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EDITORIALS

BOOK REVIEWS

RICHMOND, VA.

UNION THEOLOGICAL SEMINARY

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# THE UNION SEMINARY REVIEW

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VOL. XXIX.

APRIL, 1918.

No. 3.

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## THE SOCIETY OF MISSIONARY INQUIRY.

*1818—Centennial Celebration—1918.*

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The celebration of the one hundredth anniversary of the founding of the Society of Missionary Inquiry is one of the notable events in the history of Union Theological Seminary. It is impossible to convey to the printed page all of the information and inspiration which was brought to us during the four days through which the program extended. But we feel that we owe to the future to preserve in printed form as many of the addresses delivered on that occasion as we can. It has been possible for us to secure in written form all of the addresses but three, and we are taxing our space to the utmost limit in order to include all the manuscripts which have come into our hands. With the exception of the book department this whole issue is given over to the Centennial Addresses.

Below will be found an exact copy of the program which was planned for the Centennial. This program was carried out as printed with the exception that the last speaker, President Charles W. Dabney, LL. D., of the University of Cincinnati, found it impossible at the last moment to be present. This was a matter of great regret to us, as there are so many ties that bind Dr. Dabney to Union Seminary. All of the sermons and addresses were of an unusually high order and produced an impression upon the hearers which will not be soon forgotten.

PROGRAMME  
*The Celebration of the*  
 ONE HUNDREDTH ANNIVERSARY  
*of*  
*The Society of Missionary Inquiry*  
*of*  
*Union Theological Seminary*  
*January 12-15, 1918*

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*Saturday*

- 8 P. M. Historical Address,  
 REV. W. W. MOORE, D. D.  
*Richmond, Va.*

*Sunday*

- 11 A. M. Sermon . . . . . REV. WM. E. HILL.  
*Fayetteville, N. C.*
- 8 P. M. Address . . . . . REV. C. R. ERDMAN, D. D.  
*Princeton, N. J.*

*Monday*

- 10 A. M. Address . . . . . ROBERT E. SPEER, LL. D.  
*New York, N. Y.*
- 3 P. M. Address . . . . . REV. EGBERT W. SMITH, D. D.  
*Nashville, Tenn.*
- 4 P. M. Address . . . . . REV. S. L. MORRIS, D. D.  
*Atlanta, Ga.*
- 8 P. M. Address . . . . . REV. J. M. WELLS, D. D.  
*Wilmington, N. C.*

*Tuesday*

- 11 A. M. Home Mission Conference—  
 Addresses by the REV. MESSRS. ROBERT KING, D. P.  
 McGEACHY and J. W. ORR.
- 8 P. M. Address: "*War and Religion*,"  
 CHARLES W. DABNEY, Ph. D., LL. D.  
*Pres. of the University of Cincinnati.*

As an illustration of the impression which the Society of Missionary Inquiry and the Centennial have made on those beyond the bounds of our own Church we quote the following editorial from the *Continent* which is published in New York and Chicago:

*"Inquiry Resulting in Action."*

"An interesting celebration of the past month was the observance in Union Theological Seminary at Richmond, Virginia—the premier ministerial school of Southern Presbyterianism—of the centennial of the "Society of Missionary Inquiry." This student organization has throughout the hundred years of its history been a characteristic feature of the seminary's life, and it may be doubted whether any other student society in any American school has furnished more missionary volunteers to the foreign field. From its rolls of membership 113 names are noted of men who have carried the good tidings of Christ to non-Christian lands. The first group to go abroad consisted of three graduates who in 1834 founded a mission in interior Africa, four hundred miles beyond where the famous missionary, Robert Moffat, was then laboring. One of these, Rev. Daniel Lindley, during a year's furlough from mission duty, preached for a Boer congregation and won as a convert within that year young Paul Kruger, who fifty years later came into world-wide fame as the courageous though fated final president of the Transvaal republic."

## HISTORICAL ADDRESS.

BY THE REV. W. W. MOORE, D. D., LL. D.

*President of Union Theological Seminary in Virginia.*

## THE ORGANIZATION.

Exactly one hundred years ago to-morrow, that is, on January 13, 1818, this society was organized, which to-night rounds out a full century of fruitful and far-reaching work for the Kingdom of God. I hold in my hand the original manuscript volume of its Minutes. The first entry reads as follows: "A meeting of a number of the Theological students of the Synod's school at Hampden-Sidney College was held on Tuesday, the thirteenth of January, 1818, with a view to form a Society of Inquiry on the subject of Missions." Then follow the names of the twelve students who were present and one young minister, the Rev. Samuel Davies Hoge. After appointing a Committee of three to draft a Constitution the society adjourned to meet on the following Saturday. At this second meeting the Constitution was presented and adopted, and officers elected as follows: President, the Rev. Samuel Davies Hoge; Vice-President, Mr. James Wharey; Corresponding Secretary, Mr. James H. C. Leach; Recording Secretary, Mr. John N. Gordon; and Treasurer, Mr. James H. Brooks.

