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North China College 1898*

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Foreign Missions Library.



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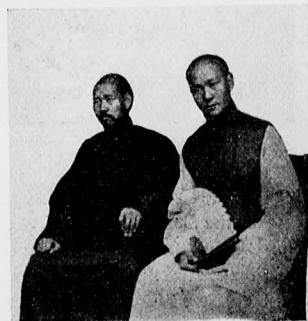


## The North China College and ...Theological Seminary.

**H**OW to win China for Christ! It is a problem over whose solution an ever-increasing number of earnest minds are busy. Amid much difference of opinion in the matter one thing is recognized by all, not only that there is no royal road to China's evangelization, but that it is not by any single avenue or through any single agency that the salvation of the Empire is to be attained. Some catch the popular imagination and need but mention to win support, and others, fundamental no less, are, like most fundamental lines of development, too prosaic and laborious to stir enthusiasm apart from thoughtful understanding. And in this latter class is that which must ever be at the foundation of work, with those whose end is not only to preach, but to plant the Kingdom of God,—the school for the Christian training of the young.

### The Hope of China

The hope of a new day for China can never be in the personal labors of foreign missionaries, even were they ten-fold their present number. In so vast an empire they must ever be but the initiators of the forces which will ultimately be adequate to the regeneration of a race. And in what shall such a force be found but in the labors of a fast-growing multitude of native workers, the apostles to their own



TWO ORDAINED PREACHERS.

people, the divinely appointed missionaries sent not from far, but near, and of no strange race or alien cast of mind. For such a work of leadership, the fitness coming from careful training has always been necessary from the time when our Lord gave daily and patient instruction to that first circle of leaders in the Christian church. There has been many a notable exception to this rule, but it is as true for China as for the Congregational churches of America that the fit leaders for its Christian thought and life are not to be had without prolonged and painstaking training. Until provision is made for a *self-propagating* church in China, the Kingdom of God cannot be said to have been planted in that country. And for a self-propagating church, Christian schools for the training of leaders of its thought are as vitally essential in China as they are to a Christian civilization in America or England.



NORTH CHINA COLLEGE COMPOUND.

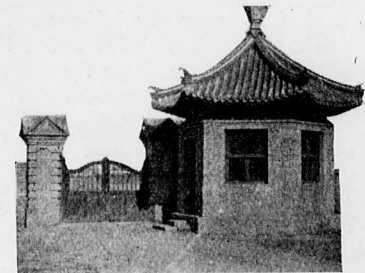
As the fruit and expression of this essential need there stand to-day in Tungcho these buildings of the North China College. They stand for the evangelization of China. Not primarily for scholarship, or even for mental training, but for the salvation of souls. And those who in years past and present have put their lives into this training school for Christian helpers are as conscious of being engaged in evangelistic work as any who in the far interior daily witness for Christ to heathen gatherings.

### Its Limitations

Naturally then the scope of its work is as sharply limited as its avowed aim. It exists in fact as well as name for Christ and the Church. It cannot suffer itself to compete with those institutions largely under Imperial patronage, which simply aim to give a good secular education to all who may apply. It does not even aim to fit men for the many newly opening avenues of profitable employment under government control. *It bends all its energies to the training of a band of young men so thoroughly Christian in spirit that they cannot but give their services, in one capacity or in another, to the church to whose life they owe their educational opportunity, and for whose need they have received their training.* So, from one point of view, this North China College is the flower and fruit of our evangelistic work; from another it is, for this same work, the broad and stable foundation.

### The Steps to a College Course

Although so modest in their pretensions, the college and seminary stand at the head of a flight of educational stairs, climbed by the lads with no less of effort than is demanded in more favored countries. Everywhere that the first influences of the church have gone, is to be found the little village school, established that the children of converts or inquirers may not grow up in the darkness of total ignorance. Its cost is next to nothing, and its instruction is of the primary order. There follows for the favored boys a higher school, at the central station nearest their home, answering somewhat in its course to our grammar schools at home. Chosen lads of best promise are from there sent up to Tungcho, to the high school, or academy, where a course of four years fits them for entrance into college. Thus, before they enter on the college course, they have been for years in a Christian



COLLEGE GATE HOUSE.





