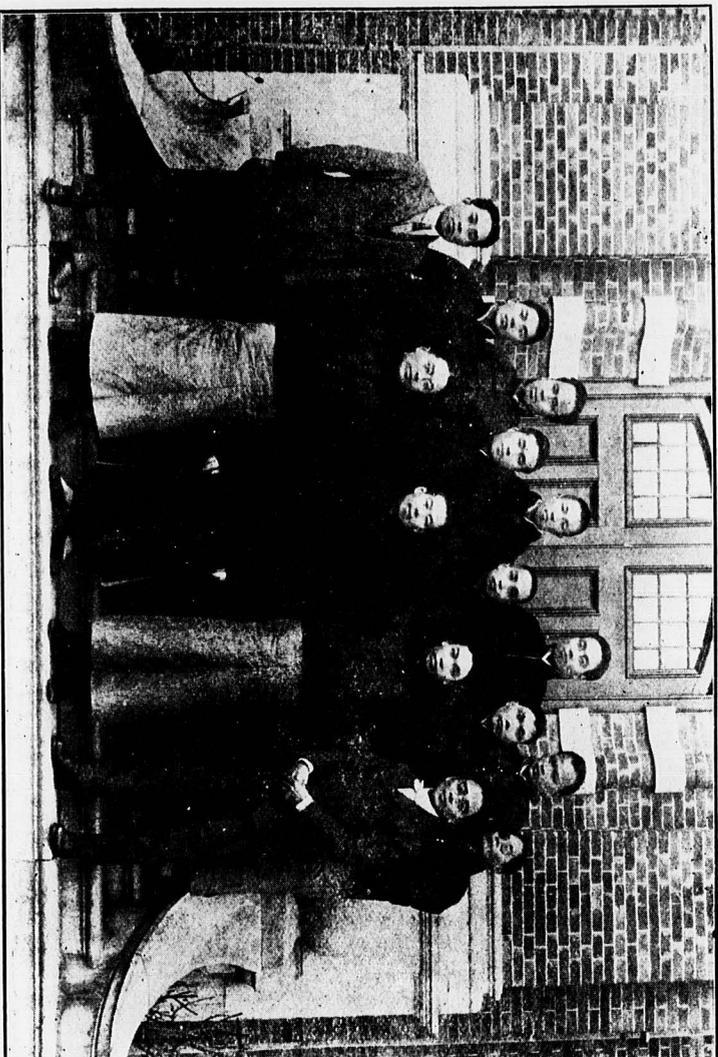
SENIOR CLASS. (To be graduated, June, 1918.)

- 陳復衡 *Ch'en Fu-heng . . . Swatow, Kwangtung.
American Baptist Mission—Swatow Academy.
- 陳國詔 Ch'en Kuo-chao . . . Tsangchow, Chihli.
London Mission—Graduate Arts College, Shantung Christian University.
- 李文成 †Li Wen-ch'eng . . . Laiyang, Shantung.
M. E. Mission—Chefoo High School.
- 張道翔 Chang Tao Ts'iang . . . Kaying, Kwangtung.
American Baptist Mission—Kaying Academy.
- 李文程 Li Wen-ch'eng . . . Hinghua, Fukien.
M. E. Mission—Graduate Hinghua Biblical College.
- 林文英 Lin Wen-ying . . . Hinghua, Fukien.
M. E. Mission—Graduate Hinghua Biblical College.
- 沈賢脩 Shen Hsien-hsiu . . . Chenhsien, Chekiang.
Northern Presbyterian Mission—Special Course, Hangchow College.
- 陳新華 Ch'en Hsin-hua . . . Yüyao, Chekiang.
Northern Presbyterian Mission—Special Course, Hangchow College.
- 林仁旺 Lin Jen-wang . . . Tientai, Chekiang.
Northern Presbyterian Mission—Trinity College, Ningpo.
- 楊樹聲 §Yang Shu-sheng . . . Kiangtu, Kiangsu.
Foreign Christian Mission—Yangchow Middle School.
- 章明怡 Chang Ming-i . . . Chienyang, Szechwan.
M. E. Mission—West China University Academy Course.
- 李元道 Li Yuen-tao . . . Ichang, Hupeh.
Church of Scotland Mission—Partial Course, University of Nanking.
- 鮑哲華 Pao Chê-hua . . . Yüyao, Chekiang.
Northern Presbyterian Mission—Graduate Hangchow College.

* *In absentia*, February-June, 1918.

† *Obiit*, August, 1917.

§ *Obiit*, May, 1918.



SENIORS, JUNE 1918. NANKING THEOLOGICAL SEMINARY.

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- 趙毓篋 Chao Ju-ch'ih . . . Tsangchow, Chihli.
London Mission—Tsangchow Academy.
- 鄭希賢 Chêng Hsi-hsien' . . . Wuhu, Anhwei.
M. E. Mission—Nanking Middle School.

MIDDLE CLASS.

- 曹秉良 Ts'ao Ping-liang . . . Kiangyin, Kiangsu.
Southern Presbyterian Mission—Kiangyin High School.
- 張文林 Chang Wen-ling . . . Luchowfu, Anhwei.
Advent Christian Mission—Partial Course, High School,
University of Nanking.
- 吳破我 Wu P'o-o. Tehtsing, Chekiang,
Southern Presbyterian Mission—Partial course, Hangchow College.
- 周六麟 Chou Lu-ling . . . Chinkiang, Kiangsu.
Southern Presbyterian Mission—Kiangyin High School.
- 王廷義 Wang T'ing-i . . . Hwaiyuan, Anhwei.
Northern Presbyterian Mission—Hwaiyuan High School;
Shantung University.
- 李志明 Li Chih-ming . . . Kweiping, Kwangsi.
Christian Missionary Alliance Church—Wuchow High School.
- 包涵空 Pao Han-k'ung. . . Kashing, Chekiang.
Southern Presbyterian Mission—Sprunt Academy, Kashing.
- 沈嘉猷 Shen Chia-yu . . . Nanking, Kiangsu.
M. E. Mission—Chinese Normal; Normal School, University of Nanking.
- 周夢先 Chou Meng-hsien . . . Changting, Fukien.
London Mission—Tingchow Schools, Medical Training.
- 花文淵 Hwa Wen-yuen. . . Fuchow, Kiangsi.
M. E. Mission—Fuchow Middle School (Government).
- 林炳辰 Ling Ping-chêng . . . Wuhu, Anhwei.
M. E. Mission—Partial Course, High School, University of Nanking.
- 馮光臨 Feng Kwang-ling . . . Lingi, Shantung.
Northern Presbyterian Church—Weihsien High; Shantung College.
- 侯保晨 Hou Pao-ch'eng . . . Ch'aohsien, Anhwei.
Advent Christian Mission—Wuhu High School.

- 林德興 Lin Tê-yu Amoy, Fukien.
Reformed Church in America—Amoy Middle School.
- 楊益惠 Yang Yi-hui. . . . Swatow, Kwangtung.
English Presbyterian Church—Partial Course, Church of our Savior
School, Hongkew.

JUNIOR CLASS.

- 熊鴻慈 Hsiung Hung-t'zū . . Chinkiang, Kiangsu.
Southern Presbyterian Mission—Law School.
- 曹聘賢 T'sao P'ing-hsien . . Kiangyin, Kiangsu.
Southern Presbyterian Mission—Kiangyin Middle School.
- 金弘叙 Cheng Hung-hsü . . Pyengyang, Korea.
M. E. Church—Pyengyang High School, Bible School Course.
- 應瀛洲 *Ying Ying-chou . . Ninghai, Chekiang.
China Inland Mission—Ninghai Schools, and C. I. M. Training School,
Hangchow.
- 張懿孟 Chang I-meng . . . Kunshan, Kiangsu.
Southern Presbyterian Mission—Sprunt Academy, Kashing.
- 鈕建章 Niu Chien-chang . . Hwaiyuan, Anhwei.
Northern Presbyterian Mission—Hwaiyuan High School.
- 王孟雲 Wang Meng-yün . . Hsüchowfu, Kiangsu.
Southern Presbyterian Mission—Süchowfu High School.
- 林培松 Ling P'ei-sung . . . Tsingkiangpu, Kiangsu.
Southern Presbyterian Mission—Tsingkiangpu High School.
- 高美實 Kao Mei-shih . . . Tsingkiangpu, Kiangsu.
Southern Presbyterian Mission, Tsingkiangpu High School.
- 陳能芳 *Ch'en Neng-fang . . Amoy, Fukien.
London Mission—Amoy Middle School.
- 張世秀 §Chang Shih-hsiu . . Hsiakou, Hupeh.
Reformed Church in the U. S.—Lakeside College, Yochow.
- 顧忍 Kwu Jen Soochow, Kiangsu.
Northern Presbyterian Mission—Government Middle School,
Soochow; Partial Course, Hangchow College.

* Spring term, 1918.
§ Fall term, 1917.

- 趙宗福 Ts'ao Tsung-fuh . . : Sungkiang, Kiangsu.
Southern Methodist Mission—Haitao Middle School, Huchow.
- 唐承德 *T'ang Chêng-tê. . . Shanghai, Kiangsu.
Northern Presbyterian Mission—Baptist College High School, Shanghai.
- 戴鵬青 Tai P'eng-ts'ing . . Kaoyu, Kiangsu.
M. E. Mission—Partial course, University of Nanking High School.
- 王恒心 Wang Heng-hsin . . Süchowfu, Kiangsu.
Southern Presbyterian Mission—Süchowfu High School.
- 楊振傑 Yang Chêng-chieh. . Hinghua, Fukien.
M. E. Mission—Hinghua High School.
- 楊家堃 *Yang Chia-k'un. . . Shanghai, Kiangsu.
Northern Presbyterian Mission—Partial High School Course.
- 韓金奎 Han Ching-kwei . . Hochow, Anhwei.
M. E. Mission—University of Nanking High School.
- 郭俊德 Kuo Chün-tê . . . Nanking, Kiangsu.
M. E. Mission—High School, William Nast College.

SPECIAL STUDENTS.

- 尤樹勳 Yu Shu-hsün . . . Wenchow, Chekiang.
United Methodist Mission—Wenchow Schools; Graduate,
Bible Training Course.
- 江民惠 §Chiang Ming-hwei. . Fuchow, Kiangsi.
M. E. Mission—Partial Course, William Nast College, Kiukiang.
Graduate, Bible Training Course.
- 邢漢 Hsing Han Nanking, Kiangsu.
M. E. Mission—High School Partial Course.

SUB-JUNIOR CLASS.

- 成蒙三 Ch'eng Meng-san . . Hengyang, Hunan.
Northern Presbyterian Mission—Partial Course, Military School.
- 廖元道 Liao Yuan-tao . . . Yangkow, Fukien.
A. B. C. F. M.—Hanmei Middle School, Shaowu.

* Fall term, 1917.
§ Spring term, 1918.

熊 飛 Hsiung Fei Fuchow, Kiangsi.
Methodist Episcopal Mission—Partial Course, Government Middle School.

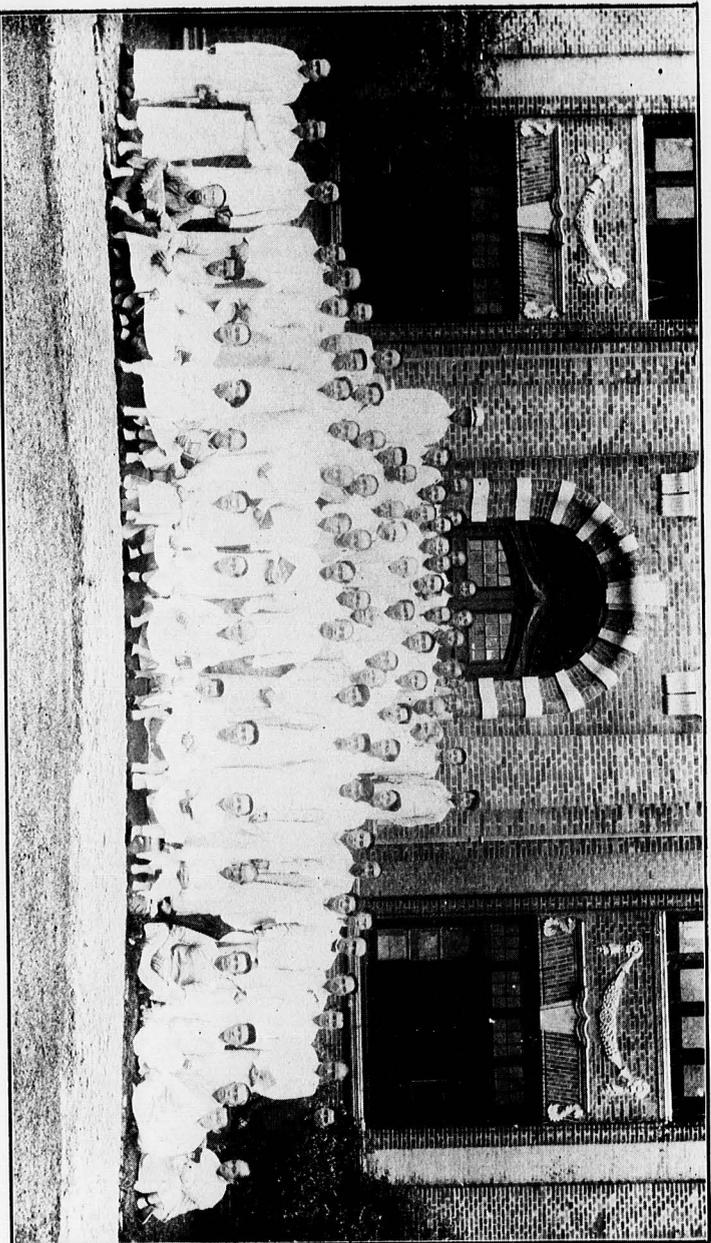
周 慎 Chou Shun Fencheng, Kiangsi.
Methodist Episcopal Mission—Partial Middle School Course.

陳春生 *Chen Ch'un-sheng . . Fuchow, Kiangsi.
Methodist Episcopal Mission—Shaowu Government Middle School.

黃若柏 Hwang Jo-po . . . Shaowu, Fukien.
A. B. C. F. M.—Hanmei Middle School, Shaowu.

張備鋒 Chang Chün-feng . . Hengshui, Chihli.
London Mission—Partial Course. Tsangchow Academy.

* Spring term, 1918.



TEACHERS AND STUDENTS, THEOLOGICAL SEMINARY AND BIBLE TRAINING COURSE, 1917.

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GRADUATES, JANUARY, 1918. BIBLE TRAINING COURSE, NANKING
THEOLOGICAL SEMINARY.

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Bible Training School Department.

GRADUATING CLASS. (Graduated January, 1918.)

- 戴雲舟 Tai Yün-chou . . . Hweichow, Anhwei.
Southern Presbyterian Mission—Tunghsiang School.
- 陳才忠 Ch'en Ts'ai-chung . . . Changchow, Kiangsu.
Southern Presbyterian Mission—Five years' schooling.
- 張宗燾 Chang Tsung-fan . . . Nanking, Kiangsu.
M. E. Mission—Private schooling.
- 許四維 Hsü Ssü-wei, . . . Hu-an, Kwangtung.
American Baptist Mission—Swatow Schools.
- 陳照初 Ch'en Chao-ch'u . . . Chaochow, Kwangtung.
American Baptist Mission—Swatow Schools.
- 吳春和 Wu Ch'un-ho . . . Taiping, Anhwei.
M. E. Mission—Private schooling.
- 王子芬 Wang Tsü-fen . . . Wuhu, Anhwei.
Foreign Christian Mission—Private schooling.
- 張伯琴 Chang Po-ch'ing . . . Shaoshing, Chekiang.
Northern Presbyterian Mission—Preparatory Course, Hangchow College.
- 江民惠 Chiang Ming-hwei. . . Fuchow, Kiangsi.
M. E. Mission—Partial Course, William Nast College, Kiukiang.
- 曾有道 †Tseng Yu-tao . . . Nan-ao, Kwangtung.
American Baptist Mission—Swatow Schools.
- 王恩浩 Wang En-hao . . . Ningkuofu, Anhwei.
M. E. Mission—C. I. M. Schools.
- 李滄江 Li Ts'ang-chiang . . . Hwaiianfu, Kiangsu.
Southern Presbyterian Mission—Private schooling.
- 陳克鑄 Ch'en K'o-chu . . . Wuhu, Anhwei.
M. E. Mission—Partial Mission School Course.

† *Obit.*, December, 1917.

GRADUATING CLASS. (To be graduated January, 1919.)

- 張 桐 Chang T'ung . . . Chinkiang, Kiangsu.
Southern Presbyterian Mission—Private schooling.
- 何 令 明 Ho Ling-ming . . . Chuchow, Anhwei.
Foreign Christian Mission—Private schooling.
- 貴 芳 Hwang Fang . . . Wenchow, Chekiang.
China Inland Mission—10 years an evangelist.
- 顧 寶 綏 Kwu Pao-sui . . . Sunghsia, Chekiang.
United Methodist Mission—Private schooling.
- 桑 保 廷 Shang Pao-t'ing . . . Sunghsia, Chekiang.
United Methodist Mission—Private schooling.
- 俞 繼 福 Yu Chi-fu Langan, Chekiang.
Southern Presbyterian Mission—Upper Primary, Kiangyin.
- 黃 申 寶 Hwang Shen-pao . . . Kiangyin, Kiangsu.
Southern Presbyterian Mission—Private schooling.
- 童 愛 三 T'ung Ai-san Fuyang, Chekiang.
Southern Presbyterian Mission—Kiangyin Upper Primary.
- 王 維 翰 Wang Wei-han. Wutsing, Kiangsu.
Southern Methodist Mission—Private schooling.
- 薛 雲 青 Sueh Yung-ts'ing . . . Ninghai, Chekiang.
Northern Presbyterian Mission—Private schooling.
- 蘇 調 夫 *Su T'iao-fu Kiangyin, Kiangsu.
Southern Presbyterian Mission—Partial Courses, Kiangyin and Soochow.
- 柏 清 洗 Pei Ts'ing-si. Chinkiang, Kiangsu.
M. E. Mission—Private schooling.
- 王 開 志 Wang Kai-chih. Soochow, Kiangsu.
Southern Methodist Mission—Sungkiang Bible School.

INTERMEDIATE CLASS.

- 嚴 知 辱 †Yen Chih-joh Funing, Kiangsu.
Southern Presbyterian Mission—Private schooling.
- 劉 彥 和 Liu Yen-ho Soochow, Kiangsu.
Northern Presbyterian Mission—Private schooling.

* Fall term only.
† Spring term, 1918.

- 徐 則 林 Ts'ü Tseh-ling Suchien, Kiangsu.
Foreign Christian Mission—Private schooling.
- 毛 鳳 池 *Mao Feng-ch'ih Funing, Kiangsu.
Southern Presbyterian Mission—Private schooling.
- 楊 樹 林 Yang Shu-ling Hofei, Anhwei.
Foreign Christian Mission—Private schooling.
- 胡 念 劬 †Hu Nien-chu Shanghai, Kiangsu.
London Mission—Partial Mission School Course.
- 楊 鏡 秋 Yang Ching-ts'iu Changchow, Kiangsu.
Southern Methodist Mission—Private schooling.
- 方 純 浩 Fang Shwen-hao Lingping, Chekiang.
Southern Methodist Mission—Private schooling.
- 沈 亞 倫 Shen Ya-lun. Haining, Chekiang.
Southern Presbyterian Mission—Partial Course, Kiangsu.
- 王 道 儒 *Wang Tao-ju Yencheng, Kiangsu.
Southern Presbyterian Mission—Private schooling.

ENTERING CLASS. (Matriculated March, 1918.)

- 丁 迺 純 Ting Nai-shwen Yencheng, Kiangsu.
M. E. Mission—Private schooling.
- 吳 石 磐 Wu Shih-p'an Hwangmei, Hupeh.
M. E. Mission—Private schooling.
- 裴 秀 P'ei Hsiu Sutsien, Kiangsu.
M. E. Mission—Kiangpei Normal.
- 陳 耀 庭 Ch'en Yao-t'ing Sutsien, Kiangsu.
M. E. Mission—Partial Courses, Technical and Conservancy Schools.
- 王 自 新 Wang Tzū-hsin Yutai, Anhwei.
M. E. Mission—Private schooling.
- 張 則 香 Chang Tseh-hsiang Sutsien, Kiangsu.
M. E. Mission—Grammar and Military Course.
- 沈 炳 文 Shen Ping-wen Wuhu, Anhwei.
Christian Adventist Mission—Private schooling.
- 王 祖 培 Wang Tsu-p'ei Hwangmei, Hupeh.
M. E. Mission—Normal and Middle, Partial Courses.

* Fall term, 1917.
† Matriculated, March, 1918.

CLASSIFICATION OF STUDENTS.

ACCORDING TO CHURCH AFFILIATION.

<i>Co-operating Missions</i>	<i>Seminary Course</i>	<i>Bible Training Course</i>	<i>Total</i>
*Methodist Episcopal, North ...	17	13	30
South ...	...	4	4
American Presbyterian, North ...	11	3	14
South ...	12	12	24
Foreign Christian ...	1	4	5
<i>Other Bodies</i>			
London Missionary Society ...	5	1	6
*American Baptist Mission ...	2	2	4
Christian Adventist Mission ...	2	1	3
United Methodist Mission ...	1	2	3
American Board (Congregational) ...	2	...	2
China Inland Mission ...	1	1	2
Church of Scotland Mission ...	1	...	1
Christian and Missionary Alliance ...	1	...	1
Reformed Church in America Mission ...	1	...	1
Reformed Church in U.S. Mission ...	1	...	1
English Presbyterian Mission ...	1	...	1
Totals ...	59	43	102
Counted twice ...	...	...	1
Net Total ...	...	...	101

ACCORDING TO PROVINCES.

	<i>Seminary Course</i>	<i>Bible Training Course</i>	<i>Total</i>
Kiangsu ...	18	20	38
Chekiang ...	8	9	17
Anhwei ...	7	9	16
Fukien ...	8	...	8
Kiangsi ...	5	1	6
*Kwangtung ...	3	2	5
Hupeh ...	2	2	4
Chihli ...	3	...	3
*Shantung ...	1	...	1
Szechwan ...	1	...	1
Hunan ...	1	...	1
Kwangsi ...	1	...	1
Korea ...	1	...	1
Total ...	59	43	102
Counted twice ...	...	...	1
Net Total ...	...	...	101

* The names of two of the three deceased students entered on the class rolls are not included in this enumeration, as they were not in attendance during the current year.



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CATALOGUE
OF THE
NANKING THEOLOGICAL SEMINARY



1919

"THY WORD IS TRUTH"

METHODIST PUBLISHING HOUSE
SHANGHAI

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REV. J. C. GARRITT D.D., PRESIDENT

CATALOGUE
OF THE
NANKING THEOLOGICAL SEMINARY

NANKING, CHINA

1919

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2023

THE BIBLE

THE MAGNA CHARTA

FOR

CHINA

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CALENDAR

1919

Fall Term Opening, September 17, 2 p.m.
Mid-term Examinations, November 17.
Christmas Holidays, December 25—27.

1920

New Year Holiday, January 1.
Final Examination, February 4—11.
Baccalaureate Sermon, February 8, 10.30 a.m.
Bible Training School Commencement Exercises,
February 11, 8 p.m.
Winter Holidays, February 11—March 4.
Spring Term Opening, March 4, 2 p.m.
Good Friday, No Classes.
Final Examinations, June 9—16.
Baccalaureate Sermon, June 14, 10.30 a.m.
Managers' Annual Meeting, June 17.
Seminary Commencement Exercises, June 17, 8 p.m.
Summer Holidays.
Fall Term Opening, September 16, 2 p.m.

1921

Fall Term closes about ten days before the Chinese New Year.
Spring Term begins about ten days after Chinese New Year.

0332

BOARD OF MANAGERS

Foreign Christian Mission: Rev. W. Remfry Hunt, Rev. Alexander Lee.

Methodist Episcopal Mission: Dr. E. James; Rev. Chow Chia-yung.

Methodist Episcopal Mission, South: Dr. J. W. Cline, Rev. Yuen Shu-an.

Presbyterian Missions:

Central China: Rev. F. H. Throop

Kiangnan: Rev. J. W. Drummond

Mid-China: Rev. J. M. Blain

North Kiangsu: Rev. Jas. R. Graham

Synod representatives recognized by the above Presbyterian Missions:

Rev. Chang Pao-chang

Rev. Chang Pao-tsu. Secretary.

Rev. Chen Ta-shan

Rev. Chu Yuen-liang

Officers of the Board:

Chairman Rev. J. W. Cline, D.D.

Vice Chairman Mr. Alexander Lee

Chinese Secretary Rev. Chang Pao-tsu

English Secretary (re-elected) { Rev. P. F. Price, (till June 1)
Rev. H.C. Ritter (after June 1)

Treasurer (re-elected) Rev. H. F. Rowe

TEACHING STAFF

Faculty

Rev. JOSHUA CROWE GARRITT, A.M., D.D.,
President; Professor of Biblical Interpretation and Apologetics.

Rev. PHILIP FRANCIS PRICE, D.D.,
Professor of Theology and Homiletics; Students' Pastor;
Secretary to Board of Managers.

Rev. CHEN CHIN-YUNG, 陳金
Professor of New Testament History and Chinese Literature; Proctor; Editor THEOLOGICAL QUARTERLY.

Rev. HARRY FLEMING ROWE, A.B., B.D., D.D.,
Vice President and Acting President; Professor of Church History; Treasurer.

