

# THE UNION SEMINARY MAGAZINE

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I.—LITERARY.

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## HISTORICAL SKETCH OF UNION THEOLOGICAL SEMINARY.

BY PROF. W. W. MOORE.

### I. THE BEGINNING, 1812-1823.

The Presbyterian Church in America was composed originally of emigrants from Great Britain and Ireland, and for a number of years the ministers of their various congregations were drawn from beyond the seas. As the church grew, however, and the population of the country increased, the supply thus obtained proved to be inadequate, and the necessity for a native ministry became more and more apparent. Academies and colleges were accordingly established from time to time during the eighteenth century at various places, such as Princeton, Lexington and Hampden-Sidney; and the candidates educated in these institutions received their theological training from the president of the college, when he chanced to be a minister (as was commonly the case), or from other approved divines here and there throughout the country. But not until 1812, the year of our second war with England, did the church establish an institution to be devoted exclusively to theological education. In that year Princeton Seminary was founded, with the Rev. Archibald Alexander (formerly President of Hampden-Sidney College) as its organizer and first professor. In the same memorable year the Synod of Virginia adopted the plan of a Seminary to be located within her bounds, inaugurated measures to raise funds for its sup-

Ten churches have been organized in our Mexican Mission. They all have their native elders and deacons. A native Presbytery was organized in 1884. All church work is now done through this Presbytery. The native ministers and elders have developed decided talent as Presbyters, are sound in doctrine, and aggressive in the development of the work of the church.

Nineteen Sunday Schools have been formed with some five hundred pupils. Six day schools are in operation. Two of these have boarding departments. The school in Matamoros has 27 boarding pupils, in all 241 pupils. This school, under the able direction of Miss Dysart and Miss Bedinger is accomplishing much for literary and scientific education in Mexico as well as for Bible teaching to hundreds of the young, and in training Mexican girls for Christian work and influence.

Miss E. V. Lee has charge of the Boarding School in Linares, which is doing similar work to the Matamoros school. It is much smaller because much more recently established. The Mission has thus 366 pupils under daily Bible instruction in these evangelical schools.

Miss Janet H. Houston and her niece Miss Edith Houston and Miss Cummins are doing much to extend and perfect the work among the young on the Texas side of the Rio Grande.

A. T. GRAYBILL.

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### UNION SEMINARY MISSIONARIES IN JAPAN.

The General Assembly which met in Houston, Texas, May 1895, authorized the Executive Committee of Foreign Missions to open a new mission in Japan. A considerable sum of money had already been offered for this purpose, by a church in St. Louis, and in consequence when the mission was established it bore the honored name of a former pastor of that church, that of the Rev. Samuel B. McPheeters, D. D. Messrs. Grinnan and McAlpine, already under appointment as foreign missionaries, were designated to the new field, and sailing from San Francisco in November, 1895, landed at Yokohama, December first.

RANDOLPH BRYAN GRINNAN,

son of Dr. A. G. Grinnan, of Madison Co., Va., was born April 21st,

1860, and educated at Hampden-Sidney College, the University of Virginia, and Union Theological Seminary, graduating from the latter in May, 1885.

He and Mr. McAlpine on their arrival were cordially received by the Council of Presbyterian Missions in Japan, then in session in Tokio. At this time Mr. Grinnan wrote: "The fact of our joining this Union has been of inestimable value to us. We have been able to come to conclusions in a comparatively short time which would otherwise have cost a great deal of time and money." Early in December the two pioneers, accompanied by friends from the Council, visited Nagoya, and were deeply impressed by the needs of that city of 300,000 souls, among whom no missionary was laboring. But on further investigation they were led to select as their first station Kochi, capital of the province of Tosa, on the neighboring island of Shikoku.

