

THE CONTRIBUTION OF THE SEMINARY TO FOREIGN MISSIONS

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In the great and growing family of those churches which hold the Reformed Theology of John Calvin and the Presbyterian polity of government, the Dutch group are distinguished among their sister churches by at least one peculiarity—it is that of a genius for dispersion, a passion for wider horizons. For them has been fulfilled the great promise of the patriarch Jacob on his death-bed to his darling son: "Joseph is a fruitful bough, a fruitful bough by a fountain; his branches run over the wall." (Gen. 49:22.) The Dutch did not remain behind the dykes of Holland, nor hoard their spiritual heritage. They were dispersed by the fires of persecution or by the winds of lucrative trade across the seven seas and by the persistent urge of their pioneer spirit to penetrate the regions beyond. They early sought the northwest passage by way of Nova Zembla; they carried their trade and their catechism to Brazil in 1637, to Ceylon in 1656, translated Matthew's Gospel into Formosan in 1624, where also they had martyrs to the faith; they founded colonies and churches at the Cape of Good Hope, where also Vanderkemp labored and died, dreaming of a pioneer mission to Madagascar; their chaplains and later their missionaries taught the natives of Java and Celebes, until now the Reformed Church membership in the Dutch East Indies alone is over a half a million. In 1626 they founded New Amsterdam and later pre-empted the entire Hudson River valley. In 1849 with the same spirit of adventure the Dutch planted new colonies in Michigan, Wisconsin, and Iowa. In 1575 was founded the great University of Leyden. Born through the travail of war and persecution it became the fruitful mother of many schools of the prophets from Stellenbosch, South Africa to Holland, Michigan, until the canons of the Synod of Dort reverberated around the world.

Indeed, the first theologian connected with the Reformation who maintained that "the last command of Christ was binding on the church for all time," was Adriaan Saravia (1531-1613) a Dutch Reformed pastor of Antwerp and a professor at Leyden, who afterwards became Dean of Westminster. He wrote a treatise urging the evangelization of the world on the lines begun by the Apostles.¹ The Dutch East India Company founded in 1602 was bound by its charter "to help convert the heathen in the countries with which it traded." At the instigation of the Classis of Delft there was founded at the University of Leyden a Seminarium Indicum to provide preachers and missionaries. This was the first missionary training school of the churches of the Reformation.² This was the very year when at Rome the Society for the Propagation of the Faith was founded. "How magnificent and splendid that, how weak and insignificant this," but, as Dr. Good remarks, "by the twentieth cen-

tury the movement set on foot by the latter had outstripped the Romish Propaganda as Protestant missions outstripped the Catholic in the nineteenth century."

Today we celebrate the sesquicentennial of the oldest theological school on American soil. Our Alma Mater, true to her heritage, can also claim the blessing of Joseph. For 150 years she has been a fruitful bough by a fountain and her branches ran over the wall. The contribution of the New Brunswick Theological Seminary beyond the boundaries of our land and across the barriers of clime and of race, creed and color is the subject on which I have been asked to speak; another has spoken eloquently of what New Brunswick has meant to the Church of our fathers and to all the churches in the United States.

The glory of any Seminary lies in its primary function, defined by the very etymology of the word—seminarium—a seed-capsule, a seed-plot where good seed is grown, nourished, protected and dispersed. "The good seed are the children of the Kingdom"—the children of the Resurrection. As in nature, so in the realm of grace, God makes provision for the dispersion and scattering of the seed when ripe for sowing. The provision made for the dispersal and dissemination of seed is one of the marvels of creation. Some seeds are plumed and winged to be carried by the winds; others with barbs and hooks are transported by the fur of animals; others are buoyant and are drifted to distant climes by ocean currents; and there are also seeds that are dispersed when the dried capsule explodes and scatters wide its treasure. Which things are a parable of spiritual seed.

