

THE CENTENNIAL CELEBRATION

OF THE

Princeton **THEOLOGICAL SEMINARY**
OF

**THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA**

AT PRINCETON, NEW JERSEY

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**PRINCETON
AT THE THEOLOGICAL SEMINARY
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PRINCETON ON THE MISSION FIELD

ADDRESS

BY ROBERT ELLIOTT SPEER, D.D.

A Corresponding Secretary of the Board of Foreign Missions of the
Presbyterian Church in the United States of America

THE first name in the biographical catalogue of Princeton Seminary is just what it ought to be, the name of a home missionary, John Covert, who entered the institution at its beginning, pursued the full course, was graduated with the first class, of 1815, and then spent the three years of his brief life in the ministry as a home missionary in South Carolina and Georgia. In that first class of sixteen students, six names are entered as names of home missionaries. One of these men, in love for the unfortunate, gave the last years of his life as chaplain in our most famous prison. A second, as city missionary, worked on our most famous city thoroughfare of human need. The four others were flung in a long line from Georgia to Wisconsin. And that same class, as we have already been reminded, gave Dr. William A. McDowell for seventeen years' service as secretary to the Assembly's Board of Home Missions.

There were sixteen men in the second class as well, and of these sixteen, six also entered home missionary service, and one out of this class had laid upon him the work of foreign missions, was ordained in the old Park Street Church in Boston for that service under the American Board, but was turned aside from this purpose, for work first as an agent of the American Board in the Middle States and then as pastor in Delaware and Penn-

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sylvania. He was the man of faith and of will, as we shall see, who laid the foundations of the foreign missionary organization of our Church.

In the first five classes that went out from the Seminary, the first name found on the roll in the biographical catalogue in each case is the name of a home missionary. The first foreign missionary who went out from the Seminary went from the class of 1818, Henry Woodward, to work for fourteen years under the American Board as a missionary in Ceylon, and from that year, down to the present, there have been only three classes in all the long history of the Seminary which have not made their contributions to the foreign field. And those three classes, 1820, the class of Bishop McIlvaine, 1823, the class of Albert Barnes, and 1842, gave one-third of their entire membership to the varied forms of home missionary activity.

We look back today reverently over the long record of the years. Through these sacred walls there have passed between five and six thousand men, one-half again as many as have gone out from any other theological seminary in the land; and one out of every thirteen of these men has gone into the foreign field. We may not say how many have gone into the home mission field, for not one of all the long list who have wrought here in America but has woven his life into the character and destiny, into the very making of our nation. But more than four hundred and ten men, not counting foreign students or those who have spent their lives among the American Indian tribes, have gone to the distinctively foreign fields of the Church; more than half again as many as have gone from any other institution in the land. Oberlin, I believe, leads our theological seminaries

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in the percentage of foreign missionaries, one hundred and forty-nine out of seven hundred and seventy-three, or one out of every five and a half of its students, have gone to the foreign field. As far as I have gathered information, Princeton Seminary comes next, with Newton, one out of every thirteen of the students of these two institutions having gone abroad. In the first quarter of the century of its history Princeton sent forth fifty men; in the second quarter of the century it sent seventy-five; in the third quarter of the century it sent one hundred; and in the last quarter of the century it sent two hundred. Up to 1875 it sent one out of every eighteen of its students abroad; since 1875 it has sent one out of nine. Those who talk of Christianity as a spent force, of the decline of the missionary conviction, are men who speak in ignorance of the simple facts of this institution's life.

It is impossible here to do much in the way of singling out the great missionary classes in the Seminary's history. The class of 1902 heads the list with the largest percentage of its matriculated students going out to the foreign field, thirteen out of fifty-nine,—one out of four and a half. The two classes that come next, having sent one out of every five, were the class of 1870 and the class of 1906. The two classes that come next, having sent one out of every six, were the classes of 1869 and 1907.

To man after man here today his own class will come back. The memory of faces "loved long since and lost awhile" mingles with the recollection of great lives that are still being lived. I can only suggest three or four of these great classes which stand out in the list of the Seminary's achieving men. There was the class of 1853,

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with Frank F. Ellinwood, pioneer in the field of comparative religion, a scholar who was also a statesman, a leader and a little child, and John Livingston Nevius, founder of churches, trainer of native leaders, the constructive critic of mission policy and beloved philanthropist, and Charles F. Preston, the man of the magic tongue in Southern China, and here at home to ensure for us a missionary construction of Christianity, Caspar Wistar Hodge.