Mr. Hoge, the first President of the society, then a young minister twenty-five years of age, was the son of the Rev. Dr. Moses Hoge, the president of the college and the first professor in this Seminary as established by the Synod of Virginia in 1812. In September of the same year (1818) in which the society was organized there was born to its young president a son, Moses Drury Hoge, who afterwards became one of the most eloquent and famous of American ministers and who was for fifty-four years pastor of the Second Presbyterian Church in Richmond. Mr. Wharey, the first Vice-President of the society, afterwards

well known to many successive classes in the Seminary as the author of a convenient manual of Church History, was the father of the late Rev. James Wharey, D. D., of Mooresville, N. C., and the late Rev. Thomas Wharey, D. D., of Briery, Va., and the grandfather of the present Professor James B. Wharey, of the University of Texas.

The original constitution, which has also been preserved, states that it shall be the object of the society to collect the most accurate and extensive information respecting the moral and religious state of the world and the success of missionary exertions, and that in order to accomplish this object a correspondence shall be instituted with other missionary societies and individuals. A great deal of this correspondence with the societies at Andover and Princeton, and later with those at Auburn and other institutions, and with various missionaries already in foreign fields, was transcribed into books provided for the purpose and has been preserved. The first periodicals subscribed for by the society were the *New York Herald* and the *London Evangelical Magazine*. At every meeting two members read brief narratives concerning some missionary field. The society also debated questions chosen beforehand—such questions as these:

“Should not the licentiates of our Presbyteries act as missionaries for at least one year?” (This question was discussed three times within the first three years.)

“Can a missionary in a heathen land be more useful in a married or single state?” (This question was discussed twice in three years. It appears that they decided this question practically in favor of marriage, as all the first missionaries who went out from the society took their wives with them.)

“What are some of the indispensable qualifications of a missionary?”

“Ought we to translate the Scriptures for the Indians or teach them to read them in the English language?”

“Ought a missionary to preach on the peculiar doctrines of his sect when itinerating?”

“Have divisions in the Church proved beneficial to mankind?”

"Do the Scriptures justify us in believing that the Jews will be Christianized and then restored to their original country?" And so on.

After the first four years the practice of debating questions in the society was by formal vote discontinued.

#### CONTEMPORARY EVENTS.

By way of getting a clearer idea of the period when it began its work, it may be said that when the society was organized Napoleon Bonaparte was a prisoner at St. Helena with Waterloo three years behind him and with three years and a half of life before him; George the Third, insane, was king of England, his son George the Fourth acting as Regent; James Monroe was President of the United States; John C. Calhoun was Secretary of War; Henry Clay was Speaker of the House; Daniel Webster was a member of Congress, and two months later made his argument in the Dartmouth College case which won from the Supreme Court, where John Marshall was still presiding as Chief Justice, a decision which established the sacredness of private trusts, and has protected from legislative interference gifts to educational and benevolent institutions estimated at more than \$500,000,000; Andrew Jackson, who had three years before won the battle of New Orleans, was pursuing pillaging Seminoles into East Florida and taking forcible possession of Spanish territory. In the following year, 1819, the whole territory of Florida was ceded by Spain to the United States for \$5,000,000. The great rush of settlers from the seaboard to the Mississippi Valley, which followed the War of 1812, resulted in the admission of three new States into the Union, Mississippi in 1817, Illinois in 1818, and Alabama in 1819. The occupation of the Great West was being rapidly promoted by the steamboat, invented in 1807 by Robert Fulton. There were no railroads in the country and there were to be none for twelve years yet. All travel overland was on horseback or in horse-drawn vehicles. Thomas Jefferson was still living and was planning the University of Virginia, which was opened seven years later, in 1825. One of the professors proposed for the new university was Thomas Cooper, an infidel,

but in 1819 Dr. John Holt Rice, pastor of the First Presbyterian church in Richmond, who was Moderator of the General Assembly that year in Philadelphia, and therefore the natural spokesman of the Presbyterian Church at large, published an article on the subject which so roused the Christian sentiment of Virginia that Mr. Jefferson advised Cooper to decline the appointment, which he did.

#### JOHN HOLT RICE.

Dr. Rice was the real founder of this Seminary, though not its first professor. In 1806, while still a very young man, of only twenty-nine, and pastor of Cub Creek church in Charlotte County, he had been appointed by the Presbytery of Hanover as its agent to raise funds for the establishment of the Seminary at Hampden-Sidney. He prosecuted this task with characteristic energy and success. In 1807 the Rev. Moses Hoge, of Shepherdstown, Va., was elected President of Hampden-Sidney College. He has left on record the statement that his chief reason for accepting that position was the opportunity for usefulness offered him in connection with the infant Seminary. In 1812 the Synod of Virginia formally established the Seminary and unanimously concurred in the appointment of Dr. Hoge as their professor of Theology; and for the remaining eight years of his life he continued to discharge the duties both of the professorship of Theology and the Presidency of the College. After his death in 1820 there was some delay in filling his place, but in 1822 Dr. Rice was called from his church in Richmond to the professorship in the Seminary. He had just been elected to the presidency of Princeton College. He declined the call to Princeton, though at a great pecuniary sacrifice, and on January 1, 1824, was formally installed professor of Theology in the Seminary at Hampden-Sidney, and began his work with three students. The institution had no building, nor even a site for one, and its entire endowment amounted to only about \$10,000. Dr. Rice lived but seven years after coming to the Seminary, but in that short time he made it one of the foremost theological schools in the country, securing for it buildings sufficient for its