Every good tree brings forth fruit after its own kind; and one would expect from the origin, the location, the character and the traditions of New Brunswick Seminary, world-vision, largeness of heart and eager participation in the enterprise of foreign missions. Calvin's attitude to the non-Christian world was not like that of Luther. This great difference of viewpoint and life between the two great Reformers is shown by Ernst Pfisterer in *Der Allgemeine Missions Zeitschrift* in a well-documented article (March, 1934). He says: "Ein solch scharfes Wort wie das Luther's ueber Heiden, Juden und Tuerken kann ich bei Calvin nicht finden." Calvin alone among the Reformers had a missionary outlook. No wonder that from the earliest years New Brunswick Seminary gave evidence of the missionary spirit.

George G. Brinkerhoff of the class of 1788 was sent out as a "missionary to the North." Peter Labagh of the class of 1796 went as a missionary to Salt River, Kentucky. Stephen Rowan of the class of 1806 became Secretary of the Society for Ameliorating the Condition of the Jews. In the class of 1815 we find the name of Abraham D. Wilson, who before he died in 1876 was widely known as "Father of

Western Missions." Isaac S. Ketchum of the class of 1821 began his work at Stone Arabia and finally became a missionary to the Indians beyond the Mississippi. Jefferson Wynkoop of the class of 1819 also became a secretary of the Society for Jewish Missions. These six were the real predecessors, on American soil, of those who followed after and crossed the seven seas.

As early as 1799 Dr. Livingston, the first professor of New Brunswick Seminary, preached a sermon before the New York Foreign Missionary Society, which came as a trumpet-call. The influence of that sermon extended far beyond the audience that heard it delivered. That sermon had its share in arousing the attention of the churches of all denominations to the claims of the non-Christian world.

Under the leadership of Dr. Livingston the students in 1811 formed the Berean Society, for the discussion of Biblical and practical subjects, among which that of Missions had a prominent place. In the year 1820 the name and constitution of this society were changed, and it became the Society of Inquiry on Missions, "to obtain and circulate religious intelligence, to correspond with similar societies in other Seminaries, and with Missionaries, domestic and foreign, and to diffuse among ourselves a zeal for the Missionary cause."

This early correspondence, never yet published, reveals the influence of New Brunswick Seminary on that of Princeton, Andover, Harvard and other institutions in arousing missionary interest.³ Indeed, it was the perusal of Dr. Livingston's great missionary sermon that kindled the spark of devotion in Samuel Mills.⁴ The men of the Haystack in the last analysis owed their inspiration to our Alma Mater. "Behold, how great a forest a little fire kindleth!"

In the year 1819 Dr. John Scudder, a member of the Reformed Dutch Church in Franklin Street, New York, the patriarch father of the great missionary family of that name, had gone to India as a physician, under care of the A. B. C. F. M., and he had afterwards been ordained as a preacher. He addressed a most earnest, pleading letter to the students of the Seminary, in which he not only urged that the heathen world had need of missionaries, but that if the Church at home would save herself she must heartily engage in Foreign Missions, and he added, "if our Church is to take hold of this business with the earnestness it deserves, you are the very persons who must take the lead." And they did.

Let us consider the contribution to Life and to Literature and to Organization.

I. The Contribution of Life to the Foreign Field

The first graduate of our Seminary to go out as a foreign missionary was the Rev. David Abeel—the only foreign missionary on the roll of student graduates during the first fifty years of the history

of the Seminary. During the next fifty years, from 1834 to 1884, there were forty who gave their lives to foreign service. During the third fifty years there were forty-seven, and the end is not yet.

So in ever-increasing proportion New Brunswick Seminary has responded to that first clarion call of Dr. John Scudder. Only one man in the first fifty years, but he was the outstanding man in a class of twelve, and his name was David!

Napoleon Bonaparte said of China, "there sleeps a giant, let him sleep." Not so David Abeel; single-handed and single-hearted he went forth to meet Goliath. In 1826 he graduated from the Seminary. In 1829 he resigned his pastoral charge at Athens, New York, and went to China under the auspices of the Seamen's Friend Society. He also visited Siam and Java under direction of the A. B. C. F. M. Compelled more than once by shattered health to revisit his native land, he devoted himself to pleading the cause of Foreign Missions, with the students of various Theological Seminaries. He was instrumental in organizing the first Woman's Missionary Society, against grave opposition. He often came to New Brunswick, his native city, and the home of his parents. He was there during the latter part of the great revival in 1836-37. One of his books was entitled "The Missionary Convention at Jerusalem or the Claims of the World to the Gospel."