Rev. JOHN LEIGHTON STUART, A.B., B. Litt., D.D.,
Professor of New Testament, its Literature, Interpretation, and Exegesis; Greek.
Until June 1919.

Rev. CHIA YÜ-MING, 賈玉銘
Professor of Biblical Exegesis; Correspondence Course Department.

Rev. LI HOU-FU, 李厚甫
Professor of Sacred and General History; Secretary of Faculty.

Rev. CHANG YUNG-HÜNG, A.B., 張永訓
Professor of Comparative Religion and Ethics; Assistant
Librarian.

Rev. YU KENNEDY LUPTON, 俞安樂
Practical Theology; New Testament.

Rev. HEZEKIAH COTESWORTH RITTER, M.A.,
Professor of Old Testament Literature and Exegesis;
Librarian.

Rev. CHARLES STANLEY SMITH, A.B., B.D.,
Professor of Theology, and Philosophy of Religion.

Rev. TIMOTHY T. LEW, 劉廷芳 M.A., B.D.,
Old Testament and Religious Education: (Joins the
Faculty at the Chinese New Year, 1920.)

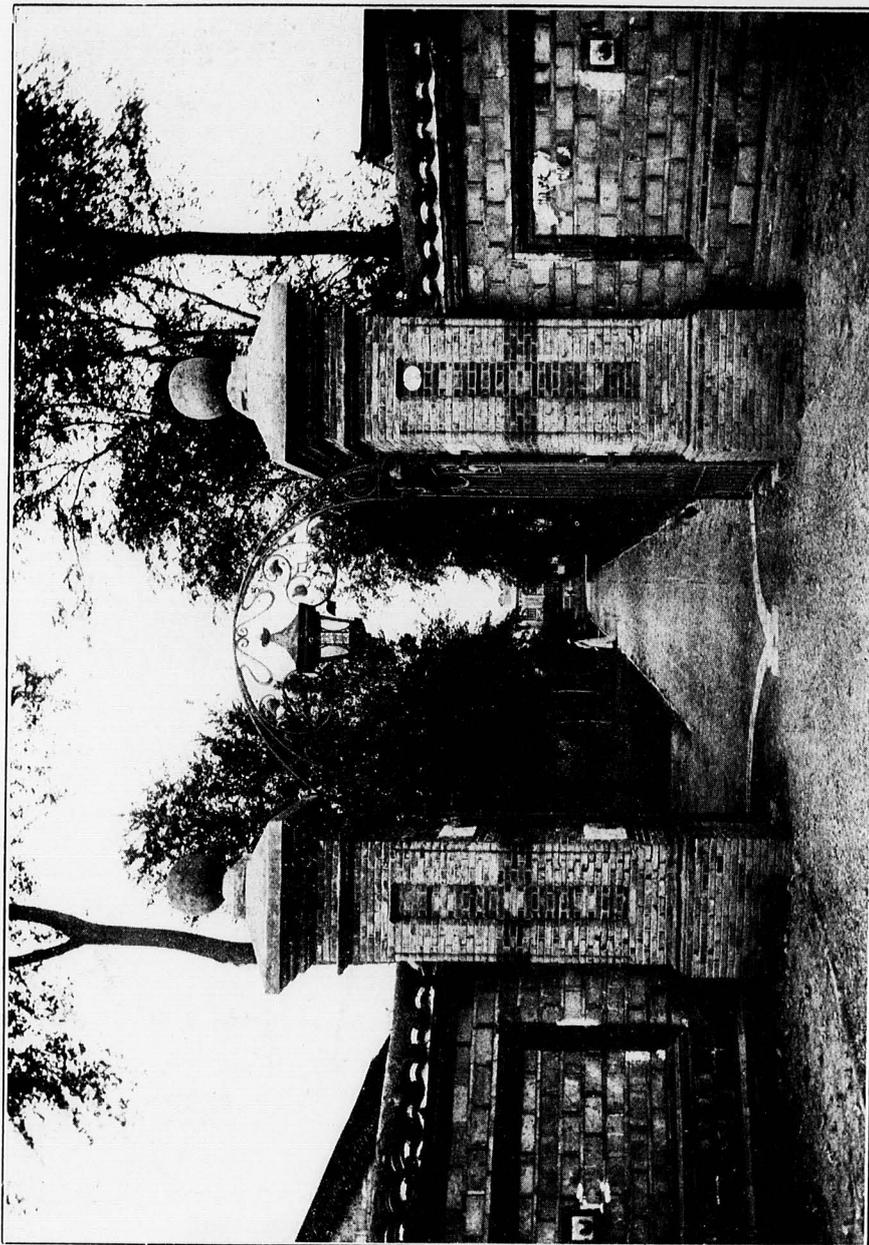
Rev. DONALD W. RICHARDSON, M.A., B.D.,
New Testament, its Literature, Interpretation and
Exegesis; Greek.

Rev. CHU PAO-HUEI, 朱寶惠
Instructor in New Testament Greek; Exegesis.

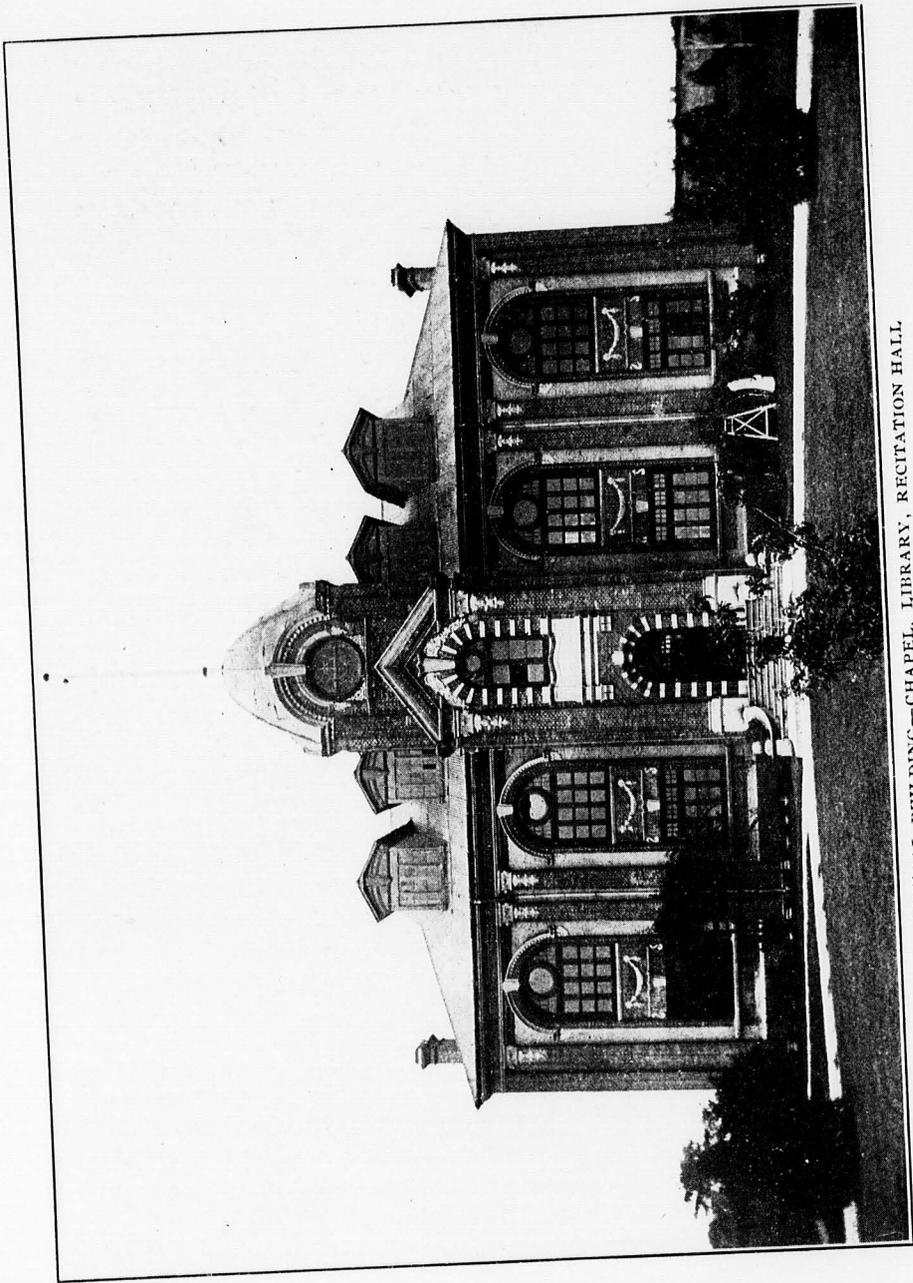
MR. T'AO CHUNG-LIANG, 陶仲良
Chinese Language.

MR. TUNG HSIAO-YUAN, 董小園
Chinese Composition.

MR. CHANG HUNG-FAH, 張宏發
Music.



MAIN ENTRANCE TO GROUNDS



CENTRAL BUILDING—CHAPEL, LIBRARY, RECITATION HALL

HISTORICAL NOTE

The Nanking Theological Seminary is an interdenominational institution. The cooperating members are: The American Presbyterian Mission, North; the American Presbyterian Mission, South; the Foreign Christian Mission; the Methodist Episcopal Mission, North; and the Methodist Episcopal Mission, South. Into this School, there were merged: the Presbyterian Union Theological Seminary of Nanking; the Nanking Bible College (the Foreign Christian Mission); and the Methodist Fowler School of Theology. In January, 1911, this larger union was tentatively organized for a period of two and a half years. After the lapse of this period, the constitution and articles of agreement were adopted by the Board of Managers and referred to the Missions concerned. These Missions having approved, the union was consummated. The years since have witnessed only the most cordial relations, while the harmonious working together of the different denominations has been a new proof that they are essentially one body in Christ. The new organization took over the plant formerly provided by the Presbyterian Seminary; the Christian Mission provided the new East Dormitory and residences for a Chinese and a foreign professor; the Methodist Mission, North, contributed one foreign residence and provided for the enlargement of the grounds, including walls.

GOVERNMENT

The property of the institution is held by the Trustees of the University of Nanking. Thus the incorporation under the laws of the State of New York is provided for, while the granting of degrees is made regular.

The controlling body is a Board of Managers, composed of two representatives from each controlling Mission. Half

of the membership is Chinese, the other half being from the missionary body. The Board meets once a year, ad interim matters of importance being under the direction of an Executive Committee.

LOCATION

The location of the Theological Seminary at Nanking is singularly appropriate.

Nanking ranks second only to Peking in historic importance. It is one of the principal centres of China. It is a meeting place for the different dialects of the several provinces of the lower Yangtse valley, and an educational centre of commanding influence. The social and religious environment is helpful; rare opportunities for practical Christian work are open on every side.

The Protestant missions located in Nanking are closely cooperating in all forms of missionary work. A prominent church leader, not resident in Nanking, says that Nanking deserves to be called the religious capital of China. The University of Nanking, with its Normal School, its Language School for Missionaries, and its Department of Agriculture, is one of the largest Christian institutions in China, and is under joint missionary control. The privileges of the University are at the disposal of the Seminary students. The Evangelistic effort of the churches in Nanking is being correlated in an attempt to more seriously and effectively face the problems confronting the Church. In the busier parts of the city, there are large churches and preaching halls. Here the students may join in the stated worship and may have a part in the regular church work. Thus, while pursuing their studies, the men have a field for observing and participating in great Christian activities; this cannot fail to mould their ideals and to give them larger conceptions of the task and the program of the Church in China.

The opportunity that students from the dialect districts have to learn Mandarin is a distinct advantage. The mingling of men from many provinces and from various communions makes for a closer understanding and cooperation among these men who are to be leaders in the Church of tomorrow in China.

AIM AND METHOD

The aim of the School is the training of a Chinese Christian Ministry and Chinese lay leaders. The larger number of the men will be candidates for ordination or for calls to pastorates; most of the men in the Bible Training School will become evangelists or lay workers, though some of them will develop into strong pastors.

This School—in its catholic inclusion of all evangelical denominations, and in the prominence given to the Bible as the one supreme text book—is built upon the model of the Bible Teachers' Training School of New York City, founded by Dr. W. W. White. In the words of Dr. White, to whom this school is much indebted, its aim is to be, "thorough in intellectual processes, evangelical in doctrine, reverent in spirit, pedagogical in method, and practical in aim."

At the same time the school is interdenominational in character, being under the control of the different participating denominations, each of which has an equal voice in its government and teaching.

LIBRARY

The Seminary Library, housed in the Central Building, consists at present of about 1600 volumes in English (and other European languages) and about 1400 volumes in Chinese, 250 volumes of which are bound in Western style. A large number of periodicals are received, some of which are

English publications. Two considerable bequests were the beginning of the library. Additions by purchase are constantly made. In addition to this, the members of the Faculty customarily place their private libraries at the disposal of the students, so that men are able to secure abundant material for the departments in which they wish to make investigations.

The Aim of the library is to develop a taste and a habit for study, while it ministers to the needs of the men in connection with their courses of study.

The library is open all day, when the periodicals and the reference library are available. The cases are open in the afternoons, when books may be consulted or withdrawn for fixed periods.

An effort is being made to build up a good library in Chinese. Help in this direction either in gifts of Chinese works or in advising as to what would better be purchased would be appreciated.

PUBLICATIONS

The Seminary issues a magazine, *THE THEOLOGICAL QUARTERLY*, (神學誌) which is mailed to subscribers direct for 80 cents per year.

The following books have been issued by members of the Faculty and are for sale at the Mission Book Company, Shanghai, (or branch offices).

1. Lectures on Modern Missions. (3 Vols.)
2. History of Chinese Missions by Provinces (Vol. I)
3. Character Studies in Acts.
4. Essentials of New Testament Greek.
5. Catechism on Scripture Geography.
6. Greek-Chinese-English Dictionary of the New Testament.
7. The Ideal of Jesus—Clark. (In preparation).

DEPARTMENTS

There are three courses of study offered, each requiring three years for its completion.

Graduate Department

1. There is a department in which a course is offered for college graduates. This is known as the *Graduate Course*.

AIM OF THE COURSE. The aim of the course is to give a thorough preparation for the work of the Christian ministry, equivalent to that provided in first class Theological schools in America. It is hoped, by offering a course of study in English, not inferior to the under-graduate and post-graduate courses in other branches of Western learning which the colleges are offering, to remove the stigma which in China has rested upon theological education. The belief is held that this can be done, that keeping the men near to the needs of their own people while they are fitting themselves for the Christian ministry, is a distinct advantage—one quite worth the effort required to make it possible.

CHARACTER OF THE COURSE. The course requires a total of fifty-three year-hour credits. One year of New Testament Greek is presupposed. When this is not the case, the student will be required to take beginning Greek with the Junior class in the Seminary Course. The course is shaped with the purpose of giving the prospective minister of the Gospel a working knowledge of the contents of the Bible, that he may know its message and its power; he must know the history of the Church, its doctrines, in relation to the philosophy and science of our time; he must have a knowledge of Church polity and government, especially that having to do with his own denomination; above all he must know the problems of the Church—social, educational, philanthropic—in relation to the Bible message of salvation.

It is not yet possible to offer Hebrew. In fact, no electives are feasible so long as the student body is so small and the Faculty so heavily burdened.

CONDITIONS FOR ENTRANCE. Requirements for entrance upon this course shall be:—

1. A recommendation from the proper church authorities vouching for the tested Christian character, earnestness of purpose, and sincerity of motive of the applicant.
2. An official statement of graduation from a University or College of full grade.
3. Sufficient mastery of English to read understandingly text and reference books on history, theology, ethics, sociology, etc.
4. The student is expected to have at least an elementary knowledge of the theory of music, including vocal music.

DIPLOMA AND DEGREE. The course is so constructed as to lead to the degree of Bachelor of Divinity. Those who take the whole course, including N. T. Study in Greek, and reach an average grade each year of 85 *per centum*, and whose Chinese essays and thesis are of high rank, will on graduation receive the diploma of the school and be recommended to the Trustees of the University of Nanking or of Soochow for the award of the Degree of B. D.

Candidates for the B. D. Degree are expected to prepare a thesis upon some important and practical subject, to be presented to the faculty in both Chinese and English at least a month before graduation. The Chinese thesis shall consist of not less than five thousand words. The subject must be reported to the faculty for approval at the close of the first term of the middle year.

Monthly essays will be required of all students, which shall be exercises in putting into forceful Chinese the students' acquirements in religious knowledge.

Passing grade in all studies shall be 75 *per centum*; and those attaining this grade in all studies throughout the course shall receive the diploma of the institution. Only in exceptional cases, to be decided upon by the faculty, may other work be substituted for Greek, which fact shall be recognized upon the diploma.

Seminary Department.

2. There is a department in which a course is offered for men of high school graduation. This is known as the *Seminary Course*.

AIM OF THE COURSE: The aim of the course is to give a thorough and practical training for the larger number of ministerial candidates who are unable to pursue a college course. The larger half of the ministry in China will for a long time be men of this grade. The fact is that if high school graduation were to be made the minimum requirements for all grades of ministers and evangelists, the standard for the ministry would be raised quite considerably. In offering this course, we aim to contribute to that end.

CHARACTER OF THE COURSE: The course requires a total of sixty-three year-hour credits. Greek is a requirement for the three years, though, in some cases, men are excused. In such cases, either English or special work in Chinese Literature is substituted. Though given entirely in Chinese, the same aim as to acquaintance with the Bible and the usual lines of Theological education as that outlined for the Graduate Department is held. The study of the Bible in the Chinese is a characteristic feature of this department, recognizing that Protestant Christianity ever flourishes where the Bible in the vernacular is an open book. Essay writing is required of every student as an exercise in Chinese composition. The subjects are chosen for the men; they are encouraged to take this exercise seriously as a means of

improving their Chinese style and of learning to express Christian truth forcefully.

The outline of this course appears elsewhere in this catalog. (pp. 23-26)

CONDITIONS FOR ENTRANCE: Requirements for entrance upon this course shall be:—

(1.) A recommendation from the proper church authorities vouching for Christian character, and earnestness of purpose regarding the work to which the candidate professes to be called.

(2.) An official statement of graduation from a Middle School of full grade. Failing this, the Faculty will satisfy themselves that the candidate has the equivalent of such a course in private schooling or experience. An examination is given to determine that the applicant has a knowledge of Bible History and of Bible truth sufficient to allow of his taking the course without undue disadvantage.

DIPLOMA: A diploma is given to students who have satisfactorily passed the required work. Passing grade in all studies shall be 75 *per centum*.

Bible Training School

3. There is a course offered for evangelists and lay workers, known as the *Bible Training Course*.

AIM OF THE COURSE: The aim of this course is to give a thorough training for men who have had little opportunity to study, but who have manifested fitness for the work of an evangelist or lay worker. At this stage in the development of the Church in China, there is a real field for the activities of this class of workers. There is a dearth of properly trained Sunday School teachers, class leaders, and lay officers of the churches, which this course hopes in some degree, to remedy.

CHARACTER OF THE COURSE: There is a requirement of sixty year-hours, including constant instruction in Chinese

literature, and in style. Much time is given to the study of Bible History and to attaining to a knowledge of what the Bible says. The course is in Chinese, no Greek being required. An expository essay is required once or twice a month. This is meant to be an exercise in Chinese Composition as well as practice in expressing forcefully the truths learned in the class room. It is also a method of teaching the art of sermonizing.

The outline of this course appears elsewhere. (pp. 26-29)

REQUIREMENTS FOR ENTRANCE: The requirements for entrance are as follows:

(1.) A recommendation from the proper church authorities vouching for Christian character, testifying that the candidate has been baptised two calendar years, that he is 21 years old (foreign count) and that he seems likely to develop into a worker whom the local church will wish to use.

(2.) He must, by means of an examination given by the Seminary authorities at the time of his application, give evidence of ability to read and write easy *Wen Li* and show a sufficient knowledge of the Bible to enable him to pursue the course offered.

CERTIFICATE: The certificate of the institution testifying that the bearer has pursued the course for lay workers, is granted to students who have satisfactorily passed the required studies.

DENOMINATIONAL TEACHING

Inasmuch as the school is interdenominational in character, and inasmuch as the body of evangelical truth is held in common by the cooperating churches, the larger part of the teaching is done in common in the daily classes.

But provision is also made by which the particular faith and polity of each cooperating church is taught separately,

each church having charge of its own denominational teaching. Members of the Board who represent a given denomination generally act as directors also for their own denominational department. The denominational teaching of any given church is done by those who represent that denomination in the Faculty.

PRACTICAL CHRISTIAN WORK

It is clearly recognized that the best results in any branch of professional or scientific study are secured when there is laboratory work. The same is true of the preparation for the ministry. There is a careful organization of the whole student body into groups for practical work. A member of the Faculty or one of the advanced students heads each group. The leaders remain in charge of the same form of work for several semesters, but the students are, in most cases, given practice in a different form of activities each term. Street preaching, personal work, Sunday School teaching, work among the poor and in the hospitals, are some of the forms of work.

The first period on each Saturday is given to normal work in methods. Each group meets with the leader.

Reports of work done and of difficulties encountered are given before the groups, enabling the leader to give encouragement and to instruct in methods with the actual situation in mind.

Once or twice each term, in this normal work period, there is a general meeting. Reports are then heard from the leader or the secretary of each group. It is the usual thing to hear reports of a number of conversions as the direct result of the work done by the student body. A few of the students are given regular work in one church during most of their time in the Seminary, where they have a position somewhat akin to that of Assistant Pastor.

RULES AND REGULATIONS

The School has few rules and regulations. Students are expected to conduct themselves as Christian gentlemen; hence there is practically student self government, though there is no student government organization.

The Chapel service is at 8:00 each morning. It is led by the professors in turn for one week. A list of the visitors, Chinese, from many parts of this immense Republic, and men of other races from many lands, would be impressive as showing the breadth of influence which the students are privileged to enjoy.

There are four morning periods for recitations, from 8:30 to 12, and three afternoon periods from 1:30 to 4. On Monday morning, between 8 and 10 o'clock, students preach trial sermons which are criticized by the professors; two students preach each week. Students on the Sabbath day are expected to attend Church services, each according to his own church affiliation. All have definite Christian work to do on the Sabbath and at least one period on week-days.

Students have charge of their own boarding arrangements, each paying into the general fund a pro rata expense for each month. The cost of food is approximately three dollars per month.

TUITION AND FEES

For the present the school requires no tuition fee of students sent from any one of the cooperating missions.

The fee for students from other missions will be \$20.00 per year; \$10.00 payable at the beginning of each semester.

For self-supporting students, tuition is free.

All students will be charged a fee of \$1.50 per term for athletics and sundries, payable at the time of registration.

Both old and new students must register at the opening of each term; with the exception of new students, those arriving after the opening date must pay \$2.50 for the registration fee.

The School has no control of the stipends paid to students, except that members of the Faculty, as a matter of accommodation, are willing to pay out the monthly stipends for the patrons. These stipends should be deposited in advance, together with full instructions relating thereto.

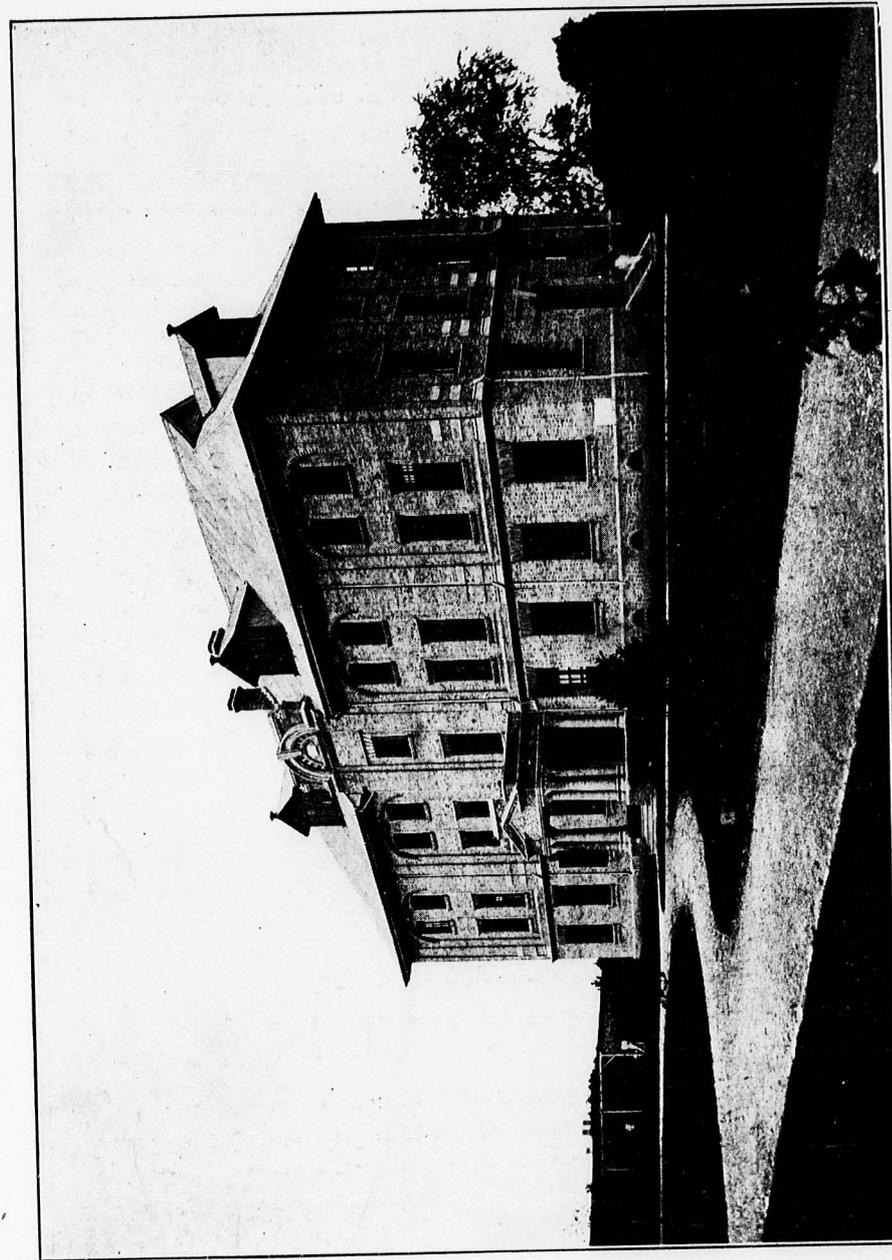
The Seminary has no control over the amount of the stipend paid to the student. It may, however, be helpful to record here what has been found wise to provide.