needs for many years, a library valued at \$8,000, three instructors and nearly forty students. These meagre facts concerning his work for the Seminary are mentioned merely by way of introduction. The thing to which I wish to call your attention specially is the mighty impulse that he gave to the missionary idea which had already expressed itself in the organization of this society six years before his connection with the institution as professor. His zeal for missions was a notable feature of his entire ministry. During his pastorate at Richmond it had found expression in a striking way in two organizations of which he was the founder. In the first place he had organized the Virginia Bible Society. That was in 1813, and it antedated the organization of the American Bible Society, with which it was merged just a few years ago and through which it continues to this day its beneficent work of circulating the Scriptures—an essential feature of all abiding work for missions. In the second place he had organized the Young Men's Missionary Society of Richmond, which had for its object the securing of men and means for the propagation of the gospel in the destitute portions of our own land. It was thus that he led the way in the matter of definite and distinctive organizations of young men for Home Mission work. From the very beginning of his labors as professor in the Seminary, he took an active interest in the work of the Society of Missionary Inquiry, and this continued without abatement through those seven crowded and fruitful years in which he laid broad and deep the foundations of this institution.

#### AN EPOCH-MAKING OVERTURE.

It was, however, just at the end of his life in 1831 that, worn out though he was with his toils for the Seminary, he did the creative thing that has meant most to the missionary work of the Presbyterian Church of America. From his death bed he dictated an overture to the General Assembly requesting the Assembly to declare that the Church "is a Missionary Society, the object of which is to aid in the conversion of the world, and that every member of the Church is a member for life of said society, and bound in maintenance of his Christian character,

to do all in his power for the accomplishment of this object;" asking also that "it be earnestly recommended to all church sessions, in hereafter admitting new members to the churches, distinctly to state to candidates for admission that if they join the church they join a community, the object of which is the conversion of the heathen world, and to impress on their minds a deep sense of their obligation, as redeemed sinners, to co-operate in the accomplishment of the great object of Christ's mission to the world." The overture outlined also the form of the business organization which was to have immediate charge of the work, prescribing its duties and officers; and, furthermore, provided for the co-operation of this agency with workers of other denominations in the same line. The measure thus proposed was in substance eventually adopted by the Assembly, "and so, in a real sense, the founder of Union Seminary became the father of the organized Foreign Missionary work of the Presbyterian churches in America."

#### THE FIRST MISSIONARIES.

From the Seminary whose founder thus framed the missionary platform of the Presbyterian Church, consecrated young men began to go out to heathen lands as soon as they could find the opportunity. The first *individual* member of the society to begin actual work on foreign soil was Thomas P. Johnston, of Rowan County, N. C., a graduate of the University of North Carolina, who completed his course at the Seminary in 1832 and in 1833 sailed for Turkey, where at Constantinople and other points he labored for twenty years, returning to America in 1853 and engaging in Home Mission work for the remaining thirty years of his life. As a lad in Charlotte I had the pleasure of knowing Mr. Johnston for some years before his death in 1883. He was the father of the Rev. Frontis H. Johnston, D. D., formerly pastor of the First church at Winston Salem, N. C., and for thirty-six years one of the Trustees of our Seminary.

The first *group* of our members to go abroad was a group of three, who with their wives sailed for South Africa in 1834—Daniel Lindley, of Pennsylvania; Alexander Erwin Wilson, of

North Carolina, and Henry I. Venable of Kentucky. One hundred and fifteen men in all have gone from the Seminary to foreign lands, an average of more than one for every year, and it is obviously impossible to sketch in even the scantiest way the work of them all, but we must give at least a few facts concerning this group of three who were the pioneers of our work in the Dark Continent.

Daniel Lindley, the leader of the group, a native of Pennsylvania, a graduate of the University of Ohio, came to the Seminary in 1828 and graduated in 1831, the year in which Dr. Rice, then on his death bed, formulated his creative overture to the General Assembly concerning the missionary character of the Church. For three years after his graduation Mr. Lindley was pastor of Rocky River church, not far from Charlotte, N. C., where there was a very large addition to the membership under his ministry. (This is the church where forty years later Dr. Edward Mack's father also had a very fruitful pastorate.) Among the members of Mr. Lindley's congregation there was a young physician, Alexander Erwin Wilson, son of the Rev. John Makemie Wilson, and uncle of George E. Wilson, Esq., who is known to many of you as a leading citizen of Charlotte and at present the President of the Trustees of the General Assembly. Dr. Wilson had graduated at the University of North Carolina in 1823 and had been a practicing physician for eight years before Lindley came to Rocky River. It was probably through his young pastor's influence that Wilson came to the Seminary. At any rate, he and Henry Venable, with their wives, sailed with Lindley and his wife (who was Miss Allen from Richmond, Va.) in 1834 for Africa. Landing at Cape Town February 5, 1835, they set out in wagons for their distant field in the interior. Seven months of hard travel brought them 600 miles to Griqua Town. After remaining here for some time another hundred miles brought them to Kuruman, where they were welcomed by the celebrated missionary, Robert Moffat, father-in-law of David Livingstone. Pushing on 400 miles farther into the wild interior, they selected for the site of their mission the vale of Mosiga, a hundred miles west of what is now called Pretoria, the capital of the late Transvaal Republic. By three months of hard work, with such native

help as they could obtain, the missionaries prepared a dwelling, but moving into it while the floors were yet damp, all save Dr. Wilson fell ill with fever, of which Mrs. Wilson died and the rest suffered for months.

