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I. LITERARY.

DR. LATIMER AS KNOWN BY UNION SEMINARY STUDENTS.

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OUR Seminary has sustained a great loss in the death of Dr. James Fair Latimer. His long illness terminated mortally March 31st. This fact will have ceased to be news to the general public long before this page reaches the reader's eye. And our religious weeklies, as well as daily papers, will have given accounts of the important events in Dr. Latimer's life, as well as various characterizations of him.

Accordingly, we confine ourselves to what *we* saw in the man, as a teacher, as a preacher, as a friend of students, as a member of the community, in his family, and as a man with a life to live for God and man.

In what we shall say of him regarded in these several particulars, we shall try to avoid exaggeration of Dr. Latimer's excellences on the one hand, and failure of appreciation on the other. We shall speak as far as possible, not simply out of the experience of one student, but of many, and those not of any one class, but of five or six classes.

1. *As a teacher* Dr. Latimer was remarkable for power to enthuse the student with love to the branch of study which he taught, for sympathetic adaptability to the individual student's standing-point and ready appreciation of the student's difficulties, for both breadth and depth of acquaintance with the subjects which he treated, for the confidence which he inspired in

blush, it seems as if rich churches were necessary for these things. But that supposition misses the point. The point is, don't do these things for the people, so much as make them do these things for themselves. Personal work, organizing them, inspiring them, making them feel that they have in you a friend whom they can trust and follow, and who seeks only their best interest, is the key note. What is needed is not a golden church, but a golden man, a human temple of God, a living epistle. People will not merely go to church for such a man, they will fight for him if necessary, and no place is so bad or so low that he need fear to go there. Fear is fatal. The city missionary must say with Bismarck, "We fear God and nothing else in this world."

After reclaiming the fallen, the problem is to keep them reclaimed. Experience in New York and other cities teaches that the best way is to set them to reclaiming others. Thus they forget themselves, and keep alive the principle of active opposition to their former sin, which will help them to resist temptation. They must live, however, somehow, and they will not be kept from temptation unless they can make a clean, honest living. Hence the necessity for employment bureaus under Christian management, and in general, for following in city mission work, the order of foreign medical missions: relieve physical wants first, and you will have prepared the soil for spiritual seed.

After devotional exercises, Rev. H. G. Underwood, of Seoul, Korea, gave a stirring address upon—

"THE PROGRESS OF MISSIONS IN KOREA."

The question is, "Shall Rome or Christ have Korea"? If the Protestant church does not avail herself of her opportunity, Korea will become a Roman Catholic land, and the light of the Gospel will be forever shut out. Heathenism is darkness; Romanism self-blindness. The success which attended our labors proved that it was God's doing and not ours. The first convert, baptized July 11, 1886, came through God's providence, and in answer to much prayer. The man had gotten hold of a Chinese book about foreign nations, directed especially against the missionaries. It stated that all foreigners were Christians, and that the missionaries' book taught men to despise their kings, children to put away their parents, &c., &c.—a vile religion of

a vile people. But he looked round upon the foreigners there, and thought they did not tally with the description. So he determined to look into it for himself. It may have been as much as his life was worth. He hung around for weeks, but would not enter our house. At last he watched his chance and slipped two little books—translations of Matthew and John—up his sleeve. He sat up all night reading them, and next day came back, his face beaming, and returned the books, asking to have them explained. We never asked him to join the church or be baptized, but just told him what Christ had done for him. After some weeks he came one day and said, "ought to be baptized." The Korean language is rather indefinite, so we asked him what he meant, and he said plainly, "I ought to be baptized." In Japan six years had passed before one convert was made, and here we had one communicant in two years! In the winter of 1886 the missionaries in Seoul met and spent a whole night in prayer for twenty souls during the coming year. And before the close of the year there was an organized church of twenty-three members among the Presbyterians alone!

But notice that the country was opened in 1882. God by His Providence was calling for laborers. Rijintei, a Korean converted in Japan, was sending letter after letter, begging for missionaries to preach the Gospel to his brethren in Korea. All through 1883 the cry rang, and not a man to go! All through 1884 the cry was ringing for laborers, while those who professed to love Him said, "I go"—but staid at home! Such a thing had never happened in the history of missions. What! the Church standing back and refusing to send men to the mission field where the first convert is won in two years! The first medical missionary entered in 1884; the first clerical in 1885; organized in the fall of 1887 with 23 members; in 1888, 100 baptized converts. Calls have come to us from all over the country. Away up on the border in a little village, where no missionary had ever been seen, the people set apart one day in five to meet and read a copy of the Gospels that had fallen into their hands. After awhile they sent one of their number to Seoul, saying, "You must go to the capital and bring down a foreigner to tell us what these things mean." He started out on his thirty days' tramp, over the snow-clad mountains, in danger from wild beasts and robbers, and at last footsore and weary dragged himself into our compound and asked for a teacher to go back with him. With tears in our eyes we had

to tell him that not one could be spared. Men hungering and thirsting for the Bread of Life, and unable to give it to them! Many and many a time we have had to say "No" to these calls from different parts of the country. In one of our tours we reach Wiju, away up in the North on the Yalou River. A colporteur had been distributing books and tracts, but we did not expect to find any prepared to take a stand for Jesus. Yet, as we entered the inn we found every square inch of space in one room taken up by Koreans sitting on the floor. "Who are all these," I asked, and the answer came, "Applicants for baptism." Hardly had these left when the room was filled with women who wanted to talk with my wife about baptism. Early next morning the room was filled again—"applicants for baptism." We spent the whole time of our stay there in trying to teach these eager inquirers the love of God and about His Son Jesus Christ. We returned to the capital earnestly desiring to come back and enter this wonderful open door. But we found it impossible to return for at least three or four years. No missionary to visit these people. Men and women dying for lack of the "Eternal Bread"—asking and beseeching that the Bread of Life be broken unto them. Brethren in the Lord what will you do about it? What God has done in Korea stands before us, and the question we must answer is, "What are you going to do about it"? If our knowledge now does not result in some definite action, then 'twere better for us never to have heard of Korea.

Mr. Theron H. Rice followed with—

THE NEW PASTOR IN TOWN AND COUNTRY.

I. THE Pastor is a Fact. Is he a legitimate Fact?

Certain unbalanced advocates of aggressive Foreign Mission Work, seem to hold that he is not. They raise the cry, "Every man to the front"!

1. Conservative Missionary enthusiasts answer, "The Pastor is not only a fact, but a highly helpful and necessary fact."

2. Moreover, common sense and reason demand his existence as necessary to the sustenance and growth of the Home Church—the base of operations for the Foreign Work.

3. Finally, the Scriptures endorse the Pastor as a permanent factor in the Church Work.