Since the Revolution of 1868 Tosa had held a place of unique importance in the history of Japan. This province, with Satsuma and one or two others on the adjoining island of Kiushiu, had borne the brunt of the struggle which resulted in the overthrow of the Tycoon and the restoration of the Mikado; in other words, the brave, chivalrous men of these provinces were the "makers of the New Japan." The leader of the Liberal party, Count Itagaki, was a Tosa man, living in Kochi. On his return from Europe in October, 1884, he invited the United Missions (Presbyterian), to send missionaries to Tosa, assuring them that though not a Christian himself, he would do all in his power to make their work a success. Accordingly Drs. Verbeck, Knox and others were sent and spent sometime in and around Kochi. As a result, eight persons were baptized in January, 1885, and fourteen more in May, when elders and deacons were ordained and (on the 22nd of the month), these twenty-two members were organized into the first Christian church ever gathered on the island of Shikoku with her two millions of souls. On the 16th of November following this church was enrolled in Naniwa Presbytery, and on the 24th of the same month her elder answered to his name on the floor of the Daikwai or Synod.

Such were the beginnings of the Gospel in what has become not only the most flourishing station of all Southern Presbyterian Missions, but one of the most remarkable in the history of any mission. It was to this interesting field that Messrs. Grinnan and McAlpine were directed by the Council of Missions.

The Rev. Dr. Imbrie, of Tokio, thus wrote of Kochi when Mr.

Grinnan went there: "Kochi, the capital, a city of 50,000 inhabitants, lies in about the latitude of Charleston, S. C. It stands in one of the few plains of the province, at the head of a land-locked bay, in picturesqueness not to be surpassed even in Japan. A clear, swift river runs by the city. In every direction the plain is hemmed in by the coast hills that rise into mountains in the interior of the island. Beautiful for situation is Kochi!" Dr. Imbrie adds, referring to the work the Council's visiting committee had done. "At the close of a long day's work in a town not far from Kochi, an American missionary and a Japanese elder went down to the beach to rest. And there in the clear light of the August full moon, with long swells of the Pacific rolling in at their feet, they kneeled down on the sand and prayed that the day might speedily come when the Lord would establish His church among the mountains of Tosa. It is Tosa that we commit to what we here call the American Presbyterian Church (South). May her voice soon be heard upon the mountains,—the voice of a messenger of the "Gospel of Peace!" How remarkably was this prayer answered, even before Mr. Grinnan left the Tosa field!

Messrs. Grinnan and McAlpine reached Kochi in January, 1886. It is interesting to note that at that time there were only 11,675 Protestant communicants in Japan, while there are now about 40,000.

As was necessary at that time, the two young missionaries began work by teaching English in the city schools in order to obtain right of residence. But they found abundant opportunity to make known God's word, and by May Mr. Grinnan writes: "One year ago last Saturday (May 22) the church here was organized with twenty-two members, and on this its first anniversary there are 101."

On the fifth of October, 1886 Mr. Grinnan was married to Miss Lena Leete, who had been in Tokio seven years assisting her aunt in Ferris Seminary, Miss Isabella Leete, who is a sister-in-law to that distinguished scholar and missionary, the Rev. Dr. Hepburn.

The growth of the new work under Messrs. Grinnan and McAlpine was marvellous. Soon many surrounding towns were reached far up among the mountains of Tosa, and by May, 1887, on its second anniversary, the membership of the Kochi church was 200; and in December Mr. Grinnan wrote: "This time three years ago there was not a Christian in the city; now we have in our church alone nearly 300 members, and the Congregationalists have 100." During 1887 the Kochi congregation, unaided, erected a neat house of wor-

ship at a cost of \$1000 in gold. The first service in it was held on the last Sabbath of 1887. Mr. Painter, of the China Mission, visited Kochi about this time and thus describes what he saw: "The audience that assembled in the new building numbered about 400 persons. In appearance they were a very substantial set of people, decently attired and well behaved. During the services I observed what I had never seen in China, a large part of the audience moved to tears under the preacher's sermon. At that time there were 60 inquirers under instruction. The names of these were posted in the church, so that they might be known and looked after by the Christians. The names of the Christians, too, were all hung up in the church on blocks with red letters on one side and black on the other. When a member enters the church he turns his block, and so the unturned blocks inform the officers at a glance who are absent to be looked after during the week. \* \* \* When we remember that this church is not yet three years old, truly there is much cause for gratitude for what God is doing for them."