#### WAR AND FLIGHT IN SOUTH AFRICA.

Moreover, the Dutch Boers were at war with the natives, and in January, 1837, while some of the missionaries were still confined to their beds, they were startled one morning by the guns of the Boers, who were making a sudden attack and who in one bloody forenoon shot down nearly all the natives at Mosiga. They destroyed fourteen or fifteen villages, recovered six or seven thousand head of cattle and a number of wagons stolen by the Matabele, and then set out swiftly for their own country, taking our missionaries with them, as it was now not safe for them to remain among the exasperated natives. Picture to yourselves that situation. These young missionaries, fresh from the quiet precincts of Union Seminary, wasted and weakened by fever, amid the tumult of an irregular and excited soldiery and the lowing of thousands of cattle, in fear of pursuit and vengeance by the infuriated savages whom they had come to evangelize, fleeing for their lives through a wild and rugged country, without roads, without boats or bridges for crossing the swollen streams, without dry clothing for the women and children who had to be floated across the Orange River on a bundle of reeds, keeping only head and shoulders above water, and without proper food. For twenty-three hours they made no halt, and when at last they did stop for a night they had only such snatches of sleep as could be had amid torrents of rain, amid thunder and lightning, and all the noises of the motley host by which they were surrounded. After a long and perilous journey of about six months they reached Port Natal on the Indian Ocean. They straightway began work again among the Zulus near this coast, but they had hardly begun before they were interrupted once more by an attack of the Boers. It speaks well for the missionaries that, notwithstanding this bloody war between the Dutch whites and the native blacks, they retained throughout the

respect and confidence of the Africans. When Dingan, King of the Zulus, massacred a deputation of the Boers who had come to negotiate a treaty with him, he sent for Mr. Venable and told him of the massacre, but assured him that the missionaries had nothing to fear. Nevertheless, it was thought best for the missionaries to withdraw from Zululand at least for the present. So after another perilous journey to the coast they sailed for Port Elizabeth farther south, just in time to escape the sweeping vengeance visited by the Zulus on all the white settlers in their territory.

#### STEADFAST DANIEL LINDLEY.

Dr. Wilson returned to North Carolina, but after a few months went back to Africa, this time to Liberia on the west coast, where, after two years of faithful service, he died in 1841. Mr. Venable also returned to America and for thirty-nine years prosecuted an active ministry in Illinois, where he died in 1878. Mr. Lindley, waiting only till the end of the war made it possible to begin again, returned the next year to Natal and for thirty-eight years labored among the Zulus, not only preaching, teaching, and ministering to them in sickness, but also showing them how to make brick, how to build houses, how to construct implements and furniture, and how to improve their modes of life in general. Five years after his return the state of the country again became so unsettled that the missionaries were recalled. Lindley refused to leave, but took service for a year as pastor of a Dutch Reformed church. One of the most striking results of his ministry among the Dutch was his determination of the religious life of Paul Kruger, afterwards famous throughout the world as the President of the Transvaal Republic during the war between the British and the Boers in 1900. In 1845 Lindley resumed his mission to the Zulus and in the following year was appointed by the Colonial Government as one of the five commissioners to allot lands to the natives and to encourage them to industry. He was always greatly honored and loved by the Zulus. The Dutch Boers also, among whom he labored when driven by war from his work among the natives, held him in the highest honor and affection, and said of him: "If there be a human name that

warms the heart of a Natal Teck Boer, it is the ever-to-be-remembered name of Daniel Lindley." After forty-three years of fruitful service in Africa he returned to America broken in health. During all those years of absence his name on the roll of Concord Presbytery was regularly called at every meeting, and at last in 1877 he answered again in person. I happened to be a student in Davidson College at that time, and had the privilege of hearing him make an address there. He died at Morristown, N. J., September 3, 1880.

Such was the life of the first member of this society to begin actual work in Africa—a consecrated, enterprising, resourceful, heroic and wonderfully successful missionary.

#### OTHER VOLUNTEERS OF THE THIRTIES.

The example set by Johnston, Lindley, Wilson and Venable was quickly followed by other choice young men in those early years of the society, Samuel R. Houston, of Virginia, going to Turkey, and Stephen Barnes, of Pennsylvania, to Liberia, both in 1834; Henry Ballantine, of New York, to India in 1836; George W. Leyburn, of Virginia, to Greece in 1836; Albert L. Holladay, of Virginia, to Persia in 1836; William P. Buell, of Ohio, to Siam in 1839, and Austin H. Wright, of Vermont, to Persia in 1840.

Then came a stretch of sixteen years during which no missionaries went out from the society, the next being Thomas S. Ogden, of New Jersey, who went to Corisco, Africa, in 1857. Another blank of ten years followed, no other members of the society going out till 1868, shortly after the Civil War. The explanation of this barren period in the society's history so far as sending men abroad was concerned may possibly be found in the fact that the country was approaching a stupendous crisis, political excitement was running high, war upon the South was threatened, and nobody knew what a day might bring forth. Of course all recruiting for Foreign Missions was arrested in the South during the actual conflict which followed.