These appeals and his own example produced a wonderful impression in the Seminary. Many were led seriously to consider their personal duty in the matter, and in the autumn of 1836 the first missionary band from the Seminary, composed of Messrs. Elbert Nevius, Elihu Doty, William Youngblood and Jacob Ennis, sailed for Netherlands India.

Frederick Bordine Thomson was of the class of 1834, as was Nevius; he labored in Singapore, Java and Borneo and published the first printed books, a catechism and hymnbook, in the Dyak language. Elihu Doty labored at Amoy for twenty years, and among other books wrote a most valuable manual on the Amoy dialect. Jacob Ennis of the class of 1835 sailed for Java in 1836 and actually preached on the Island of Bali in 1838—an island notorious during the past year because it is still forbidden territory in 1934 to the missionary! He went also to the interior of Sumatra but returned to America in 1840. William John Pohlman of the class of 1837 was a missionary in Borneo and Amoy, but was lost at sea in 1849. William T. Van Doren of the class of 1840 spent four years as missionary in Borneo and Java.

John Van Nest Talmage was the giant of the class of 1846. His brother T. DeWitt Talmage, also a graduate of New Brunswick, made a great name as preacher in Brooklyn. But John laid his life and all his talents on the altar of missions. He gave forty-five years

of distinguished service to China. He wrote a dictionary of the Amoy colloquial, helped in Bible translation, organized churches, inspired a native ministry, and under his leadership the mission unanimously fought a good fight against denominationalism in China. The Amoy church from its earliest organization contradicts the silly jest so often repeated of "Chinese American Dutch Reformed Christians."

In the class of 1850 Samuel D. Scudder, the son of John Scudder, volunteered for service, but died before his graduation. The following year the Seminary gave Joseph Scudder, who spent six years in India. While the class of 1855 had four missionaries: Ezekiel Carman Scudder, and Jared Waterbury Scudder who together gave seventy-six years of service to India, John S. Jorammon, who spent five years in China, and Leopold Mohn, who went as missionary to Tahiti. In the great Apostolic succession of the Scudder family in India, star differs from star in glory, but the entire brilliant galaxy of men and women who have shed light and truth and love forms a constellation of the first magnitude. Time would fail me to tell of all their books, their hospitals, their schools, and their preaching.

The class of 1856 had one missionary, Giles Van de Wall, who served in South Africa thirty-five years at Bloemfontein and Paarl. The class of 1858 had three: Alvin Ostrom and Daniel Rapalje; the former gave six years, the latter forty-one years to Amoy; while Joseph Mayou was a missionary in India for twelve years.

The class of 1859 will always be distinguished because it produced the great missionary statesman and father of missionaries, Jacob Chamberlain. Scholar, theologian, physician, organizer of churches, translator, and author, he brought Christ to India, and India to the heart of the American people. Highly honored by the church at home and abroad he died in 1908, having nearly completed the service of a half century in the Arcot Mission.

The class of 1860 was remarkable in having five missionary graduates: James H. Ballagh of Japan, Philip Berry, who served in Syria, Leonard William Kip of China, John Scudder of India, and John E. Watkins, who sailed for China in the "Edwin Forrest," a ship that was never heard of after leaving New York. Such tragedies speak volumes on the conditions of travel in those early days. This one class gave a total of 137 years service across the seas. Who can measure the immortal influence of such a corporate sacrifice on the altar of missions? Has any other class an equal record? Denis Wortman of the same class did not go out as a missionary, but his great hymn is historic as well as prophetic:

"God of the Prophets! Bless the prophets' sons;
Elijah's mantle o'er Elisha cast;
Each age its solemn task may claim but once;
Make each a nobler, stronger than the last!

"Make them Apostles! Heralds of thy Cross,
 Forth may they go to tell all realms thy grace;
 Inspired of Thee, may they count all but loss,
 And stand at last with joy before thy face."

They all did ; including the class poet Dr. Wortman.