MAP OF NORTH CHINA.

the need of a population half as numerous as that of the whole United States. Even to-day, this is not a light undertaking. What will it be, in the natural growth of the church, before the passing of another generation? From the Great Wall skirting the mountains of Mongolia on the North, to the Yellow River—"China's sorrow"—in the great plain on the South, and from the sea to beyond the mountains of Shansi, Christian fathers and mothers in our church look to Tungcho for the training of such of their sons as may be devoted to its service, and the church itself looks to the same centre for the supply of its pastors and teachers. Little danger here of the need being over provided for, or of expensive rivalry between competing schools; nor will the solitariness of our position be encroached upon for many years.

### Its Situation

It lies just outside of the gray city wall of Tungcho—the so-called Port of Peking—fourteen miles from the capital itself. All about it is the unbroken level of the dusty plain, but to the North and West rises in the distance a blue wall of mountains, through the midst of which winds a spur of the

environment and under Christian instruction; and if likely to prove themselves unworthy of a full equipment for Christian work, they have in all probability early shown their unfitness and fallen out by the way. It is for boys thus carefully selected and patiently prepared that the college provides instruction.

### The Field That it Supplies

North, South, East or West, the Congregational Church in America does not lack for colleges and seminaries,—one or more for every State or locality. But the college at Tungcho must supply for our church

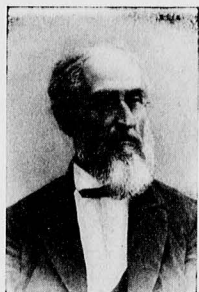
Great Wall of China. It is almost in the centre of our mission field,—Kalgan far to the Northwest, among the hills, and Pang Chuang and Lin Ching still further to the South in Shantung, yet still in the dull expanse of the same wide-stretching plain. Until within the last five years the College has of necessity been in cramped quarters within the city wall, where bad air and evil smells have made their presence sadly felt. Now, however, on the open windy plain, swept winter-long by Northerly gales, the health of boys and teachers has visibly improved, and the advantage of the location in the open country is manifestly great.

### Its Years of Development

It has been no mushroom growth that has brought the college to its present stage of development. Its equipment represents no generous provision, made by faith, for future needs. It represents only what present necessities have, step by step, forced us to supply for the very life of the Mission. Its beginnings were more than a quarter of a century ago, when Mr. and Mrs. Chapin started in the city of Tungcho a humble boarding school for boys. Not for boys drawn as now from Christian homes, for there was then no Christian constituency, but ragged lads from darkest China. A few years later it was decided to make Tungcho the centre of higher educational work for the entire Mission, that there might be no wasteful duplication of teaching agencies; and from that day, just twenty-five years ago, the growth was so rapid that it soon became necessary to limit admission to boys of Christian character or from Christian homes. At the same time, the theological department was also added, so that the two, organically connected from the start, have grown together in closest fellowship till now. For seventeen years the work of teaching went on within the modest lines of a high school,—the field, the church, and their demands, growing apace meanwhile. In



FORMER COLLEGE QUARTERS IN CITY.



REV. S. WELLS WILLIAMS,  
D. D., LL. D.