## DR. HOGE'S MISSION TO EUROPE.

The most notable Home Missionary achievement during the war was the exploit of one of our distinguished alumni in running the blockade for the purpose of securing a supply of Bibles for our soldiers. At Richmond, the capital of the Confederate States, the great camp of instruction had been established where newly enlisted regiments were drilled and equipped for the field. A hundred thousand men passed through this camp, and there was a great destitution of Bibles among them, so that, just as in the case of the present war, it was necessary to make special efforts to provide them. But for the beleaguered Confederacy this was extremely difficult to do, as the Bible publishing houses were all in the North, and the military authorities had granted as yet no permission for even Bibles to pass the lines. The Virginia Bible Society and other organizations made every effort to supply the demand, but in vain. Under these circumstances the Rev. Dr. Moses D. Hoge, one of the Trustees of our Seminary and Chaplain of the great camp at Richmond, was appointed to make a voyage to England for the purpose of obtaining a supply from the British and Foreign Bible Society. The head of the Confederate Bible Society at that time was the Rev. Dr. Joseph R. Wilson, of Augusta, Ga., father of President Woodrow Wilson, who was then a six-year-old boy. Dr. Wilson promptly telegraphed his organization's hearty endorsement of the Virginia Bible Society's action in appointing Dr. Hoge to this mission, and at midnight of December 28, 1862, Dr. Hoge sailed from Charleston, making his way safely in the pitchy darkness through the thirteen Federal warships guarding the harbor, chartered a schooner at Nassau for the run to Havana, took a coasting vessel thence to St. Thomas, where he boarded the Royal Mail steamer to Southampton. When he made his address to the Board of Managers in London, proposing to purchase on credit 10,000 Bibles and 25,000 Testaments, his friend the Earl of Shaftesbury, after a short consultation with his colleagues, announced to Dr. Hoge that they would make him a *free* grant of 10,000 Bibles, 50,000 Testaments and 250,000 "portions," that is, Psalms and Gospels. He remained in Lon.

don several months, superintending the shipment of the books on the Confederate blockade runners. Only a few boxes could be sent at a time, as all the space of these swift little vessels was needed for the carrying of provisions and munitions of war. Some of these vessels were sunk and others captured, but at least three-fourths of the Bibles reached the Confederacy, and Dr. Hoge had his reward on his return in visiting the camps and hospitals, and in riding along the lines, where he saw so many of the men, waiting to be called into battle, reading these little red-edged volumes.

While the service thus rendered our soldiers by the son of the first President of the Society of Missionary Inquiry was the most notable religious enterprise undertaken and carried through by any single minister of the time, there was a vast deal of mission work carried on in the army by our other alumni in those days that tried men's souls, not merely by those who were chaplains, but by the undergraduates who served in the ranks. Although the number of students in the Seminary at that time was very small as compared with our present attendance, more than seventy of her graduates and undergraduates answered their country's call and entered the Confederate service, twenty or more as chaplains, but the great majority as officers and privates in the fighting lines. One of the most distinguished of them is with us this evening, carrying blithely his eighty years, with a heart as fresh as when he handled his artillery more than half a century ago, a gallant soldier, a courtly gentleman, an accomplished writer, a saintly minister, sole survivor of the staff officers of Stonewall Jackson—our beloved Dr. James P. Smith, the man whom we delight to honor. There never has been a member of the society who has more fully exemplified its missionary spirit. Some years ago the colored cook at his house, noting his constant ministrations to the convicts in our State prison and other spiritually destitute elements of our population, paid him an exceedingly fine tribute. She said that when Dr. Smith got to heaven he would have to have a basket, because he couldn't carry all his stars in a crown. It is one of the undying glories of the institution that it absolutely emptied its halls into that immortal army. In 1861 there were thirty-nine



students in all. In 1862 there were only four, and these four were young soldiers who had been captured at the battle of Rich Mountain, had been released on parole, and had not yet been exchanged.

#### THE MOST FRUITFUL HALF CENTURY.

We have seen that after the first period of brisk recruiting for the foreign field in the thirties there was a lull and almost a blank for the next twenty-six years. During twenty of these years the war was brewing. During the four years of actual conflict the urgent needs of our soldiers engrossed the missionary activities of our students and alumni, and foreign work was out of the question. No students entered the Seminary at all in the last year of the war. But in 1865 there was a class of thirteen, more than half of whom had been in the army. This class graduated in 1868, just fifty years after the organization of the society, and with them began the second half century of its activities. In spite of the smallness of their numbers and the impoverishment of their country and the needs of the stricken South, the missionary enthusiasm which had characterized the earlier days of the society flamed up afresh and continued to burn with a steady glow, never again suffering such a check as that which preceded their matriculation. From this first class after the war came four Foreign Missionaries, all of them young soldiers of the Confederacy: Matthew Hale Houston, who in 1868 went out to China, and was afterwards for ten years the General Assembly's Secretary of Foreign Missions; Edward Lane and Nash Morton, who in 1869 founded our Southern Brazil Mission; and George L. Leyburn, who in 1875 went out to Greece.