During the following year Mr. Grinnan was excessively busy, the field was white to the harvest, and in the work of reaping his time and strength were taxed to the utmost. At the close of the year 1888 he writes: "Since January 1st I have baptized one hundred and twenty-seven adults. We have a large field and I work out for nearly one hundred miles from the city along the coast in each direction." He and his brethren, (for by this time he had been joined by Mr. Junkin and others), not only found an ever-growing work in the city, but a work even more interesting and fruitful in all the outlying towns as far as forty miles away. Regular visits were made to these, and in them large companies of believers were gathered, who were enrolled as members of the Kochi church. During the year 1888 Mr. Grinnan preached about one hundred times to audiences averaging 150 each, and made forty-seven evangelistic tours. Besides these arduous labors he taught the Bible to a class of young ladies in Miss Dowd's school, and theology to a class of young men. There were 300 members in the Kochi church at the close of 1887; 426 at the end of 1888; 533 in April 1890; and 578 in 1893.

For some time the health of Mrs. Grinnan, who had been untiring in aiding her husband, had been declining, and a visit to America having failed to bring restoration, it was deemed best for Mr. and Mrs. Grinnan to remove to Kobe. With deep regret they left Kochi May 1st, 1891. It had been their happy home for five years—

years crowded with service and results almost phenomenal in the history of missionary enterprise. In that time the membership of the church had grown from twenty to over five hundred, and the gospel had been preached "among the mountains of Tosa," as Dr. Verbeck, (who has just passed away), had prayed. Amid tears and tender farewells they took their departure, arriving at Kobe May 3.

Kobe, with the climate of Wilmington, N. C., is one of the magic cities of New Japan. Thirty-five years ago it was only a little fishing village, now it is larger than Richmond or Atlanta. Mr. and Mrs. Grinnan began here with only ten or fifteen members, which number had more than doubled a year later, when "a temporary church" was organized. Whilst building up this church he also did much evangelistic work in the surrounding country.

In the midst of these busy labors, on the 9th of July, 1893, Mrs. Grinnan died, and in the following spring Mr. Grinnan returned to America to place his children with relatives. He returned to Japan in the summer of 1895, and, with the consent of the home committee, in September he removed to Nagasaki, on the west coast of the island of Kiushiu, to teach in the theological department of Steele College, an institution under the care of the Dutch Reformed Mission. Here he labored earnestly and effectively for two years. In the autumn of 1897, on the return of Mr. Fulton to the United States, Mr. Grinnan was transferred to Okazaki. Meanwhile the degree of D. D. had been conferred on him by Hampden-Sidney College, and he had married again, finding a most excellent co-worker in Miss Duryea, of Sturgis Seminary, a school of the Eutch Reformed Mission at Nagasaki.

REV. DANIEL PENICK JUNKIN,

son of the late Rev. E. D. Junkin, D. D., was born in the New Providence Manse, Rockbridge county, Virginia, August 26th, 1861, and educated at Washington and Lee University and Union Theological Seminary, graduating from the latter in May, 1886. After preaching a year in Texas he was ordained a foreign evangelist by the Presbytery of Eastern Texas, April, 1887, and sailed for Japan September following, arriving in Yokohama October 4th. On reaching Kochi soon afterwards, he was engaged by the trustees of a native school to assume charge of it; and thus from the outset, as during all his three years in Japan, he supported himself. There were one hundred and twenty pupils in the school and no open Christian instruction was allowed. But Mr. Junkin was able to do

much religious work among the boys indirectly, as such influence met with the approval of the patrons. He also taught a Bible class on the Sabbath and preached during his first year through an interpreter. A year later he began to preach in the native tongue. In 1889, as he was only required to teach four hours a day, he was able to devote more time to evangelistic work, making a number of trips into the surrounding country. Meanwhile his father died, and it became needful for him to return to America, in 1890, to care for his mother and her younger children. The way has not yet been open for his return to Japan.