There was the class of 1856, which sent out Henry Martyn Baird for eleven years of useful service as Secretary of the American and Foreign Christian Union; Samuel R. Gayley to lead a brief and notable life in northern China; Charles R. Mills, to lead a life notable and long, thirty-eight years, in the Province of Shantung, and two saints of God, if any such ever breathed, Daniel McGilvary and Jonathan Wilson, who lived for fifty-three years in Siam and among the Lao people. In the city of Bangkok there came recently to the German Club a German naturalist who had been studying trees. "Gentlemen", said he, "you think me to be a skeptic, a rationalist, but I have read the Bible enough to know about the person of Jesus Christ, and I want to tell you that the good old missionary with whom I lodged in Chieng Mai is more like Jesus Christ than any other man that I have seen on earth." He was speaking of Jonathan Wilson, who with his classmate and beloved brother, Daniel McGilvary, had founded a mission, created a literature and made a people. Sweet and pleasant were they in their lives and in their death they were not divided.

The class of 1867 rises before our minds. Out of its seventy matriculates it gave Baldwin to Turkey, But-

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ler to China, Dennis to Syria, Douglas (afterwards Member of Parliament and Senator in Canada) and Heyl and Wherry to India, Thomson to Mexico and Chamberlain to Brazil. It gave Richard C. Morse also to be the leader of the Young Men's Christian Associations of North America, Dean Griffin to Johns Hopkins University, Bloomburgh to Lafayette College, Sparhawk Jones and Henry Stebbins to the home ministry and not less than eight men to home missionary service.

I think also of the class of 1870, which sent three-fifths of its membership into the home and foreign field, two-fifths to be home missionaries and one-fifth foreign. Nine of its men were scattered over Asia and South America, five of whom are now on the fields to which in the first place they went out; nine men who have spent over two and one-half centuries in foreign mission work, with an average of nearly thirty years. Let me repeat the honorable roll,—MacKay of Formosa, Chambers and Hubbard of Turkey, Howell of Brazil, Imbrie, Miller and Green of Japan, and Lucas and Seeley of India. And this class gave us also the present President of our Board of Foreign Missions, George Alexander, whose reserve prevents our expressing to his face our personal affection and for whom accordingly here today to the Seminary's praise we dare to speak of the Church's gratitude and regard.

And it is not only the classes that have sent out these great groups of strong and influential men to mould the nations at home and abroad of which I would speak. I recall also the classes which are signalized by the gift of only some one or two men,—1863, with Hunter Corbett, patriarch and apostle, as its only and sufficient foreign missionary contribution; the class of 1860, with Charles

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M. Hyde, a foundation layer in the Sandwich Islands; the class of 1845, with its contribution of John B. French to China and David Trumbull to Chile, who buried their lives at the foundation of new nations.

I stood a few years ago with bared head before the monument in the English cemetery in the city of Valparaiso, and read upon it the inscription to David Trumbull's memory and career. It was a tribute to the man who stamped for generations with his high character the mercantile community of a great city; who gave his life with great affection to the service of an alien people; who brought them the great truths of the gospel and two institutes of human liberty, and who, making the greatest of all political sacrifices for his adopted country, transferred to it his citizenship, and passed away in its grateful confidence and love.

And what David Trumbull and John B. French did is only typical. Of the twenty-four foreign missions of the Presbyterian Church, nearly two-thirds had their foundations laid by men who went out from this Seminary. In Africa the founders were John B. Pinney, of the class of 1832, who began the work in Liberia, and Mackey, of the class of 1849, and our honored friend, Dr. Nassau, whose presence we recognize here today, of the class of 1859, who were the pioneer builders of the mission work further south in what is now the German Kamerun.