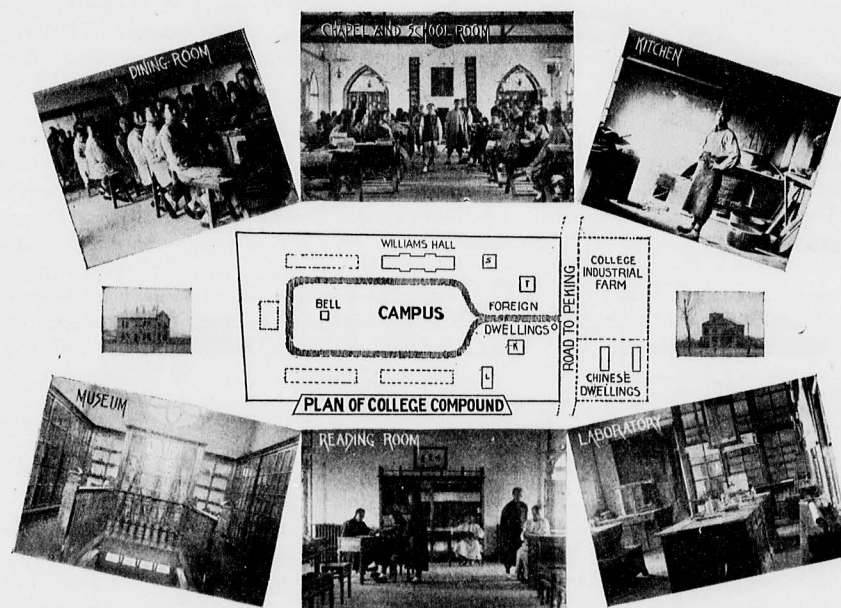
1889 the Mission and the Board unanimously decided that "for the permanent establishment of Christianity in a country where education and literature are held in such high esteem and reverence," the educational work at Tung-cho should be enlarged, and the course of study expanded to that of college grade. Money was soon after appropriated by the Board to purchase land for a suitable college site. From that day, by the aid of funds derived from the sale of Williams Chinese Dictionary, which was presented to the Mission by S. Wells Williams, D. D., LL. D., and by the benevolence of friends at home, the college equipment has within eight years attained its present dimensions. A story this of slow growth and hopes long deferred; of enlargement forced on us at every stage by stern necessity; of scanty support and scantier accommodation; and of final if tardy provision for our immediate needs.

### The College Buildings

Of these there is at present but one already erected, which is called Williams Hall (*see back page of cover*). There are also four brick dwelling houses for the resident missionaries, and two Chinese houses for the native teachers. Williams Hall contains both chapel, recitation rooms, dormitories, kitchen and dining-room, and is thus complete in itself. There are thirty sleeping-rooms on the ground floor; small, cement floored, and simply furnished, but sufficiently large and comfortable for the accommodation of three boys each. Kitchen, bath-rooms, dining-room and heating apparatus are in the basement. Above is the large study-room, furnished with plain desks; and used now also for a chapel. For this latter use it can be made to accommodate from three to four hundred persons. Five small recitation rooms are in constant use. In addition there is

### The Laboratory

by special gifts, now well equipped for courses in chemistry and physics. No department seems to be





more immediately helpful and stimulating to the Chinese than this. The material world that had been commonplace, with the commonplaceness of the dull peasant life that they inherit, suddenly becomes a second revelation of the power and wisdom of God; and in these visible wonders of His creation they see the immediate handiwork of Him of whom they have learned since childhood in the Gospels. At the other end of the building is

### The Reading-Room

used both for this purpose and also as a recitation and meeting-room. Charts and cabinets, for illustrating zoology, botany, geology, and physiology, line the walls. All the leading Chinese periodicals are on file at the reading-desks, and on the book-shelves are all of the best of the Western writings that have been made accessible to Chinese readers. The room is used as a recreation and game-room as well.

Although the college has as yet no building set apart for a museum, provision has been made in Williams Hall for the display of such scientific collections as have been secured. These exhibits prove a decided attraction to Chinese strangers who are thereby led to visit our compound. The College Y. M. C. A. improves the opportunity thus afforded to do active Christian work among the visitors.

### The Course of Study (See opposite page)

It is evident that the course of study is shaped mainly with reference to practical ends. And yet it would compare favorably, as regards the mental culture that it gives, with a college course at home. There are two striking points of difference between such a course in America and in China. For the Occident foreign languages must take up a large share of the student's attention during seven or eight years. Omit from the curriculum Latin and Greek, and French and German, and you would have set free much time for other studies. This freedom from foreign languages we have in our Chinese course, and were there no counterbalancing additions it would naturally be much shorter than one in Western lands. But to take its place comes, first of all, besides the learning to recognize and to write the multi-

### THE COURSE OF STUDY.

#### BIBLICAL STUDIES

Academy	First Year.	Old Testament Outlines, 5. Memorize portions Luke, 2.
"	Second "	Old Testament Outlines, 4. Memorize portions Romans, 2.
"	Third "	Life of Christ, 3. Memorize Selected Psalms, 2.
"	Fourth "	Outline Study Acts, 3. Memorize portions Isaiah, 2.
College	First Year.	Outline Study Epistles, 3. Natural Theology, 3.
"	Second "	Evidences, 3. Typology, 3.
"	Third "	Moral Philosophy, 3.
"	Fourth "	