The class of 1861 gave two years to China in the person of Augustus Blauvelt, and the class of 1862 had three missionaries : Theodore Romeyn Beck, for long years professor of Greek at Hope College, who late in life served as professor in a government college in Japan ; Henry W. Brandt, missionary in South Africa, 1865-1890 ; and Silas D. Scudder, another son of John Scudder, who went to India as medical missionary. John Howard Van Doren of the class of 1864 went to Amoy. The class of 1868 had three distinguished missionaries. James L. Amerman was a missionary in Japan for seventeen years and then served the Board of Foreign Missions as Treasurer until 1915. John A. Davis spent four years in China, and Henry Stout gave thirty-eight years to Japan.

This long list of names may sound as uninteresting as a necrology report or a star catalogue. It is, however, not a mere list of stars in a historical summary ; it represents a shining galaxy of heavenly glory like one sees at midnight in the deserts of Arabia. "Star differeth from star in glory. So shall it be in the resurrection," said Paul. "And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever." As we lift up our eyes and behold the glory of God's grace in the lives of these our brethren, we thank Him for such a firmament of His power.

For some unaccountable reason there is a long period from 1868 to 1873 without a foreign missionary graduate. Although we must not forget the class of 1872 which gave William Elliott Griffis to Government Education work in Japan for four years. He received the highest honors from the Japanese government and before his death had published fifty volumes most of them on the Far East.

John Henry Wyckoff of the class of 1874 gave twenty-four years of distinguished service to India, and in the class of 1876 was John W. Conklin who served both India and the Board of Foreign Missions at home with contagious enthusiasm. David M. Talmage of the class of 1877 went to China for a short period, and his classmate John G. Lansing became Professor of Hebrew and Arabic, then in later years the Father of the Arabian Mission. Eugene S. Booth of the class of 1879 gave forty-three years of service to Japan, and class of 1880 gave Lambertus Hekhuis to India. The class of 1882 was rich in missionary service and was the first class to send out two ordained Japanese graduates to Japan, Kumage Kimura and Moto Oghimi, both distinguished for their work in higher education. The same class

gave Ezekiel Carman Scudder to India and Alexander S. Van Dyck to China. Of the class of 1883, Nathan H. Demarest went to Japan.

With the class of 1884 the Seminary completed its centennial year and gave the Korean Church Horace Grant Underwood, pioneer missionary of the Presbyterian Church in Korea. Gifted with an unquenchable zeal from the day of his landing to the day of his departure thirty-one years later, he was the first Protestant missionary to preach the gospel, the first who did literary work in Bible translation and the preparation of a grammar and dictionary. Dr. John R. Mott spoke of him at a memorial service as "Enlarger of the Kingdom" and as "a missionary statesman of burning, evangelistic zeal." There are few who realize as they read the life of Underwood that Professor Mabon of New Brunswick was his beloved pastor at New Durham and his spiritual father in the Seminary.

At the time of the Centennial celebration, therefore, in 1884, our Seminary had already sent out pioneer missionaries to India, China, Japan, Korea, Java, Borneo, and South Africa.

The class of 1885 gave to foreign service John G. Fagg and Philip W. Pitcher. The former spent six years at Amoy and on his return was a burning and a shining light for world evangelism by his pen and in his metropolitan pulpit in our own land. The latter spent thirty years in the same mission with unflagging devotion. The class of 1886 also had two distinguished missionaries: William I. Chamberlain, born in Madras, who gave the land of his birth the strength of his manhood and his manifold talents in evangelistic and educational work for eighteen years, and then became Secretary of the Board of Foreign Missions and one of the most trusted leaders in all national missionary councils. His classmate Albert Oltmans has had an equally distinguished career in Japan for over forty-eight years, and he is still in service. Araki Miyaki of the class of 1888 was born in Japan, taught in the Doshisha Theological School and became President of the Congregational Evangelistic Board of Japan. He died in 1902.