(1). The item for board is fixed at \$3.00 per month, which in addition to incidentals such as laundry, and barbering, the support of the local Y. M. C. A. and the Church collections, gives the approximate school expense.

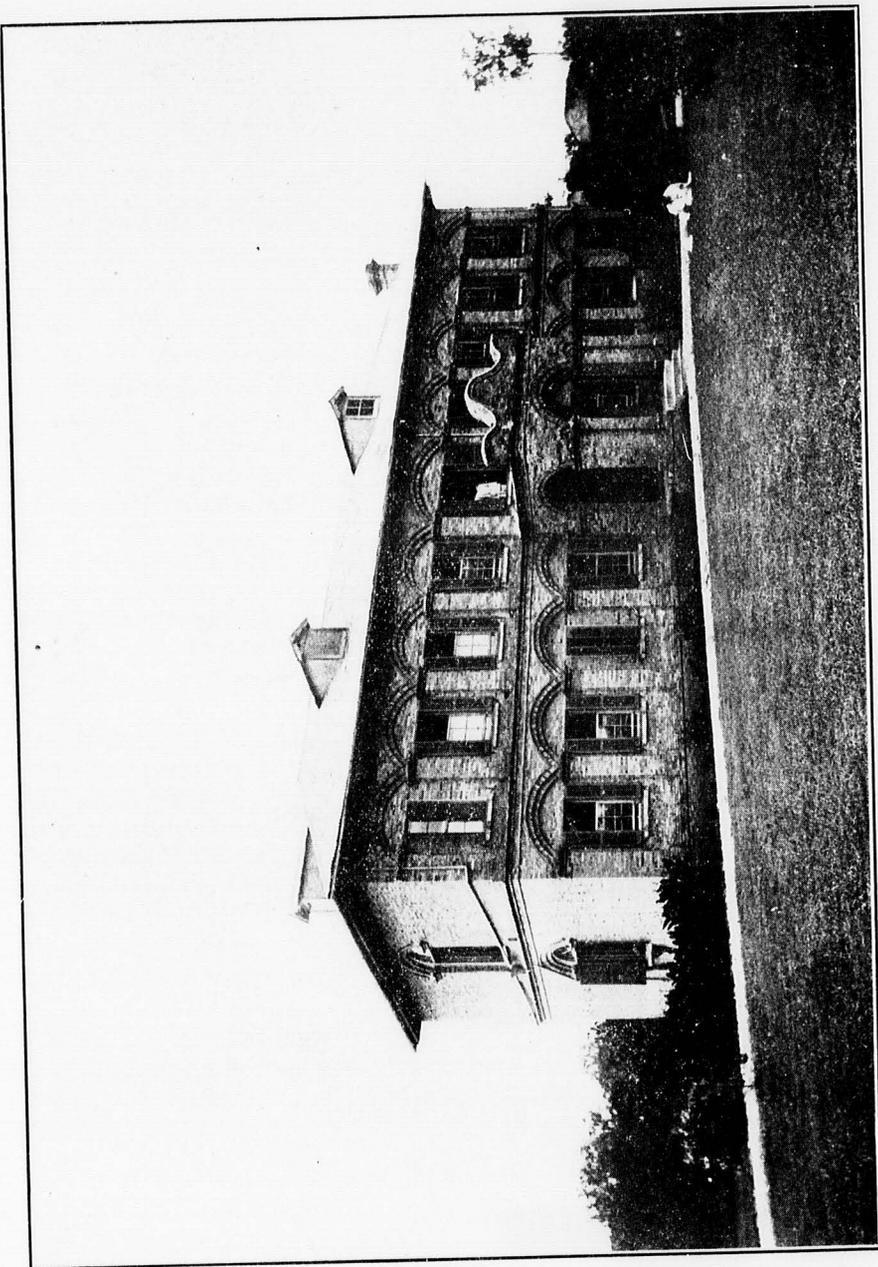
(2). The average allowed in the Seminary Department for men not married is \$6.00 to \$8.00 per month. The average allowed in the Bible Training School Department for men not married is \$5.00 to \$6.00 per month. Men who have families depending upon them will require that some arrangement be made for the support of their families. It is urged that, where at all possible, arrangements shall be made whereby the wife of the candidate—or the betrothed—shall be able to enter one of the Women's Bible Schools. This will enable the wife to be a "help meet for her husband."

(3). It has become a custom that travel to and from Nanking should be allowed once a year. That makes it possible for the student to give the summer months to active work in his home church or at such other post as may be assigned him.

(4). Students should be provided with a maximum of \$10.00 a year for books. This will provide all text books and those assigned as side reading. Purchases are made upon the recommendation of members of the Faculty and no books



EAST DORMITORY AND ADMINISTRATION HALL



WEST DORMITORY AND DINING HALL.

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are allowed to come within this allowance without such recommendation. Thus the beginnings of a library of great value may be made.

Students in the Graduate Department, because many of the books are in English, require from \$20.00 to \$30.00 per year.

GENERAL REMARKS

Choice of rooms is according to seniority, beginning with the highest classes and so on to the lowest.

The hours between 4 and 6 every day are left free for exercise and recreation. Saturday afternoon is a half-holiday.

All of the students are required to take a course in vocal music, and opportunities are given for learning instrumental music also, a charge of \$3.00 per term, to cover tuition and organ repairs, being made.

NEEDS:—

1. A few scholarships of \$50.00 each to enable the school to provide for some men who can secure a recommendation to the Seminary but can not find means of fully supporting themselves while here.
2. There is urgent need for two residences for Chinese professors and one residence for a foreign professor. The former will cost, with lot, \$2000 each. The latter will cost \$2700.
3. Those interested may render large assistance by sending books for the library. When one has read a book he often does not again make large use of it; *send it to us.*

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DESCRIPTION OF COURSES

Department of Church History

PROFESSORS ROWE AND LI

The aim of the department is to go over the whole field of Church History, so far as time allows, giving emphasis to the crises, outlining the decisive movements, and showing the effect of masterful leadership in directing the currents of Church life. The student is taught to expect direction and solution for the problems he faces in building for the Kingdom in China. He is reminded that the problems are often the same as those he faces; the principles followed, the errors into which men fell, the secrets of success, are pointed out to him.

The history of doctrine is given special emphasis with the Seminary and Graduate students, that they may know the paths by which the Church has come to hold the great fundamentals. It is held that the Church was led by God to decisions regarding these fundamentals which have tremendously affected for good the destinies of the Church. At the same time it is taught that Truth is progressive rather than static, that doctrine approaches perfection through continuous inspiration, that God speaks in these latter days as well as in former times.

It has not been possible to offer electives. The text used in the Seminary Department is Dr. Sheffield's splendid translation of the most important part of Dr. Schaff's monumental work. There are a number of shorter works and some books on allied subjects which, combined, are an extensive course in this important subject. (See courses of study for outline of courses offered.)

Department of New Testament

PROFESSOR RICHARDSON, MR. CHU.

The work in the Junior Year is occupied with the Synoptic Gospels and the Environment of the Life of Christ.

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One Gospel—usually Matthew—is studied in detail, with an introduction to the other two. Special attention is given to the geographical, political and religious conditions amid which Jesus lived and the light these shed upon the narratives of his life.

The Middle Year deals with the Apostolic Age. The Acts of the Apostles is carefully studied through the Fall Term. The Pauline Epistles are taken up in the Spring Term, including a critical introduction and outline of each, together with selected passages for exposition.

The Senior Year begins with a thorough introduction to the Gospel of John followed by exegetical study which it is almost impossible to complete within the Fall Term. When carried over into the Spring Term it is followed by a course on the Apocalypse, and the year is completed by lectures on the Person of Jesus.

Greek is begun in the Junior Year and occupies five hours per week. This includes in the Spring Term an exegesis in the original of the First Epistle of John, the Beatitudes, Lord's Prayer, Luke 15, 1 Cor. 13, and a catholic epistle *e.g.* James. The remaining two years continue exegetical study of other catholic epistles and books not covered in the regular New Testament course, with constant practice in paradigms and grammar.

Department of Old Testament.

PROFESSORS RITTER, CHIA AND LI.

The aim of the courses in Old Testament is primarily to find the permanent religious value of the Old Testament for the Christian Church. Old Testament literature, history, and religion are studied in their historic relationship to Christianity, as a part of that revelation which culminates in Christ and His Church. The divine and human elements which have entered into the origin and growth of the Old Testament are inseparably intertwined. We can not rightly

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understand the Divine without the guidance of the Holy Spirit. We can not understand the problems connected with the human element in the Old Testament apart from those methods of literary and historical criticism which have done so much to make the Old Testament a new book and by far a more wonderful book. The method of study is both frankly modern and frankly conservative, and always reverent.

1. Junior Year. First Term. A Brief course in Introduction of the Old Testament. The text book used is that of Gray: Critical Introduction to the Old Testament. A study is made of the problems connected with the literary growth of the Pentateuch, Genesis, chapters 1-11, are carefully studied and interpreted.
Second Term. Biblical History of the Hebrews. The text is by Dr. Foakes-Jackson. A rapid survey is made of the historic narratives from Abraham through the period of the Exile and the Return and Settlement in Judea.
2. Middle Year. The Old Testament Prophets. The development of Prophecy is traced and the development of those great religious ideas which found their fullest expression in Him of whom the prophets wrote. Second only to the wonderful story of Christ is the story of the Prophets and of their religious messages to mankind.
First Term. The Twelve Prophets. The Text used is that of Geo. Addam Smith.
Second Term. Isaiah, Jeremiah, Ezekiel.
3. Senior Year. Poetic and Wisdom Literature. The aim of these courses is devotional and practical as well as literary and historical.
First Term. The Psalms. Song of Songs.
Second Term. Job, Proverbs, Ecclesiastes.

Department of Systematic Theology

PROFESSORS PRICE, CHIA AND YÜ

The object of the Course is to cover the whole field of Systematic Theology in three years, adapting the subject to each grade of students.

The Course is essentially Scriptural in that the Bible is the text book and the notes that are furnished to the students are the development of the great doctrines of the Bible, arranged along lines familiar to students of Theology in the West, but with special adaptation to Chinese modes of thought and with frequent digression into subjects that grow out of conditions in the Orient, and which have not occurred to the authors of the existing theological books in English.

There is a daily drill in proof texts. The Inspiration and Inerrancy of the Scriptures, having been established early in the course, the Word of Scripture is appealed to as a final authority. Reference is made to existing books on Theology as parallel reading in the course in Chinese and large use is made of theological text books in English in the Graduate Class.

The subjects treated in order are: Natural Theology, a subject that is only briefly touched on in books in English, but which it is necessary to spend some time on in Chinese; the Reliability, Supremacy and Inspiration of the Scriptures; Theology Proper, or the Doctrine of God; Anthropology; the Person and Work of Christ; the Work of the Holy Spirit; the Divine Authority, the Functions, the Spirituality and the Perpetuity of the Christian Church; Eschatology; and Christian Ethics or the Practical Application of Theology to the every day life of the Christian.

Department of Homiletics

The course in Homiletics is both theoretical and practical. Parallel with the theory of preaching and of personal dealing with men is the practical work of preparing commonplace books, sermon outlines, etc., and the students homiletical material is reviewed by the professor. There is regular trial preaching with criticisms of the professors and practical Christian work which is also checked up by the seminary authorities. Well known text books in English, such as Broadus' "Preparation and Delivery of Sermons," and such as are available in Chinese, are in use in addition to class room notes.

COURSES OF STUDY.

Graduate Course.

OUTLINE OF THE COURSE. The following outline will give a general view of the work proposed:—

	Junior	Middle	Senior	Total
New Testament	2	2	2	6
N. T. Greek	5	2	2	9
Old Testament	3	3	2	8
Theology	3	3	2	8
Church History	3	3	2	8
Pastoral Theology and Homiletics	2	3	3	8
Comparative Religion..	2	..	..	2
Philosophy of Religion. ..	..	2	..	2
Apologetics .....	..	..	2	2
	20	18	15	53

The regular requirements of the school with reference to essay and sermon writing, music, and practical work in the city will be expected in this department also.

Junior Class

Courses of Study which may be taken as *electives* in *Senior Colleges*.

This course will be offered for men who have taken the studies of the first year during their college course. They will be allowed to graduate in two years, thus shortening by one year their period of study.

	Hours
New Testament Greek (including Grammar and Reading) (Huddleson in English or Stuart in Chinese)	5
Old Testament, Poetic Literature, Psalms, Job, etc.	3
Church History (Text: Nichol's Outline of)	3
Comparative Religion (any standard text)	2
Christian Ethics (Text: Peabody—Christ and the Social Question)	2
Psychology of Religion (Text: Starbuck—Psychology of Religion)	2
Religious Education—Theory and Practice—Coe	2
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Middle Class

New Testament Life of Christ with exegesis of Gospels from the original	3
Old Testament Introduction and History (Text: Foakes, Jackson or Peritz)	3
Church History—Great Epochs: Nicene, Reformation, etc. (Text: Fisher, or Walker and Lindsay, Schaff). ..	3
Theology (Text: Clark)	3
Homiletics and Pastoral Theology	3
Apologetics, Evidences of Christianity and Theism	2
Chinese Bible: Attempt to master contents; aims to give familiarity with the Bible in the vernacular....	2
	19

Senior Class

New Testament Apostolic Christianity with exegesis of Epistles	3
Old Testament—The Prophets	3
Church History, Modern History and Missions; lectures with assigned reading	3

Theology (Text: Clark).....	3
Homiletics and Pastoral Theology.....	3
Philosophy of Religion	2
Chinese Bible, (see Middle year)	2
	19

Seminary Course.

Junior Year Beginning in September

FALL TERM

	Hours per week
Introduction to the Gospels; Gospel History, Exegesis of Matthew	2
New Testament Greek Grammar	5
Old Testament Introduction, Outlines and Content of the Old Testament up to Wisdom Literature..	3
Church History: Early Centuries—Emphasis on Conquest of the Roman World and on the Early Controversies (Sheffield)	3
Systematic Theology; Natural Theology and Inspiration	3
Homiletics	2
Apologetics, The Evidences of Christianity	2
Comparative Religion	2
Denominational Teaching (as per affiliation)	1
Music	2
Expository Essays	1
Practical Christian Work	(3)
Historical Geography of the New Testament (Elective) (2)	
Athletics or physical drill.....	3 half hours

SPRING TERM

	Hours per week
The Gospel of Luke: Christ's Teaching of the Kingdom	2
Greek: Grammar completed.....	5
The Pentateuch, Intensive study by books	3

	Hours per week
Church History (Sheffield): Post-Nicene Period; Spread of the Church beyond the Roman Empire	3
Systematic Theology: The Existence, Nature, and Work of God	2
Homiletics: The Theory and Practice of Discourse	2
Propaedeutics: Content and Method of Religious Education	1
Apologetics: The Evidences of Christianity	1
Denominational Teaching (as per affiliation)	1
Music	2
Expository Essays	1
Practical Christian Work ..	(2)
Historical Geography of the New Testament (Elective) (2)	
Athletics or physical drill	3 half hours

Middle Year

FALL TERM

	Hours per week
Acts of the Apostles; Apostolic Age; Religious and Social Conditions; Greek Read.....	4
Old Testament Theology; Mosaic Institutions	3
Church History. The Church in The Middle Ages	3
Systematic Theology: The Doctrine of Man; The Person and Work of Christ.....	3
Homiletics: Theory and Practice of Discourse	2
Apologetics: Theism.....	2
Comparative Religious	2
Denominational Teaching (as per affiliation)	1
Music	2
Expository Essays	1
Christian Sociology (Elective).....	(2)
Practical Christian Work	(3)
Athletics or physical drill.....	3 half hours

SPRING TERM

	Hours per week
Introduction of Pauline Epistles; Exegesis of Epistle to the Hebrews	4
Amos and Isaiah	3
Church History: The Church in the Middle Ages	3
Systematic Theology; and Doctrine of Salvation; the Epistle to the Romans	3
Comparative Religions	2
Homiletics: Theory and Practice of Discourse	2
Apologetics: Anti-Theistic Theories	2
Biblical Pedagogy (Elective)	(1)
Church Government (as per affiliation)	1
Christian Sociology (Elective)	(2)
Expository Essays	1
Music	2
Practical Christian Work	(2)
Athletics or physical drill.....	3 half hours

Senior Year

FALL TERM

	Hours per week
Johannine Writings: The Gospel.....	3
New Testament Theology; Christ's Social and Ethical Teaching	2
Jeremiah: Zechariah.....	3
Church History: The Lutheran Reformation, the Movement in Geneva, Knox and the Scottish Church, The Wesleyan Revival.....	3
Systematic Theology; The Work of the Holy Spirit; Ecclesiology	3
Pastoral Theory and Practice of Discourse	2
Apologetics: Theism.....	2
History of Interpretation	2
Religious Education	2

Music	2
Expository Essays	1
Canon and Text of the New Testament (Elective)	(2)
Christian Ethics (Elective)	(2)
Practical Christian Work	(3)
Athletics or physical drill	3 half hours

SPRING TERM

	Hours per week
Johannine Writings: Revelation and Epistles.....	3
New Testament Theology.....	2
Wisdom Books; and Devotional Literature of the Old Testament	2
Church History: History of Modern Missions.....	3
Systematic Theology: Eschatology; Ethics	2
Pastoral Theology	2
Apologetics: Anti-theistic Theories.....	2
History: Interpretation.....	2
Religious Education	2
Music	1
Expository Essays	1
Canon and Text of the New Testament (Elective)	(2)
Christian Ethics (Elective)	(2)
Practical Christian Work	(3)
Athletics or physical drill.....	3 half hours

Bible Training Course.

Entering Class Beginning in February.

SPRING TERM

Life of Christ (Harmony); Biblical Geography.....	2
Pentateuch	3
Myers' General History; Chinese History	4
Biblical Theology: Studies in the Revelation of God; the Law of God; Doctrine of Man	3
Homiletics: Prayers of Scripture; Narrative Discourse..	2

General View of the Bible: Its Claims, Its Relation to Man's Systems of Thought	2
Essays and Chinese Language	4
Practical Christian Work	(3)
Music	2
Denominational Teaching (as per affiliation)	1
Athletics or physical drill	3 half hours

FALL TERM

	Hours per week
Life of Christ (Harmony); Scriptural Geography	3
Old Testament History: Joshua to Samuel	3
Myers' General History: Chinese History	4
Biblical Theology: Jesus the Revelation of the Father; The Teaching of the Apostles	3
Homiletics; Elements of Public Discourse; The Art of Illustration; Analysis of Easy Tracts	2
General View of the Bible: Its Claims, Its Relation to Man's Systems of Thought	1
Essays and Chinese Language	4
Practical Christian Work	(3)
Music	2
Denominational Teaching (as per affiliation)	1
Athletics or physical drill	3 half hours

Intermediate Class

SPRING TERM

	Hours per week
Acts	3
Old Testament History: Kings to Esther	3
Outlines of Church History: to 800 A.D.	4
Theology: Person and Work of Jesus Christ	2
Homiletics: The Theory and Practice of Discourse	2
How to Explain the Bible: Exegetical Method	2
Essays and Chinese Language	4
Practical Christian Work	(3)

Music	2
Denominational Teaching (as per affiliation)	1
Athletics or physical drill	3 half hours

FALL TERM

	Hours per week
Life and Letters of the Apostles	2
Pre-Exilic Prophets	3
Outlines of Church History—to the Reformation	3
Biblical Theology: The Holy Spirit; the Christian Life.	2
Homiletics: Manual for Evangelists; Study and Practice of Discourse	2
Studies in Exegetical Method	2
Essays and Chinese Language	4
Practical Christian Work	(3)
Music	2
Denominational Teaching (as per affiliation)	1
Athletics or physical drill	3 half hours

Graduating Class

SPRING TERM

	Hours per week
Selections from the Gospels and Epistles: Book Studies.	3
Exilic and Post-Exilic Prophets	3
Church History: History of the Reformation	3
Theology: The Christian Church	2
Homiletics: Discourses of the Apostles; Expository Discourse	2
Christianity and other Religions: The Conquest of the Ancient Faiths	1
Apologetics	2
Essays and Chinese Literature	4
Practical Christian Work	(3)
Music	2
Denominational Teaching (as per affiliation)	1
Athletics or physical drill	3 half hours

FALL TERM

	Hours per week
Epistle to Hebrews: Book of Revelation	3
Job; Psalms.....	3
History of Missions, and Modern Movements in the Church	3
Theology: Book of Romans	3
Homiletics: The Theory and Practice of Discourse	2
Christianity and the Religions of China: Comparison, Contrast, Apologia	2
Essays and Chinese Literature	3
Practical Christian Work	(3)
Music	2
Denominational Teaching (as per affiliation)	1
Athletics or physical drill.....	3 half hours

SEMINARY STUDENTS.

甲班 Senior Class,

包涵空	Pao Hau-kong.....	Wohsien, Kiangsu Presbyterian Mission—Graduate Siuchow High School.
花文淵	Hwa Wen-yuen.....	Fuchow, Kiangsi Methodist Episcopal Mission—Graduate Government High School.
曹秉良	Zao Ping-liang.....	Kiangying, Kiangsu Southern Presbyterian Mission—Graduate Lishih Middle School.
張文林	Chang Wen-ling.....	Hofei, Anhwei Christian Advent Mission—Undergraduate Gin Ling Middle School.
吳破我	Wu Po-oo.....	Dehching via Huchow, Chekiang Presbyterian Mission—Undergraduate Hanchow Col- lege.
沈嘉猷	Sheng Kia-yu.....	Nanking, Kiangsu Methodist Episcopal Mission—Graduate Normal Department University of Nanking
馮光臨	Feng Kowang-lin.....	Taucheng, Shantung Presbyterian Mission—Graduate Chingwen Middle School.
林炳辰	Lin Bin-chen.....	Wuhu, Anhwei Methodist Episcopal Mission—Undergraduate Univer- sity of Nanking.
王廷義	Wang Ting-i.....	Sheohsien, Anhwei Northern Presbyterian Mission—Graduate Hanmei Middle School.
林德興	Lin Tek-yu.....	Siming, Fukien Independent Chinese Christian Church—Graduate Tsingyueh Middle School.
楊益惠	Yang I-hui.....	Shant'eo, Kwantung English Presbyterian Mission—Graduate Shanghai Shichang Middle School.

- 李志明 Lee Chih-ming.....Kweiping, Kwangsi
Christian Alliance Mission—Graduate Wochow
Theological School.
- 周夢先 Chow Mung-Sien.....Tingchow, Fukien
London Missionary Society—Graduate Yashengtuen
Gospel Hospital.
- 侯悟靈 Heo Wu-lin.....Chaohsien, Anhwei
Christian Advent Mission—Graduate Wuhu Hwawen
Middle School.
- 周六林 Chow Loh-ling.....Chinkiang, Kiangsu
Presbyterian Mission—Graduate Lishih Middle School.

乙班 Middle Class, Seminary

- 熊鴻慈 Shion Hong-tsi.....Chinkiang, Kiangsu
Southern Presbyterian Mission—Graduate Govern-
ment Law School.
- 曹聘賢 Tsao Ping-hsien.....Kiangyin, Kiangsu
Southern Presbyterian Mission—Graduate Lishih
Middle School.
- 金弘叙 Ching Hong-sie.....Pyenyang, Korea
Southern Methodist Mission—Undergraduate, Middle
School.
- 張懿孟 Chang I-Meng.....Wohsien, Kiangsu
Southern Presbyterian Mission—Graduate Siuchow
Middle School.
- 鈕建章 Niu Chien-chang.....Hwaiyuen, Anhwei
Northern Presbyterian Mission—Graduate Hanmei
Middle School.
- 沈畏 Sheng Wei.....Chaohsien, Anhwei
Methodist Episcopal Mission—Private Schooling.
- 王夢雲 Wang Mong-yuin.....Hsüchow, Kiangsu
Southern Presbyterian Mission—Peising Middle
School.
- 林培松 Ling Pei-song.....Miueyang, Anhwei
Southern Presbyterian Mission—Graduate Middle
School.