REV. C. G. BROWN,

son of James W. Brown, an elder in New Providence church, was born in Rockbridge Co., Virginia, August 30th, 1859, and united with the church under the ministry of the Rev. E. D. Junkin. He was educated at Washington and Lee University and Union Theological Seminary, graduating from the latter in May, 1888. Ordained a foreign evangelist by Lexington Presbytery, September 1, and married to Miss Mary E. Walker October 23, he sailed for Japan November 7, 1888. For some three or four months Mr. and Mrs. Brown were at Kochi; but in April, 1889 they were permanently located at the new station of Tokushima, capital of the province of Awa, on the north-eastern corner of the island of Shikoku. This city of 60,000 inhabitants had been without a missionary till in 1888 the Church Missionary Society of England opened a station there. Dr. Walter R. Lambuth, of the Southern Methodist Mission, had visited Tokushima several times and the fruits of his labors were cordially turned over to our mission. The province has a population of 800,000, and the beautiful plains surrounding the capital are studded with villages and towns. Prior to 1888 the gospel had never been preached in the province and the men of Tokushima were reported as "very wicked." The surrounding hills were dotted over with temples and the whole city was given up to idolatry. Mr. Brown began his work in Tokushima in a school distinctively Christian, Mr. Cumming being associated with him for awhile. In 1890 the church had grown from twelve members (transferred by Dr. Lambuth) to forty-eight. But the next year, 1891, Mr. and Mrs. Brown were obliged to repair to Kobe on account of ill health, and then to Kochi; and Mr. Brown growing no better, they returned to the United States in 1892, having been in Japan not quite four years.

## REV. CALVIN K. CUMMING,

son of Samuel C. Cumming, was born at Hampton, Virginia, July 1st, 1854, and educated at Princeton, the University of Virginia and Union Theological Seminary, graduating from the latter May, 1888. He arrived in Japan March 24th, 1889, and was at first associated with Mr. Brown at Tokushima, but was transferred to Nagoya in February, 1890.

Nagoya, the fourth city of the empire, is situated on Owari Bay, in a great plain dotted over with villages and towns, some three thousand in number. It has a population of 300,000, and the plain 2,500,000. The city is full of heathen temples and given over to idolatry. The inhabitants are steeped in sin and do not bear the good character of the Tosa people. The Dutch Reformed Church had begun work here, but transferred it to Mr. McAlpine in 1887. For awhile much of Mr. Cumming's time was occupied in connection with the schools, in which he assisted the ladies of the mission; but as he acquired more fluency in the use of the language, and the schools became more firmly established, he was able to give increasing attention to chapel preaching and evangelistic work in the surrounding plain. The Cumberland Presbyterians had a small church in Nagoya which they transferred to the Southern Presbyterians in March, 1892, and the church thus strengthened bought a lot and erected a neat house of worship, which was dedicated October 7th, 1894. The next week Naniwa Presbytery met in it. Mr. Cumming had devoted much time to fostering this church, which now became self-supporting, maintaining its own native pastor. Messrs. Cumming and Buchanan now gave more and more time to evangelistic work in the adjacent country, and soon had six centres,—each missionary having oversight of three of these centres,—from which they labored, or directed labors, among some thirty villages and towns. Companies of believers have been gathered in these and in several of them neat chapels have been built by the people. Along with preaching, Messrs. Cumming and Buchanan sold and distributed thousands of copies of God's Word.

It is a very interesting fact in Mr. Cumming's work that from its inception his support has been regularly contributed by a single family in Atlanta, Georgia, that of Maj. Jno. C. Whitner, of the Central Presbyterian church. About the time Mr. Cumming went out a little child in Maj. Whitner's household died, and to perpetuate his memory and accomplish the good it was hoped that he



would have done had he lived, the family, under the name of "Little Jno. C.'s Mission," assumed the support of Mr. Cumming as their missionary, a work which they have never faltered in.