James Cantine, pioneer missionary to Arabia, was the only one of the class of 1889 to go abroad, but the influence of his life by his work of faith and labor of love and patience of hope for forty years in the wilderness of Islam affected many lives, and he himself is with us today. Jeremias Kruidenier who went to Egypt and became a leader of the Evangelical Church, spent two years at New Brunswick, but graduated at Xenia in 1889. He taught Theology and Hebrew in the Theological Seminary at Cairo until his death in 1924. Frank S. Scudder and Samuel M. Zwemer were of the class of 1890. The former was a missionary in Japan for ten years and then became Superintendent of Japanese work at Honolulu. The latter went to Arabia. After twenty-three years at various stations, he was trans-

ferred to work for Moslems at Cairo, and so Egypt became until 1929 the center of his work for all Moslem lands.

Lewis B. Chamberlain, who went to India in 1891, was the only foreign missionary of his class. In 1915 he became one of the Secretaries of the American Bible Society. The class of 1892 gave Peter John Zwemer to Arabia. He opened a new station at Muscat and toiled for six years, until, exhausted by trying conditions and a torrid climate, he reached home to die in the Presbyterian Hospital, New York, in 1898. Harman Van Slyke Peeke spent two years at New Brunswick Seminary and graduated at Auburn in 1893. But the Reformed Church can never forget his great missionary career in Japan for thirty-six years and his heroic death at Holland, Michigan.

Mitsui Oi, a Japanese student, of the class of 1895 taught in the University of Japan and died at Lokosuka in 1903. The class of 1897 gave of its best scholarship to Arabia in Frederick J. Barny, still on the field. In that same class there were three Scudders, two of whom went out to India. Henry J. Scudder, who gave thirty-two years of toil abroad interrupted by five years of service at home. In 1934 he was declared emeritus. Walter T. Scudder went to India two years after his brother. Both are still missionaries in the land of their birth and of their first love. A fourth missionary of the class of 1897 was Arashi Segawa, who founded the first Japanese Church at Tientsin, China.

In the class of 1899 was D. C. Ruigh, a missionary for three years at Amoy and twenty-two in Japan. James E. Moerdyk and A. Livingstone Warnshuis gave high honor to the class of 1900. The former has completed thirty-four years of faithful evangelistic toil in Arabia and is still hard at work. The latter, after a distinguished career in China both in the Amoy Mission and for the China Continuation Committee in 1921, became one of the Secretaries of the International Missionary Council, and in the interest of missions, has traveled widely in Britain and the Continent. Frank Eckerson and Garret Hondelink were graduated in 1903. The former, an indefatigable evangelist, is still on active service in China; the latter spent five years in South Japan and afterwards served churches in the homeland.

The class of 1907 had Henry Honegger, missionary to India, who died there in 1914; while that of 1909 had Ernest A. Ohori, born in Tokyo, who became a missionary to the Japanese in New York City. From the class of 1910, Joseph R. Sizoo, now serving a metropolitan church in Washington, D. C., went as missionary to India (but remained only one year), and Theodore R. Westervelt went to Africa to serve six years under the Africa Inland Mission. Francis E. Wilber of the class of 1911 was in North China under the International Y. M. C. A. until 1917. Of the class of 1912, Luman J.

Shafer and David van Strien went to Japan. The latter was abroad eight years; the former is still at work. In the class of 1913 we note Charles F. Stube, missionary in India for two years, and John Henry Warnshuis, who spent thirteen years in India.

The class of 1914 gave Francis Marmaduke Potter, now treasurer of the Board of Foreign Missions, to India as principal of Voorhees College for four years, and Theodore D. Walser to work under the Presbyterian Board in Japan. The class of 1915 gave another missionary to that Board, J. Claude Thomson, for work in China. Lyman A. Talman of the class of 1916 served our mission in China for fourteen years, until 1930. Henry A. Bilkert, whose tragic death in Mesopotamia we all recall, is listed with the class of 1917, and he gave twelve long years to Arabia.