In India, John C. Lowrie, of the class of 1833; Morrison, of the class of 1837, "the Lion of the Punjab"; Charles W. Forman, of the class of 1847, and Owen and Wilson and Janvier and Orbison and Loewenthal, the linguistic genius, were the founders. Truer men than these never were in these halls, nor wrought for God

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anywhere in the world. Far above the names of statesmen, the names of these men are written. Many of them will be remembered forever in the annals of the land that they served. And this is no partial judgment uttered in the warmth of this anniversary; it is the judgment of a great Indian Governor, W. Mackworth Young, uttered when he came home from his service as Lieutenant Governor of the Punjab. He called attention to the great names which the Punjab bore on its roll of honor, such statesmen as John and Henry Lawrence, Herbert Edwardes, Donald McLeod, who "honored God by their lives and endeared themselves to the people by their faithful work," but he added, "I venture to say that if they could speak to us from the great unseen there is not one of them who would not proclaim that the work done by men like Clark and French, Newton and Forman, who went in and out among the people for a whole generation and who preached by their lives the nobility of self-sacrifice and the lesson of love to God and man is a higher and nobler work and more far reaching in its consequences".

I think of the long list of men who went out from Princeton to China from the very beginning, Mitchell, '30, Orr, '36, Lowrie, '41, French, '45, and Loomis and M. S. Culbertson, of the class of 1844. The latter laid down his commission in the United States Army, and his professorship in West Point Academy, that in answer to his mother's prayer and the call of God, he might come here to fit himself for missionary service. He was one of the great foundation layers in the port cities at the mouth of the Yangtse and it was he who did much to protect Shanghai in the face of the Taiping Rebels. When the American minister said to him, during the

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Civil War, "Culbertson, you might be a Major-General if you were at home now," Culbertson replied, "Doubtless I might; men whom I taught are in that position," and he named Newton, Rosecrans, Thomas and Sherman, and Tower and Van Vliet, and he might have added Lyon and Reynolds and Grant. "But," he added, "I would not change places with one of them; I consider that there is no post of influence on earth equal to that of a man who is permitted to preach the Gospel to four hundred millions of his fellow-men".

We recall Stephen Mattoon, of the class of 1846, and Stephen Bush, of the class of 1848, who laid the foundations of missionary work in Siam, and who began the political relations of Siam with the western nations. The United States Government's treaty with Siam was negotiated in 1856, and Dr. Wood of the embassy wrote that "the unselfish kindness of the American missionaries, their patience, sincerity and faithfulness, have won the confidence and esteem of the natives and, in some degree, transferred those sentiments to the nation represented by the missionary and prepared the way for the free and national intercourse now commencing. It was very evident that much of the apprehension they felt in taking upon themselves the responsibilities of a treaty with us would be diminished if they could have the Rev. Mr. Mattoon as the first United States Consul to set the treaty in motion." In 1871, the Regent of Siam frankly told Mr. Seward, the United States Consul-General at Shanghai, "Siam has not been disciplined by English and French guns, as China has, but the country has been opened by missionaries."

The motion to open our Church's mission in Japan was made by James W. Alexander, in the Board Meeting on

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January 8th, 1859, and not less than ten graduates of the Seminary have labored in this mission.

We think of the seven men, who, in Mexico and Colombia and Chile, and the Argentine and Brazil, laid the foundations of our modern missionary activities, Parvin, '21, in Buenos Ayres; Trumbull, '45, in Chile; Fletcher, '50, and Simonton, '58, in Brazil; Pratt, '55, in Colombia; and Pitkin, '66, and Thomson, '67, in Mexico. And I might go on and on, but the roll is too long in glory and honor for us to do more than simply glance at its lustre today.

And it is not only on fields far away that the great creative work has been done. We have been already reminded of the men, who, at home, in the pastorate and home mission service, stirred the great moral forces which have dominated the life of the nation, and have lifted up and taken down again from their pinnacles the little statesmen of a day. But we must think also of the great mass of men, back of these, whose names are not written visibly on the roll, who in quietness and obscurity, did the great work of God in the dark, and laid the foundations for the walls of the nation's temple. But here and there stands out the name of some unique character among them; Sheldon Jackson, for example, of the class of 1858, who, two generations ago, was agent of the American Systematic Beneficence Committee, and in three months canvassed the land from New York to Leavenworth. On one Saturday, he visited ten pastors, and the next day preached to four denominations. We think systematic beneficence a discovery of our own time, but there are few ideas stirring the church in its organized life today which the fathers did not know two or three generations since. Jackson came to the Seminary

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when there was whispering through all these halls the summons of our martyred dead in the Indian mutiny. His large heart heard the whispering voice and obeyed. There was a real student volunteer band here then, which Jackson at once joined. He offered himself to the Foreign Board for Syria, Siam or Bogota, but was sent to the Choctaws, to pass on from them to the Christian Commission in the Civil War, then to work in the western states, then to the great northwest, then to Alaska. On the frontiers of the nation's life, he wrought his creative and enduring work, far away, as Frances Willard wrote to him, "on the distant edge of things, where God's most friendless children turn towards you their eyes of pathos and of hope".