- 高美實 Kao Mei-shi.....Hwaiying, Kiangsu
Southern Presbyterian Mission—Graduate Middle
School.
- 陳能芳 Cheng Nen-Fang.....Amoy, Fukien
Chinese Independent Church—Graduate Amoy Middle
School.
- 王恒心 Wang Hen-sing.....Hsüchow, Kiangsu
Southern Presbyterian Mission—Peising Middle
School.
- 趙宗福 Chiao Tsong-fuh.....Songkiang, Kiangsu
Methodist Episcopal Mission, South—Graduate Haitao
Middle School.
- 楊振傑 Yang Chen-chieh.....Hinghwa Fu.
Methodist Episcopal, Graduate Hinghwa Bible School.
- 戴鵬青 Tai Pen-tsing.....Nanking, Kiangsu
Methodist Episcopal Mission—Fourth year Nanking
University Middle School.
- 韓金奎 Han Ching-kwei.....Hochow, Anhwei
Methodist Episcopal Mission—Undergraduate
Hwangho Middle School; Nanking University
Middle School.
- 莊瀚波 Chuan Han-pho.....Hweian, Fukien
London Missionary Society—One and one-half years
in Amoy Union Theological School.
- 郭俊德 Koh Tsin-teh.....Nanking, Kiangsu
Methodist Episcopal Mission—Graduate William
Nast College High School.

GRADUATE DEPARTMENT

一班 Junior Class

- 彭長林 Peng Chang-lin.....Liuyang, Hunan
Northern Presbyterian Mission—Graduate Yale
College, Changsha.
- 歐陽峙 Eo-Yang Shih.....Nanking, Kiangsu.
United Evangelical Mission—Graduate Yale College,
Changsha.

王賢星 Wang Hsien-sin Lingwo, Hunan
Northern Presbyterian Mission—Graduate Yale
College, Changsha.

誠質怡 Cheng Chih I Peking, Chihli
London Mission—Graduate Tungchow Union College.

丙班 Junior Class—Seminary.

鍾國華 Chong Kwo-hwa Meihsien, Kwantung
Baptist Mission—Undergraduate Kwangih Middle
School.

成蒙三 Chen Mong-san Henyang, Hunan
Presbyterian Mission—Graduate Government Military
School.

裴秀 Pei siu Suchien, Kiangsu
Methodist Episcopal Mission—Graduate Government
Normal School.

丁文舉 Ting Wen-chu Hwangchuan, Honan
China Inland Mission—William Nast College Middle
School.

白永燁 Pen Yung-hwa Pyengyang, Korea
Presbyterian Mission—Undergraduate Peking Univer-
sity.

萬福臨 Wan Fu-lin Ihyang, Hupeh
Weslyan Missionary Society—Undergraduate Wesley
College Wuchang.

魏烈潮 Wei Lih-chow Hwaiyuen, Anhue
Presbyterian Mission—Graduate Hanmei Middle
School.

王蒙新 Wan Mong-sing Soochow, Kiangsu
Southern Presbyterian Mission—Graduate Siuchow
Middle School.

舒實齋 Hsu Shih-chai Kwangtsih, Hupeh
Reformed Church Missionary Society—Undergraduate
Wesleyan College, Wuchang.

陳欽天 Chen Ching-tien Changping Hsien, Fukien
American Reformed Church—One year in Amoy
Union Theological School.

鄧汝惠 Teng Ru-huei Yienshan, Shantung
American Board Mission—Undergraduate Kwangwen
College.

熊飛 Hsiou Fei Foochow, Kiangsi
Methodist Episcopal Mission—Graduate Government
Middle School.

蘇安瀾 Su An lan Tungan, Fukien
American Reformed Church—Graduate Tsingyuen
Middle School.

蔣少惇 Tsiang Hsio-shun Paoching, Hunan
Presbyterian Mission—In second year Yale College
Changsha.

廖國英 Liao Kwo-yin Tsianlo, Fukien
Methodist Episcopal Mission—Undergraduate Holing
School.

陳勛 Chen Suin Wenchow, Chekiang
Methodist Protestant Mission—Graduate Iwen Middle
School.

程漢流 Cheng Han-liu Tsuwhang, Kiangsi
Methodist Episcopal Mission—One year in William
Nast College Kiukiang.

廖元道 Liao Yuen-tao Yenping, Fukien
American Board Mission—Graduate Shaowo Middle
School.

張俊峯 Chang Chuin-fong Hengshui, Shantung
American Board Mission—Graduate Luentsai Middle
School.

陳春生 Chen Chuen-sun Fchow, Kiangsi
Methodist Episcopal Mission—Graduate Government
Middle School.

譚焯 Tan Moh Sianshan, Hunan
Presbyterian Mission—Graduate Ichih Middle School

- 黃若柏 Hwang Ru-peh Shaowo, Fukien
American Board Mission—Graduate Shaowo Middle
School.
- 吳茂才 Wo Meo-tsai Amoy, Fukien
London Missionary Society—One year in Amoy
Union Theological Seminary.
- 黃美成 Hwang Mei-chen Ningpo, Chekiang
Methodist Protestant Mission—Graduate Ningpo
Peipih Middle School.
- 褚平海 *Chu Ping-hai Hochow, Anhwei
Methodist Episcopal Mission—Undergraduate Metho-
dist Academy, Nanking.

*Fall term, 1918.

特科生 Special Students.

- 游鵬九 Yu Peng-chiu Siantan, Hunan
United Evangelical Mission—Private Schooling.
- 丁昌華 Ting Chan-hwa Kutien, Kiangsi
Methodist Episcopal Mission—Graduate Foochow
Bible School.
- 施祖鏞 Shi Chu-yong Futsing, Fukien
Methodist Episcopal Mission—Undergraduate Union
Theological School, Foochow.
- *江民惠 Chiang Ming-hui Hwangmei, Hupeh
Methodist Episcopal Mission—Undergraduate Will-
iam Nast Middle School, Kiukiang.

*Fall term, 1918.

GRADUATING CLASS BIBLE TRAINING SCHOOL

January 1919

高級班一千九百十九年畢業生

- 張 桐 Chang Tong Chinkiang, Kiangsu
Southern Presbyterian Mission—Private Schooling.
- 何令明 Ho Ling-ming Hwailing, Anhwei
Christian Mission—Private Schooling.
- 黃 芳 Hwang Fang Wenchow, Chekiang
China Inland Mission—Private Schooling.

- 顧寶綏 Ku Pao-sui Shangyu, Chekiang
Methodist Protestant Mission—Private Schooling.
- 桑保廷 San Pao-ting Shangyu, Chekiang
Methodist Protestant Mission—Private Schooling.
- 童愛三 Tong Ai-san Fuhyang, Chekiang
Southern Presbyterian Mission—Undergraduate
Lishih Middle School.
- 俞繼福 Yu Chi-fuh Lingan, Chekiang
Southern Presbyterian Mission—Undergraduate Li-
shih Middle School.
- 黃申寶 Hwang Shen-pao Kiangyin, Kiangsu
Southern Presbyterian Mission—Private Schooling.
- 王維翰 Wang Wei-han Wotsing, Kiangsu
Southern Methodist Mission—Private Schooling.
- 薛雲青 Sieh Yuin-ting Linghai, Chekiang
Northern Presbyterian Mission—Private Schooling.
- 王開智 Wang Kai-chi Wohsien, Kiangsu
Southern Methodist Mission—Undergraduate Soochow
Bible School.
- 柏清洗 Peh Tsing-sie Chinkiang, Kiangsu
Methodist Episcopal Mission—Private Schooling.

BIBLE TRAINING SCHOOL

高級班 Graduate Class

- 劉彥和 Lin Yen-ho Soochow, Kiangsu
Northern Presbyterian Mission—Private Schooling.
- 徐則林 Tsu Tseh-liu Suchien, Kiangsu
Christian Mission—Private Schooling.
- 楊樹林 Yang Shu-lin Chuchow, Kiangsu
Christian Mission—Private Schooling.
- *蘇調夫 Su Tiao-fu Changchow, Kiangsu
Southern Presbyterian Mission—Undergraduate Soo-
chow Bible School.
- 方純浩 Fang Swun-hao Hangchow, Chekiang
Southern Methodist Mission—Private Schooling.

胡念劬 Hu Lien-chu Pinghu, Kiangsu
London Missionary Society—Private Schooling.

楊鏡秋 Yang Ching-chiu Wotsing, Kiangsu
Southern Methodist Mission—Private Schooling.

*Spring term 1919.

中級班 Intermediate Class

陳耀庭 Chen Yao-ting Suchien, Kiangsu
Southern Presbyterian Mission—Graduate Kiangling
Conservancy Middle School.

*李瑞芝 Li Shui-chi Kianglin, Kiangsu
Christian Mission—Graduate Military School.

王自新 Wang Tsi-sing Hsiüyü, Anhwei
Christian Advent Mission—Graduate Military Prepara-
tory School.

*王錫五 Wang Hsih-wu Yienshan, Chihli
London Missionary Society—One and one half years
in Peking Union Seminary Bible School Depart-
ment.

*時雨 Shi Yu Suchien, Kiangsu
Southern Presbyterian Mission—Fourth Year Suchien
Middle School.

*Spring term 1919.

初級班 Entering Class

路歷程 Lu Li-cheng Feoling, Kiangsu
Southern Presbyterian Mission—Private Schooling.

尙蘭芝 Shang Lan-chi Pihsian, Kiangsu
Presbyterian Mission—Private Schooling.

張洛生 Chang Loh-sun Hanshanhsien, Anhwei
Methodist Episcopal Mission—Private Schooling.

汪鑫 Wang Shing Nanking, Kiangsu
Methodist Episcopal Mission—Private Schooling.

丁乃純 Ting Nai Shun Yienchen, Kiangsu
Southern Presbyterian Mission—Private Schooling.

王厚之 Wang Hou Chī Nanking, Kiangsu
Southern Presbyterian Mission—Private Schooling.

黃武蔭 Hwang Wu-ying Feoling, Kiangsu
Methodist Episcopal Mission—Private Schooling.

胡家仁 Hu Kia-ren Wuhu, Anhwei
Christian Alliance Mission—Primary Government
School.

時世銓 Hsi Shi-tsien Suchien, Kiangsu
Southern Presbyterian Mission—Private Schooling.

劉明鑑 Liu Min-chien Feoling, Kiangsu
Southern Presbyterian Mission—Private Schooling.

呂介夫 Lii Chai-fu Suchien, Kiangsu
Southern Presbyterian Mission—Northern Normal
School Graduate.

潘濟塵 Pang Tsi-cheng Nanking, Kiangsu
Presbyterian Mission—Government Primary Schools.

胡曉坤 Hu Shao-kwen Siyang, Kiangsu
Southern Presbyterian Mission—Graduate Primary
Schools.

趙腓力 Chiao Fei-li Chinkiang, Kiangsu
Southern Presbyterian Mission—Graduate Lanchow
Middle School.

薛明誠 Sieh Ming-chen Muiyang, Kiangsu
Southern Presbyterian Mission—Student in Ching-
yueh Middle School.

朱世鹽 Chu Shi-yien Chinghsien, Anhwei
China Inland Mission—Private Schooling.

沈炳文 Sheng Ping-wen Wuhu, Anhwei
Christian Advent Mission—Undergraduate Anhwei
Normal School.

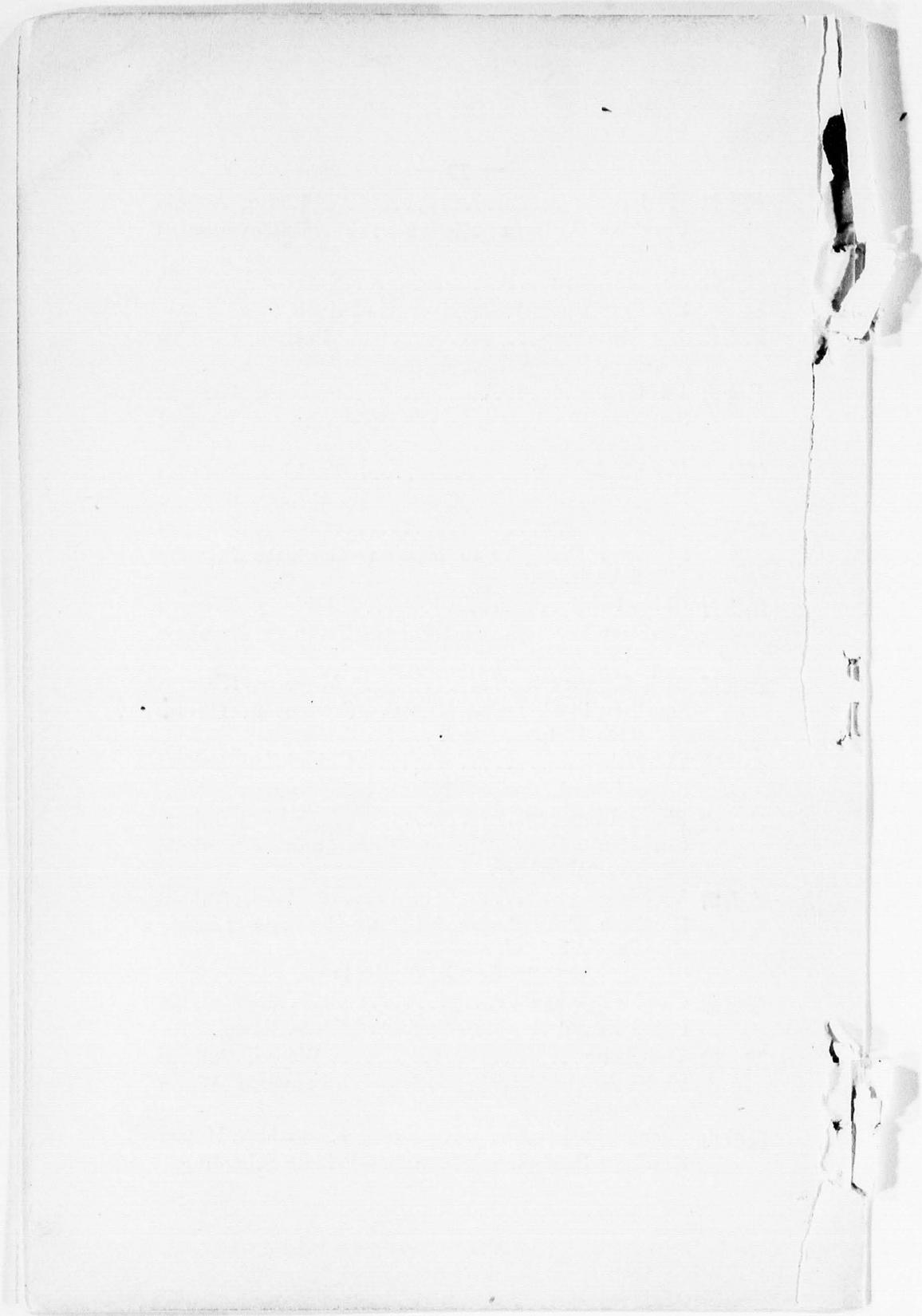
余心清 Yu Sin-ching Hofei, Anhwei
Northern Presbyterian Mission—Graduate Linsing
Public School.

豫科生 Special Students

朱孟源 Chu Mung-yuen Liensui, Ku
China Inland Mission—Suchien Middle School.

魏璋 Wei-chang Wowei, Anhwei
Methodist Episcopal Mission—Three years Wuhu
Academy.

陳岐山 Cheng Chi-shan Kwanchow, Honan
Northern Presbyterian Mission—Private Schooling.



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SCOTT REC'D

*Dr. George Scott
Compliments
Y. F. Rowe.*

29 1929

Ans'd

CATALOG

of the

Nanking Theological Seminary



1929

—
"Thy Word is Truth"

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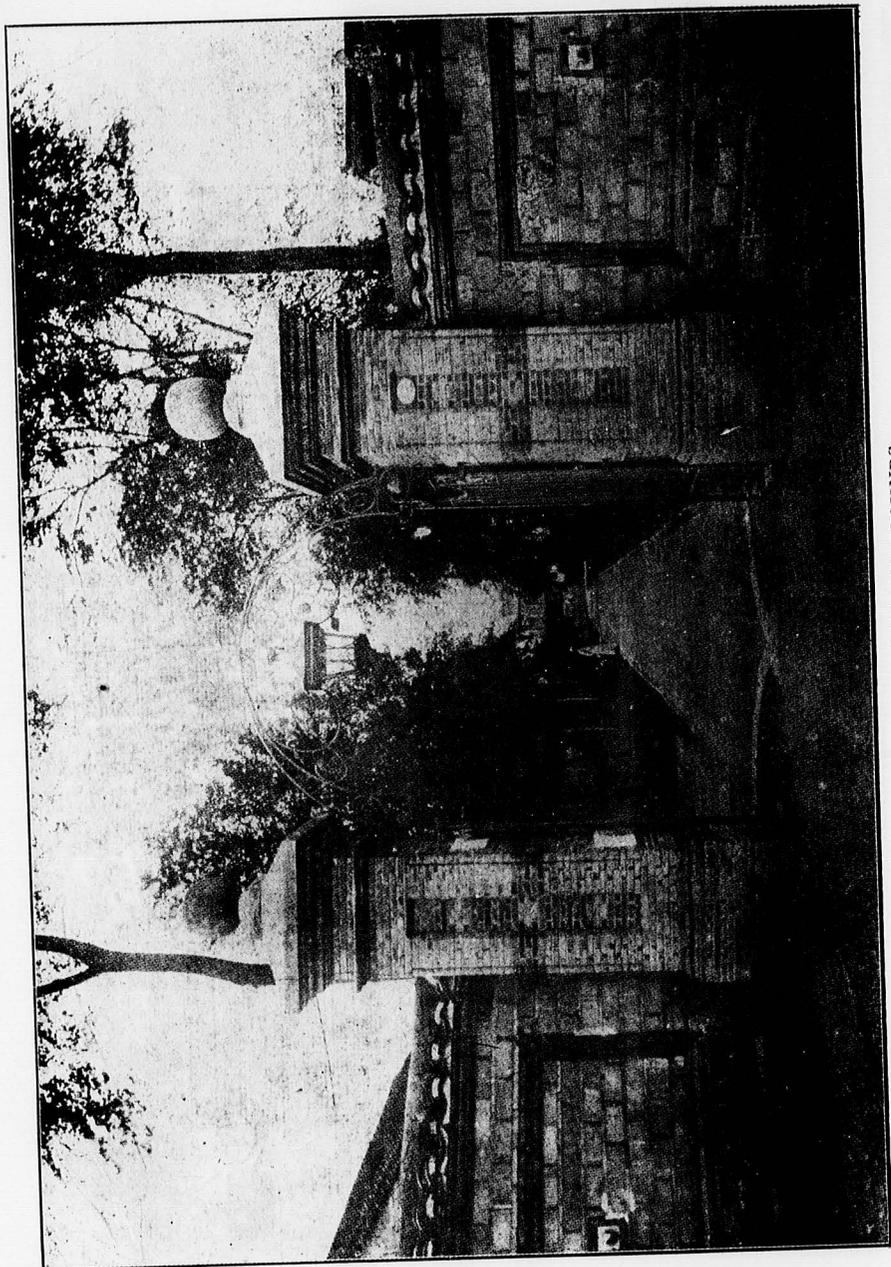
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MAIN ENTRANCE TO GROUNDS

CATALOG
OF THE
NANKING THEOLOGICAL SEMINARY

NANKING, CHINA

1929

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THE BIBLE
THE MAGNA CHARTA
FOR
CHINA

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CALENDAR.

1929

Fall term opens, September 16-17, Examination and Registration of new students.

Matriculation Address, September 18, 2.30 p.m.

Confucius' Birthday, Holiday.

Independence Day, Tenth Moon, Tenth day, Holiday.

Christmas Holidays, December 24-26.

1930

New Year Holiday, January 1.

Final Examination, Fall Semester, January 19—January 25.

Winter Holidays, January 25—February 12.

Spring Semester Opens, February 12, Registration, 8 a.m.
Opening Service 2.30 p.m.

Good Friday, No Classes.

Ching-ming, Holiday.

Baccalaureate Sermon, June 8, 10.30 a.m.

Seminary Commencement Exercises, June 10, 10.30 a.m.

Summer Holidays.

Fall term opens September 17, 2 p.m.

1931

Fall term closes about five days before Chinese New Year.

Spring term opens about ten days after Chinese New Year.

Aside from Chinese New Year closing and opening, the dates will be in the same week and on the same days of the weeks.

0360

BOARD OF MANAGERS.

United Christian Missionary Society:

Rev. C. A. Burch, *English Secretary.*
Rev. Lee Yao Tung, *Chinese Secretary.*

Methodist Episcopal Church:

Rev. A. J. Bowen, LL.D.
Rev. Handel Lee.
Rev. C. F. Johannaber.
Rev. Russell Hsiung.

Methodist Episcopal Church, South:

Rev. J. C. Hawk, D.D.
Rev. Z. T. Kaung, D.D.

Presbyterian Church in the U. S. A.:

Rev. O. C. Crawford, D.D., *Vice Chairman.*
Rev. D. B. Van Dyck.

Presbyterian Church in the U. S.:

Rev. R. J. McMullen, D.D.

East China Synod of the Church of Christ in China:

Rev. James Yeh, *Chairman.*
Rev. Chu Chung Hwa.
Rev. Chiang Tsu-sy.
Rev. Wang Song-ling.

Rev. H. F. Rowe, D.D., *Treasurer.*

FACULTY.

Rev. JOSHUA CROWE GARRITT, A.M., D.D.
President Emeritus.

Rev. HARRY FLEMING ROWE, B.D., Th.M., D.D.
Department of Church History
President.

Rev. PHILLIP FRANCIS PRICE, D.D.
Department of Theology and Homiletics.

Rev. CHARLES STANLEY SMITH, A.B., B.D.
Department of Systematic Theology.

*Rev. DONALD W. RICHARDSON, A.M., B.D., D.D.
Department of New Testament
Vice President. Dean.

Rev. EDWARD JAMES, A.B., A.M., D.D.
Department of Religious Education and Apologetics.

*Rev. LEWIS H. LANCASTER, A.B., A.M., B.D.
Department of New Testament.

*Rev. WARREN H. STUART, A.M., B.D., D.D.
Department of Old Testament.

*Rev. FRANCIS W. PRICE, A.B., A.M., B.D.
Department of Religious Education.

Rev. CHEN WEI-PING, Ph.D.
Department of Practical Theology.

*Rev. DJANG FANG, A.B., A.M., B.D.
Department of Systematic Theology.

Rev. A. SYDENSTRICKER, D.D.
Secretary; Correspondence Course.

Rev. CLIFFORD H. PLOPPER, Ph.D.
Comparative Religions.

*Absent.

Instructors.

Rev. CHU PAO-HUEI.
New Testament Greek; Correspondence Course.

Rev. SHIH YU-FANG, B.A.
Old Testament and Religious Education.
Secretary of the Faculty.

Mr. H. F. CHANG.
Music.

Mr. T'AO CHONG-LIANG, A.B.
Registrar's Department.

Miss HELEN W. SKILLING.
Secretary—Treasurer.

Mrs. P. F. PRICE.
English Bible.

HISTORICAL NOTE.

The Nanking Theological Seminary is a union institution in which five fellowships cooperate in the education of a Ministry for the Church in China. The cooperating members are: The Presbyterian Church in U.S.A., the Presbyterian Church in U.S., partly through the East China Synod of the Church of Christ in China, largely composed of churches originally established by these two Presbyterian bodies; the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the United Christian Missionary Society. Into this Seminary there were merged the following schools which were formerly conducted as denominational institutions: The Presbyterian Union Theological Seminary, of Nanking; the Nanking Bible College of the United Christian Mission; the Methodist Fowler School of Theology. In 1911, after careful deliberation, this larger union was tentatively organized for a period of two and a half years. At the end of this period, a constitution and articles of agreement were adopted by a representative Board of Managers. Their decisions and actions were referred to the Churches concerned. Upon the approval of these Churches, the union was declared consummated. The years since have witnessed most cordial relations. The harmony with which the cooperating bodies have together conducted this Seminary is a witness to the fact that they are one in loyalty and devotion to our Lord Jesus Christ. The property then held by the Presbyterian Seminary was by them transferred to the new institution as their share in the project. The other cooperating bodies granted funds for the enlargement of the plant, for the building of new faculty residences and for the erection of additional buildings. In the Nanking Incident of 1927, the Seminary suffered considerable loss, the East Dormitory having been burned while occupied by the Nationalist Army, while all the buildings were stripped of furnishings and equipment. In order to protect the buildings, the entire plant was rented, in the fall of 1927, to the Supreme Court of the Nationalist Govern- X

ment. During the past year, the Seminary has been housed in the building of the Conference Academy of the Methodist Church.

CONTROL.

The property of the Seminary is held by the Board of Trustees of the University of Nanking, but the control is strictly limited by the Constitution to the official holding of property. Through the incorporation of the University of Nanking under the New York Board of Regents of the State of New York, the University is authorized to recommend that degrees be conferred on students of the Seminary who have met the requirements set by the Board of Regents.

The controlling organization in China is the Board of Managers. Each cooperating Church elects its own representatives, through whom there is united control involving every detail except the immediate administration of the school by the faculty. The constitution provides that at least half of the members of the Board be elected from the Chinese ministry.

The Churches voice their wishes for the Seminary through this Board of Managers. They elect the faculty, which administers the Seminary affairs. Regular meetings are held once a year, while there is provision for called meetings when they are deemed necessary. There is an executive committee to which important ad interim matters must be referred. This is meant to provide adequate checks, to intimately connect the Seminary with the Church, to make it evident that the School is responsible and answerable to the cooperating units, under a constitution which is the Basis of Union.

SCOPE OF THE WORK NOW BEING DONE BY THE SEMINARY.

1. THE FACULTY. While our former faculty has not been entirely reassembled, it is encouraging to report that three members of the former Chinese staff are again with the Seminary, and that a new member has been enlisted.

Of the missionary staff, there are six members now giving their time to the Seminary. It must be borne in mind that every professor lost almost his entire library including all his lectures and notes. That has put upon each member of the faculty the burden of preparing all his lectures anew. Hence, it has not been possible to assign the amount of work to each professor which was possible in the former days. The spirit in which every one has entered upon his work is beyond all praise.