The names of eleven more missionaries complete the record of the sesquicentennial. Time would fail us to give greater detail of their longer or shorter periods of service. John G. Gebhard, Jr. of the class of 1919, went to India. John J. De Boer of the class of 1921 is still in India. Theodore Frederick Zwemer, 1923, went to India in 1923 and died there in 1925. Peter Garret Baker of the class of 1923 went to Brazil and is now director of the American Presbyterian College at Bahia. Dharma R. D. Souri, 1913, went to the Agricultural Mission School at Vandella, India; Michael Feher of the class of 1925 served the Reformed churches of Hungary; James D. Van Putten, 1925, served in China for two years at Hangchow Christian College and four years in India; John C. de Maagd and George W. Laug of the class of 1927 went to Japan; John S. Badeau, 1928, the following year to Mesopotamia; and T. Mulranaka, also of 1929, to Japan.

From David Abeel to those now students at our Alma Mater whose eyes look wistfully to larger horizons, and the task of world evangelism, it is a record of which the Reformed Church may well be proud. Of most, if not of all of them, it may truly be said:

“They climbed the steep ascent of heaven
Through peril, toil and pain,
O God, to us may grace be given
To follow in their train.”

II. The Contribution in Literature

Such has been the contribution of our Seminary in the pouring out of life on the altar of missions. Life and love, tears and blood, loneliness and hardship. Often it was Gethsemane, Gabbatha, Golgotha. This was the way the Master went. Should not the servant tread it still?

But life expresses itself in literature; that is, so to say, the residuum of a life. Life freed from the bonds of space and time. Life perpetu-

ated, emancipated, transfigured. Paul's epistles have made his life universal and immortal. The letter to the Romans was addressed to Rome in the first century, to Luther in the sixteenth century, and to Karl Barth in the twentieth. Its dynamic is found in all the world. There is no speech or language where Paul's voice is not heard.

If it is true, as has often been asserted, "that no missionary agency can penetrate more deeply, witness more daringly, abide more persistently, and influence more irresistibly than the printed page," who can measure the length and breadth and depth and height of the explosive and explosive power of the books and tracts produced by this glorious company of apostles, and this noble army of martyrs, who left Hertzog Hall to cross the seven seas? Think of its variety! These early missionaries prepared not only Bible translations, but grammars, dictionaries, catechisms, hymnbooks, manuals of devotion, apologetics, theologies, church histories, and often books on science, geography, history and ethnology. They helped to establish literature and tract societies and made provision for the wide distribution of such literature by book-shops and colportage. In India, China, Japan, and Arabia, not to mention other lands where alumni of our Seminary did pioneer service, the missionaries faced the four greatest non-Christian religions and philosophies—Hinduism, Buddhism, Confucianism, and Islam. And in each of those fields the graduates of this Seminary prepared an able apologetic based on the staunch Calvinistic Theism and Theology for which New Brunswick has always stood. The theology taught to Indian students in the Arcot Mission Theological Seminary, or in the Amoy Mission, and in Japan, as far as our graduates had a great share in it, was conservative, constructive, and based on the impregnable rock of the Holy Scriptures.

Who can estimate the significance of this fact, when we recall that this was the kind of theology given to the growing native churches of South India, Korea, Japan, and China by our alumni? One is tempted to accommodate the words of Dr. Francis L. Patton at the centennial celebration of Princeton Theological Seminary and say of this New Brunswick theology: "It is not even moribund, but if it should die and be buried and in the centuries to come the theological palaeontologist should dig it up, he will be constrained to say that it at least belonged to the order of vertebrates."⁸

Our Seminary has never exported abroad spineless Christianity or humanistic theology. And we must remember that these theological concepts, this theistic philosophy of life, this truly Puritan system of ethics, this supernaturalistic outlook on life, was taught and translated and so perpetuated in a score of foreign languages and dialects, Tamil, Telegu, Malayalam, Chinese, Japanese, Korean, Hungarian, Spanish, Arabic, Hebrew, and some dialects of Africa, until in the mission fields spoken of we can see a reversal of the curse of the

Tower of Babel and a new fulfillment of Pentecost in the gift of tongues. As Mt. Blanc enriches the valleys of Switzerland, so the literary out-put and out-reach of our alumni publications have made deserts to blossom as a rose and brought streams of new intellectual and spiritual life into the non-Christian world.