#### CHINESE STUDIES

Academy	First Year.	Explain Mencius, 4. Memorize Odes, 2.
"	Second "	Explain Classics, 4. Memorize Odes, 2.
"	Third "	Explain Odes and Literature, 4. Memorize Book of History, 3.
"	Fourth "	Memorize Odes and Literature, 4. Memorize Book of History, 2.
College	First Year.	Book of History and Literature, 4.
"	Second "	Rites, Changes, and Literature, 4.
"	Third "	Tso Chuan and Literature, 4.
"	Fourth "	Reviews and Literature, 5. Penmanship, Composition, and Rhetorical Exercises.

#### HISTORY AND GEOGRAPHY

Academy	First Year.	Geography, 4.
"	Second "	Geography, 4.
"	Third "	Physical Geography, 3.
"	Fourth "	Physical Geography, 3.
College	First Year.	Western History, 4.
"	Second "	Chinese History, 3.

College	Third Year.	Chinese History, 3. Geography, Recent Facts, 1.
"	Fourth "	Philosophy of History, 3. Topics of the Time, 2.

#### MATHEMATICS

Academy	First Year.	Written Arithmetic, 5. Elementary Geometry, 1.
"	Second "	Written Arithmetic, 5. Elementary Geometry, Algebra, 1.
"	Third "	Algebra, 6.
"	Fourth "	Algebra, 5.
College	First Year.	Geometry, 5.
"	Second "	Geometry and Trigonometry, 3.
"	Third "	Trigonometry and Surveying, 3.
"	Fourth "	Practical Applied Arithmetic, 3.

#### SCIENCE

Academy	First Year.	Nature Study, 2.
"	Second "	Nature Study, 2. Elementary Physics, 1.
"	Third "	Zoölogy, 3. Elementary Physics, 1.
"	Fourth "	Botany, 3.
College	First Year.	Geology, 3. Chemistry, 2.
"	Second "	Physiology, 3. Physics, 3.
"	Third "	Astronomy, 3. Physics, 3.
"	Fourth "	Biology, 2. Applied Chemistry, 4.

#### PHILOSOPHY

College	First Year.	Chinese Philosophy, 3.
"	Second "	International Law, 3.
"	Third "	Political Economy, 3.
"	Fourth "	Mental Philosophy, 3.

Music is taught, by the Tonic SolFa method, throughout the course.

The figures indicate number of recitations each week.

itudinous characters of their own language, the memorizing and interpretation of the Chinese classics; a most laborious and somewhat arid field of study, and yet one absolutely necessary for any Chinese who would command the respect of his people. To this is added a thorough grounding in Biblical studies, continuing throughout the course. It includes the memorizing of large portions of Scripture, the history both of Old and New Testaments, an outline study of the Gospels and of the Acts and Epistles, Typology, Christian Evidences, and Moral Philosophy. Few graduates of colleges in Western lands, even with their Christian training from childhood, have so intimate and detailed a knowledge of the contents of the Bible. Mathematics is carried to about the same point as in the required work of our best colleges at home. Political Economy, International Law, and Mental Philosophy, have a prominent place in the work of the college, though it is to be confessed that in this last branch the Chinese mind, following the lines of its age-long development, shows at its weakest point. It is for this reason that mathematics and the exact sciences are so vitally essential for the Chinese, that they may gradually be brought to see the necessity for closely reasoned and articulated thinking, and perceive—as it were for the first time in the history of the Chinese mind—the nature of a logical demonstration. Slowly and with much pains, both for teacher and scholar, this object is being achieved.

Much emphasis is placed upon the importance of good speaking and clear writing, as well as upon high thinking; and weekly rhetorical exercises are maintained, where the students are given careful drill in platform speaking.

Vocal music has an important place in the curriculum of the school, though little time is devoted to it. It is generally supposed abroad that the Chinese, all whose music is little more than a barbaric cacophony, are incapable of appreciating or reproducing the delicate harmonies say of a modern anthem. How far from true this impression is, appears from what has been accomplished in the college after several years of instruction in the Tonic SolFa System. Not only are the lads able to sing any ordinary hymn-

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REV. D. Z. SHEFFIELD, D. D.,  
PRESIDENT OF THE COLLEGE.

tune correctly at sight, and in all four parts—which the boys of no American school could have done twenty years ago—but this is now done mostly under the instruction of native teachers, older boys selected from their own number. How valuable all this is, and how much it tells of future usefulness for these young men as pastors or preachers, able to lead and instruct their own congregations, it needs no reflection to understand. Nor are there many features of the course in which the boys take a keener interest.