2. BOTH STUDENTS AND FACULTY find a handicap in the fact that Chinese texts in almost every department are inadequate. When there is a good text book, as is the case in Church History, there is not sufficient collateral reading in Chinese. Before the revolution much work was being done by the different professors looking towards providing text books. Most of this work was destroyed.

In these circumstances, the teaching is often based only on an outline of the course offered. These outlines are always much fuller than a mere outline of the headings and divisions, but they are always far short of a text book. They must, therefore, always be supplemented by lectures. The question and answer method is used as a supplement to the method outlined, while papers are required in most courses. Here again, there is met the need for text books and for collateral reading. This lack may be difficult for most persons to comprehend until it is recalled that so much of the Christian literature in Chinese is meant for readers with limited education. In some fields this is, fortunately, not true. In the field of Biblical Interpretation and Exposition, and in the field of Apologetics and Theology, there is never more than one book which is outstanding, while all too often

there is not even one. Hence, what the student receives in the way of new knowledge is usually at the expense of great toil on the part of the teacher, and of much search on the part of the student for facts and material outside of the lectures by the teacher. In spite of this handicap, the men grow in knowledge and in understanding of the truth in a manner which is most gratifying.

3. THE STUDENT BODY. It may be said that the students are the personalities upon which the Seminary aims to exert an influence. They are the men who are to be *educated* into the spirit of the Christian ministry. Let it be said with all the emphasis we can command, that the Seminary has no means of creating personalities. Through the grace of God we may be able to develop the best which is possible for the students sent to us, but indifferent material is pretty certain to result in unsatisfactory finished product. If the Church can impress upon herself the fact that the Seminary is dependent upon the Church for the quality of the men sent here for education, more care in the selection of candidates may result, while more care in urging men to consider the ministry as a calling may follow. We are glad to report that the small body of students making up the attendance, is composed of the best men the Churches contain. They are mature men, they all have some experience in the work of the Church, so that they understand something of the life of the Church. They are here for work and are earnest and diligent.

(For list of names, with addresses, see page 35.)

4. THE RELIGIOUS SERVICES OF THE SEMINARY. There is a Morning Watch at six-thirty each morning. Around this hour there has been built some of the best traditions as to prayer, meditation, and the study of the Bible. The attendance is good, the average being about one-fourth of the student body. Others keep the Watch in their rooms.

At eight-fifty each morning except Sabbath, there is the chapel service. It is half an hour in length, it is led by the members of the faculty in turn for periods of one

week. There is a period of worship followed by a short discourse which is usually followed by a period of voluntary prayer, by the students or the faculty members. Into these services the leaders put their best, so that they are high hours in the life of the school. Often there are special speakers who add a note from their own life in the world to which the students are preparing to serve. The singing is always inspiring, the prayers are devout and worshipful. The attendance is near to 100 per cent.

In the evening the students conduct a meeting for worship. Like the Morning Watch, this is a service which has no relation to the faculty or to rules of the institution. The men meet freely to worship. They appoint leaders from their own number or invite outside speakers. It is their meeting. It is a joy to report that there is so much vitality and spontaneity in this worship life.

These services have much to do with the culture of the spiritual life of the students. We believe that they help to bring to them the answer of their soul for the beyond, help to build up that spiritual personality which must be the greatest force in the life of a minister.

5. PRACTICAL-WORK ACTIVITIES. The practical work to which the students are assigned is under charge of a special committee of eight, four members of the faculty and four members from the student body, who are leaders. There is a weekly meeting of this committee, at which the work is reviewed. To each student is assigned duties for Sabbath and week days, which include Sunday School and Chapel work, Bible classes, and general preaching, much of which is done in connection with the organized churches of the city. Two hours work a week is required of each student. There is a centre of work outside the West Gate which is conducted as Mission by the Seminary. The expenses are secured from voluntary subscriptions while the work is carried on by the students. There is a chapel inside the West Gate where the students are carrying the entire work, one group having undertaken this task, the Church organization having charge

being willing for this arrangement. The Seminary is responsible for preaching work at the Fu Tzi Miao union tabernacle every Monday afternoon, and for this work the student body is divided into four groups. A member of the faculty accompanies the men in this piece of practice work. In addition to this regular work, a large amount of special relief work among refugees and others has been carried by the students within the past few months.

THE AIM OF THE SEMINARY.

The Seminary exists to help educate a ministry for the Church in China. This task is conceived of as so important as to demand the best effort to this end of which the Church is capable. The indigenous Church in China is greatly more dependent upon a ministry which is spiritually fitted for the task than it is dependent upon the Church becoming financially self-supporting. This task is one of the most difficult which the Church in China or anywhere else must face. Face it she must, because a ministry girded with spiritual qualities is a first essential if the Church is to either continue or to grow.

This Seminary was founded with this premier consideration in view; it was intended to bring to realization the conviction that there ought to be a high type of spiritual leadership provided for the Church which they conceived and believed was to be in China. The two decades since these men of vision began to plan have justified their faith and have made necessary an enlargement of their plans. This Seminary would labor to enter into the highest ideals for the enlarging Church and strive to meet her growing need for ministers of like vision, men of abounding labors who shall make them real.

SOME PRELIMINARY REQUIREMENTS IN THE MINISTRY.

The minister is not a statesman nor politician, not an editor nor educator, in the usually accepted meaning of these terms; but he has his own no less definite contribution to make both in the conservation and in the promotion of civilization. A specialist in religion and the religious life, he is dealing with something than which there is little more fundamental in any phase of human life, and nothing more fundamental to any life that is fully human and worthwhile.

To conduct effectively all the activities that are distinctly and peculiarly the work of the Christian Church is a task of no small magnitude. The importance of this work is suggested by its objective,—to lead men into vital fellowship with Jesus Christ, and into Christian fellowship one with another; and the difficulty of it is adumbrated to us by the paucity of those who do it well.

(1) *It is demanded of the minister that he be intellectually respectable.* He may not always be among the intellectually elite, but he must be among the alert. He may not always feel at home in the abodes of wealth and display, but he should feel at home in God's universe. If he may not be authority in all the "wisdom of this world," yet must he be recognized as competent to speak with wisdom on the things of the Spirit and the spiritual life.

(2) *He must be socially acceptable.* This does not require that he be a Beau Nash, or a Chesterfield, that he be a paragon of all the social arts and graces; but it does require in him a sense of personal dignity and a consciousness of the sacredness of all personality that shall be natural and helpful in any sort of home, or in any company.

(3) *A sine qua non of a minister of the gospel is absolute sincerity.* In social intercourse or in formal instruction, men must realize that the minister is a man to be trusted to the utmost. His message must be vibrant with his own heart

beat. His religion must be no water-tight compartment of life, but the whole tone, color, and energy of his life.

(4) The minister must be a *hard worker*. "Not with eye service, as men pleasers." "To show themselves approved of God, handling aright the word of truth," and "tending the flock of Christ over which the Holy Spirit (and the Church) has made them overseers," they will, indeed, need to "give diligence." And only those should be chosen for this high office, this peculiar combination of freedom and responsibility, who can be depended upon thus to exercise themselves.

(5) It is demanded of a minister, in addition to the above, that he be *specially appreciative of spiritual values*, and *responsive to spiritual presence*. For in his way he is an artist. As a painter must discriminate color, and a musician must feel tone values, so the spiritual leader and guide of souls must have well developed and disciplined spiritual awareness. Only a vital and constantly growing fellowship with the Lord Jesus Christ can give one that spiritual sensitiveness and awareness that must characterize him who is to lead men "out of darkness into light, and from the power of Satan unto God," and into the "abundant life" of Christ.

Social regeneration may be considered a major interest of the Church, so that to this the minister may be called upon to give attention. However, it must always be remembered that social regeneration which may be abiding and satisfying will only be achieved through the instrumentality of men who have first found a regeneration in their own lives. Service for our fellow men through education and economic relief have always been a part of the program of the Church, but we may not forget that unless there is ministered to men a new life which will bring to them visions of higher moral ideals and provide dynamic through which they may be attained, no lasting service shall have been rendered. The minister may be the intellectual leader in the community in which he serves, making a contribution of great value, but unless his own intellectual life is



SOCIAL SERVICE FELLOWSHIP.

stimulated by a sight of the invisible he is apt to bring into the life of the community little which is vital. The minister may and should touch the life of the community and the nation in all its phases, political, social, educational, moral. After all, it remains true that the minister's reason for being is that he shall lead men into the experience of the life of God. This is the glory of his ministry. When he accomplishes this, his ministry is a success, because the life of God in the hearts of men ministers to every phase of the individual and corporate life of the community and the nation.

EDUCATIONAL REQUIREMENTS.

The present minimum educational requirement for entrance to the Seminary is a Middle School graduation. This requirement may be too low—it surely is not too high. To make it lower is to acknowledge that a man with any sort of educational preparation is capable of pursuing a course of study intended to be a preparation for the Gospel ministry. This is not a contention that men with little education may not be successful preachers of the Word. The Seminary insists that for a minister of the Church of Christ in China nothing less than such a preparation can be expected to give a sufficient background in the religious life, a sufficient mental training and a sufficient development in habits and methods of study.

The course of study requires a period of four years. Four years study is better than three, because the time element in education is a factor to be taken into account. This requirement for ministerial students is no more than that required for the college arts course. The requirements are different, no courses in science being prescribed during the theological course while there is no English requisite for entrance. As will be made clear later in this catalogue, the scope of the studies is such that they cannot be compassed in less than four years. Emphasis will also be given to the statement that four years are necessary for the requisite spiritual culture so important for ministerial students. In

In addition to these four years of resident study, there ought to be one year given to work in the field. This may either come before the course or it may be taken after the second year of study. In the case of men who are sufficiently mature as to leave no doubt as to their fitness and calling, the second plan is recommended. The aim here is to acquaint the student before he has finished his studies in school with the conditions he must face when he takes up his life work. Surely this is not too long a term of preparation when it is compared, for instance, with the requirement for the medical or legal professions. The importance of the minister's calling is sufficient reason for the length of the preparation period.

The term of years considered necessary for a minister's education must be considered in relation to the course of study deemed essential. We must here outline these studies. (See pages 23-29 for detailed courses).

First, there is the study of the Bible. The Bible is the theological student's most important text book. The Bible is much more than a classic. It contains the record of the most definite and intimate experiences of God's revelation of Himself which the world contains. It recounts the coming into the world of the world's greatest Teacher and only Saviour. His life and teaching as men then caught it from Him is contained in this Book. The highest way of life of which men have knowledge is revealed in this Book, men of old having spoken as the Spirit of God gave them utterance. In this Book is found the way to salvation, the highest way of which man knows and the only perfect way. That is sufficient reason why the candidates for the ministry should spend much time learning to understand and interpret the Bible. There must be much attention given to exposition and comment, not in order that the student may carry with him a body of exposition which he shall always remember and hold fast, but in order that he may learn the methods by which expositors have approached their tasks. The student must learn how to study the Word in a manner which will enable him to discover the truth contained therein, so that he

may be able to convey this truth to his people. Whatever help he may find in the comments of others, he must interpret the Word for himself, the Spirit leading him into the truth.

Second, the student must study the doctrines of the Church. These doctrines are the expressions of the faith of the Church, as it has sought to interpret to the life and thought of each age the truths found in Scripture and reaffirmed in the religious experience of the living Church. To the Church of today as to the Church of old has been promised the Spirit of truth. Therefore, there is always new light breaking forth from the Word of God as interpreted in each changing age and by each people among which the religion of Jesus makes new conquests, each of whom has a contribution to make through the enrichment of our understanding of Divine Truth. As the founders and successors of this Seminary believe and declare there are basic and unchanging truths which have come down to us from the lips of our Lord Jesus Christ and from His apostles.

These truths are challenged in our day as they have been in other days. The students should be so acquainted with these great doctrines of the Church that they may be able to distinguish the unchanging elements in them which are in harmony with the Word of God, and those temporal and changing elements which are inevitable as men attempt to express living truth in the varying thought forms of different ages. If the student is to interpret these great doctrines of the Church to the age in which he lives, he must not only understand the doctrines, but he must also be fully acquainted with the thought-life of his age. The student should, therefore, be trained in the thinking of his own day so that he may be able both to meet criticism and to combat the errors of his day. He should be prepared to so present the great truths of the Church that they shall both commend themselves to thoughtful people and find expression in the religious life of believers.

The consideration of the entire body of belief and of the apologetic for the faith which the Church has held is not

a matter of a few days or even a year. The field is extensive. The problems raised are vital. An intellectual growth is necessary for the comprehension of the problems raised and the answers attempted. A growth cannot be unduly hastened by artificial schemes; it comes as a plant grows, first the bud, then the ear, and then the corn in the ear. All the elements must be allowed full play, time, study, experience, guidance.

Third, there must be an acquaintance with the History of the Christian Church. The life and thought of the Church of today is a heritage of nineteen centuries of slowly evolving doctrine, forms of worship and church organization. There has been a growth towards what we know as a Christian society. The spirit of Christianity has influenced towards elevating and transforming national and international ideals. The life of the Church has been an attempt to apply the Gospel of Christ to the life of the world. The history of the divisions which have taken place within the Church, including the causes and the reformations which have accompanied these divisions or caused them, are part of the history of the Church. It is quite impossible to understand the life of the Church today except in the light which comes to the student as he covers this great field of history.

The glory of the Church stands revealed to the student as he discovers the impossible tasks which the Church has undertaken and the difficulties which have stood in the way of more rapid progress. He is certain to discover the "mistakes" which have been made. The minister who knows the way which the Church has come, ought to be able to more wisely build the Kingdom into the life of his own land. More than all that, the intelligent student of Church History will see passing before him the panorama of the victories which have been achieved. Great peoples whose sun had seemed to be setting in darkness are seen to have found it light when upon them the Sun of Righteousness arose with healing on his wings. Nations which were not are seen rising into the promise of goodness and greatness, their life being enriched by the life of Jesus the Christ. Hords of barbarian peoples,

with neither written language nor beginnings of civilization, came into contact with ancient civilizations which they threatened to destroy from the earth. Into the lands they overran came the beginnings of the Church which shall bring in the Kingdom of God. To some of these untutored tribes came new visions with dreams of a better life. They were slowly transformed until today they are nations which are at least seeking to know the way to a life which shall match the ideals of the Lord of all the earth. That miracle of the gentle but all-powerful stimulus of the Gospel of the strong Son of God is one proof that the Church of Christ is God's instrument to bring life to the ends of the earth. Surely no student can become acquainted with this history of the life of the Church without experiencing a new sense of the glory of the calling to which he has given the consecration of his life.

Fourth, Practical Theology: Homiletics, Pastoral Ministration, Religious Education. From the wide and deep experience of centuries ancient and decades modern certain great truths and methods stand out in unimpeachable integrity. Surely a theological school should require its students to become fairly familiar with the tools. And surely the Church may expect its ministry to handle these tools with some degree of skill. Whether it be the older science of Homiletics, or the younger art of Religious Education, the tools are intended to help the worker to do the work that must be done for "feeding the flock of Christ," for "building up the body of Christ," for "edifying the Church of Christ,"—or whatever the phrase used to describe the minister's vocation and responsibility.

The emphasis in Homiletics is upon the preparation of the sermon, in lines which have proved of universal value. In Pastoral Ministration the emphasis is upon the necessity and value as well as upon the technique of this important part of the minister's task. The emphasis of Religious Education is upon the teaching conception of the ministry, with the urge to utilize, for making religious impressions deep, permanent, and fruitful, all the pedagogical knowledge and

skill found so richly effective in other branches of education. Here as elsewhere, the highest art is the concealment of art. It is not the clutter and clatter of machinery that counts, but the production of intelligent, fruitful and loyal Christian character. Purposeful selection and skillful presentation of materials suited to the development of such character is the enthusiasm of Religious Education. There must be sufficient time given to these studies, as well as to the other important studies.

Religious Education is a separate department, largely confined to method in teaching religion, the content, for the most part, being imparted in other departments. Realizing the growing demand for *teachers* of religion in our schools and in our churches, it is the hope of the faculty that facilities may be provided so that students who wish may major in Religious Education. Further progress in reorganization of the Seminary may well be directed, in part, to this end. (See IV, P. 2.)

Fifth, the Study of Other Religions. A most vital subject for a ministerial student, is a study of other religions than our own. In understanding the underlying causes for the birth of religious functions, such as prayer and sacrifice, in non-Christian religions, we come to an appreciation of universal religious instincts. In studying the history of other religions, we can see what the natural religious tendencies of mankind are. In thus understanding the non-Christian religious psychology, one is better able to know what will be the feelings of those with whom he comes into contact. This is especially true in a land where there are four great non-Christian faiths, followed by the great preponderance of the people.

To find the universal and eternal in all religions; to separate these vital and spiritual factors from the incidental, the mechanical and transient; to distinguish between reality and phenomena, —is the great need of our times in our study of the complex religious life surrounding us. It is our abiding conviction that in such study the Christian faith

has everything to gain. It is our aim to exhibit Christ as "The Desire of Nations," as the Fulfillment of all law, the Personification and Satisfaction of all the deep aspirations and yearnings of the ages, the "Fulness of the godhead bodily," and to give convincing and satisfying reason for the hope that is in us to a people whose hopes have long been in other directions.

Hence students of the Christian Religion should also study other religions both sympathetically and critically. By understanding these religions, their terminology and fundamental concepts, the Christian minister will be able better to know the feelings, meet the challenges, resolve the doubts, and lead into Christian faith and experience those with whom he comes into contact.

Sixth, The Place of Practical Work in the Life of the Seminary. Practical Christian work done by the students while in the Seminary is regarded as indispensable and therefore is a required part of each student's course. There is an effort to check up on the work done by each man, both through student leaders and by general inquiry. The object, however, is to induce each student to do his work not because it is required, but for love's sake. The large majority of the men usually respond with enthusiasm, so that during the four years' course a considerable amount of experience is accumulated. Delinquents are dealt with in personal interviews and otherwise. Should a student hopelessly fall down in required practical work, his sponsors are notified.

The laboratory of practical work is the department in which more than any other the Seminary is judged as to its effectiveness in training men for fruitful Gospel ministry. It is submitted that the cooperation of constituents is a most important element in the promotion of effective practical training. This co-operation begins with the selection of students, that is, sending to the Seminary only men who have proved their love for Christ and the souls of men in actual training before being sent up for further training. Then also during the vacation periods each student should be

assigned work within or in connection with his own field, under careful supervision. The Seminary should be notified regarding the failure of any student to measure up in this respect.

4. *The Nurture of the Christian Life.* The growth of spiritual vitality in the life of every student must be more than an incident in the objectives of a theological seminary. That difficult task must be given first place even over curriculum and class room claims. To every student there must come an experience of the reality of God's presence as a power for moral achievement and for spiritual conquest. The mystical experience of God and of the spiritual realm must have come "through strenuous care and severe disciplin" so that the way to God's power shall have been found. Nothing can compensate for a lack here. Native powers will not avail unless they are lighted up by the life of God in the minister's heart.

That towards which we must earnestly strive is that the students shall enter into the Christ life. One of our staff writes:—"If I were asked what the purpose of the Seminary is, I should answer that the aim of the Seminary is to help the students to find Christ and to know Him; to experience Christ and to live Him. Our lives must be molded into the image of Christ. Paul says 'for me to live is Christ.' If Christ is not attained, men have nothing. If they do not have Christ they do not have life itself and this world is empty. Christ is the Gospel of Christianity, Christ and Christ alone. It is of the greatest importance that the Church shall be moulded after Christ. Then it may follow that the good we have in China may be called into requisition to help interpret His life."

The difficulty of this work is a further reason for the length of the course of study. It must be recognized that when the students come to the Seminary their growth in grace and knowledge has not progressed far. There are always exceptions to this statement, but in the large it is true. There may be a difference of opinion as to the time

element in conversion; there can be no question but that time is required to nurture the spiritual life. Attention on the part of the faculty is the first secret of success in this phase of our work. Attention must be given to the worship services so that they shall not be mere forms but shall be lighted with real worship and made to nurture the inner life.

There are some ways whose worth has been shown by experience. The morning watch, private devotions and devotional study of the Bible, personal contact with the students and personal work by the students, all these are well proven methods worth cultivation. Further, the students must learn to depend upon their own resources and upon their own study for maintaining their religious life at a high level. Group stimulus will not always be available.

After all, what the students find in the Seminary will come to them out of the spirit which may be created and fostered in the school life. The faculty must set the standards, breathing into the class room hours and into all intercourse with the students a spiritual fragrance which shall permeate the life of us all. To do this, in season and out of season, we pledge our powers.

THE SITUATION IN CHINA IN RELATION TO THE TRAINING OF A CHRISTIAN MINISTRY.

It is a commonplace to recall that the Church in China is in the presence of a new, or at least a changing order. As one of the institutions of the Church, a seminary must face the new conditions under which she must approach her tasks.

1. The watchwords used by the Church today are calls for an indigenous Church and for Chinese leadership. These two words are like the two sides of a shield. It may be suggested that among the elements necessary for such a result, the ministry for such a Church will be found to rank among the first. If financial independence is achieved, if the management of the Church's activities shall be entirely in the

hands of the Chinese membership of the Church, it will be because there is a pastor whose powers of leadership and inspiration is of a high order. If the life of the Church is to be maintained and nurtured, it will be because there is a minister whose religious life is built upon a Foundation which endures so that his preaching shall be with power to instruct and to stimulate. If the Church is to enlarge her field of service, surely it will be the vision of the minister which must be counted on to inspire and lead the people. If the Church is to extend her field, looking towards other self supporting churches, again it surely will be the minister who has first extended his horizon to include the multitudes beyond. That is what a minister is.

It must follow that the important part which the minister must take in the development of the Church in China sets the standard of quality for that ministry. In intelligence, in consecration, in love for his country which sees the individual man as the real object of his love, in spiritual insight and in activities carried forward in the power of spiritual motive power—the demands upon the Christian minister cannot but be exacting.

2. It is a well known fact that eighty per cent of the people of China are in the country. A ministry which is neither fitted nor willing to serve the rural communities is limited to one-fifth of the people. The minister who does not understand rural life, who cannot intelligently face the rural problems, would better not be sent to the rural churches. If China is to be given the Gospel so that all of the people may have an opportunity to know its power, the churches for the rural communities must be greatly multiplied. These facts are held to determine that the Seminary must provide courses intended to prepare men for this type of ministry. Whatever changes are necessary, either in the course of study or in the faculty, to secure this end must be undertaken without hesitation. The problem, as always when great changes are found essential, is to discover the wisest course of action. To this end the Board of Managers of the Seminary has appointed a Committee which is now giving careful

consideration to this matter as it relates to the course of study.

3. Emphasis upon the Chinese language and literature is a need concerning which no argument is required. Ever a people who have looked to the educated classes for leadership in ideals and philosophy of life, the Chinese are certain to expect intelligence of a high order from those who undertake to lead the way in the religious life of the people. Language is an essential means of expression, and power is added when words are fitly spoken in the best forms of speech available. Hence, whatever finally is the place assigned to the Classics in the educational program adopted by the Chinese people, language must hold a high place in the studies of the Chinese minister.

OUTLINE OF COURSES OF STUDY.

I. THE B.D. DEGREE COURSE.

This course is given in English.

Entrance Requirements: Graduation from Arts Course in Colleges where work is done in English. Entrance examination on general knowledge of the Bible. A working knowledge of the entire Bible required as prerequisite to this Course.

<i>First Year:</i>	<i>Hours.</i>
1. Old Testament:	
(1) History of Israel.	
(2) Early Prophets	3
2. New Testament:	
(1) General Introduction.	
(2) Synoptic Gospels	3
3. Greek or Hebrew	4
4. Church History: To the Reformation	3
5. Theology:	
(1) Introduction.	
(2) Doctrine of God, Man, and the World ..	2
6. Homiletics: Theory and Practice	2
7. Religious Education with Field Work	2
	<hr/>
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<i>Second Year:</i>		<i>Hours.</i>
1. Old Testament:		
(1) Later Prophets.		
(2) Psalms and Wisdom Literature	3	
2. New Testament:		
(1) Apostolic Christianity.		
(2) Romans and Prison Epistles	3	
(In alternate years. Hebrews and James).		
3. Greek or Hebrew Exegesis—Elective	2	
4. Church History:		
The Reformation, The Church in the British		
Isles	2	
5. Theology:		
(1) Sin and the Person of Christ.		
(2) The Redemptive Work of Christ	2	
6. Homiletics: Trial preaching 1 hour.		
Conduct of Public Worship 1 hour	2	
(This course is given in the first term; and an elective		
is chosen for the second term).		
7. Religious Education	2	
8. Practical Evangelism	2	
	18	
<i>Third Year:</i>		
1. Old Testament:		
(1) Pentateuch—Study of origin, date, author-		
ship, etc.		
(2) The Old Testament and the Church of to-day.	3	
2. New Testament:		
(1) The Johannine Literature.		
(2) The Teachings of Jesus	2	
3. Greek or Hebrew Exegesis—Elective	1	
4. Church History:		
(1) The Modern Church.		
(2) The Church in China	2	
5. Theology:		
(1) The Person and Work of the Holy Spirit and		
Eschatology, (1st term)	2	
(2) The Philosophy of Religion. (2nd term) ..	3	
6. Pastoral Theology. (1st term)	2	
7. (1) Comparative Religion. (1st term).		
(2) Apologetics. (2nd term)	3	
8. Religious Education:		
(1) The City Church.		
(2) The Rural Church	2	
9. Practical Evangelism	2	
	22	

Electives: Elective Courses in the different departments will be offered and announcements made from year to year.