III. The Contribution in Promoting Missionary Organization, Education, Cooperation, and Unity

In addition to the contribution made by life poured out and in the array of polyglot literature published by its graduates, our Seminary ranks high also, if not first, among all its sister institutions in having from its earliest days promoted world-wide missionary organization, education, cooperation, and unity.

Here, if anywhere, the branches of the goodly bough of Joseph have "run over the wall"—over all the walls of sectarianism and division. Our missionaries were first and foremost in advocating an independent, self-governing native Chinese Church, untrammled by western denominationalism. The facts are stranger than fiction, and one may read them in Dr. John G. Fagg's book, *Forty Years in South China*. By their brave words and heroic example, John V. N. Talmage and his associates at Amoy in 1863 did more for church union and for future Christian unity in China and neighboring mission fields than was done by all conferences, surveys, and resolutions in the past sixty-six years, because they did it first and *did it right*.

The whole mission fought for the great principle of Christian cooperation and union with other missions and protested against sectarianism in a way that anticipated the Lambeth Quadrilateral and the Lausanne Conference on Faith and Order in 1927. They not only anticipated, but they surpassed the present-day advocates of union at home and abroad in the boldness of their decision. In my opinion there is no more weighty document on Christian Unity in the foreign field than the second letter of Dr. Talmage in protest to the first adverse action of the General Synod of the Reformed Church. "If his pen had been dipped in his own blood his utterances could not have been more forceful, could not have palpitated with a heartier affection for his Chinese brethren's sake."

This action of the Amoy Mission under the leadership of Dr. Talmage was the more remarkable when we recall that those were the days of parochialism at home and of denominational exclusiveness on the foreign field. The first Bishop of Calcutta complained that life was "made bitter for him by prickly heat and Presbyterians." Those were the days of doctrinal quibbles and shibboleths at home and abroad. It was only in 1886 that the Church Missionary Society of England stated: "This Society deprecates any measure of Church

organization which may tend permanently to subject the native church units in India to the formation and arrangements of the National and Established Church." And this action was twenty-three years after the Amoy ultimatum.

The alumni of New Brunswick have not been apostles of dissension and division, but like Whittier's

". . . saints elect
Who twain in faith, in love agree,
And melt not in an acid sect
The Christian pearl of charity."

Also in Japan and India, in Arabia and Egypt, the graduates of our Seminary have been the constant protagonists of cooperation and union among the various Societies. An entire section of the Sketch of the History of the Arcot Mission is taken up with union work and cooperation. The Reformed Church "classis" of Arcot was an anomaly and has long ceased to exist. Its branches ran over the wall and have born fruit in the United Church of South India. Under the leadership of graduates of New Brunswick there are now a Union Theological College, a Union Training School, a Union Tuberculosis Sanitarium, a Union Language School, a Union Literature Society, Representative Councils of Missions and of Education. The Chamberlains, the Scudders, and the Wyckoffs laid the foundations of most of these enterprises. The Arabian Mission under the leadership of Dr. Chamberlain and Dr. Cantine established the new United Mission in Mesopotamia drawing together the Presbyterian family of churches in the homeland of Abraham, "the father of us all." The United Church of Christ in Japan is the glorious fulfillment of old men's dreams and young men's visions—men who once walked beside the banks of the Old Raritan.

And those who taught in Suydam Hall class rooms were also many of them distinguished advocates of foreign missions, so that their students caught from them the larger vision and the far horizons of the Kingdom of God. Professors Samuel M. Woodbridge, W. A. Van Vranken Mabon, John G. Lansing, James F. Riggs (son of a distinguished missionary in Turkey), J. Preston Searle, Dr. Mancius H. Hutton, president of the Board of Foreign Missions for thirteen years,—all of them and others still living by voice and pen counted as missionary leaders in the Church.

The Graves Missionary Lectureship (one of the earliest missionary lectureships in America) produced a whole library of missionary classics by such distinguished men as Cyrus Hamlin, Dr. E. M. Wherry, Dr. F. F. Ellinwood, Dr. A. T. Pierson, Sir George Smith,

Dr. Robert E. Speer, Dr. Arthur J. Brown, Dr. John R. Mott, and others from 1888 until the present.