One after another, we remember men like him today, who, taught by their old Mother here that duty is a long loyalty, and that there are no short terms in the service of the Kingdom of God, have laid out ample lives in the age-long work of building the church on earth. I think of fourteen men who went out to the mission field, whose terms of missionary service aggregate seven hundred years. Some of these are living now: J. M. W. Farnham, of the class of 1859, the oldest foreign missionary graduate of the Seminary, still working after 53 years, in Shanghai; John Wherry, of the class of 1861, a pioneer of the North China Mission; Andrew Watson, of the same class, a father and guide of the remarkable mission of the United Presbyterian Church in Egypt. The list would include P. J. Gulick, of 1828, for 52 years a missionary in Hawaii and Japan, G. W. Wood, of 1837, for 48 years a missionary in Turkey, W. W. Scudder, of 1846, for 48 years a missionary in India, and C. C. Baldwin, of 1847, for 47 years a missionary in China. I have

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not been curious to make the calculation, but I suppose we should find it to be literally true that the years of foreign missionary life given by the sons of this institution would be equivalent to the time of two men preaching the gospel from the hour of our Lord's birth down to this present day.

And I can count six home missionary men whose terms of service aggregate over three hundred years; Porter, '31, founder of the church at Fort Dearborn, now the First Church of Chicago, for 50 years a home missionary worker; Lewis Thompson, '40, of Oregon and California, who gave 57 years of service; Allen H. Brown, '43, of New Jersey, with 67 years; Thomas Fraser, '45, of the Synod of Pacific, with 48 years; David C. Lyon, '45, Synodical Missionary in Wisconsin, Minnesota and Dakota, with 48 years; and H. M. Robertson, '48, of Wisconsin, with 41 years. The Seminary has been wont to send out from these walls men who believed that the work into which they went was not work that called for part of life for a little time, but who knew that God asked for all that He had given or might give.

And beyond these men are the many who have had no joy of half-century service! How many of them will come back to our memories here today! I can think, looking down on your faces, of name after name, of year after year, coming back to you now. How the dear memories glow, of the younger men to whom came no such privilege as the joy of the long, long work of which we have been thinking; Gerald Dale of Syria, who burned his short life out in fourteen years, "the model scholar, the model Christian, the model gentleman of Princeton Seminary", as Dr. Charles Hodge described him; Albert Whiting who laid down his life in China and at whose

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grave the Chinese knelt down to worship; and Edson Lowe, of the class of '85, whose memory is cherished worshipfully still in the capital of Chile, and one I will dare to mention, just one, who is living still, quietly, simply, doing his work far off in a distant field, John N. Forman of India, but for whom some of us would not be here to-day but would be doing our work in other places, and fulfilling our duty in other callings. It is worth while remembering what one life or two can do, when we note in the history of this Seminary that prior to the work which that little company of men in the modern student missionary crusade accomplished, only one out of eighteen of our students went to the foreign field, while since the year 1886, one out of every nine has gone.

There are more sacred memories even than these that throng upon us. I stopped in on my way here to stand again before the tablet in Stuart Hall that commemorates the half dozen sons of this Seminary who met with tragic death: Freeman, '38, and McMullin, '54, who laid down their lives on the parade grounds at Cawnpore; Walter Lowrie, '41, and John Rogers Peale, '05, the first and the last, in China; Janvier, '40, and Loewenthal, '54, who died in northwestern India; McChesney, '69, whose name is not on the tablet, who died for Christ on the waters of southern China. After this, you remember, the tablet says, "Of these the world was not worthy." And as I stood reading the names once more with the brief and simple record, there came flashing through my mind what Dr. Mackay will remember, the monument that stands in front of the Parliament Buildings in the city of Ottawa, the great brown granite boulder, and the exquisite figure of Sir Galahad standing upon it, and underneath, the bronze tablet that describes the heroic

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death of Henry Harper, as he tried to save another's life in the waters of the Ottawa in the winter time. Galahad is standing with his head thrown back, as though he looked far beyond the black swirling waters of the Ottawa, to the fair hills of Paradise, and the life laid up there for those who here their lives laid down for men. And below the lovely figure and the lovely face is the simple inscription, "And Galahad said, 'If I lose my life, I save my life.' " The old Mother taught many of her sons that great fidelity.