II. THE B.A. DEGREE COURSE.

Not offered 1929-30.

Entrance requirements. At least two years of College work above Senior Middle School. In case the student has not had Sociology and Psychology, entrance examinations will be required in these subjects. The examination in Sociology will be based on Hayes "Elements of Sociology" or similar text; that in Psychology on **心理大學綱** by **陳大齊** or similar text. An examination on general knowledge of the Bible is required of all candidates for admission. Courses marked with an asterisk are given in English; and those not so marked are taught in Chinese.

<i>First Year:</i>	<i>Hours.</i>
1. Old Testament:	
(1) Book Study of the Old Testament.	
(2) The History of Israel	3
2. New Testament:	
(1) Brief Introduction and Book Study of the	
New Testament.	
(2) The Synoptic Gospels.	
(3) Historical Geography of the Holy Land ..	3
*3. History of Philosophy	2
*4. Greek or Hebrew—Elective. (These studies will be	
given if elected by as many as three students at any	
one time)	3
*5. Theology:	
(1) Introduction to Theology	3
(2) The Doctrine of God and the Doctrine of Man.	
6. Homiletics	2
*7. Church History: A general view of the whole field	
of Church History	3
8. Chinese	2
9. Music	2
10. Practical Evangelism—Field Work	2
	23

<i>Second Year:</i>	<i>Hours.</i>
1. Old Testament:	
(1) Early Prophets.	
(2) Later Prophets	2
2. New Testament:	
(1) Acts.	
(2) Pauline Epistles	3
*3. Greek or Hebrew Exegesis or English Seminar in Religion—Elective	2
*4. Church History:	
(1) The Early Period.	} Detailed Study .. 3
(2) The Reformation Period.	
*5. Theology:	
(1)	
(2) The Person and Work of Christ	3
6. Religious Education:	
(1) Psychology.	
(2) Religious Education	3
7. Homiletics:	
(1) Theory of Preaching	
(2) Theory and Practice of Preaching	2
8. Chinese	2
9. Music	2
10. Practical Evangelism—Field Work	2
	—
	22

<i>Third Year:</i>	<i>1st term.</i>	<i>2nd term.</i>
1. Old Testament:		
(1) Pentateuch	2	
(2) Psalms and Wisdom Literature ..		2
2. New Testament:		
The Johannine Literature and Theology	2	2
3. Christian Ethics	2	2
4. Pastoral Theology and Public Worship	2	2
5. Comparative Religion	3	
6. Apologetics		3
7. Religious Education	2	
8. Chinese	2	2
9. Practical Evangelism—Field Work ..	2	2
	—	—
	15	15

Electives: *Elect 4 hours.*

	<i>1st term.</i>	<i>2nd term.</i>
1. Exposition of I Corinthians	2	
2. Exposition in English of Hebrews or Revelation		2
3. The History of Doctrine	2	
4. The Philosophy of Religion	3	
5. Music	2	2
6. Club Work Boys and Girls	2	
7. Seminar in Comparative Religions ..		2
8. Greek Exegesis—For students of Greek	2	2
9. Theology offered in 1926	2	2
10. The Messianic Hope in the Old Testament	2	
11. The Church in China		2

Other elective Courses will be announced each year.

III. THE SEMINARY DIPLOMA COURSE.

Entrance Requirements: Diploma from a Senior Middle School.
Entrance examinations in Bible and Chinese. This Course is given entirely in Chinese.

Pre-Theological Year. 神學預年。

1. Old Testament:		
Study of Contents of each book ..	3	3
2. New Testament:		
Brief Introduction to New Testament ..	3	
Study of Contents of each book, and Historical Geography of the Holy Land		3
3. English, Chinese or Greek—Elective—One Required	3	3
4. Logic	2	
5. Introduction to Philosophy		2
6. Psychology	2	2
7. Sociology:		
(1) General Sociology	2	
(2) Rural Sociology		2
8. Chinese	2	2
9. Music	2	2
10. Religious Education with Field Work	2	2
	—	—
	21	21

<i>First Year:</i>	<i>1st term.</i>	<i>2nd term.</i>
1. Old Testament:		
(1) History of Israel	3	
(2) Early Prophets		3
2. New Testament:		
The Synoptic Gospels	3	3
3. Church History:		
A Rapid Survey of the Whole Field ..	3	3
4. Theology:		
(1) Introduction	3	
(2) Doctrine of God		3
5. Homiletics:		
(1) Theory of Preaching	3	
(2) Theory of Preaching (2 hrs. and Practice 1 hr.)		3
6. Religious Education	2	2
7. Chinese	2	2
8. Music	2	2
9. Practical Evangelism—Field Work ..	2	2
10. Elective: English—Passing Grade Re- quired if elected		
	—	—
	22	22

Second Year:

*In this year four hours of electives must be taken in addition to these required hours.

1. Old Testament:		
(1) Later Prophets	2	
(2) Pentateuch		2
2. New Testament:		
Acts and Pauline Epistles	2	2
3. Church History:		
(1) Ancient	2	
(2) Mediaeval		2
4. Theology:		
(1) The Person of Christ	3	
(2) The Redemptive Work of Christ ..		3
5. Homiletics—Practic Preaching (1 hr.), The Preacher and His Relationships (1 hr.)	2	2
6. Apologetics	3	
7. Comparative Religion		3
8. Chinese.. .. .	2	2
9. Practical Evangelism—Field Work ..	2	2
	—	—
	18	18

Third Year:

*In this year eight hours of electives must be taken in addition to these required hours.

	<i>1st term.</i>	<i>2nd term.</i>
1. Old Testament:		
(1) Psalms and Wisdom Literature ..	2	
The Old Testament and the Church To-day		2
2. New Testament:		
Gospel and Epistles of John and Revela- tion	2	2
3. Pastoral Theology and the Conduct of Public Worship	2	2
4. Church History:		
(1) Modern	2	
(2) The Church in China		2
5. Chinese Literature	2	2
6. Practical Evangelism	2	2

*While the classes are small and the faculty not large enough to provide for many electives, it will be necessary to offer only sufficient courses to supplement the required hours.

The courses will be announced at the beginning of each semester.

RULES AND REGULATIONS.

1. Requirements for Entrance.

Applicants for admission must register not later than July 1st. The application should be accompanied by a written recommendation from a Church court, which court must be higher than the local church organization in every case where there is a higher court. It should be accompanied by a record of his educational preparation and his life history in brief form. A blank for this purpose is found in this catalogue.

Further requirements of an educational nature will be found in connection with the course of study.

2. Absences.

No student may have during any semester more than the equivalent of one week's unexcused absences in any course. More than this number makes it impossible to pass the course.

Absences are counted from the first day of class work, whether the student has arrived or not. It is urged that patrons earnestly endeavor to have students here on time. Only excuses indicating unavoidable delay will be accepted. No excuse other than for serious illness will be accepted for absences after the first week of class work. In case of illness, one month is the limit of absence, but the work missed must be made up. Excuses, during the term, for any reason other than illness cannot be granted for a longer period than one week for students living in the city and not more than two weeks for men living away from Nanking.

All new students should be here a day before the date of opening. By faculty action, no new student will be received after the first two weeks.

3. Dormitory and Boarding Regulations.

(1) Every student who rooms in the dormitory, unless he be excused by the faculty, is expected to take his meals

in the Seminary dining room. This dining room is conducted by the students as a mutual concern.

(2) Cooking in the dormitory cannot be allowed under any circumstances. To do so will be considered a serious infringement of the regulations of the Seminary.

(3) The faculty requires students to make payment for board not later than the third day of the month for which board is required.

4. Tuition and Fees.

The necessary expenses and fees are as follows:

Tuition, non-cooperating Denominations—per term ..	\$ 25
Registration, incidentals, per term	5
Books, per term, about	5
Board, 8-9 months in school year, per month ..	\$6 to 7
Special fee, examinations after term begins	2

5. *For incidentals*, it is difficult to state even an average. Nanking is more expensive as a place to live than interior places, increasingly so since it became the capital of the country. This should be taken into account in fixing the amount of the student's allowance while he is in the Seminary.

It may be stated, as information, that most of the Missions are now allowing the student in the Seminary Department from \$10 to \$14 per month, in addition to the items for Tuition, Registration, Medical fee, and books, and travel. This amount is usually for a single man. The Faculty, naturally, cannot make this a fixed rate, preferring that the patrons shall determine what is a proper allowance for men in the several Departments.

The School has no control over the amount of the stipend unless authority is given in each case, but will gladly administer such funds as are forwarded for student stipends by patrons. Experience has led to the conviction that too little allowance is quite as bad as too much. The best work is difficult, often

impossible, where there is a constant anxiety concerning the means to meet necessary expenses.

It is requested that funds be sent in advance, and that the seminary be instructed as to the amount which is to be paid each month, monthly payments being considered best. In the case of travel or special items, instructions should be sent the Seminary well in advance.

6. Purchase of Books.

As noted above, each student should be provided with a minimum of \$10 a year for books. This will provide all text books, and some books assigned for side reading. Purchases are made upon the recommendation of members of the Faculty.

Students in the B.D. and the B.A. courses will need a larger sum, because some of the books are in English. As much as \$15 to \$25 should be provided for students in these two departments.

DEPARTMENTS OF STUDY.

There are three Courses of Study offered as follows:—

1. *The B. D. Course* is offered for graduates of standard senior Colleges where instruction is given in English. The work in this department is the same as that given in high grade theological Seminaries in America. The instruction is mostly given in English. Those who have completed this course, and who have maintained an average grade of 85% during the three years, will be given the degree of Bachelor of Divinity.

A class in this Department will be received in the fall of 1929. It will probably not be possible to receive a class oftener than on alternate years.

2. *The A. B. Course* is offered for those who have done at least two years college work above Senior Middle School.

This is a three-year Course, given mostly in Chinese, but partly in English. Through an arrangement made with the University of Nanking and with Soochow University the degree of Bachelor of Arts will be given to those who complete the course with a grade of 75% in each study. The Seminary will also grant a diploma indicating that three years of work have been done in theological subjects. *Not offered 1929-1930.*

3. *Seminary Diploma Course:* This is a course offered for graduates of senior high schools and for graduates of colleges where the work is given in Chinese. The aim of this course is to give a thorough and practical theological training for the large number of ministerial candidates who are unable to make use of English as a medium of instruction; and is for the present our most important department of work. The course is for four years. Those who have had at least three years of English may take English as an elective, in the expectation that they will be able to so far master English as to enable them to read source books and commentaries in that language. Though given entirely in Chinese, the same aim as to acquaintance with the Bible and the usual lines of Theological education as that outlined for the other departments, is held. The study of the Bible in Chinese is a characteristic feature of this department.

Candidates for entrance upon this course must present a diploma from a Middle School of full grade.

A diploma is given to students who have satisfactorily passed the required work.

THE CORRESPONDENCE DEPARTMENT.

The Correspondence Department conducted by the Seminary has been in successful operation for some years. Dr. A Sydenstricker is the Secretary while Rev. Chu Pao-huei is his associate. The registration of students which has continued through the years and the amount of work done by the students as evidenced by the written work submitted is clear evidence as to the service which this Department renders to the Christian movement in China. The registration at present is eighty. This includes six in South Sea Islands, one in Europe, three in U.S.A., one in the Philippines, sixteen in Manchuria, eight in Kueicheo. During the present school year, thirty-two men have been granted the diploma in recognition of their having completed the four years' course of study.

The purpose of the Department is to assist and encourage Christians who have not the opportunity for Biblical studies in a Seminary or Bible School; to make provision for continued study by evangelists, Bible-women, or others who are in service of the Church in China.

The course of study is designed to provide reading for a period of at least four years. The reading embraces most of the subjects usually taught in Bible Schools or Seminaries. No attempt is made to hold students to a strict schedule since circumstances often exist which make it necessary to allow more than four years for the completion of the course. The written work is corrected and returned to the students, while suggestions as to method are regularly sent to each student.

Expenses are reasonable, seven dollars covering the cost for one year, including the required books. This amount must be paid upon registration for the year's work. All students must be recommended by a pastor, missionary or church court or official board. The course of study is printed in Chinese in this catalog. Correspondence may be directed to the Secretary or to the Theological Seminary Offices.

APPLICATION BLANK

NANKING THEOLOGICAL SEMINARY

金陵神學院報名單

1. Name.
姓名.....
2. Address,
通信處.....
3. School.
何校畢業.....
4. Church affiliation.
會別.....
5. Recommendation. Please enclose. Must be from a church court higher than the local church, where such exists.
介紹書: 必由團體所發若有比堂會較大之團體則由該團體介紹
6. Patron.
保證人與通信處.....
7. Source of Stipend.
經濟來由.....
8. Experience in Christian work.
教會工作經驗.....
9. Parent's occupation.
父母職業.....
10. Short history of self.
本人略歷.....

VIII.—STUDENT ROLL.

Diploma Course.

正 三

Senior Year.

- 劉克勛 Liu Keh-suing—English Presbyterian Church, Changchun, Chi.
周鼎銘 Cheo Ting-ming—American Baptist Church, Ningpo, Che.
沈越儒 Shen Yui-ru—Southern Presbyterian Church, Church of Christ
in China, Chianyin, Ku.
李文林 Lee Wen-ling—Northern Presbyterian Church, Tsinan, Sung.
金海波 Ching Hai-po—Christian Mission, Wuhu, An.
杜醒僕 Tu Sing-puh—Northern Presbyterian, Tsinan, Sung.

正 二

Junior Year.

- 王明德 Wang Ming-teh—Methodist Episcopal Church, Hohsien, An.
蔣文淵 Tsiang Wen-yien—Methodist Episcopal Church, South, Chia-
hsing, Che.
程保羅 Chen Pao-lo—Methodist Episcopal Church, South, Soochow, Che.
楊澤民 Yang Tseh-min—Northern Presbyterian Church, Chuchow,
Sutsien, Sung.
黃純聖 Hwang Suen-shen—Southern Presbyterian Church, Soochow, Ku.
何受真 Ho Sheo-lian—Methodist Episcopal Church, Putien, Fu.
唐德馨 Tan Teh-shin—Methodist Episcopal Church, Hingwa, Fu.
劉通儀 Liu Tong-ih—Methodist Episcopal Church, Putien, Fu.
區翼琴 Au Ie-ching—Church of Christ in China, Canton, Kung.
鄭傑初 Tsen Shen-tsu—Church of Christ in China, Swatow, Kung.
汪道畊 Wang Tao-ken—Methodist Episcopal Church, Tenki, An.

正 一

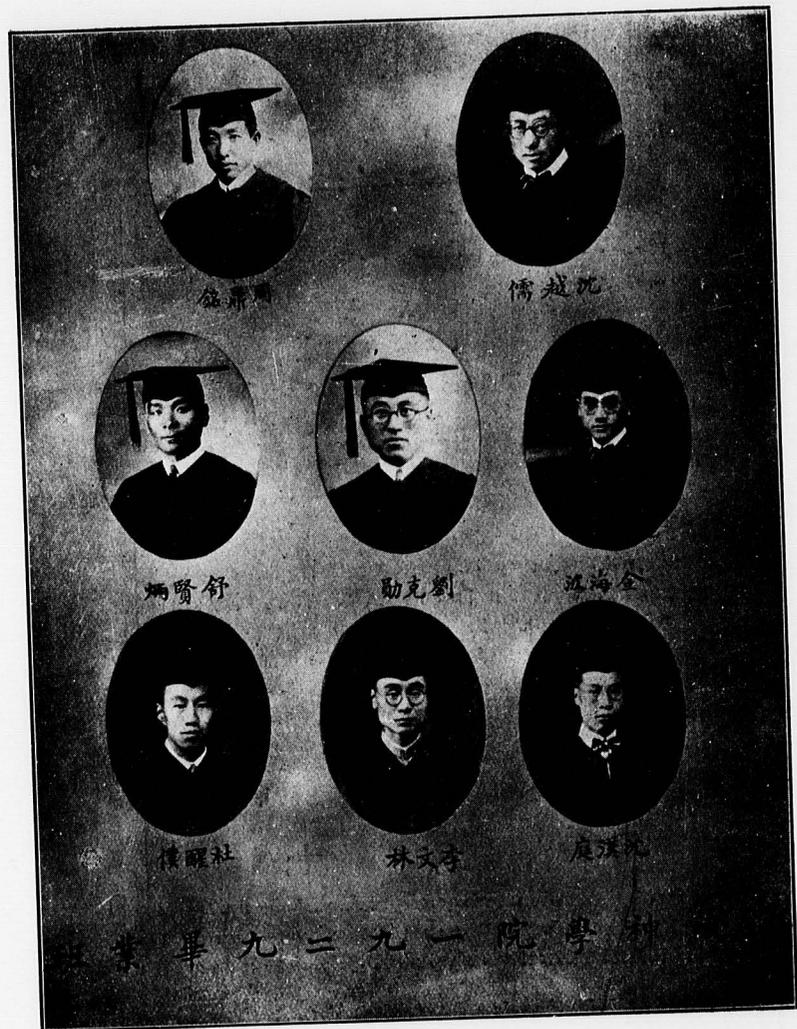
Second Year.

- 王靖寰 Wang Tsing-hwan—Northern Presbyterian Church, Sutsien,
Sung.
謝夢蓮 Sie Mong-lien—Methodist Episcopal Church, South, Soochow, Ku.
戴淑明 Tai Shu-ming—Methodist Episcopal Church, Putien, Fu.
于天民 Yu Tien-min—Scotch Presbyterian Church, Hailungchiang,
Fengtien.
何瓦海 Ho Lian-hai—(Presbyterian) Church of Christ in China,
Hangchow, Che.
嚴玉堂 Yien Yu-tang—Methodist Episcopal Church, Hohsien, An.
包涵芝 Pao Han-chih—Southern Presbyterian Church, Wuyang.
嚴雅各 Yien Ya-ko—Northern Presbyterian Church, Yangchow, Ku.

選 讀

Elective Students.

- 施雲英 Shih Yui-yin—English Methodist Church, Ningpo, Che.
陳竹君 Chen Chuh-chuin—Northern Presbyterian Church, Church of Christ in China, Nanking.
陳信美 Chen Sing-mei—Northern Presbyterian Church, Church of Christ in China, Nanking.
秦善林 Ching Shen-lin—Northern Baptist Church, Ningpo, Che.
王守寰 Wang Sheo-huan—Occidental Mission, Nanking.
馮益軒 Feng Yi-hsien—Northern Presbyterian Church, Sheochow (hsien) An.
王亞靈 Wang Ya-ling—Southern Presbyterian Church, Nanking.
賴大利大 Talitha Neufeld—Mennonite General Conference, Tamingfu, Hopei.



SENIOR CLASS.



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金陵神廟錄



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西歷一千九百二十九年

金陵寧神錄

中華民國十八年歲次己巳

H8E0

0555555555

令 慶 神 學 錄

下午二時春季開學

寒假

大考期

新年假一日

二月十一日上午八時報名

正月二十五日至二月十日

正月二十七日至二十五日

元月一日

主後一千九百三十七年

十二月二十四日至二十六日

十月十日

九月十八日下午二時半

九月十六七日

主後一千九百二十九年

本校假期表

報名考驗身

行開學禮

國慶日假期

聖誕假期

58E0

58E0

英文書記

瑪爾榭博士

司庫

饒合理博士

神學教員一覽表

甘路得博士

神學博士

名譽校長

饒合理教師

神學博士

校長

畢來思教師

神學博士

校長

師實理教師

文學士

神學士

馮嘉森教師

神學博士

校長兼教務主任

簡美升教師

文學士

神學博士

蘭師德教師

文學士

神學士

司徒華林教師

文學士

神學博士

教授新約

在假

教授舊約

在假

教授新約與希臘文

在假

教授神學及宗教哲學

教授神學宣道法

教授聖史記

畢範宇教師

文學士

神學士

教授宗教教育

陳維屏教師

哲學士

神學士

教授牧學宣道法

張坊教師

文學士

神學士

在假

教授神學及哲學

養兆祥教師

神學士

神學士

函授科主任

羅金聲教師

哲學士

神學士

教授宗教參考

朱寶惠教師

函授科副主任

教授希臘文及新約

施煜方教師

文學士

文學士

教授舊約宗教教育

陶仲良先生

國文兼庶務及函授科教務處理專

張宏發先生

音樂

畢師母

助教英文

施甘霖小姐

英文書記

金陵神學錄

(一) 教員會 我們從前的教員雖沒有完全都到但從前的三位中國教員現在仍在
一 神學院現有的工作範圍

院日趨於穩固之途也

事會對各協會之提案須有相當之限制對於各協會之合作負有相當之責任以期本
治理校務每年聚董事會一次如有特別事件可由執行委員臨時招集之按本院憲法之
各協會對本院有所提議可由董事會代表之本院所有教員為董事會所選舉使之
代表各協會統轄本院所有事務但在學期中之行政得由教員會辦理之
董事會為管理本院之機關董事會由各協會之中會與年議會各選二人中西組成
規制

教育部立案發給學位

本院所有之產業歸金陵大學董事部所有惟管理權則操諸執業之董事并在紐約省

產業

而本校暫遷於美華公會中學校

舍遭回祿損失甚鉅今為保全房屋計於一九二七年之秋將校舍全部租與最高法院
築校舍推廣範圍惟本院因一九二七年聖地之變故院內所有一切設備損失殆盡東宿
具有一之精神地點除用長老會原有之聖道書院外協會皆備款項添購地某增
著成效遂通過董事部經各協會許可後即正式成立創辦迄今莫不協力進行和衷共濟
經學校美以美會聖道學館於一九一一年歸併曰金陵神學院及滿兩載半試辦頗
由該團體所委(美以美會監理會北長老會聖道書院基督會聖
華基督教華東大會)該會由南北長老會之教士團在五年前組合而成所有董事亦
本院為造就中華傳道之人才合五公會而組成之也五公會即南北長老會合組之中

簡史

他們的精神學生的名單及通訊處見在後面

工作的經驗也明白教會的生活他們在此地一面努力求學一面努力工作真誠勤奮是用有能力的傳道人今年所有的學生都是各教會優秀的人才他們都是成人也有教會若今後各教會能慎重選人有道心人格的學生來求學神學院自能培植他們成爲有澤或者可以發展學生的人格至善的境界但本性難改的學生本院亦無法改正之倫有基督使者的精神但諸位注意神學院實沒有創造人格的可能我們仗着上帝的恩惠(二)學生有人說神學院的目的在提高學生的培養學生的靈性訓練他們的富個困難也成了我們的權利可以多有創作的機會

是適用的因此本院學生們所受到的新知識都是從教員用苦工中得來的感謝上帝這人才正在努力工作哩乎經與釋義以及辯學與神學一類的課本幾乎沒有一本學的著作家大都還沒有充分的造就所以編出來的課本都有缺點幸而也有傑出的

適合的課本與叢書可惜在現在的時候還不能得到我們知道中國現有之基督敎文夠故常用演講法問答法來補充同時也常叫學生做文章的方法來研究我們實在需要與分段而已裏面也有許多發揮的材不過有課本那樣的全我們因大綱的材料不處如此景況之下各教員只得將各科的內容編成大綱但大綱的內容不是幾個綱領爲烏有了

的課本上用了不少的工夫希望將所編可以出版世可惜這一種寶的教材大都已化用的課本可說最好但終覺着缺少中國參攷的材在南京變故以前每個教員在各科(二)教材 無論學教員或生教員都覺着每科的中國課本不適用現在聖史記一科所入重新預備教材及講義因此各教員的課室時間不得不減少

西國教員現在共有六位他們從前所有的叢書教材及講義等都已完全損失所以每這裏同時又加入一位新的中國教員這是很值得報告的

除以上工作外學生也用許多工夫在開濟災民的工作上濟災佈道團就是學生們數時至五時有教員帶着學生去佈道

學生完全負責的神學院對於夫子廟佈道所也負一部分的責任每逢禮拜一日下午三時的所有的工役都是學生負責的還有水西門內有一個禮拜堂也是由院中一部分的在漢西門外有一個工役的地點可說是神學院佈道所所有的費用都是向個人捐來佈道等各大概都在本城自己的教會中幫忙每個學生每星期有二小時一定的工役來的新工役每個學生都有平日及平日的工役如主日學禮拜堂內工役查班及開堂位學生組織而成每星期二日下午三時至四時聚會報告一星期過去的工作及討論未靈性的滿足人格的造就這對於他們將來的傳道生活是大有力量的

(五) 實習的工作 學生的實習工作由靈育委員會規定之這個委員會由四位教員及四位學生組成而每星期二下午三時至四時聚會報告一星期過去的工作及討論未靈性的滿足人格的造就這對於他們將來的傳道生活是大有力量的

以上種種的聚會對於學生靈性生活的造就就幫助我們深信他們在聚會中得到了的時候是富有生命的

自動的到會的人數計全體學生四分之三可知他們都是自願自動的所以他們在敬拜也由學員安派或請外面的名講道或由學員輪流主領這是他們自己的聚會完全是每晚七時至七時半學生有學生自行組織的祈禱會人可以自由參加所有的秩序及講員以人都到會

工作之經驗禮拜時的唱詩是最能激發人的祈禱是誠懇的也是能引起敬拜精神的一點同時也常有特別的講道請外面有工作經驗的人來演講使學生們可以明白將來的禮拜的講道都是最精彩的各教員的心得在此時發揮所以這是學校生活最看重的除主日外每日早晨八時五十分至九時二十分有早禮拜由教員每星期輪流主領更