In the administration of missions at home, who can forget the services of Talbot W. Chambers of the class of 1837, president of the Board of Foreign Missions for many years, whose one missionary sermon, on a rainy Sunday in 1867 in New York, brought the largest single financial gift from a living donor ever received by the Board? Who can forget John Mason Ferris of the class of 1849, Secretary of the Board of Foreign Missions during the great depression after the Civil War, and editor of our Church paper?

Who can measure the contribution made to missions by the fifty volumes that came in swift succession from the pen of William Elliott Griffis of the class of 1872, making Japan, China, and Korea vivid to the eyes of the American public; or the persistent advocacy of missionary education by Alfred DeWitt Mason, of the class of 1880, as organizer, editor, and author? Time would fail us to tell of others in the list of our graduates, of Dr. Chamberlain and Dr. Potter, of Dr. Warnshuis, now one of the Secretaries of the International Missionary Council, and of their contribution to the life and thought of the Church Universal by tongue and pen and exemplary leadership. All the other sons of Jacob, from lordly Judah to little Benjamin, bear witness that the goodly bough of Joseph has its fruitful branches over their ecclesiastical walls.

Life, literature, organization, love for unity,—these were and are the fourfold contribution made by our Seminary to the Kingdom of God across the seas.

May the fruitful bough abide by the fountain of living waters! May his branches continue to run over the wall! And when at times the archers grieve him and shoot at him, "May his bow (of conservative theology and consuming passion for missions) abide in strength, and the arms of his hands be made strong by the hands of the Mighty God of Jacob! Even by the God of our fathers who shall help thee and by the Almighty who shall bless thee, with the blessings of heaven above, and blessings of the deep that coucheth beneath." . . . "The blessings of thy Father have prevailed above the blessings of my progenitors unto the bound of the everlasting hills!" The best is yet to be! Hail Alma Mater—Mother of Missionaries!

"Is this the time, O Church of Christ, to sound
Retreat? To arm with weapons cheap and blunt
The men and women who have borne the brunt
Of the truth's fierce strife and nobly held their ground?
Is this the time to halt, when all around
Horizons lift, new destinies confront,
Stern duties wait our nation, never wont
To play the laggard when God's will was found?"

No! Rather strengthen stakes and lengthen cords,
 Enlarge thy plans and gifts, O thou elect,
 And to thy kingdom come for such a time!
 The earth with all its fullness is the Lord's.
 Great things attempt for Him, great things expect,
 Whose love imperial is, whose power sublime."⁶

¹Canon Robinson, *History of Christian Missions*, p. 43.

²*Ibid.*, p. 46. James I. Good, *Famous Missionaries of the Reformed Church*, pp. 22-37, 43-47.

³David D. Demarest, *Historical Discourse, Centennial Volume*, pp. 115-117.

⁴Letter from Andover Theological Seminary, *Centennial Volume*, p. 197.

⁵*Princeton Theological Seminary Centennial*, p. 565.

⁶Charles Sumner Hoyt, in *The Master of Men*.

O ZION, HASTE

O Zion, haste, thy mission high fulfilling,
 To tell to all the world that God is light;
 That He who made all nations is not willing
 One soul should perish, lost in shades of night.

Behold how many thousands still are lying,
 Bound in the darksome prison-house of sin,
 With none to tell them of the Saviour's dying,
 Or of the life He died for them to win.

Proclaim to every people, tongue and nation
 That God, in whom they live and move, is Love:
 Tell how He stooped to save His lost creation,
 And died on earth that man might live above.

Give of thy sons to bear the message glorious;
 Give of thy wealth to speed them on their way;
 Pour out thy soul for them in prayer victorious;
 And all thou spendest Jesus will repay.

He comes again; O Zion, ere thou meet Him,
 Make known to every heart His saving grace;
 Let none whom He hath ransomed fail to greet Him,
 Through thy neglect, unfit to see His face.

Publish glad tidings, Tidings of peace;
 Tidings of Jesus, Redemption and release.

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OCTOBER SECOND AND THIRD
NINETEEN HUNDRED THIRTY-FOUR

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