

# THE BULLETIN

—OF THE—

## Western Theological Seminary

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Theological Education

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Each author is solely responsible for the views expressed in his article.

## The Western on the Mission Field

Dr. Robert E. Speer

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Fifty years ago at the Semi-Centennial of Western Theological Seminary the duty of presenting the Seminary's contribution to the cause of Foreign Missions was assigned to Dr. John C. Lowrie. There could not have been a more appropriate assignment. Dr. Lowrie was one of the earliest students of the Seminary, matriculating with its third class, and graduated in 1832. His is the first foreign missionary name in the Biographical Catalogue. After the death of his young wife, and the breaking of his own health, in India, he had returned to America, and at the time of the Semi-Centennial had been for over thirty years Secretary of the Board of Foreign Missions of our Church. He incarnated in himself the missionay ideals and spirit of the Seminary, and his address was a characteristically grave and earnest account of the temper of religion out of which the Seminary sprang, and of the already honorable record of its foreign missionaries and their service. I can claim no such fitness for my task on this Centennial Anniversary as Dr. Lowrie possessed fifty years ago. And yet, I stand in his appropriate succession. For it was to follow him, when he had completed fifty-two years in the Secretaryship, that I came into the service of our Board. The adult periods of our two lives have compassed the entire foreign missionary history of our Church, and I rejoice in the privilege of taking up to-day the great tale of this Seminary's missionary story where Dr. Lowrie laid it down.

I reread last week Dr. Lowrie's Semi-Centennial address. It began with a brief account of the religious and social background of our Presbyterian Church life

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in Western Pennsylvania out of which the Seminary rose. Beneath and behind that religious and social life there were deep theological foundations. Perhaps there are few of us who would describe those massive convictions to-day in the same language which Dr. Junkin used in his address on John McMillan at the Centennial celebration, in Pittsburgh in 1875, of "The Planting and Growth of Presbyterianism in Western Pennsylvania and Parts Adjacent." Dr. Junkin's statement was couched in the solid and juristic speech familiar to our fathers. We might use to-day a different vocabulary, but God forbid that we should wander from the great truths which, whatever the language of the passing generations, abide as the eternal truths of God. It was on these truths that the missionary enterprise rested in its beginning. It is these truths alone that will sustain it in our day and our children's day. And the religion of which Dr. Lowrie spoke was expressed not in great theological convictions only, but also in the characteristic individual experience and piety of family life. In preparing this last summer a memorial of perhaps the most honored missionary son the Seminary ever sent forth, Sir James Ewing, I read an autobiographical statement which Dr. Ewing had written, and in which he drew a picture of his childhood home on the farm in Rural Valley, Armstrong County, where, amid noble home-spun frugalities and stern but tender disciplines of thrift and honor and unselfishness and veracity, learning in the reverent simplicities of common life and the holy and untainted influences of the Sabbath Day the deepest honor to man and to God, the little flock, to which Sir James belonged, grew up under the influences of such a home as only the evangelical faith, unwaveringly believed and richly lived, has been able to produce. There would be no Seminary here to-day for us to honor, nor any such missionary service for us to commemorate, if it had not been for the great faith and the true life that glorified these Western Pennsylvania valleys one hundred years ago.

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It was out of this background that the Western Theological Seminary and our first Presbyterian missionary agency came. And it was natural and right that it was first the Seminary that came out of the missionary spirit, and then the missionary spirit that came pouring forth in augmented volume out of the Seminary. Indeed one can go further and say that it was the missionary spirit by which the fathers of Western Pennsylvania were animated that brought about the organization of our first ecclesiastical institutions. When on September 29, 1802, under instructions from the General Assembly of that year, the elements of Presbyterianism in this area of what was then the Synod of Virginia, met to constitute the Synod of Pittsburgh, the first step was to complete the organization of the Synod and to provide its rules of government. But the instant this had been done, the new Synod voted in its first resolution that "The Synod of Pittsburgh should be styled the Western Missionary Society", and went on at once to adopt a second resolution, "The object of the Missionary Society is to diffuse the knowledge of the Gospel among the inhabitants of the new settlements, the Indian tribes, and if need be among some of the interior inhabitants, where they are not able to support the Gospel". In accordance with these resolutions the Synod proceeded immediately to make provision for gathering the Scotch-Irish families, in their wild and widely scattered homes, into churches and supplying these "occasionally with the ordinances of religion until houses could be built and pastors could be provided". Without waiting to complete this task, however, the Synod pressed forward at once with its truly Foreign Missionary work among the Indians, and established in quick succession missions among the Senecas, near Buffalo, the Wyandots at Sandusky, the Ottawas at Maumee, and the Cornplanters on the head waters of the Allegheny. The familiar but groundless charge of a narrow missionary spirit cannot lie against the missionary undertakings of our fathers. Their work

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in these missions “consisted in securing lands, opening schools, employing interpreters, giving instruction in the arts of agriculture and in preaching the Gospel”.