On the 3rd of April, 1894, Mr. Cumming was married to Miss Patterson, who had joined the mission from North Carolina in 1892, as successor to Mrs. Randolph in the Nagoya Girls' School.

REV. W. C. BUCHANAN,

son of Daniel Buchanan, was born in Glasgow, Scotland, July 18th, 1865, and came to Virginia with his parents (as did his brother Walter, now with him in Japan) in 1871. He was educated at Hampden-Sidney College and Union Theological Seminary, graduating from the latter in May, 1891. On August 18th following he was married to Miss Minnie Crump, of Harrison, Arkansas, and sailed for Japan September 26th. On account of an accident which befell Mrs. Buchanan they were for some time at Kobe; but in 1892 were regularly settled in Nagoya, which has been their home ever since. For a time Mr. Buchanan taught in the girls' school in order to obtain right of residence. During this period he labored also in the Sabbath schools and among the soldiers, Nagoya being an army post. As he acquired the language he and Mr. Cumming preached jointly in the city chapels and superintended the constantly growing evangelistic field which stretches out over the great Nagoya plain. Mr. Buchanan has been tireless in this work, and as his district lies away from the railroads he does much of his touring on his wheel, in this way riding from one to two thousand miles a year.

REV. H. TUCKER GRAHAM,

son of Rev. James R. Graham, D. D., was born in Winchester, Virginia, April 21st, 1865, and educated at Hampden-Sidney College and Union Theological Seminary, graduating from the latter in May, 1891. He was married to Miss Lillian Baskerville, of Virginia, August 12, and sailed for Japan September 26th, 1891. He was stationed at Tokushima till the autumn of 1893, when he and Mrs. Graham were transferred to the new station of Takamatsu. This city of 40,000 inhabitants, and the capital of the province of Sanuki, is situated on the northwestern coast of the island of Shikoku, on the shores of the famous and beautiful Inland Sea. Some preparatory work had been done by a native evangelist, and on Mr. Graham's

Coming a band of Congregationalists voluntarily united with the Presbyterians. Mr. and Mrs. Graham were the first foreign missionaries who had ever resided in this province. In addition to teaching English in a day school and Bible classes on Sunday, Mr. Graham was soon reaching out from the city to the many outlying villages and towns, and in 1895 had eleven preaching points that he visited regularly. Just as a wide career of usefulness was opening before him his health so completely failed that it became needful to return to the home land in 1896.

REV. WALTER McS. BUCHANAN,

son of Daniel and Agnes McSymon Buchanan, was born in Glasgow, Scotland, came with his parents to America in 1871, studied at Hampden-Sidney College and Union Theological Seminary, graduating from the latter in May, 1895, and sailed for Japan in the fall of the same year. Since that time he has labored successfully in the Nagoya field with his brother. On the 23rd of June, 1877, he was married to Miss Mary E. Wilson, a young lady of the Dutch Reformed Church, who having visited Japan simply as a tourist became so much interested in Christian Missions that she remained a missionary at her own charges, though under the direction of her Church Board of Missions.

D. C. RANKIN.

Nashville, Tenn., March 18, 1898.

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UNION SEMINARY MEN IN KOREA.

It has pleased God to assign to the Presbyterian Church a leading part in the work of giving the gospel to Korea. About fifteen years ago Rev. John Ross, a Scotch Presbyterian Missionary in Manchuria, coming into contact with a few Koreans on the northern frontier, became interested in them, translated the New Testament into the language of the lower class Koreans and also sent into the peninsula copies of the Bible in Chinese, with the result that when Protestant missionaries did gain entrance into the Hermit Nation they found whole communities in northern Korea studying the Bible and professing Protestant Christianity.

When our treaty with Korea was made in 1882 the Presby-