### Why no English is Used

The medium of instruction is exclusively Chinese, no English being taught or used at any stage of the course. Some might wonder at this policy, and some have openly criticised it. Yet it represents the unanimous conviction of the teaching faculty and of our whole mission, based upon what seem to us the most cogent reasons. Chiefly because the teaching of English would open up to the young men a possible and most tempting future, wholly alien to the great purpose which the college distinctly has in view—the special service of the church. The demand for English-speaking young men is now unlimited, but the positions offered them place them inevitably in a hot-bed of temptation, and too often cause them gradually to drift away from any active support of the church to which they owe their training. There must be Christian English-speaking Chinese, and schools to prepare them; it is only that this work is not for us; that we have deliberately limited the aim of the North China College to the training of Christian young men for lines of active Christian usefulness, and for the most part in the immediate service of the church. But there is a further reason why Chinese is made the exclusive medium of instruction. In spite of its manifest defects, every year sees the language becoming a more worthy medium for the teaching even of the most advanced lines of science. So that to admit its incapacity to adapt itself to the ideas and terminology of modern science, and to be content with teaching the sciences from English textbooks, is to admit defeat before the battle has well begun, and to retreat in advance from the effort to build up such a system of education, along the lines of national self-respect, as in the end shall inevitably win the day.

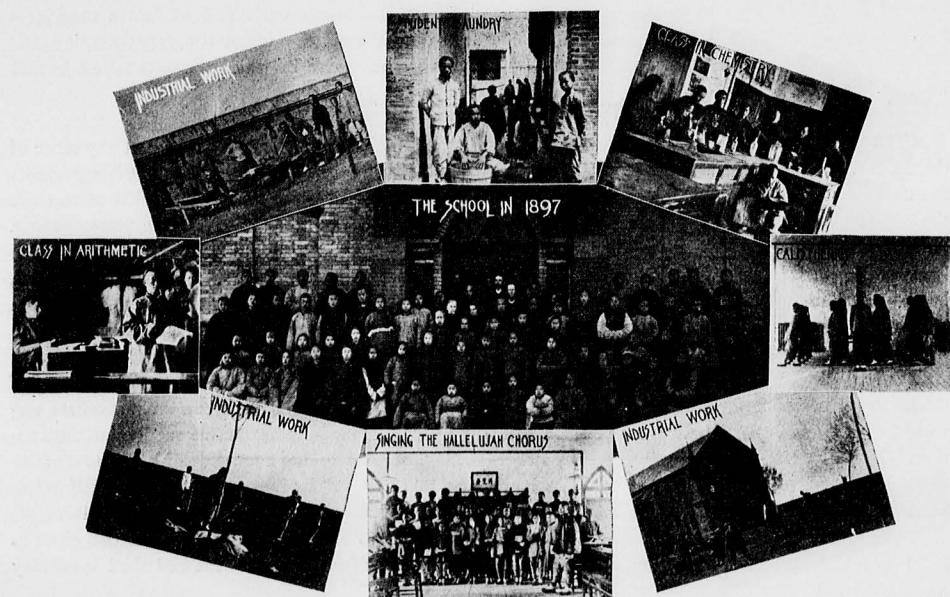
### Industrial Work

Two ends are to be gained by accustoming the students to manual labor. The less important is

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that they may aid in their own support, even though in a slight degree. But of more consequence is the breaking down of that pernicious hereditary conviction that a "scholar" must be above all such base uses, and that any form of industrial labor for an educated man is a disgrace. It is of the utmost consequence that the leaders in the church should be like St. Paul, not ashamed "to labor with their hands." With this end in view, it is required of the students that all the care of the college building should be in their hands. Not only the care of their own bed-rooms, but the cleaning, sweeping, and dusting of halls and chapel, the serving of meals, the washing of clothes, and much incidental labor in connection with the common life of so large a family. Beyond this, we try to find for them one hour's industrial work each day, whether in vegetable gardening and strawberry cultivation, or in digging, wheeling and grading, in one part or another of the college premises. For all the agricultural labor, the sale of our vegetables and strawberries enables us to pay the students at the rate of fifty cash (about one and one-half cents) per hour, the money being spent by them, as a rule, for the purchase of books or for other necessary expenses of their college course.