Instigated in no small measure by this spirit in Western Pennsylvania, the General Assembly in 1827 established its Board of Home Missions, and the Synod of Pittsburgh, loyally though not without regret, transferred to the Assembly's Board the work and organization of the Western Missionary Society. Many of the precedents which it had established passed over into the life of the entire Church—the annual sermon on missions, which had been preached from the year 1803, the missionary magazine, conducted by a Committee of twelve members of the Synod, which reported actual profits from its sale accruing to the Treasury of the Society, and best of all, the idea of reliance on prayer. Through a succession of years the fathers of the Synod were accustomed to meet “at six o'clock in the morning to wrestle with God”.

The Synod had now transferred its missionary work in America to the Assembly's Board of Home Missions, but its conscience began to stir with regard to the unevangelized lands abroad, and, moved by richer forces and deeper unities than they knew, the fathers projected simultaneously this Seminary and a new Society, which they called, “The Western Foreign Missionary Society”. The same men constituted the directors of both institutions. Harmar Denny was the President of both Boards of Directors. The meetings of the Society and the first classes of the Seminary were held in the same rooms in the First Presbyterian Church. And back of both institutions lay a great principle and a great personality.

The principle was that the work of Foreign Missions is not an optional interest to be left by the Church to individuals and voluntary associations. Our fathers here conceived instead that the missionary obligation is the obligation of the Church in her essential character and

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that every member of the Church is committed to this obligation. Let me read one of the first utterances of the new Society: They believed that "the Presbyterian Church owes it as a sacred duty to her glorified Head to yield a far more exemplary obedience, and that in her distinctive character as a Church, to the command which He gave at His ascension into heaven, 'Go ye into all the world and preach the gospel to every creature'. It is believed to be among the causes of the frowns of the great Head of the Church, which are now resting upon our beloved Zion, in the declension of vital piety and the disorders and divisions that distract us, that we have done so little—comparatively nothing—in our distinctive character as a Church of Christ, to send the gospel to the heathen, the Jews, and the Mohammedans".

And let me supplement this deliverance of the Society with characteristically burning words of the great personality to whom I have referred. "On what appointment", he bursts forth, "do pastors and elders sit in the house of God and hold the keys of the Kingdom of Heaven, but that which commissions them to go and disciple all nations? If, at the bar of such courts, by the very fact of their lawful existence, the perishing heathen have no right to sue out the payment of a Redeemer's mercy, then the most material object of their sitting is cancelled; and that neglected, starving portion of mankind, who enter with a specific claim, are turned out to find relief by an appeal to the sympathy of particular disciples. Will 'the Head of all principality and power' stay in judicatories where the laws of His kingdom are so expounded? Until something more is done for the conversion of the nations, what article on the docket of business can be relevant at any meeting, if this is not? Shall a worthless, unsound delinquent be told that, according to the Word of God, and the constitution of the Church, he has a right to come and consume hours of time in trifling litigation; and shall a world of benighted men, who have received as yet no hearing, and no mercy,

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and no information that Jesus has left a deposit for them also, be turned over to the slow and uncertain compassion of individuals?"

It was the principle embodied in these utterances that made the fathers in this old Synod of Pittsburgh restive under the idea that the Presbyterian churches should conduct their missionary work through the American Board. They had great respect and even reverence for the American Board, and wished it well, but they could not accept the principle on which they believed it rested, and they were unwilling to abide by a method of missionary work which did not commit the Church as such and all its courts and organizations and its fundamental constitution to the missionary obligation. It was this divergence of view, as truly as any doctrinal division, which led to the separation into the Old and the New Schools. And the re-union of the two Schools carried with it the acceptance by the re-united Church of the principle which our fathers here held vital.