(四) 宗教聚會 每日早晨六時半至七時有晨更到會人數計全體學生四分之一精

基督教的真理是不怕人反對的，無論古今人雖常有反對的論調，但終不能使基督的門徒所給我們的，永不能更改的真理。

的關係。本院的創始者與現在的教員都深信一切基本的信仰，並竭力宣揚耶穌和他的靈。所以每個時期都有真理發明，我們格外能了解耶穌的宗教對於生靈的靈。所以與宗教的經驗，構成教會的救義。古代的教會與近時的教會，都有同樣的真義。第二研究教會的救義，就是信仰的解釋，自有教會以來，各時期的信徒都憑受聖靈的指引。

憑着自己所受的靈感解釋聖經。聖靈能使我们明白一切的真理，所以我們須不斷的工夫，從自己研究中發揮上帝真理於聽眾。我們可盡量的用他的功參攷，但我們前人所留下來的經與註釋，乃是要學習經與註釋的方法，同時也須看重的研究，已研究不多用工夫了解這本生命的要書。研究這本經，當多注意經裏，與註釋，我們不是要拘泥

準。不但如此，我們讀了這本經，便可知道得救的方法，以及得勝的秘訣。因此神學生不得教訓。我們讀這本經，可以知道上帝如何藉着古人，指示我們當行的路，及生活最高的標準。顯示基督，如何為我們唯一的救主與師傅，人們應如何追求他的生活，領受他的宇宙。第一經研究——聖經為神學生基本的課本。經不單是經學，裏面詳述上帝對於

的目的，序述於下：(課程詳見四十二面)

我們既定規正科四年畢業。自然也須規定四年必須有的課程。我們現將各課程時期的預備，才能勝任將來的工作。

學課比較起來，也是如此，如醫科、商科等，都須有長時期的受教。自然神學科亦須有長期的預備。以前，先有工作的經驗，及環境的認識。四年的課程不能說太長，倘若與其他的習的時候，或在末後的一年，或在第二二年之後。實習的目的，乃在使學生，未離校外，同時也特別注意學生靈性生活的造就。我們建議在這四年，外，有一年工場中的實習。

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會宣傳天國的福音。因此有許多不開化的民族，因着基督教的力量，得着新能力。新生民族，基督教會常介紹古時文化給他們，使他們除去種種的黑暗，又在各地建立教得蒙福，人民的活亦因着基督的人，生得到豐滿的生命。又無文化，又無文字的野光大領袖，有似乎失敗，但仗着公義的光，至終勝過一切。國家前途和幸福也，因着這般不如此，一個聰明的學生，他在研究歷史的時候，必能見其中整個的成功。一般以前，的失敗與神學的，生既知教會後的問題，便須在本地建設一個更好的教會。并使學生尋找其中，有錯誤和弱點，以便在將來，肩負教會重任的時候，不至再研究教會歷史，目的，在使學生明瞭教會，如何因着潮流的權逼，經過種種的困難和改革，

非先研究教會歷史的背景不可。

事，因此教會便分成許多派，這就是教會歷史的由來。我們要澈底明瞭今日教會的問題，是將基督的福音宣傳給普世人羣。教會因着思想的演進，時代的變遷，常有宗教改革的

基督教的精神，便可表顯出來，如國家理想的改造，國際道德的提高。換句話說，教會就來教會的教義，敬拜，組織等演進而成。有了教會，便產出許多基督教的社，有了社，歷史第三，學生對於教會的歷史，必須有相當的認識。今日教會的思想與工作，都是從歷史信仰是始終一致的。

可！信仰問題不是一時一年的事，信仰的解釋或應用，雖各有不同的討論，但基本的來，但使所信仰的能見諸實行。達到這個目的，神學生非有充分的造就，經驗與心得不出，但要介紹教會的基本的信仰給會衆，他須引領會衆在日，常宗教的生活中，表顯出此，神學生又須了解現世環境，然後可以應付一切，改善一切，不好的現相。如保，守的神學生，不但須研究各時期，教會的教義，同時也須研究當時教會的背景，但如出什麼，是千萬萬的真理，什麼，是時代性的真理，什麼，是出於上帝的，什麼，是應當堅持的真理，受絲毫的損失，因此神學生須研究各時代教會的教義，從研究中可以分別

天然心理實為神學生所當深悉否則不得謂為宗教學者也中華民族向有儒道回四宗教之禮文獻祭典等典則與原理且入皆美賦虔敬拜神之信仰此等人類對於宗教之宣傳福音不燭對於我教要理切實領悟尤當明瞭其他各宗教之教義以及研究其他各

第五各門宗教

門以求進本學院亦擬改組時竭力擴充此系應付今日教會之缺乏
校及教會每缺乏此等教授人才惟望教會我望學煥發勵於青年多注意此項專科俾得專宗教育專為研究教授宗而設具獨立性質不屬於其他教牧學等系近來各地學尚人格為惟一天職而神學學員尤當以充分時期研究之

然技巧不必矜飾而以成功為旨趣是以宗教教育專以開啟知識培養道德造就高尚事宣傳亦兼俱教授之任務利而成功為旨趣是以宗教教育專以開啟知識培養道德造就高尚不惟研究司牧職守之原理亦所以闡明其職之重要及必需宗教教育以教牧不惟專

宣道之學注重教人作編輯講章之訓練早為世人所稱許庸贅述教之學其所注重教育然其目的則不外專為建設天國發展教會牧養羣羊諸要端

之方而收人救之效凡我教同人負此專責或用多年之宣道方法或沿新發明之宗教之改進而產生今日完美之講道方術學院本此教授之職俾學習者得嫻熟宣道基督教之創始即注重宣傳因此宣教之經驗已歷有二千年之久近數十年來又經幾度

第四宣道法教牧學及宗教教育

才是我們所希望的神學生！
已往教會一切歷史即對於他自身所在之教會亦須有相當的經驗。有經驗又有學識，人心與國家的神蹟。上帝用着教會來宣傳這一種救萬人的福音。學生不但要熟識，更追求完全。這未始不是基督教的貢獻。又有力的福音。福音是一種改造生命。他們逐漸的進化到現在的國家也明白基督對於他們生活的理想，並努力的在那

本校新訂規則

書籍費神學士科與文學士科每學期至少十元正科每學期約五元
購書費

不能請各教會預先將款匯存本校

凡以津貼費委諸本校代為按月發給者本校亦樂為照辦惟因數目過鉅不備代墊故不
教會之津貼學生自能規定其數目之多寡不過以上所舉欲助各公會有所根據而已
不在此列此外每年須備往返路費一次或通知教員會以便介紹臨時工作本校對於各
數教會對於正科生除學費報名醫藥書籍等費外每月津貼三元至十四元有室者
至其他臨時費用以及一切零用本校無從規定惟南京比之內地生活程度較高現在多
騰費每月約六七元每年約八九月
書籍費在本頁說明

學務員於每學期開學時報名並交體育費與雜費五元新生運到者書費二元

學時先繳納二十五元

本校暫定凡協會派送學員不納學費如非協會所派者每年須繳費五十元每學期於入
學費與雜費

南京之學生不得逾一星期住外縣者亦不得逾兩星期

請假而病假至多亦不得過一月病愈後仍須補習所缺之課除患病多因他故請假者住
按時趕到運到非因萬不得已之故不能以請假論開課後運逾一星期者僅因重病方准
無論學生已到與否缺課從開課之日起計算非懇切希望各學生之生理人務令學生
之者大考時恐無及格之希望

學生不得在一學期中無故缺課次數等於該班每星期所規定上課之時問若有超過
缺課

神學相等凡完畢本科所定三年課程每年考試平均積分爲八十五分者可給以神學士本科乃爲凡畢業大學對於英文確有門徑者而設以英文直接教授課程與美國優等之

(一) 神學士科

本校共分三科即神學士科文學士科與正科
分科

畢業生獎品每班畢業生中選其程度最優美者一名獎以價值十元之書籍以示鼓勵
績最優者一名於秋季時宣佈其芳名之謂春秋之芳名則於舉行畢業典禮時報告
名學生選本科各科各班中成績最優者三名文科各班中成績最優者二名大學各科各班中成

習之

E 分數在五十九分或不及者予以E凡得E者謂之不及格所讀之課程當於課程中覆

習之

- D 分數自六十六至六十九者予以D者所讀之課程當補習半年內當覆經考試否則當覆
- C 分數自七十七至七十九者予以C
- B 分數自八十八至八十九者予以B
- A 分數自九十一至一百者予以A
- AI 每班學員程度之最優美分數在九十五分以上者予以AI

記錄學生分數的新方法

- 新生均須於開學前一日抵校現由教員會規定距開課二星期即停止接收新生
- (三) 教員會規定學生每月之膳金至遲須於每月三號前交清
- (二) 寢室不准烹煮食物違者以犯校規論

辦理

- (一) 凡住堂學生非得教員會特別許可不准在外寄膳本校膳堂由學生全體負責協同

金陵神學錄

舊約 後期先知

文二

時間

共二十六小時

實行佈道

音樂

中文

* 聖史記

宣道法

* 神學 哲學 神學入門

* 希臘或希伯來文 選讀至少三人開課

* 英文 為關於神學及宗教之字彙

三十七

二

時間

二

二

二

三

二

三

三

新約 符號本福音書及內容
舊約 以完列本舊約內史
文一

之課本作相當之考試

時間

三

三

之學員入學時亦須根據士之社會學或相同之課本與陳大齊之心理學大綱或相同
入學須知 須完聖高級中學以上二年級課程並須考試聖經如未習社會學及心理學
(二) 文學士科有此符號者係用英文教授 (一九二九年無此科)

選課 各科所規定之選讀課程隨時宣佈

實行佈道

宗教教育 鄉村教育

辯惑學 一期

金陵神學錄

二

二

三

六十三

金陵神學錄

實行佈道

中文

宗教教育 一學期

辯惑學 一學期

宗教參考 一學期

教牧學與敬拜

*神學

基督教倫理 一學期

希臘或希伯來文解經

新約 約翰文與神學

舊約 詩篇與智慧書

九十三

二

二

二

三

三

二

二

二

二

二

二

文三

時間

共二十五小時

實行佈道

音樂

中文

宣道法

宗教教育

神學 基督之要與工人

* 聖教史記

* 希臘或希伯來文解經或英文選讀

新約 保羅行傳

金陵神學錄

二

二

三

三

三

三

三

二

三

八十三

000005550

學費 且自修時間悉聽自由，既無學校的限制，於光陰上又至便利。

程度 本科每全年分兩學期，共收費七元，須先交清（於學員經濟上最易担負，年齡不限，程度以有高畢業，或具相當程度而文理明順者為宜。

宗旨 本科希望各地信徒有志學道，願為聖工者，隨時皆可報名繳費入學，識俾能充任一切宣傳工作，足以應付時代的潮流，不愧為社會的指導者，

金陵神學院授科簡章

時報告之

本院之選科今因學員不多，教員缺少，故將每期選科之課目在開學時由教員會臨

- 實行佈道
- 中文

聖教史記近時教會中華教會

教牧學與敬拜

- 新約 啟示錄 福音書 信
- 舊約 約伯 約與智慧 詩

共二十一小時

時間

- 正 三 必須課外另選八小時
- 實行佈道
- 中文
- 宗教參考 一學期
- 辯惑學 一學期
- 宣道法 *

金陵神學錄

四十四

040

舊約要義 此門與前略同，惟重在攝取各卷研究其大旨，可以領會其要道所在。

三年級

經解 同上。

宗教參考 此門係匯觀各教，知其優劣，格外加高，我們信仰底程度。

古世代聖教史 此門專門研究，究會底起源，而得知宗教經驗與正道系統。

宣道法 此門專論傳道方法，並發明講道原理。

神道學 此門是接續第一學程，用神道學第二卷。

新約 此門重在新約全書底分析法，使學者得每卷綱領，並得其大道所歸。

舊約 此門注重舊約通卷大意，使學者能畧知道統，以為研究全書底初步。

二年級

進步。

經解 此門由本科按期命題，使各學員自行發揮，著作成篇，持發心得，練習文字的

聖經與地理學 此門在使學者明瞭聖經背景，經文，釋經文，格外體人，無稍阻礙。

基督聖蹟 此門重在考求基督為人生底活，尤以會通精意，為研究經文為要旨。

用第一卷。

神道學 西洋研究神學的書籍，汗牛充棟，本科曾譯神學三卷，可謂有盡，有一年級

新約大旨 此門與舊約關係略同，使學者先明各卷，知其梗概，以為分卷研究底初步。

舊約 此門在使學者用歷史的眼光，體會聖經以為研究全書，必由底路徑。

一年級

課程 本科各學程皆為傳道者所必須練習之功，課其要目如下：

如有不得已之故，中途停學，而成績足取者，可與以修業證書。

畢業 本科定四年課程，修畢考試及格（每年考兩次）即由本學院發給函授正科文憑。

課程；本科為補助青年有志者起見，特闢此門，任各學員選修，但須另出

新約希臘原文 新約原文一門，對於解釋聖經有密切的關係，歐美各大神學，皆有此門，

以上所定之課程，或臨時有更易者，亦有時增添油印講義，不得拘定。

解 同上。

宗教教育學 此為宗教教育最重要之一份工夫，可以供大家的研究和試驗者。

道於今世，實不可或忽。

社會學 「知己知彼，百戰百勝」，我們在社會中工作，必須十分了解社會，此門傳

辯惑學 此與衛道關係尤為密切，當今異端爭鳴的時代，更當注意。

近世代聖教史 同上。

以為研究底文本。

舊約分卷研究 詩一篇，在舊約中為宗教經驗極高底寫實作品，本年級特舉此兩種

新約書信 四年級 書信佔新約底大部份，此門是取單卷加以詳細研究。

解 同上。

快趣。

聖經解釋學 此門重在切合實用，加以經驗，使學者觸類旁通，真有「左右逢源」的一種

助。

教牧學 此為傳道最切實用底一種，搜集前人底經驗，課而習之，實與我們不少底輔

中世代聖教史 同上。續讀。

神道學 同上。續讀第三卷。

粹。道學知識和信仰。

新約書信 此門攝取新約中一部份，所研究底是保羅底事蹟，及其書信，可與吾人以純

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金陵神學學校
學費六元，學員如有餘力，可以選購。
(可) 詳章另訂

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NANKING THEOLOGICAL SEMINARY

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IN WEST CHINA

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CATALOGUE

1943

West China Union Theological College Campus
Chengt'u, Szechwan

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June 18, Sunday - Baccalaureate Sunday.
June 19, Monday - Commencement Exercises.

Fall Semester

September 12, Tuesday and September 13, Wednesday - Entrance
Examinations and Registration.
September 14, Thursday - Fall Semester Begins, Opening
Exercises.

BOARD OF FOUNDERS OF NANKING THEOLOGICAL
SEMINARY

150 Fifth Ave., New York, N.Y.

Presbyterian Church in U.S.A.	Dr. George T. Scott Dr. Lloyd S. Ruland
Presbyterian Church in U.S.	Dr. C. Darby Fulton Dr. H. Kerr Taylor
Board of Missions and Church Extension of the Methodist Church USA	Bishop Herbert Welch Dr. R.E. Diffendorfer Dr. A.R. Wasson Miss Sallie Lou MacKinnon
United Christian Missionary Society	Rev. C. M. Yocum Rev. E. K. Higdon
Coopted Members	Dr. H.P. Van Dusen Dr. A.L. Warnshuis Dean Luther A. Weigle Dr. W. T. Thompson
Chairman	Dr. R. E. Diffendorfer
Vice-Chairman	Dr. H. Kerr Taylor
Vice-Chairman	Rev. E. K. Higdon
Secretary	Dr. Frank T. Cartwright
Treasurer	Dr. Lloyd S. Ruland
Assistant Treasurer	Mr. Morris W. Ehnes

* * * * *

EMERGENCY ADVISORY COMMITTEE FOR
NANKING THEOLOGICAL SEMINARY IN WEST CHINA.

(Appointed by Board of Founders in January, 1942)

Bishop W. Y. Chen (Chen Wen-yuan) Methodist Church in China	Chairman
President George W. Sparling, West China Union Theological College	Vice-Chairman
President Y. F. Wu (Wu Yi-fang) Ginling College	
President Y. G. Chen (Chen Yu-gwan) University of Nanking	

President Lincoln Dsang (Dsang Lin-kao)
West China Union University
Dr. Francis P. Jones - Nanking Theological
Seminary

Financial
Agent &
Secretary
Chairman of
Faculty
Executive

Dr. Frank W. Price - Nanking Theological
Seminary

Consulting Members

Mr. W. B. Djang (Djang Beh-hwai) General Secretary,
Church of Christ in China
Mr. Earl H. Cressy, Secretary, National Christian
Council
Dr. Luther Shao (Shao Chin-san) Secretary, National
Committee for Christian Religious Education
Dr. Tseo Ping-i, Nanking Theological Seminary

* * * * *

FACULTY AND STAFF MEMBERS OF NANKING
THEOLOGICAL SEMINARY IN WEST CHINA

*Rev. Frank Wilson Price, B.A. (Davidson), M.A. (Columbia),
B.D., Ph. D. (Yale), D.D. Southern Presbyterian Mission,
Church of Christ in China, (1923) Chairman of West China
Faculty; Professor of Religious Education and Rural Church.

*Rev. Francis P. Jones, B.A. (Northwestern), M.A. (Chicago),
B.D. (Garrett), Th.D. (Union). American Methodist Mission,
Methodist Church in China. (1937)
Financial Agent of Board of Founders; Professor of New
Testament and Music.

*Rev. Tseo-Ping-i, B.A. (University of Nanking). B.D. (N.T.S.),
PH.D. (Yale). Church of Christ in China. (1935)
Director of Post-Graduate Studies, Professor of Theology.

*Rev. Chu Pao-huei, Graduate Nanking Theological Seminary,
Church of Christ in China (1914). Director of Correspondence
Course; Lecturer in Bible and Greek Language.

*Rev. Yu Mo-ren, (Southeastern University, Rural Reconstruction
College Graduate Fellow.) Church of Christ in China. (1931)
N.T.S. Assistant Professor of Mass Education; Director of
Research, Experimental and Literary work in Department of
Rural Church.

Mr. Yang Chan-ih, University of Nanking College of Agriculture,
Church of Christ in China (1932) Assistant Instructor,
Department of Rural Church, Rural Extension Secretary,
Executive Secretary of Lung-chuan-ih Rural Church Experi-
mental Center.

*#Rev. Samuel Chin-ih, B.A. (Hangchow), M.S. (Virginia Poly-
technic Institute), Church of Christ in China, (1935)
Graduate N.T.S. Department of Rural Church.

*#Rev. Newton I-chen Chiang, B.A. (St. Johns), B.D. (St. Johns) School of Religion, Yenching University. Chung Hwa Sheng Kung Hui (1937), Assistant Professor of Religious Education and Youth Work.

*Mr. Hu Jen-an, Chungshan University, B. Th. (Cheeloo), B.D. (Yenching), Methodist Church in China. (1942). Assistant Professor of Religious Education and City Church.

Mr. Pan Chun-hsiang, Graduate of Nanking Theological Seminary, Christian Church, (1942). Assistant Instructor: Department of Rural Church; Rural Extension Secretary; Business Manager.

*Mrs. Mao Huang I-chun, B.A. (Ginling). Sheng Kung Hui. (1942) Assistant Instructor in Music.

Mrs. Bihyun Gan Wei, B. A. (Ginling) Church of Christ in China (1942). Office Secretary

*Teaching also in W.C.U.T.C.

#On leave

() Date in parenthesis indicates year of joining faculty.

* * * * *

FACULTY OF POST GRADUATE SCHOOL OF THEOLOGY
NANKING THEOLOGICAL SEMINARY

1942-1943

Rev. Tseo Ping-i, B.D., Ph.D. Nanking Theological Seminary.
Director of Post-Graduate Studies; Theology

Rev. Francis P. Jones, B.D., Th.D. Nanking Theological Seminary.
New Testament, Old Testament, Music.

Rev. Frank W. Price, B.D., Ph.D., Nanking Theological Seminary.
Religious Education; Rural Church; Pastoral Theology and Missions.

Rev. George W. Sparling, B.A. (Manitoba), M.A. (Toronto), B.D., D.D. (Victoria). President, West China Union Theological College. Theology.

Rev. Albert French Lutley, M.A. (Cambridge) Th.M. (Princeton).
West China Union Theological College. New Testament.

Rev. J. Spencer Kennard, B.A. (Harvard); S.T.B. (Princeton);
M.A. Ph.D. (Yale); Litt.D. (Paris); D. Theol. (Strasbourg).
West China Union University. Church History.

Rev. Dryden L. Phelps, B.D. (Yale), Ph.D. (Columbia). West
China Union University, American Baptist Foreign Mission
Society, Psychology; Homiletics.

Dr. P. C. Hsu (Hsu Pao-chien), M.A., Ph.D. (California). Liter-
ature Production Program, Church of Christ in China.
Philosophy of Religion.

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Mr. Andrew T. Roy, B.A. (Washington & Lee) M.A. (Princeton),
Director of Religious Activities, Christian Universities,
Chengt'u. Presbyterian Church in U.S.A. Christian Ethics.

Miss Eva D. Spicer, B.A., M.A. (Oxford), Teachers' Diploma
(University of London), Ginling College. London Mission.
History of Religion.

Miss Irma Highbaugh, B.A. (Baker) M.A. (Boston, Honorary Doc.
Ped. (Baser) Methodist Rural Service Center, Chien-yang,
Szechwan. The Christian Home.

*Rev. Newton Chiang, B.A. B.D. (St. Johns') Nanking Theolog-
ical Seminary, Chung Hua Sheng Kung Hui. Religious Education,
Youth and the Church.

Mr. Hu Jen-an, B.D. (Yenching) Nanking Theological Seminary,
Methodist Church (M.M.S.) City Church.

Mrs. Mao Huang-I-chun, B.A. (Ginling), Nanking Theological
Seminary. Music.

Special Lecturers, 1942-43.

The Rt. Rev. Shen Tze-kao, Bishop of Shensi Diocese, Chung
Hw Sheng Kung Hui. Open Lecture Series on "The Life and
Work of the Pastor." April 26-30, 1943.

Mr. Kuo Pen-tao. Lecturer on History of Chinese Religions.

Special Lecturer 1943-44

Professor Cheruthotatil Eapen Abraham, M.A., B.D., Visiting
Professor and Lecturer from Serampore University. India.

* * * * *

LOCATION

The Nanking Theological Seminary in West China is located
at Chengtu, Szechwan, on the campus of the West China Union
Theological College, a short distance from West China Union
University.

HISTORICAL STATEMENT

The Nanking Theological Seminary was founded at Nanking
in 1911 by the Methodist Episcopal Mission, North, The Christ-
ian Missionary Society (Disciples), and the American Presby-
terian Missions, North and South. In 1914, the Methodist
Episcopal Mission, South, entered the union. In 1941, the
American Baptist Foreign Missionary Society, through the China
Baptist Council, became a cooperating unit. These missions
and their related Chinese church bodies (The Church of Christ
in China, The Methodist Church in China which unites the
churches founded by the former northern and southern Methodist

Missions, etc.) now appoint representatives on the Field Board of Managers. The Board of Founders in the U.S.A. is composed of representatives of the cooperating mission units and coopted members.

In 1931 the Nanking Theological Seminary received a bequest from the Wendel-Swope Estate, the income to be used for the maintenance and work of the Seminary. In 1932, the Rev. Handel Lee, Ph. D., D.D., was elected president of the institution. In 1937, the Seminary was given an absolute charter by the New York State Board of Regents, empowering it to grant theological degrees recognized in the United States. In 1938, because of war conditions, the main work of the Seminary was moved to Shanghai. In the autumn of the same year extension work was begun in West China. From this developed a West China Unit of the Seminary, cooperating closely with the new West China Union Theological College and with offices on its campus. After the outbreak of the Pacific War the Board of Founders appointed an Emergency Advisory Committee to plan and direct the program of the Seminary in Free China.

At the present time Nanking Theological Seminary at Chengtu is carrying on a Post-Graduate School of Theology and a Correspondence Course for Christian Workers; contributing teachers to the West China Union Theological College; assisting West China Union Theological College and Canton Union Theological College (Kukong, Kwangtung) with their program; conducting extension service to rural churches in Szechwan, Shensi, Yunnan-Kweichow, Hunan, Kiangsi, Fukien and Kwangtung; promoting conferences and institutes for preachers and lay-workers; giving financial grants to several research and experimental projects related to Christian work; aiding through scholarships theological students of ability and promise in China and abroad; and making substantial contribution toward the production of Christian literature and Church music.

During its thirty-one years of history Nanking Theological Seminary has sent forth nearly six hundred graduates to serve in more than thirty church and mission bodies in every province of China. More than five hundred other students have spent one or more years at the Seminary without graduation.

AIM AND METHOD

The aim of the Nanking Theological Seminary is the preparation of men and women for service in the Christian Church in China, especially for the work of the Christian ministry. In its curriculum attention is also given to the need of preparing workers for hospital evangelism, social service, Christian literary work and the teaching of religion in Christian schools and colleges.

The school is evangelical in its general attitude, interdenominational, and practical. Its ideal is to be thorough in educational processes, evangelical in doctrine, reverent in spirit, pedagogical in method, and practical in aim. The

students are given a thorough knowledge of the Scriptures and are trained to interpret them aright. Sound methods of Biblical scholarship and interpretation are employed. While the attitude in the classroom is one of fearless search for truth, this search is conducted in a reverent spirit, so that the students may be built up both in knowledge and faith.

The needs of the Christian Church during the war and in the coming post-war period and the great opportunities that exist today for Christian evangelism, teaching, fellowship and service, further emphasize the importance of a well-trained and consecrated leadership.