### The Students

The boys all come from humble, chiefly from peasant homes. Nor does this imply, as some might suppose, any mental inferiority upon their part. On the contrary, there is probably no better material in China for the raising up of a fresh, sturdy, intellectual aristocracy, which shall need no adventitious incident of wealth or social standing to secure its right to leadership. Among those who have already passed through the college have been some of the keenest and most gifted minds with whom their instructors have ever had to do — and these from the humble homes of the common people. All but a very few of the pupils in both academy and college are professing Christians. And not only are they Christians by profession, but most of them give unmistakable evidence of an honest desire to live the life of our Lord's disciples. The *morale* of the school has steadily improved through recent years, and requires now the minimum of disciplinary government. The principle of *noblesse oblige* — or, as in the Chinese maxim, "the superior man respects himself" — has begun to take possession of the minds of the older students. They have a well organized Young Men's Christian Association, the oldest in China.

Already it has been efficient for good. In its meetings for prayer, for Bible study, for reports on work accomplished, for discussions as to methods of labor, all conducted by leaders appointed by themselves, it has done the work of an important educational agency. Above all, it has united the students in active Christian effort; whether for the strangers who come to our college compound, or for listeners in the street chapel, or in the surrounding villages, to which the students in rotation go week by week.

#### STATISTICS OF NORTH CHINA COLLEGE. 1897-8.

**Undergraduates**, in Academy, 38; in College, 35.

**Graduates**, 7 classes—Total number 41, of these there are:—

Ordained Pastors . . . . .	6	In Theological Seminary . . .	6
Evangelistic Helpers . . . . .	7	Class of '98, not determined .	9
School Teachers . . . . .	6	In Secular Work . . . . .	2
Medical Helpers . . . . .	2	Deceased . . . . .	3

### The Graduates

Wherever the Mission has organized work, even in its furthest outposts, there are to be found the graduates of the high school and of the college. On them, in steadily increasing measure, the actual burden of mission work is resting and must rest, the foreigners as days go on being rather overseers, guides, advisers in the church. Wherever there is a school, an out-station, a church, a hospital, there is a call for a trained Christian man, either to aid or to take the lead in its development. In one of these four capacities, teacher, evangelist, pastor, or medical assistant, nearly every graduate both of seminary and college will be found to-day.

### The Graduate as Teacher

The village and station schools are not only the feeders of the college and the ranks of the church helpers, but of the church itself. They form, more than any other agency, the foundation of our work. But the value of a preparatory school is proportioned directly to the mental training and Christian character of the teachers in charge. Only those who have learned by experience what a Christian school should be, and what it is able to do for its scholars, can make the suitable school-masters for the children of the church. In days past, when the teachers at best were more Confucianist than Christian, and hopelessly ignorant beyond the narrow range of their experience, the usefulness of the schools was at its minimum. Now, manned as they are beginning to be by educated young men, trained in an atmosphere of earnest and aggressive Christianity, they are becoming of immensely increased value and efficiency. A few of the graduates thus find their way each year into the ranks of the teachers in the church.

### The Graduate as Medical Assistant

There is no need to dwell upon the place and power of the medical work as a missionary agency. But there is need to remind the church at home that the few doctors sent out to us are, by themselves, utterly unable to overtake the work that opens before them after the establishment of dispensary and hospital. It is a work, like that of preaching, that develops with years, and demands of necessity a multiplication of the original workers. This demand cannot be met from home; it must be met by China herself. And here again the college steps in to supply the need of educated Christian young men, fitted to become skilled medical assistants. How well skilled they become, and how invaluable they are in every department of the medical mission, any of our physicians will bear witness.



A GRADUATE TEACHER





MRS. TANK.