Side by side with this principle, and ever incarnating and expressing it, was the great personality whose glowing words I have just quoted, Elisha P. Swift, the first teacher of this Seminary and the first secretary of this missionary society. Elisha Swift was born in Williamstown, Mass., in 1792, and received his education at Williams College under the powerful missionary influences which flowed from the hay-stack prayer meeting in 1807, and the consecration to foreign missionary work of the hay-stack band and the consequent organization of the American Board in 1810. While still a boy, Swift consecrated himself to foreign missions and was accepted for missionary appointment by the American Board and ordained by a Congregational Council in the Park Street Church in Boston, on the third day of September, 1817. For reasons which I do not know, however, he was prevented from going to the foreign field, and supplied the Presbyterian Church in Dover, Del., for one year. Then

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he came to Pittsburgh in 1819, and was installed as pastor of the Second Presbyterian Church. It was he who established for the new Society the Indian mission at Maumee, and it was he who with the approval of Ashbel Green and Archibald Alexander and Samuel Miller, the great souls of Princeton, conceived the idea of a new society, secured its organization by the Synod, wrote its preamble and became its flaming prophet among the churches. He was one of the humblest and most self-forgetful of men, desirous of no praise, but with a keenness of discernment of fundamental principles which no confusion of debate or controversy could ever blur, and with a spirit that knew absolutely no fear of men or of difficulties. It was said of him that he was unsurpassed as an advocate of every good cause, but that at the very mention of foreign missions he was as a war horse catching the sound of battle. Those who heard him speak remembered ever after "his great eye all aglow with the fire of genius, his heart heaving with emotion, and his majestic form raised to its full height, as he preached the Gospel or as he proclaimed the glorious missionary character of the Church".

In due time the Western Foreign Missionary Society passed through just such a euthanasia as had come to its predecessor, the Western Missionary Society. In 1837, the Old School General Assembly established a Board of Foreign Missions for the whole Church and the Western Foreign Missionary Society passed over to it, transferring, as had been done before, its organization and its ideal, and ever since our Church has borne the stamp of Elisha Swift's personality and has held fast to his great convictions. Very inadequately through the years have we recognized our obligation to the great dead. Here to-day in reverence and love, I would pay this tribute to one of the noblest spirits whom God ever gave to our Church, and would utter our deep and eternal gratitude to the Giver and the gift.

And now how can I summarize in these brief moments the Seminary's missionary history? The first foreign



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missionaries who were sent out by our Church were graduates of Western Theological Seminary, John C. Lowrie and William Reed of the Class of 1832. William Reed who had gone from my own old and loved Presbytery of Huntingdon, nestling amid our Central Pennsylvania hills, was forced to leave the field by sickness and died at sea in 1834. But Lowrie went on and founded the first foreign mission station of our Church at Lodiāna, India, in 1833, which was taken over, of course, with all the other work of the Society in due time and carried forward to this day by our Board of Foreign Missions. And Western Seminary furnished the first foreign missionaries of our Church not for India only, but also for Africa and China. It sent out John Cloud of the Class of 1833, to found the work in Liberia, where he died on April 9, 1834; and it sent out Orr and Travelli, of the Class of 1836, as our first missionaries to China, although they were never to reach China. Their service for China was rendered in Singapore, while they waited for the slow doors to swing ajar.

It is good to go back from these days of ours when we are tempted to think so highly of our own daring plans which, as we suppose, for the first time embrace the whole world and its remotest corners, to note the broad view as universal and courageous as ours, which the fathers from this Seminary held when they projected these missions one hundred years ago. They launched forth on no timid plan. Their purposes did not stop with a mere beginning on the West Coast of Africa in Liberia. They looked forward to a penetration of the Continent and a chain of mission stations reaching eastward, through regions never penetrated, until the Gospel had been carried across the breadth of Africa. And let me remind you of the far-reaching sweep of Elisha Swift's idea as he sent the two young students just leaving this Seminary to India. "Apart", said he, "from the fact that the opening of the Indus and its tributaries to an