And we turn from the service that the Seminary has given in the missionary activities of our own Church for just a moment to mark what she has done for other Christian bodies. I suppose not less than one quarter of the students of the Seminary who have gone out to the foreign field, have gone in connection with other Christian organizations. Prior to the year 1837, Princeton gave thirty-nine men to the American Board; twelve of them to the Sandwich Islands alone, among them Richard Armstrong, the father of Samuel Chapman Armstrong, surely one of the most notable characters of the last generation in our land; not less than twenty or thirty to our sister Church of the South; MacKay of Formosa to the Church of Canada; Wood to the Dutch Reformed Church of South Africa; Watson and McClenahan to the United Presbyterian Church; Scudder and Miller and Van Ess and others to the Dutch Reformed Church of the United States; Stevenson to the Irish Presbyterian Church, and other men to the New Hebrides and Manchuria. The Seminary has not been narrow-minded in her ministry to the Church of God throughout all the world.

There is time only to allude to those general gifts which

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the Seminary has made through her sons to the literature of missions. It would not be easy to repeat the long list of men who have made these contributions and the great books which they have given to the Church. I must be content with singling out only five. William M. Thompson, '32, author of "The Land and the Book", still perhaps the most charming and authoritative book on the Holy Land; R. H. Nassau, '59, author of the unique and authoritative book on "Fetichism in West Africa"; James S. Dennis, '67, who wrote a standard apologetic treatise, showing what Christianity is and alone can do, demonstrating its divine origin by its actual social effects throughout the world; Samuel H. Kellogg, '64, as bright a genius as ever went out from these walls, a student of comparative religion and author of what is to this day the best statement of our Christian faith as contrasted with Buddhism in "The Light of Asia and the Light of the World;" and John Livingston Nevius, '53, whose book on "China and the Chinese" was the best book of the time on China, and who wrote a little book on missionary methods which has made a deeper impression than any other book on missionary policy and principle throughout the mission field. And if one were to turn from all this to the educational foundations laid for the good of the whole Christian Church by the men who have gone out from this Seminary, he would only pile up the debt which the Church of Christ in all the world owes to those who have taught in these walls.

I must speak before closing of what the Seminary has given to the work of missionary administration. Seven secretaries for the Board of Home Missions have gone out from this institution. With two brief intervals, I believe that for eighty years the administration of our

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home missionary work has been in the hands of graduates of this institution. And the Congregational Church has drawn two of its home missionary administrators from our Alumni roll, and the Baptist Publication Society one, while many agents have been provided for other missionary activities at home. If we turn to our own Foreign Missionary Board, every President and Chairman of our Executive Committee from the foundation down to this day, has been either a graduate or a director or a teacher in this institution; Samuel Miller was the first President of the Board, and William Phillips the first Chairman of the Executive Committee and these have been followed by James Lenox, William Adams, William M. Paxton, John D. Wells and George Alexander. Of the ten secretaries of our Board of Foreign Missions, five have been students of this institution, and two of the other five sent their sons here. There has never been a day since our foreign missionary work began when a son of this institution has not been carrying responsibilities for our missionary policies. And what the Seminary has done for us in these regards, she has done also for other Churches as well. She has given two foreign mission secretaries to the American Board and five to the American and Foreign Christian Union, one to the Irish Presbyterian Church, one to the United Presbyterian Church, one to the Southern Presbyterian Church, and twenty-three assistant secretaries and agents. And last of all, the Seminary gave from its second class that one life to which Dr. McEwan referred at the beginning, one of the best gifts God ever made to our Church, the life of Elisha P. Swift. Swift was born in 1792 in Williamstown. He was a lad of fifteen at the time of the "Haystack Prayer-meeting".