### Financial Support

We are steadily pressing the parents of the students to do to their utmost in giving support to their sons while acquiring their education, but their utmost is usually within very narrow limitations, and if it has always been necessary for Christian men of means, who appreciate the value of education in fitting the young for the duties of life, to give liberally to the support of Christian schools in the home land, much more it is necessary to do so in the first period of introducing Christianity in heathen lands.

The immediate needs of the college, in so far as equipment is concerned, are now measurably provided for. The recent bequest from the estate of Mrs. Tank, of Wisconsin — \$10,000 for endowment, and \$25,000 for development — has brought this happy state of things to pass. Without it, we should still have been involved in the bitter struggle to accomplish a work of the utmost importance under impossible conditions and in the face of almost hopeless odds, owing to lack of support from home. Much of this \$25,000 has already been expended, simply to render economically good the expenditures already incurred, and to put upon a practical working footing the agencies which, both in kind and in extent, had already been adopted and put in operation by the Board. There are still needed a few thousand dollars, which, with the remainder of the Tank bequest, may be sufficient to erect within the next few years a chapel and additional dormitories for the increasing number of students. An immediate need, however, is of further endowment, furnished preferably by numerous friends in small amounts, — either of perpetual scholarships, at \$500 each, of annual scholarships for a fixed term of years or for an indeterminate period, at \$25 per annum, or of native teacherships, at \$75 per annum. It is very desirable that this need should be promptly met, both in order to relieve the Board of the yearly appropriation for running expenses, and to bring us into personal touch with those friends of the college who are specially interested in its work.

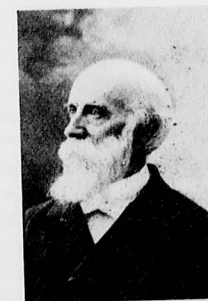
### Is There a Privilege Here For You?

\$10.00 annually will provide food for one Student.  
 \$25.00 will provide an annual Scholarship.  
 \$50.00 to \$75.00 is the salary of a Native Preacher.  
 \$75.00 provides an annual Native Professorship.  
 \$500.00 at 5% will endow a perpetual Scholarship.  
 \$1,000.00 will enable you always to have a Native Preacher as your representative in China.  
 \$1,500.00 will endow a perpetual Native Professorship.

[Any gift for the college or seminary should be sent to F. H. WIGGIN, Esq., Treasurer of the American Board, Congregational House, Boston, "for the treasurer of North China College." It should be carefully designated as follows: — "for the support (or endowment) of a student, (helper, or teacher) in the North China College (or Seminary)." Gifts will be acknowledged and the donors will be placed in touch with the College by annual catalogues, circular letters, etc.]

### Gordon Memorial Theological Seminary

Stress already has been laid upon the vital relation between the college and the seminary, the former existing, it might almost be said, for the latter. As no call can be higher, and no life-work more blessed than that of a messenger of the Good Tidings, it is our hope that all of the college graduates showing special fitness for this apostleship may be desirous of entering upon the theological course. Till now, the majority of the college graduates have thus passed on into the seminary. Its course, one of three years, is arranged with reference to the needs and capacities of men of college training. The ground covered is substantially the same as in Western lands, with the omission of Hebrew, and with the exception that all exegesis is necessarily from their own language and not from the original tongues. Nor is actual evangelistic work during the time of their studies omitted. It is the expectation that street chapel preaching be carried



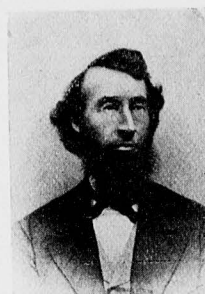
REV. CHAUNCEY GOODRICH, D.D.  
 DEAN OF THE SEMINARY.

on by them as opportunity offers through their entire course, and, in a less degree, other forms of aid in church work as well. The summer vacations are long, admitting of the students' return to their homes, where they act as helpers under the local pastor. Thus theory and practice go hand in hand throughout the three years, and the dangers of pedantry, of bookishness, and of alienation from the life and habits of their own people, are guarded against with care.



TWO HELPERS AND THEIR HOME.