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active commerce by steam communication, now in contemplation, and the concentration of a considerable trade from Thibet and Tartary, through the defiles of the mountains, carrying back into these benighted regions the arts and religious light of Christian nations, it is to be observed, that the political ascendancy of the powerful chief of the Sikh nation, already makes the Punjab the most safe and convenient entrance into Cabool, Bokhara, and Eastern Persia. In these countries, it is true, the Moslem faith, in a milder form than in Western Asia, has long prevailed; but it is believed that Christianity would even now be tolerated, as Hinduism is; and Burns states that while travelling in these unfrequented countries, he gathered from the conversation of the Moham-medans of Cabool and Persia among themselves, that there existed among them a prediction that Christianity was speedily to overturn the entire structure of their faith. The Scriptures have been translated into the Mongolian language—a language spoken by many tribes, from the shores of the Baikal to the borders of Thibet, and from the Caspian to the gates of Peking, including millions in the Chinese Empire; and if our Society should eventually establish a mission at Selinga, Kiatka, or some other spot under the protection of a Christian power, in Asiatic Russia, and another on the borders of China or Tartary, on the great thoroughfare from Peking to Tobolsk and St. Petersburg, these two remote positions would stand towards each other, and the great plateau of Central Asia, in the most interesting and powerful relation.”

And not in India, Africa, and China alone did the sons of this Seminary pioneer the missionary course of our Church, but in many another land as well. Orr visited Bangkok in 1838 and pleaded for the establishment of a mission in Siam, and some years later, after the work had begun, the Class of 1860 contributed two men, McDonald and McFarland, who joined the founda-

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tion layers in this mission of the Church. Sharp, of the Class of '58, was one of our two first missionaries in Colombia. The name of S. Hall Young, of the Class of '78, whose lovely life came to its tragic end only a few weeks ago, will be remembered for all time and eternity as intertwined with the Christian life and all the best moral and social interests of Alaska. And in three great Indian fields men from this Seminary illustrated the pioneering traditions of the early years: Kerr of the Class of '33 established the mission among the Weas, Hamilton of the Class of '37 among the Sacs and the Foxes of the Black Hills, and Riggs of the Class of '38 became the great apostle to the Dakotas and the Sioux.

Not a year has passed since the great work of the foreign missions of our Church began that Western Seminary has not had its representatives continuously on the field. According to the statistics which Dr. Kelso has given me, the Seminary has sent out 184 foreign missionaries, who have given a combined service of 3261 years. They have been men of a conspicuous Christian tenacity, not easy comers and quick goers, but men who have taken hold of duty and have stayed with it until the setting of the sun. The average term of their service has been eighteen years. Twenty-five have served between 20 and 30 years each; forty, over 30 years; nineteen, over 40 years; and nine, among whom was the honored and trusted father of President Kelso, served each of them over half a century; and one wonderful son of Western, of whom I shall speak again, served over 60 years.

In his address fifty years ago, Dr. Lowrie stated that up to that time there had been about 1100 men go out from Western of whom 55 had gone as foreign missionaries, or an average of one out of twenty.\* Since then, 115 men have gone, out of a student body during

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\*According to our present office records, there were 69 foreign missionaries from the founding of the Seminary to 1875, which would make the average one out of seventeen.

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the last fifty-two years of 1614, or an average of one out of fourteen. Dr. Lowrie lamented that during the half century which he surveyed there had been a declining ratio. In the first third of the half century one out of ten students went to the foreign field, in the second third, one out of twenty-four, and in the last third one out of seventeen. During the last twenty years of the Seminary's history, out of a total student body of 571, forty-four have gone as missionaries, or an average of one out of thirteen. May the memories of the past, which this Centennial Anniversary has recalled, print afresh upon the mind and heart and conscience of the present student generation the ancient ideals and call us to a new and larger loyalty.

There have been, I think, only three or four of the mission fields of our Church to which Western has not sent its sons. But they have scattered to missionary areas beyond the immediate responsibility of our own Church. The long roll shows that 10 have gone to Japan, 49 to China, 22 to Siam, 40 to India, 8 to Persia, 9 to Africa, 21 to Latin America—8 of these to Mexico, 4 to Colombia, and 9 to Brazil.