Following Houston twenty-six other members of the society have labored in China: Ben Helm, G. W. Painter, Thomas E. Converse, John W. Davis, A. Sydenstricker, Henry M. Woods, J. E. Bear, R. V. Lancaster, George B. Hudson, James R. Graham, J. F. Johnson, B. C. Patterson, P. F. Price, H. W. White, J. W. Paxton, Lacy I. Moffett, J. Leighton Stuart, Jr., Warren H. Stuart, F. A. Brown, Lyle M. Moffett, Lowry Davis,

T. L. Harnsberger, W. C. McLaughlin, L. H. Lancaster, M. A. Hopkins and H. Kerr Taylor.

Following Lane and Morton twenty other members of the society have gone to Brazil: John Boyle, J. W. Dabney, J. Rockwell Smith, B. F. Thompson, G. W. Thompson, D. Wardlaw, D. G. Armstrong, W. L. Bedinger, F. A. Rodrigues, G. E. Henderlite, W. M. Thompson, S. R. Gammon, C. R. Morton, G. A. Grillbortzer, G. See, C. R. Womeldorf, T. W. Lingle, J. Porter Smith, Gaston Boyle and A. S. Maxwell.

Following Leyburn to Greece were T. R. Sampson, A. P. Saunders and J. Phipps.

This is perhaps the best place to mention briefly the order in which our men entered the other mission fields which our church has cultivated. In 1874 A. T. Graybill founded our mission in Mexico, being followed later by W. J. Graybill, W. A. Ross and H. L. Ross. In 1886 R. B. Grinnan entered the field in Japan, whither eleven other of our men have since followed him: D. P. Junkin, C. G. Brown, C. K. Cumming, William C. Buchanan, H. Tucker Graham, Walter M. Buchanan, S. P. Fulton, H. H. Munroe, A. P. Hassell, J. W. Hassell and J. H. Brady. In 1890 Samuel N. Lapsley sailed for Africa to found the Congo Mission, which has been so wonderfully blessed and to which we have sent as reinforcements Motte Martin, J. M. Sieg, George McKee, Charles L. Crane, Plumer Smith, A. C. McKinnon and R. D. Bedinger, the personal missionary of the Ginter Park church at the present time. In 1892 W. D. Reynolds and W. M. Junkin founded our mission in Korea, and were followed at short intervals by Cameron Johnson, Eugene Bell, W. B. Harrison, C. C. Owen, William F. Bull, L. O. McCutchen, A. M. Earle, F. M. Eversole, P. B. Hill, H. D. McCallie, J. K. Parker, C. H. Pratt, T. E. Wilson, S. Dwight Winn, and the Crane brothers, J. C. and Paul S., eighteen in all, another remarkably successful mission. In 1899 R. L. Wharton went to Cuba, to be followed later by H. F. Beaty, J. H. Gruver, Dr. J. Orts and E. D. Torres.

That is our bead roll. These are the one hundred and fifteen men who have gone out from our society to the ends of the earth. We call their names to-night with thankful hearts to him who ascended up on high and gave gifts to men. We

do you to wit of the grace of God bestowed on the Society of Missionary Inquiry in Union Seminary. About one-half of all the ordained missionaries that our branch of the Church has sent to heathen lands have come out of this one organization; or, as the Chairman of the General Assembly's Executive Committee of Foreign Missions puts it, it has furnished 44 per cent. of our ordained missionaries in China, 30 per cent. of those in Korea, 46 per cent. of those in Japan, 50 per cent. in Brazil, 60 per cent. in Cuba, 67 per cent. in Mexico, and 77 per cent. in Africa. Please note before we leave this point that not only were the members of this society among the first on the field in China, Japan, Siam, India, Persia and Turkey, but that as pioneers, doing foundation work, they actually established our missions in Brazil, in Mexico, in Greece, in Korea and in Africa.

Nor have its gifts of men to the cause been confined to field workers. Besides the hundreds of ministers who have been made missionary pastors by the influence of the society upon them when they were students in the Seminary, and besides the large number of men in other lines of ministerial work who have constantly stimulated the missionary activities of the Church at large, for instance the editors of our Church papers, this society has furnished most of the leaders and administrators of the work at home. The Chairman of the Executive Committee at Nashville, Dr. James I. Vance, and the three Secretaries, Dr. S. H. Chester, Dr. Egbert W. Smith and Dr. John I. Armstrong, were all trained in this society, as well as two former Secretaries, Dr. Richard McIlwaine and Dr. M. H. Houston.

It's a splendid showing. It's an unequalled record. Your society always has been and still is the main source of our Church's supply of missionaries and missionary propagandists.

#### MISSIONARY LITERATURE.

Speaking of missionary propaganda, let us now note briefly some of the contributions made by members of our society to the missionary literature of the Church. In the ancient minute book of the society Isaac Cochran is several times mentioned as an active member and officer in 1820-21. Later he published a

book entitled "The Influence of Missions on Literature and Civilization." One of his contemporaries in the society was William Spotswood White, under whose ministry some years later a young man from Scotland named W. W. Spence was converted. You know him as the man who afterwards gave the Seminary \$30,000 for the erection of the Spence Library. Dr. White wrote a book entitled "The African Preacher," dealing with one of the most important missionary enterprises the Church has ever undertaken. During the Civil War Dr. White was pastor of the church at Lexington. One of his deacons, a professor in the Virginia Military Institute, was the superintendent of the colored Sunday School. His fame was afterwards to fill the world as Stonewall Jackson. "The day after the first battle of Manassas, and before the history of that victory had reached Lexington in authentic form, rumor, preceding any accurate account of that event, had gathered a crowd around the post-office awaiting with intensest interest the opening of the mail. In its distribution the first letter was handed to the Rev. Dr. White. It was from General Jackson. Recognizing at a glance the well-known superscription, the doctor exclaimed to those around him, 'Now we shall know all the facts.'