POST-GRADUATE SCHOOL OF THEOLOGY

Admission and Registration

Applicants for admission as new students should secure the regular application blanks and medical certificates from Dr. Tseo Ping-i, Director of Post-Graduate Studies, Nanking Theological Seminary, Chengtu. These should be properly filled out and sent back, with church recommendation, before September 1st. All new students should present for examination their College diplomas and other transcripts of records as may be necessary. An entrance examination is required of all new students, in English, Chinese History and Literature, and the Bible.

Students properly recommended from other post-graduate theological schools with the same academic standing, are allowed full credit for work done in those institutions.

Degrees and Requirements for Graduation

1. Bachelor of Divinity (B.D.)

The degree of Bachelor of Divinity will be granted upon the following conditions:

1. Each candidate must be a graduate of a four years college course of recognized standing.
2. Each candidate must present a letter of recommendation from the responsible authorities of his own church.
3. All candidates must complete satisfactorily the three year course consisting of 100 credit hours. The thesis counts 4 credit hours.
4. At the close of the second year of study each candidate must select a subject for thesis and submit it to the Dean for approval. A faculty adviser will be appointed to supervise the preparation of the thesis. This thesis must be presented in its final form for approval not later than May 1st preceding graduation.
5. It is understood that all candidates for the B.D. degree must have on entrance a working knowledge of the English language so as to be able to read English reference books and to write required papers and essays.

Credit Hours

- 3. Church History; Comprehensive Course (102) 3
- 4. Theology: Comprehensive Course (102) 2
- 5. Religious Education: Methods (102) 2
- 6. Homiletics and Pastoral Theology; Study of Sermons (102) 2
- 7. Music: Hymnology (102) 1

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8. Field Work

Elective

- 9. Languages: Greek (102) 2
- 10. Religion & Philosophy: Christian Ethics (103) 2
- 11. Religious Education: Home (103) 2
- 12. Psychology: Adolescent Psychology (102) (Count as R.E.) 2
- 13. Intertestamental Period: (102) 2
- 14. Translation: (102) 2

Second Year

First Semester

Minimum 17 hours.

- 1. Old Testament: Earlier Prophets (201) 3
- 2. New Testament: Apostolic Church (201) 2
- 3. Church History: Comprehensive Course (201) 3
- 4. Theology: History of Christian Doctrines (201) 2
- 5. Homiletics & Pastoral Theology: Pastoral Theology (201) 2

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6. Field Work

Elective

- 6. Languages: Hebrew (201) 2
- 7. Religion & Philosophy: (a) Philosophy of Religion (201) 2
- (b) Comparative Religion (202) 2
- 9. Religious Education: (a) School (201) 2
- (b) Teaching Work of the Church (202) 2
- 10. Psychology: Psychology of Religion (201) 2
- 11. Translation: (201) 2
- 12. M.R.E. Thesis 1

Second Semester

Minimum 17 hours.

- 1. Old Testament: Later Prophets (202) 3
- 2. New Testament: Pauline Epistles (202) 2
- 3. Theology: History of Christian Doctrines (202) 2
- 4. Church at Work: World Missions (202) 2
- 5. Homiletics & Pastoral Theology: Public Worship (202) 2

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6. Field Work.

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Electives

	Credit Hours
6. Languages: Hebrew (202)	2
7. Old Testament: Isaiah (203)	2
8. New Testament: Romans (203)	2
9. Religion & Philosophy: (a) Religion (202)	2
(b) Comparative Religion (203)	2
10. Psychology: Psychology of Religion (202)	2
11. Translation: (202)	2
12 M.R.E. Thesis	2
M.R.E. Thesis due.	

Third Year

First Semester

Minimum 16 hours.

1. Old Testament: Psalms & Wisdom Literature (301)	2
2. New Testament: Johnine Writings (301)	2
3. Theology: Types of Modern Theology (301)	2
4. Church at Work: (a) Chinese Church (History & Problems) (301)	2
(b) City Church (302)	2
(c) Rural Church (303)	2
5. Religion & Philosophy: Chinese Religious Heritage (301)	2
6. Religious Education (301)	2
7. Translation: (301)	2
8. Language: Latin (301)	2
9. B.D. Thesis	2

10. Field Work.

Elect 16 hours

Second Semester

Minimum 16 hours.

1. Old Testament: Jeremiah (302)	2
2. New Testament: Revelation (302)	2
3. Theology: Types of Modern Theology (302)	2
4. Church at Work: (a) City Church (304)	2
(b) Rural Church (305)	2
(c) Border Mission (306)	2
5. Religion & Philosophy: Chinese Religious Heritage (302)	2
6. Translation (302)	2
7. Languages: Latin (302)	2
8. B. D. Thesis	2

9. Field Work

Elect 16 hours

B.D.Thesis due.

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BACHELOR OF THEOLOGY DEGREE

Nanking Theological Seminary is not offering a college-grade theological course at Chengtu since West Union Theological College is making adequate provision for this grade of training.

However, the Nanking Theological Seminary degree of Bachelor

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of Theology will be granted to graduates of theological colleges (West China Union Theological College, Canton Union Theological College, etc.) upon the following conditions.

1. Each candidate must be a graduate of a theological college recognized by Nanking Theological Seminary.
2. Each candidate must pass satisfactorily an examination in Chinese History and Literature, English and the Bible, and must register and pay fees in the same way as candidates for post-graduate theological degrees.
3. Each candidate must make up all additional college courses and theological courses required for the B. Th. degree which he has not taken in his previous four-year theological curriculum.
4. All candidates must satisfactorily complete requirements of the five year B. Th. course consisting of 180 credit hours, including the two years devoted mainly to basic college subjects.
5. At the end of the fifth year a comprehensive examination will be required of all candidates covering the following three fields: The Preacher's Bible (Old and New Testaments). The Preacher's Message, (History and Philosophy of Religion, Theology, etc.) and the Preacher's Work (Life and Work of the Church, Homiletics, Religious Education, Missions, etc.)

STUDENT LIFE

The students of the Post-Graduate Schools of Theology and candidates for the B. Th. degree live in the dormitories of the West China Union Theological College, eat in its student dining hall, attend its chapel exercises and take full part in its corporate life and fellowship.

Once a week the teachers and students of the Post-Graduate School meet together for a chapel service of their own and once every two weeks an evening is spent together in discussion of some vital topic.

All students are expected to do regular field work in connection with some church or Christian service organization.

The Christian universities in Chengtu offer many stimulating opportunities - - special lectures, concerts, fellowship groups and service activities, which are open to students of Nanking Theological Seminary and West China Union Theological College.

LIBRARY

Teachers and students of the Post-Graduate School enjoy the facilities of the West China Union Theological Library which now has more than two thousand English books and more than two thousand Chinese books. They are also given the privileges of the various University libraries on Hwahsipa.

FEEES AND EXPENSES

Payable to Nanking Theological Seminary (per semester):
Tuition \$50.00

Payable to West China Union Theological College (per semester):
Dormitory Fee 50.00
Electric Lights 100.00
Board (Determined by cost of living)
Board for the fall Semester, about 1200.00
Medical Fee 10.00
Athletic Fee 10.00
Student Association Fee 10.00

SCHOLARSHIPS

A limited number of scholarships for students of recognized ability and promise who are unable to support themselves, are provided by the Seminary.

The amount of the scholarship is determined on the basis of the applicant's financial conditions and needs.

A scholarship grant is limited to one year. Renewal of scholarship shall be by application in the same form and procedure as the first application. A scholarship may be discontinued at any time if the student's scholastic record or conduct is not satisfactory.

Applications for scholarships must be accompanied by a letter of recommendation from responsible church authorities.

RELATION WITH YENCHING SCHOOL OF RELIGION

The Yenching School of Religion is affiliated with Yenching University. Its aim is "to help in laying the foundation of Christian thought for China and in building up Christian life in China, through men and women with a vital personal Christian experience, a progressive church consciousness, a passion for individual and social regeneration, with the historical sense and the scientific attitude and technique." The School receives students who have graduated from theological colleges, Christian colleges and universities and non-Christian private and government universities. Normally the student studies three years in the School and receives as a result of satisfactory work the degree of Bachelor of Divinity.

Yenching University has moved to Chengtu but the School of Religion is temporarily closed. Former students of Yenching School of Religion are received as transfer students by the Post-Graduate School of Nanking Theological Seminary, and are given full credit for their former work.

Affiliated Theological Colleges
WEST CHINA UNION THEOLOGICAL COLLEGE
See Catalogue, Part II.

CANTON UNION THEOLOGICAL COLLEGE

Canton Union Theological College was organized as a union institution in 1914. The cooperating groups are: The Chung Hua Sheng Kung Hui, and the Church Missionary Society (Anglican); the South China Synod of the Hsun Tao Kung Hui (English Methodist Church); the Church of Christ in China, Kwangtung Synod; and the Presbyterian Mission, U.S.A., New Zealand Presbyterian Mission, the United Church of Canada, South China Mission, London Missionary Society and the United Brethren Mission.

After the beginning of the Sino-Japanese War, Canton Union Theological College moved to Hongkong, and later to Tali in western Yunnan on the same campus with Hwachung College. In the summer of 1942 the College returned to its home province of Kwangtung. It is now located on the temporary campus of Lingnan University at Yatsun near Kukong.

The President of the College is Rev. J. Stewart Kunkle, D.D. of the Presbyterian Mission, U.S.A.

The College offers a four-year course, open to graduates of senior middle school, leading to graduation and recognition, in case of specified average grade has been maintained, as a licentiate in Theology.

CHEELOO SCHOOL OF THEOLOGY

Cheeloo School of Theology at Tsinan, Shantung, dating back to 1885, has been conducted upon a union basis since 1905. The cooperating groups are now: English Baptist Mission; American Presbyterian Mission, North; United Church of Canada, Honan Mission; American Board Mission (North China Kung Li Hui). The School offers a four-year course open to graduates of senior middle school, leading to the degree of Bachelor of Arts in Theology. The School is not open at the present time.

THE CORRESPONDENCE COURSE

The Correspondence Course is specially prepared for church workers who are unable to leave their tasks for further study and for educated laymen who desire some special training in Christian knowledge and service.

The Course covers six fields of study with topics as follows:

- I. Old Testament: Outline of Books, History of Israel, Biographies of O.T. Heroes, Messages of the Prophets.
- II. New Testament: Outline of Books; Gospels; Life of Christ; Methods of Exegesis.
- III. Christian Ethics; Christ and the Individual; Christ and the Family; Christ and Society; Christ and the Nation; Christ and the World.

IV. Christian Doctrine; Outlines of Theology; Main Doctrines of Christianity; Biblical Theology.

V. The Work of the Church; Evangelism; The Rural Church; The Training of Layworkers; Work with Children; Youth and Adults; Women's Work; Worship.

VI. Church History; Apostolic Age; Early, Medieval and Modern Periods; Christian Missions and the Church in China.

Outlines, textbooks and questions are mailed to the student and books are loaned when possible. The student studies the prescribed course, writes answers to questions and examination essays. The whole course normally requires three years for completion but some students are able to do the work in two years.

At the end of February, 1943, 153 students were registered in the Correspondence Course, one-sixth of the number being women. They represent 15 provinces and 16 different church or mission groups (denominations).

Requirements for admission to the Course are graduation from Junior Middle School, or equivalent educational standing, in special cases, graduates of Higher Primary Schools with good knowledge of Chinese are received. Applicants should be members of the church in good standing and should have had some experience in church work. They should be recommended by a church organization or pastor.

The fee for the Course is twelve dollars. A deposit of ten dollars is also required if books are loaned.

For further information and application blanks write to Rev. Chu Pao-huei, Director of Correspondence Course, Theological Seminary Chengtu.

DEPARTMENT OF RURAL CHURCH

The Department of the Rural Church, organized in 1932, moved to West China in 1938, where it has continued its special work of rural training, research and experiment, literature production and extension service to rural churches.

Teachers in this Department offer courses on rural life and on the program of the rural church in West China Theological College and in the Post-Graduate School of Nanking Theological Seminary. Rural training in West China Union Theological College was greatly strengthened by the coming of Professor Li Min-liang in the autumn of 1941. Professor Li is on leave this year (1942-43). By special arrangement students interested in the rural ministry may elect courses in the Agricultural Short Courses of West China Union University and University of Nanking and in the College of Agriculture of University of Nanking.

The Methodist Rural Church at Lungchuanih, 15 miles east of Chengtu, is being used as a rural church experimental and

training center for theological students, Rev. Yang Chin-wu of the Methodist Church is pastor; Mr. Yang Chan-ih of the Rural Church Department is general secretary of the Experimental and Training work. Women evangelists and nurses are on the local staff. Students are given opportunities to spend vacations and short periods of time during the semesters at this rural center and to learn by observation and practice.

The Extension Service to Rural Churches works through theological schools and interdenominational extension committees in different areas; makes grants for rural training conferences and institutes; helps in special rural church projects; contributes literature; conducts surveys; and cooperates with national and regional church organizations in the promotion of greater interest in rural evangelism and in the building of the rural church. At the present time Nanking Theological Seminary is assisting in some form of rural church extension work in the following areas: Szechwan, Yunnan-Kweichow, Shensi, Ha Hunan, Kiangsi, Kwangtung, and Fukien.

The Department of the Rural Church is also conducting certain research projects and experiments of its own in the field of the rural church, and is preparing booklets and other literature for use by rural ministers and lay workers. A Chinese publication, THE RURAL CHURCH, with articles and news, is issued twice a year. Most of the literature produced in recent years or republished since the war is on sale at the Canadian Press, Chengtu. A list of publications will be sent upon request. Address: Department of Rural Church, Nanking Theological Seminary, Chengtu.

DEPARTMENT OF CITY CHURCH

In the autumn of 1942 Professor Hu Jen-an joined the faculty to teach courses on the City Church in both Nanking Theological Seminary and West China Union Theological College. Surveys and other studies have been begun and specialized training of city pastors and other church workers is planned. This Department is working in close cooperation with the Life and Work Commission of the National Christian Council. Further information will be sent upon request.

RESEARCH

Nanking Theological Seminary makes grants for special research projects related to the study of religion and the work of the Christian Church. The following research projects are now being carried on with assistance from Seminary funds:

- Studies in Chinese Religions and Religious Culture.
- Studies in Religion of Border Tribes.
- Study of Personality Factors in Chinese Home Life.
- Dictionary of Christian Biography in China.
- Church Survey in Szechwan.
- Study of Curriculum Needs in Training of Women Workers for the Church.
- Survey of City Churches in China.

LITERATURE PRODUCTION

Nanking Theological Seminary has always been interested in the production of Christian Literature. First in urgency comes the need for adequate textbooks for theological courses; important also are reference books for library and classroom use, and practical materials which students may use in their parish work.

Translations published by Nanking Theological Seminary at Shanghai during recent years, include the following (to name a few):

Lynan - Meaning and Truth of Religion, Tr. by P. C. Hsu.
Goodspeed - The Story of the Bible. Tr. by Ma Hung kang.
Brown - Christian Theology in Outline. Tr. by Tseo Ping-i.
The last named has also been published in a West China wartime edition. Translations in preparation include:
The Abingdon Commentary
Walker - Church History
Dodd - The Meaning of Paul for Today
Ziegler - Village Worship Services (In press) and many others.

Nanking Theological Seminary has sponsored the publication of the following original books:

Felton, R.A. - The Rural Church in the Far East (English and Chinese editions)
Day, C.B., Chinese Peasant Cults (English)
Smith, C.S. - The Development of Protestant Theological Education in China (English)
Worley, H.W. - The Central Conference of the Methodist Episcopal Church (English)
Price, F. W. - The Rural Church in China (English)
Chu Chin-ih - An Experimental Rural Church (Chinese)
- How to Preach (Chinese)
- Evangelism (In press) (Chinese)
Yu Moren - Christianity and Rural Reconstruction (Chinese)

The Christian Literature Society and the Association Press have cooperated with the Seminary in the publication of translations and original books.

In the reprinting of important religious books for wartime use in West China, Nanking Theological Seminary has assisted through grants to the United Christian Publishers, Chengtu. The reprints include such books as: Latourette:-Toward a World Christian Fellowship; Garnier-Church History; Schweitzer-Out of My Life and Thought; MacMurray: Creative Society; Fosdick - Meaning of Faith.

A far-reaching program for the translation of all the great Christian classics was undertaken by Nanking Theological Seminary in cooperation with the National Christian Council in 1942. This task is now actively under way under the general editorial direction of Dr. P. C. Hsu, and will constitute when completed a great library of Christian thought, from the Apostolic fathers down to modern times. For the pre-Reformation

period Roman Catholic cooperation will make this series a truly oecumenical production.

In the field of practical materials for parish work Nanking Theological Seminary has cooperated with the National Committee for Christian Religious Education in the production of manuals for lay leadership training, and for other phases of the educational program in the local church. A number of these manuals have been reprinted in West China, and are for sale thru the United Christian Publishers.

Publication of the Nanking Seminary Music Series-anthems for church use - was begun at Shanghai several years ago. A new lithographed edition has been undertaken in Chengtu. Fourteen anthems have already appeared, and others are in preparation. They may be ordered, at cost, from Dr. F. P. Jones, Nanking Theological Seminary, Chengtu.

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REGISTER OF POST-GRADUATE STUDENTS 1942-1943
M.R.E. DEGREE, JUNE 1942

Li Pei-yu (Peter Li) B.S. (University of Nanking); Hunan; Church of Christ in China.

M.R.E. Thesis: Religious Education in the Rural Church

Third Year

Sie Ping-teh, B.A. (University of Nanking), Hunan, Church of Christ in China.

B.D. Thesis: The Confucian Concept of Ren and the Christian concept of Love in the Light of the Analects, Mencius and the New Testament.

Wei Chao-Chi (George Wei), Ingenieur-Technicien des Industries Chimiques (L'Univ. de Travail, Charleroi, Belgique), Ingenieur-Papetier (l'Institut Polytechnique de l'universite de Grenoble, France): School of Religion, Yenching University; Fukien, Church of Christ in China.

B.D. Thesis: The Life and Thought of Soen Kierkegaard

Second Year

Dsang Shao-yin (George Dsang), B.A. (West China Union University) Szechwan, Methodist Church in China.

M.R.E. Thesis: The Church as a psychological Clinic

*Li Kwan-kuo (John Li), B.A. (University of Nanking), Kiangsu, Disciples Church.

Liu Cheh-ju (Miss Eleanor Liu), B.A. (West China Union University), Szechwan, Church of Christ in China.

Liu Peh-chang, B.A. (West China Union University), Szechwan, Church of Christ in China.

- Lo Wen-ping (Miss Elsie Lo), B.A. (West China Union University),
Szechwan; Methodist Church in China.
Pao Mei (Miss Rose Pao), B.A. (Hongkong University); School of
Religion, Yenching University; Kwangtung; Chung Hua Sheng
Kung Hui.
Yu Chien-sheng (David Yu), B.A. (Soochow University); Chekiang;
Baptist Church.

First Year

- ** Carlson, Ellsworth, B. A. (Oberlin College); Oregon, U.S.A.;
Congregational Church
** Chang Shen (Mrs. Hsu Ta-tao), B.A. (Shanghai University);
Kiangsu; Baptist Church
Lee Chin-sheng (Johnson Lee), B.A. (Szechwan University);
Szechwan; Chung Hua Sheng Kung Hui.
Liu Kai-yung, Miss; B.A. (Ginling College); Hunan; Church of
Christ in China.
** Wei Djen-dzi, Miss; B. A. (Ginling College); Fukien; Church
of Christ in China.
- * Fall Term
Part-time student

CHINA OFFICE
RECEIVED

WEST CHINA UNION THEOLOGICAL COLLEGE

CATALOGUE

JUN 19 1944

1943

Chengtou, Szechwan

West China Union Theological College

History:

The West China Union Theological College was established in 1936 by joint action of the following missions and church bodies in Szechwan; The Methodist Episcopal Church in Szechwan; The Chung Hua Sheng Kung Hui Szechwan Diocese and Church Missionary Society (Anglican). The Friends' Service Council (Great Britain and Ireland) in Szechwan; The Szechwan Synod of Church of Christ in China; The Baptist Church in Szechwan and American Baptist Foreign Missionary Society; The United Church of Canada Mission (General Board); and the United Church of Canada Woman's Missionary Society, The Field Board of Management is composed of three representatives from each of the five supporting Church bodies (four representatives, where there is a separate women's mission board), and one representative each from West China Union University and the Nanking Theological Seminary. The Board of Governors of West China Union University acts as Board of Founders and Trustees for the Theological College.

Aim:

The aim of the West China Union Theological College is stated as follows: "To train men and women for service in the Christian Church, in the work of the Christian ministry, religious education and evangelism."

Student Enrollment:

The first class was received in the autumn of 1937. The student enrollment for successive years has been: 1937-1938 - 4; 1938-1939 - 25; 1939-1940 - 39; 1940-1941 - 68; 1941-1942 - 55; 1942-1943 - 53. The first class of graduates in June, 1942, included 6 men and 3 women from 8 provinces. The enrollment in 1942-1943 represents 12 church bodies and 14 provinces. Of the total number 25 are women.

Location and Buildings:

The College is located about ten minutes' walk west of the University, upon land donated by the United Church of Canada Mission. The buildings include one new dormitory for men, one new dormitory for women, one old dormitory, and several teachers' residences. The dormitories provide accommodations also for the

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chapel, the library, administrative offices, classrooms, and dining room.

Courses:

West China Union Theological College offers the following courses:

(1) College Grade Course of four years, based on Senior Middle School graduation, leading toward the degree of Shen Hsueh Shih, open to men and women.

(2) Junior Grade Course of two years, based on Junior Middle School graduation, leading towards diploma, open to men and women.

(3) Refresher Course of one year, or in special cases of one term, for pastors and other church workers, open to men and women.

Requirements for Admission:

Students desiring to enter West China Union Theological College should obtain application forms from the Dean of Studies and return these, duly filled out, to the College. Each student should also present a recommendation from his church and a statement written by himself giving his religious experience and his purpose in entering the College. It is desirable that each student should have at least one year of experience before entering the College. If he has not had this year of work before entering he should take it some time before graduation. A medical certificate of health is required before a student may be admitted. All papers should be in the hands of the Dean of Studies before September 1st.

An entrance examination is required in the following subjects: The Bible, General History, Chinese Language, and English.

FACULTY

A. Full Time:

Rev. George W. Sparling, B.A. (Manitoba), M.A. (Toronto), B.D., D.D. (Victoria), United Church of Canada Mission, Church of Christ in China. (1937) President, Theology.

Rev. Wallace Wang (Wang Chun-Hsien), B.A. (West China), B.D. (Yenching), S.T.M. (Union Baptist Church, (1937) Dean of College Life, New Testament.

Rev. Peter Y.F. Shih (Shih Yu-fang) B.A. (Univ. of Nanking & N.T.S.), S.T.M. (Hartford), D.D. (Inter-collegiate Univ. London) Church of Christ in China (1939) Dean of Studies, Old Testament.

Rev. Albert F. Lutley, M.A. (Cambridge), Th.M. (Princeton,) Church Missionary Society, (1937) New Testament Exegesis.

Miss Charlotte Trotter, B.A. (Boston), Methodist Mission, (1938) English.

Miss B. Louise Foster, B.A. (Queens'), United Church of Canada, Woman's Missionary Society, (1939) Director of Women Students.

Mr. Li Min-liang, B.A. (West China), B.S. (Nanking), M.S.

(Virginia Polytechnic), Church of Christ in China, (1941)
 Agriculture, Rural Church. (On leave, 1942-1943.)
 Mrs. Shih Yun-yin, B.A. (University of Nanking), B.D.
 (N.T.S.), Church of Christ in China, (1942) Associate Librarian.

B. Part-time.

Rt. Rev. Bp. H. A. Maxwell, B.A. (Liverpool) G.O.E. (Rid-
 ley Hall, Cambridge) Church Missionary Society, Pastoral
 Theology.

Rev. David G. Graham, B. A. (Whitman) B.D. (Colgate) M.A.,
 Ph.D. University of Chicago) D Sc. (Whitman) F.R.G.S. West
 China Union University, Baptist Mission. Comparative Religion.

Rev. Dryden L. Phelps, B.A., B.D. (Yale) Ph.D. (California),
 Dwight-Hooker Fellow (Oxford). West China Union University,
 Baptist Mission. Jahannine Writings.

Mr. David Fang (Fang Kwang-yu), B. A. B.D. (Yenching),
 Literature Production Program. Church History.

Miss Irma Highbaugh, B.A. (Baker) M.A. (Boston) Methodist
 Church. The Christian Home. Honorary Doc. Ped. (Baker).

Miss Jane Turner, London Missionary Society. Religious
 Education.

C. From Nanking Theological Seminary.

Dr. Tseo Ping-i	Theology
Dr. F. P. Jones	Music, Bible
Dr. Frank W. Price	Religious Education, Rural Church, Missions.
Prof. Yu Mo-ren	Rural Reconstruction, Mass Education.
Prof. Newton Chiang	Religious Education, Youth Work.
Prof. Hu Jen-an	Religious Education, City Church.
Rev. Chu Pao-huei	Bible, Chinese Literature.
Mrs. Mao Hwang I-chun	Music

() Date in parenthesis indicates year of joining faculty.

Fees and Expenses (per semester)

Tuition	\$50.00
Dormitory Fee	50.00
Electric Lights	100.00
Board (determined by cost of living)	
For fall Semester 1943 about	1200.00
Medical Fee	10.00
Athletic Fee	10.00
Student Association Fee	10.00