But we need to take a wider sweep, and to view the rich contributions of the Seminary in the various great forms of missionary service. I have spoken already of the early pioneers. But the pioneering days are not done and on the farthest frontiers Western men are facing the great tasks just as the fathers faced them. There is McDowell of the Class of '87, self-effacing, scornful of all publicity, but one of the heroes of the Church, riding the snow avalanches of Kurdistan, scaling its mountains and penetrating its darkest valleys, facing robbers and murderers, the best friend of an old and suffering people, and the wisest protector of an ancient Church, and now the foundation layer of the Kingdom of God in the kingdom of Irak. And Willoughby, of the Class of '22 is working with him to carry the Gospel to the

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Arabs of Mosul and the Kurds in their mountain fastnesses beyond. There is Donaldson of the Class of '14, one of the first missionary party to penetrate Afghanistan, and waiting now in far Northeastern Persia, in the most sacred city, Meshed, until the doors open wide both to Afghanistan and to the whole heart of Shiah Islam.

There is Franklin F. Graham, of the Class of 1910, unknown to the Church at large, but well known to the angels in heaven; modest, unassuming, self-forgetful, tireless preacher of Christ to men whether in communities or in remote ranches, or one by one, traversing Brazil from east to west year after year, performing a heroic task in the course of which he crossed the River of Doubt long before a certain famous American brought it to the attention of the public, and carrying the Gospel from the Atlantic to the very roots of the Andes.

And there are other types of pioneering than this geographical advance of the gospel into new regions. There are new problems confronting the minds of men, new areas of national and social life, new crannies of religious opinion into which the men of Western are moving to-day with the true spirit of the pioneers. Fitch of '98, and Kunkle of 1905, to name only two of the younger men in China; Dodds and Llewellyn of '17 and Weir of '18, and Wallace of '19 in India, and many, many more who, equipped by their training here, are fearlessly pressing in with the Christian faith, unique and complete, wanting nothing and supplying all things, across all the life of man.

And how rich is the contribution which the Seminary has made in the field of language mastery and Bible translation and the preparation of Christian literature? Riggs may be truly called the father of the language of the Sioux. That brilliant genius, S. H. Kellogg, who left such a mark on Biblical literature in India, and who met a dramatic death in the Himalayas one night before his task was done, while not a graduate of Western, was for

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nine years one of its most inspiring teachers, as Archie Hodge, a great missionary spirit, had been before him. And in the short but glorious list of missionaries who made up the foremost group of Sinologues of the nineteenth century stands the name of Schereschewsky of the Class of '58. The Seminary which was founded to prepare Presbyterian bishops has not been above supplying bishops to the Protestant Episcopal Church as well. McLaren of the Class of '60, who was for three years a Presbyterian missionary in Bogota in the Republic of Colombia, was later for many years the Protestant Episcopal bishop of Chicago; and Schereschewsky after leaving the Seminary, transferred his relationship to the Episcopal Church, became a bishop of that Church, and was located first in Shanghai and then in Peking, and ended the long years of his rich life in Japan. Last fall, I made a pilgrimage to his grave, and stood with bared head beside his resting place in the beautiful cemetery in Aoyama, Tokyo, and then passed from his grave to that of one who was more than any bishop or cardinal of the Church, Guido F. Verbeck, a citizen of no earthly country, but a citizen of the Kingdom of Heaven, loaned for a little while to the service of Japan. In addition to his remarkable work as a Bible translator in China, Schereschewsky produced the Mongolian dictionary. Beyond the greatest of all the other sons of the Seminary in this field of service was William F. Johnston of the Class of 1860. Led to give his life to India, by the death of his brother in the Indian Mutiny, Dr. Johnston, with the exception of the five years between '86 and '91, when he was President and Professor in Biddle University, gave himself until his last year to the translation or the original production of a great Christian literature for India. With an unsurpassed mastery of Indian proverbs and aphorisms and a rare skill in casting Christian truth in Hindu forms of thought and speech, he produced more than five hundred titles, ranging from popular tracts to heavy the-

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ological volumes, and for more than 60 years gave his quiet, tireless, kindly life to India.