This was the bulletin:

'My Dear Pastor: In my tent last night, after a fatiguing day's service, I remembered that I had failed to send you my contribution for our colored Sunday School. Enclosed you will find my check for that object, which please acknowledge at your earliest convenience, and oblige.

Yours faithfully,

THOS. J. JACKSON."

Not a word about a conflict which had electrified a nation. Not an allusion to the splendid part which he had taken in it and which gave him his immortal title of Stonewall. Doubtless General Jackson, like all Christian men in the South, had always been interested in the religious welfare of the negroes, but it is not unlikely that the peculiarly eager interest he took in them after going to Lexington and the very active personal work he carried on among them there was the result in part of the in-

fluence of his pastor, whose book, written from actual experience of missionary contact with the slaves, evinced such sympathetic understanding of their spiritual condition. The minutes of the Society of Missionary Inquiry at the time he was a student here show that the work among the colored people engaged the frequent and earnest attention of its members. If time permits I shall refer later to the work done by O. B. Wilson, D. Clay Lilly, J. G. Praigg, N. W. Kuykendall and others in leading our work of colored evangelization since the war and in conducting our Seminary for colored ministers at Tuscaloosa.

Resuming our consideration of the contributions of members of the society to missionary literature, we may mention Austin Hazen Wright, of the class of 1838, missionary to Persia, who became an eminent Oriental scholar, master of the Turkish, Syriac and Persian languages, and whose revision of the New Testament and Psalms in Syriac was electrotyped and printed by the American Bible Society in 1864 for missionary work among the Nestorians. He was also appointed to translate the Bible into Tartar-Turkish for the Mohammedan population of Azerbaijan, but died before it was completed.

Let me give rapidly the names of some other members of the society who have done good work for the cause with their pens. First, books written in Chinese. Dr. John W. Davis, of the class of 1872, a member of the Committee of Translation of the New Testament into Chinese, was the author of a commentary on the Gospels and the Acts in Soochow Colloquial, a Hymn Book with annotations in the Mandarin dialect, and a political geography. The Rev. Absalom Sydenstricker, of the class of '81, "An Exposition of Idioms and Constructions in the Mandarin Language," also "A Brief Statement of Gospel Truth." Dr. Henry M. Woods, of the class of '84, "A Christian Commentary on the Chinese Classics," also a member of the Mandarin Revision Committee to translate the New Testament. Dr. P. F. Price, of the class of '89, three volumes entitled "Short Steps to Great Truths," also an Evangelistic Hymn Book and three useful Catechisms. Dr. Hugh W. White, of the class of '94, "An Easy Introduction to Christianity," "An Address to the Buddhist and Taoist Priests," "Two Brave Japanese Soldiers,"

"The Logic of History," and in English, "Jesus the Missionary," Dr. J. Leighton Stuart, Jr., is now writing a Greek-Chinese Lexicon and is, I understand, about half through it.

In **Japanese**: Dr. R. B. Grinnan, of the class of '85, "An Exposition of Ephesians;" Dr. Walter M. Buchanan, of the class of '94, "The Universal Lord."

In **Korean**: Dr. W. D. Reynolds has rendered a lasting service to the Hermit Nation by his work as a translator of the Scriptures.

In **Greek**: Dr. Thornton R. Sampson, of the class of '76, "A Commentary on the Epistle to the Galatians"; and the "Form of Government" for the Greek Evangelical Church, both in modern Greek.

In **Portuguese**: Dr. Samuel R. Gammon, of the class of '90, "Notes on the Epistles of Jude and Peter."

In **English**: Dr. S. H. Chester, of the class of '75, our veteran Secretary of Foreign Missions, "Lights and Shadows of Missionary work in the Far East;" and Dr. Thomas Cary Johnson, of the class of '87, "Introduction to Christian Missions." These are specimens.

Before quitting the subject of the relation of this society to the work of Foreign Missions, let me state one other significant fact for which it no doubt deserves part of the credit. Union was the first of all our seminaries to introduce into its curriculum a separate course on Missions, and we now have plans well advanced for the full endowment of this department and the erection of it into a distinct Professorship of Missions—and it is to deal with both great branches of the subject, missions at home and missions abroad.

#### INFLUENCE OF THE SOCIETY ON HOME MISSIONS.

Turning now to the other great branch of our subject, the influence of this society on the development of our Home Mission work, and mindful of the length to which this address has already drawn itself out, I shall content myself with citing a few representative facts presented by the Rev. Egbert W. Smith D. D., the General Assembly's Executive Secretary of Foreign

Missions, in an address on this subject at our celebration here in 1912. Speaking of the awakening of the Synods some thirty years ago in regard to Home Missions, he described a visit made to the seminary about that time by a remarkable man, a former member of this society:

"Slender, erect, vibrant, with the flash of a sabre in his eye, and an electric energy and passion in his speech, he described to us the conditions in the Appalachians, the pitiful need of workers, and the thrilling triumphs of the gospel among the mountain folk."