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He came here to Princeton, and took his theological course, and was then ordained as a foreign missionary by the American Board, but was turned away from that ambition to serve the Board as an agent at home, and then to settle first in the church in Dover, Delaware, where Samuel Miller was born, and later in the Second Presbyterian Church in the city of Pittsburgh. From that pulpit, he blew the trumpet that rallied around him and the Synod of Pittsburgh the forces which were to bring into being the organized foreign missionary life of our Church.

And what Swift did may suggest best the few things I have to say, in closing, of the general convictions, the great missionary conceptions for which the Seminary has stood. From the beginning she adopted and made her own Elisha Swift's principle that the missionary enterprise was not an optional thing to be carried on by volunteer organizations in which the individual Christian man had his choice of participating or not, but that the missionary enterprise at home and abroad was the Church's first and organic obligation. We have a statement of Swift's view and a specimen of his logic in a paper of his in which he pours scorn on the idea that the church courts are for routine business and for litigation, but not for the corporate prosecution of the Church's chief business which is missions. "On what appointment," says the writer, "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

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

Dr. Lowrie has told us that Samuel Miller was one of the first to make a contribution for the new Western Foreign Missionary Society, which embodied Swift's principle. And beginning with the year 1837, the whole stream of the Seminary's foreign missionaries was turned toward the church activity of our own body. The theological issue between the Old and the New School entered in, I know, but also I know that the Seminary believed in Swift's conception. And we owe to these men, and most of all to Swift, what is our most priceless possession to-day, the recognition of the missionary obligation as the inalienable duty of the entire Church, the conception of the whole Church as a missionary society, of which every member of the Church is a member by virtue of his relationship to the Church herself.

We owe to these men and to the old institution not only this clear perception of the church theory of missions,

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but also a large and courageous faith. Younger men are wont to think that the great visions are theirs, but our fathers were young men in their day, and what is more, they were men of God and seers in the Spirit, and they had their great visions too. I have been reading in the earliest records of our Board (for this is its seventy-fifth anniversary) the purposes cherished in the establishment of its first missions. Swift planned for stations across Africa when the interior of the continent was unknown. The missionaries went to Calcutta under instructions that they were not to stay there; they were to go northwest as far as they could go. It was hoped that they could plant their stations in the Vale of Kashmir, cross the roof of the world and press on to the far shores of Lake Baikal; they were not to be content till there should be opened a Christian mission station where none has been opened to this day, in Kabul of Afghanistan. We owe it to the fathers who went before us to stand afraid before no opportunity and flinch at no call.

From the very beginning, they taught us also the glory of a great and unswerving fidelity. For twelve years, Stephen Mattoon and Stephen Bush labored in Siam, before they had their first convert. At the end of six years, the missionaries numbered sixteen in Ningpo, and they had six Chinese converts. The men who have gone out from these halls have always known the duty of staying by duty until the sun went down. They were taught that God was patient, and that His servants need not be anxious or afraid.

And I dare even to say also, that these men learned somewhere (maybe the old Mother did not know that she was giving it to them, but in the pure milk of the gospel which they drew from her breasts, it must have come to

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them) that what we hold which is peculiar is less important than what we hold in common with all Christian men. From the beginning the sons of the Seminary have striven faithfully for what a few minutes ago we were praying,—the unity of Christ's Church on earth. Men were taught here that there is no chasm between the different forms of missionary service, that the whole Church must some day and everywhere be made one mighty army, and they went out to Mexico and Brazil, to Japan and China and India, cherishing the dream from far across the hills of the day that is waiting, when the desire of the Saviour's heart shall be fulfilled, when, united to Him, the sin of our schisms shall be over and we shall all be gathered together in one, as He and His Father are one.

And lastly, the Seminary has always sought to breed in her sons a dauntless and unfearing supernaturalism. The missionary enterprise is too vast for a mere human will to sustain. Its difficulties, its necessities, its problems, its ideals, call for God. Its sufficiency is in Him alone. Here men learned that God was "in the beginning" and that God stands back of the end. With God and by God and for God such men have dared all things, and have not fainted or grown weary.

With all this in our past, my friends, what may there not be in our future, if we, to whom this past has been given, do not lie down to sleep upon our great tradition, but answering its summons and its call, rise up to greet the new day which is entreating us, in the spirit in which James Alexander and Elisha Swift would greet it—this new day with its unprecedented world situation which confronts us, which is God's gift to us, and not God's gift only, but God's test of our worthiness to be the heirs and executors of such a past?