Scattered through the Mission, there is a good number of men who give promise of usefulness as helpers, but who have never had the special training of the college, fitting them to enter the regular theological class. Should they do so, it would be at the expense of their fellow students, as similar experiments have signally demonstrated in Western lands. For these men it has seemed best to provide a special "short-cut" course of two years. The first class under this new system, nineteen men, has finished its studies. From the first they have been full of interest and enthusiasm, and much is hoped for from their labors in years to come. The wisdom of the experiment has been amply justified, and hereafter such a special class will be made up from time to time, as men offer for this purpose.



HON. NATHANIEL GORDON.

Naturally it is impossible to over-estimate the value of the seminary to the Mission as a whole. Wherever our Board has work, there will be found the native evangelist or pastor, educated with a few exceptions, at the Gordon Memorial Seminary, faithfully bearing the burden and heat of the day. Already at Peking, Tungcho, Paotingfu, and Pang Chuang, are ordained pastors from the school, supported entirely or almost entirely by native contributions, living as do the people, and receiving even smaller salaries than the ignorant heathen teachers, occasionally employed by the missionaries as personal instructors in Chinese. Besides these pastors, there are many others, equally faithful and industrious, for whom there is no regular pastoral charge, but who are at work as street-chapel preachers, or as evangelists, in isolated out-stations. These too have, for the most part, been educated in Tungcho, and for the speedy recruiting of their ranks the Mission looks still to this same centre.

Some years ago the seminary received from Hon. Nathaniel Gordon of Exeter, New Hampshire, the generous gift of \$10,000 as endowment, and has since been known — in recognition of this provision for its continued support — as the Gordon Memorial Theological Seminary. The investment, however, has of late proved unremunerative, so that the seminary has been dependent upon special annual gifts or appropriations for its running expenses. Its buildings are few and simple — a few dormitories and one recitation-room — and are still in the city compound, a mile and a half distant from the college.

### The Student as Evangelist and Pastor



GORDON MEMORIAL THEOLOGICAL SEMINARY.



STATISTICS OF GORDON MEMORIAL THEOLOGICAL SEMINARY, 1897-8.			
Undergraduates, 9.			
Graduates, 6 classes, total number 63; of these there are:			
Ordained Pastors . . . . .	6	Personal Teachers . . . . .	2
Evangelistic Helpers . . . . .	35	Unaccounted for . . . . .	3
School Teachers . . . . .	5	In Secular Work . . . . .	4
Medical Helpers . . . . .	1	Deceased . . . . .	7

The Outlook

There can be no doubt as to what the outlook is. Until the Congregational Church in America decides that for itself—whether for pastors, teachers or laymen—all forms of education are unnecessary, the Congregational Church of China will of necessity abide by the same principles. And unless the church recognizes that it must itself provide this education, our whole body of Christians—the leaders and the led—will remain in the accustomed darkness of ignorance. The outlook is for continuous growth for the future. Except it be purchased at the cost of the paralysis of the Church's energies, there can be, in the nature of the case, no retrogression, nothing but advance. To meet this advance there is still a need. The need of understanding and sympathy on the part of the churches at home; the want of a great body of those who shall remember, both in interest and in prayer, this central activity in the endeavor to bring a people out of darkness into His marvellous light.



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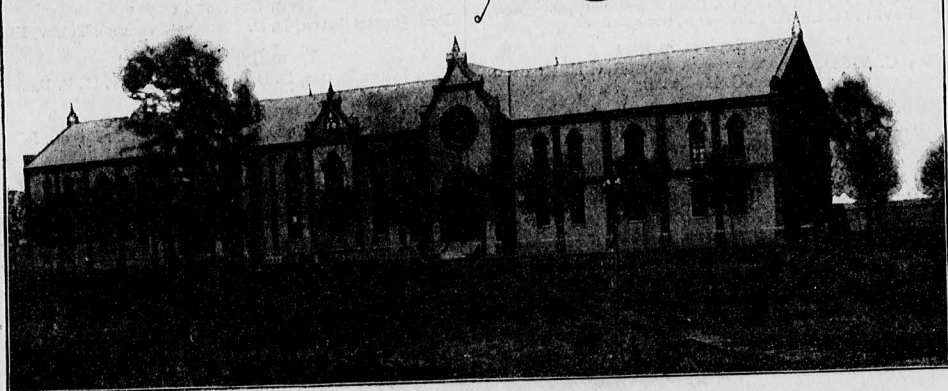
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