That man was Edward O. Guerrant, a Confederate veteran, a doctor of medicine, and a graduate of the seminary in the class of '75. "He was then leading the great Kentucky Synodical evangelistic movement, seconded by W. D. Morton, another Union man of a similar big heart and Christ-like passion for lost men. That Synodical movement brought thousands to Christ in Kentucky, but its greatest fruit, I believe, was its firing the other Synods with evangelistic zeal and lifting our whole Church to a new sense of its Home Mission needs and duties. But this Union man was not content with leading so notable a movement. In 1897 he organized a society for reaching the neglected American Highlanders, through which in ten years three hundred and sixty-two missionaries have labored exclusively in those wild mountains, making 51,000 visits, holding over 22,000 services in 10,000 places, teaching 879 Bible schools with 40,000 pupils, reporting over 6,000 conversions, distributing over 10,000 Bibles and Testaments and 125,000 tracts, building 56 churches, schools and mission houses, including three colleges and an orphan asylum. That is the kind of Home Mission leadership that Union Seminary has given to the Church and the nation, and I may be permitted to say that when the roll of her faithful alumni is called up yonder, few, I believe, will be given brighter crowns or greeted with louder acclaim than Edward O. Guerrant.

"From Kentucky the Synodical movement crossed over into North Carolina, and there it was mainly organized by Union men. Dr. W. D. Morton was its first evangelist, Dr. Alexander Sprunt its first superintendent, and Dr. Peyton H. Hoge was the chief framer of its constitution and most influential member

of its controlling committee," all former members of the organization whose centennial we celebrate to-night. "How the movement went on to an immense and ever-growing success is known to the whole Church. The Synod has itself declared that rarely, if ever, has there been a movement of so much importance to North Carolina Presbyterianism. In the twenty-two years of its history, two-thirds of its workers, five-sixths of its controlling committee, and all of its superintendents, except two, have been sons of Union.

"In the noble work of the Synod of Virginia the record of Union is even more remarkable. Here 90 per cent. of both workers and Committee and all the superintendents have been Union men.

"As we look back through fifteen years of the Missouri Synod's work, two facts tell the whole tale. One is that for more than half that time the work has been led, as it is led to-day, by a Union man. The other is that if, on the Synod's official letter-head, you count the printed names representing both the governing and the field work, you will find that more than half the names are alumni of Union Seminary.

"We have not time even to glance at the Synodical work in other States, though in every one Union men have borne a prominent part.

"When we turn to the Presbyteries and look up the Union men who have been efficient chairmen or members of the Home Mission Committees, we find their name is legion. Hundreds upon hundreds of them all over our Church have served in these vitally important positions, and have been, and are to-day, mighty factors for the sustaining and upbuilding of the kingdom of Christ in our Southern land.

"How fundamental, yet how difficult and often thankless, this kind of work is, what unweariedness in well-doing it requires, and what financial genius to make one dollar habitually do the work of three, every Home Mission Committee knows. Who says that the day of miracles is past? I have it on unimpeachable testimony that an alumnus of this seminary served in a Mississippi Presbytery for fifteen years as Home Mission chairman, and paid all salaries quarterly in advance."



Dr. Smith adds that it is impossible to speak too highly of the home missionaries trained here. Take a single instance. "Look at Edgar Tufts and his Lees-McRae Institute in the mountains of North Carolina. Starting thirteen years ago with nothing, and without incurring any debt, it now has two hundred acres, six buildings, eight Christian teachers, and has trained five hundred mountain girls to be the educated Christian mothers and teachers of the next generation." If time permitted similar facts might be adduced in regard to the work of J. P. Hall at Plumtree, N. C., and J. T. Wade at Nacoochee Valley in Georgia, and F. E. Clark at Grundy, Virginia, and many others.

"When we turn to the General Assembly's Home Mission work we find that for nearly four-fifths of the entire time that work has been led by Union men, and when a superintendent was needed for the great mission work transferred to the Assembly by Dr. Guerrant, a Union man was called to fill the important post. We find also that since the Assembly added the Evangelistic Department the two men she has appointed as her general evangelists have both been sons of Union. . . . . When we let our eyes range over the field to-day and note the work done in mill towns, in college towns, in city missions, in prominent pulpits that radiate mission zeal and put their strong arms under weak churches all about them, in evangelistic effort, Presbyterial, Synodical and pastoral—in all these and other departments we find Union men so numerous and conspicuous that we are not surprised to discover that the founder of our seminary began his ministry as a home missionary, and that the first young men's society ever organized in the South he organized in Richmond to push Home Missions."

For obvious reasons I have preferred to let our Secretary of Foreign Missions tell the story of the work of this society in the great field of Home Missions. Time forbade his making the story complete. He was careful to state that the facts he cited were only specimens. But, even so, it is a thrilling story. In Home Missions as in Foreign Missions the record of your society is unique.

To-night as we reviewed this inspiring history of a hundred years, as we recall with thankful hearts the large use God has

**made** of this ancient organization in the extension of His kingdom at home and abroad, as we call to mind the consecrated men **who** have given it its honorable place and its large efficiency among the Christian forces of the world, let us remember that **this** history is "a summons as well as a legacy," let us emulate **the** zeal of those who have preceded us in its membership and **who** have wrought so mightily and so fruitfully for God, and let us endeavor to do in this day of larger opportunity an even **greater** work than theirs. "God be merciful unto us and bless us; and cause His face to shine upon us, that Thy way may be **known** upon earth; Thy saving health among all nations."