When we turn to the field of education, what Seminary has contributed to China and India, especially, leaders and institution-founders more notable than Happer of '44 from whose far seeing vision and lavish personal gifts the present Lingnan Christian University, the leading educational institution of South China, arose, and that rock of truth and duty, Calvin Mateer of '61, who may be called in a true sense the founder and father of genuine modern education in China, who began with a handful of ragged boys and ended with the most solid piece of educational work that could be found in the Far East. And Watson Hayes of '82, who wrought by Mateer's side and carried forward his inheritance, is guiding now one of the most thoroughly evangelical and Biblical institutions for the training of Christian workers in China. If we turn to India, there arise before one's mind at once the two glorious figures of the Ewing brothers—J. C. R. Ewing of the Class of '80, and Arthur H. Ewing of the Class of '90, the true founders of the two leading Christian colleges of Northern India. Of Arthur Ewing the Memorial Minute of the Board of Foreign Missions said, after his premature death in 1912: "Remembering all the energy, the aggressiveness, the keen and restless efficiency, the genial largeness of nature that gave and took hard blows in the struggle for better things with unflinching goodwill, the sound judgment, the well furnished intelligence, the warmth of personal friendship and the unwavering devotion which were wrapped up in Doctor Ewing, the Board wonders where his successor is to be found. It hears in his career a summons to more fidelity to the Master Whom he served and Whom, also, the zeal of His Father's house consumed, and it prays that the example of his shining life may be a call to some of the best men in our theological seminaries at the present day to give their lives to the cause in which Doctor Ewing

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wrought for the twenty years of his missionary service with such far-reaching power and rich result". And the older brother known to most of us here to-day, rose to be the foremost missionary in India, knighted by the Government for his unequalled services to education and progress and popular well-being in the Punjab, Moderator of the united Presbyterian Church in India, President at the time of his death, after his return home, of the Board of Foreign Missions, a massive personality, simple, lovable, powerful, indomitable and faithful alike to the immovable truth and the gentle, loving-kindness of the Gospel.

And in the supreme field of missionary service, the field of simple evangelism, of the unaccoutred, unencumbered preaching of the Gospel in the vernacular of the people, where are the missionaries to surpass Corbett of China of the Class of '63, Eugene Dunlap of Siam of the Class of '74, or J. B. Hail of Japan of the Class of '75. For fifty-seven years Hunter Corbett went to and fro through the villages of Shantung, leaving a trail of light burning in innumerable churches and Christian groups behind him, and incarnating the very heart of the Gospel in its ministry to all human need. For forty-three years in Siam, Eugene Dunlap preached Christ and practiced his Gospel with a winsomeness that made him a friend of the people from the poor man in his hovel to the King on the throne. And Dr. Hail, after forty-five years of service, is finishing his course in Japan, spending the last years in calling on every man, woman, and child in the city where he lives, from house to house, speaking to them of Christ, and loved by the whole people of his city.

And clear amid the golden shadows of these by-gone years, as we look back to-day, move the luminous figures of the martyrs—David Campbell of the Class of '50, and Albert Johnson of the Class of '55, who with the great company of other prisoners, English officers, merchants, planters, women, and little children, were shot down by



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Nana Sahib in the days of the Indian Mutiny on the early morning of June 13, 1857, on the Parade Ground at Cawnpore. And Frank E. Simcox of the Class of '93, who was last seen, forgiving and unresisting, with his wife by his side and his three little children clinging to his hands in the midst of the flames of their burning home without the walls of Paotingfu, when the storm of the Boxer Uprising swept across northern China with its trail of fire and blood.

How inadequate must be any account in this scant hour of this great roll of the Seminary's sons! I think of John Newton, of the Class of '34, who took up the work that Lowrie laid down, and who lived and wrought in India for fifty-seven years, leaving an ineffaceable impress on all Northwestern India. He was followed in his work by his son Charles of the Class of '67, who served for forty-seven years, and Frank Newton of the Class of '70, who served for forty-one years, and Edward Newton of the Class of '73, who served for forty-five years, the father and three sons giving 189 years of noblest service, and the children's children now following in their train. I think of my dear friends, Thomas F. Wallace of the Class of '61, and his son Will, of the Class of '87, who have given over sixty years to Latin America, and of that hero and genius, A. C. Good of '82, and his son Albert of 1909, who have given thirty years to Africa. I think of another dear friend, an old namesake, William Speer of the Class of '46, who, after years of service in China and among the Chinese in California, worked on for a generation as an interpreter of China to America, not less effective than Anson Burlingame, and as the great pioneer of those ideals of stewardship which are pressed upon the churches to-day, and which he presented with the deepest fervor and with ingenious and original argument half a century ago. I think of F. J. C. Schneider of '61, who worked in Brazil for a quarter of a century and to whom our National Department of Agriculture

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credits the introduction of the seedless orange into the United States. I would recall, too, the name of David Thompson of the Class of '62, who spent fifty-two years in Japan, where he was one of the far-seeing and courageous minds that established for our Church one of the fundamental principles of its missionary work, namely, the purpose of founding and developing indigenous and autonomous national churches. For a little time Dr. Lowrie resisted this principle, and David Thompson resolutely stood his ground to the extent of resigning his missionary connection, until the Board came wisely to share his convictions. I was in Japan in 1915 at the time of Dr. Thompson's death, and I sat with a great congregation in the old Tsukiji Church, where the Japanese whom he had led first to Christ and then into the noblest of true ambitions for Christ's Church, and their children and their children's children, bore tribute to the modest and unselfish spirit of a man of gentlest manner but of iron loyalty to what he saw to be right and true. The names come thronging into my memory by the score as I think back over the long roll. I have it here—the whole royal list—in the pocket that is nearest my heart, and here in this Centennial hour we would all of us hold against our hearts the whole glorious company—Noyes, '66, of China, Wilson, '79, of Persia, Will and Frank Chalfant, those two loving and beloved brothers, of '84 and '87, in Shantung, these and many more among the dead who are alive forevermore; and among those who still live here where life and work can but begin, Eakin of '87, who for forty years has served Siam, and Dunlap of '88, who is still there, and Elterich of the same class, still in China, and Boyce of '84 and Coan of '85, who after long years in Mexico and Persia are now at work more fruitfully than ever in the Church at home, and Howard Campbell of '94, modern apostle to the Laos. Beginning one hundred years ago, I could read you the names of them all, one by one. But what need? We hold them in our hearts and their true record is on high.

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It is not to these men of the past that we should give our last thought this morning. We need to turn that, full and mercilessly, upon ourselves. Are we worthy to receive such an inheritance? And are we fit to bear it on? It is a double question for us here to-day—a question of principle and a question of personalities. Are the old convictions, out of which this Seminary and the whole Foreign Missionary work of our Church arose, still valid among us? Will we and our children hold fast to those fundamental beliefs about God and Christ and the uniqueness and sufficiency of the Gospel and the indispensableness of Christ's salvation, by which our fathers lived and wrought, and overturned the world, and built the Church? And out of our own and the succeeding generations will the men and women arise who will carry forward the work which the past began? Or will the missionary call that was welcomed and obeyed in this Seminary in the past echo hereafter through its halls in vain?

To these questions our time is giving its various and conflicting answers, but here amid these holy memories we will answer for ourselves. The men and women will not fail. Whether they will come by multitudes is of no consequence. When was it the multitudes who ever wrought the great achievements? It was Gideon and his tiny band that broke the bondage of Midian, a tiny band—and Gideon. It was Garibaldi and his Thousand who unified and delivered Italy, a thousand men—and Garibaldi. And the new age began 1900 years ago with Jesus and His disciples, twelve men—and our Lord. The truth, as Lord Morley has reminded us in "Compromise", has always been in the custody of the minority. Looking back across the years, if there have been only one or two or four whom the Seminary Classes have given, that is enough. John Brown had with him only a couple of his sons and a handful of futile companions at Harper's Ferry, and he died alone on the gallows at Charleston, but ten thousand times ten thousand men have tramped

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to the song of the old man's marching soul. Still through the years to come, we will believe, our sons will carry forward what we pass on to them from the fathers who are gone.

And the great convictions will not die. Truth is not created by those who espouse it nor does it perish when they pass. Jesus Christ abides the same yesterday, today and forever. We view Him in the light of ever enlarging glory. As race after race, and ultimately the whole of humanity, enters into the experience of His fullness, He is seen to be more and greater even than men had known. To a new and larger and more unflinching loyalty to Him and to His Gospel this anniversary is our summons and appeal.

And it is the summons not of an occasion only but of a great host. We who are here visibly to honor this anniversary are not alone. From invisible galleries the great company of those of whom we were reminded in our Scripture lesson this morning are looking down upon us. The heroes and heroines of Israel and the men who wrought in and from this Seminary through the century that has gone—surely we can feel their eyes resting upon us and can hear in the hush and quiet of this hour the moving silence of their deep appeal. Surely our hearts will be sending back to them our answering prayer, "Oh fathers, our fathers, help us to keep the great trust through life; oh faith of our fathers, help us to be true to thee till death".