

# THE UNION SEMINARY MAGAZINE

---

NO. 4—MARCH-APRIL, 1892.

---

## I. LITERARY.

---

### DR. LATIMER AS KNOWN BY UNION SEMINARY STUDENTS.

PROFESSOR T. C. JOHNSON.

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

### III. MISSIONARY DEPARTMENT.

---

#### THE MISSIONARY PASTOR.

Is it not a little strange that the word "pastor" should ever need the adjective "missionary"? Why should it ever be necessary to distinguish one pastor from another by calling him a "missionary pastor"? Should not all be "missionary"? Undoubtedly, if we are true to the genius of the Gospel and to the command of Christ. For what is a missionary pastor but the servant of God who, while laboring on what is technically called "home-mission territory," nevertheless takes a world-wide view of Christ's work, and has precisely the same spiritual perspective as that other servant of God who labors on what is technically known as "foreign-mission territory"?

"The field is the world." The Lord Jesus himself said it, and whoever strikes down such ancient landmarks, narrowing the circumference or unduly emphasizing any favorite spot for tillage, challenges the word of the King. The work of Christ must be viewed as a whole. It was so in His mind; and we can hope to be successful in the prosecution of that work only in so far as our plan coincides with His, and our efforts move in the channels which He has prescribed.

"True," some one says, "but did not Jesus command his disciples to begin at Jerusalem, and must not a pastor, therefore, emphasize home work beyond that of missions?" Yes, Jesus said, "Begin at Jerusalem," but he did not say "Begin at home." Few phrases have been more frequently wrested from their original intention than this,—*"Beginning at Jerusalem."* It is not local but racial. It means beginning with the Jews, and gives no countenance whatever to the theory so largely in vogue that we are to fence off a little section of this world-field, immediately adjacent our own own dwelling-place, and labor there until all are converted, and then move on.

It is probably true that "charity begins at home," though the Scriptures do not affirm it; but while beginning at home, it certainly does not stay there. Selfishness begins at home and abides there. Selfishness is sin.

That pastor has an imperfect conception of the Church who

circumscribes his sympathies and limits the horizon of his ministry to the confines of his own congregation. He also educates his people to a faulty estimate of their own religious life who permits them to regard the church as a sort of nursery into which people go to be cared for, and where the pastor is a sort of shepherd whose principal work is to feed these dear souls. Christ said, "Ye shall be fishers of men." Every redeemed life is to become a Christian worker, not a spiritual dyspeptic.

The church is not the field. The world is the field. The church is the *force*; and every pastor should be a general leading forth these Christian workers—soldiers, if you please—to the battle field.

The field is the *world*. So God teaches in His *word*, so He emphasizes in His *works*, and one whose pastorate measures up to Christ's ideal cannot but be a MISSIONARY PASTOR. Like Wesley, his parish will be the world. His particular charge may be in Richmond or Nashville, in Rockingham or Mecklenburg, but his sympathies will be as catholic as the Gospel; his preaching will be as inclusive as the "great commission;" and his parish work will take on the dignity of a world-wide effort, and, in its concentrated energies, it will touch the uttermost parts of the earth.

And yet there is a mighty need voiced in the title of this article, and when one morning a telegram from one of the editors of the UNION SEMINARY MAGAZINE was handed the writer, saying, "Can you give us an article for the Magazine by next Monday; subject, 'Missionary Pastor'?" he was not surprised at the theme.

As a matter of fact, all pastors are not "missionary," and many that are might be more "missionary." There are few, probably, who would boldly contradict the statements already made, and yet these truths have not burned their way into our souls, until they must burn their way out into the life of the churches committed to our care. Some are more thoroughly aroused than others, but where is the man, measuring his work by God's Word, that can say, "I am perfect."

*The churches need missionary pastors.* It goes without the saying that every pastor worthy the sacred office moulds, under God, the Christian thought and effort of his church. If he is a missionary pastor his will be a missionary church, and *vice versa*. The prime cause of lack of interest and beggarliness of

contributions in any church towards missions will be found in an unmissionary pulpit. The preacher either fails to declare the whole counsel of God, or to present the claims and conditions of the whole field. Where is the man who has honestly, faithfully, and intelligently made the trial, but has found his church responding heartily and liberally to his appeal for the Master's work in the world-field? Let God's people know God's will and the world's mighty needs, in the presence of Jesus' cross, and the fire of missionary enthusiasm will burn quenchless on the altar of the people's faith.

*The PASTOR needs to be missionary in his ideals.* Otherwise his ministry will be dwarfed. We can only hope for the best results in our preaching, when we have risen to the dignity of Scriptural ideals and are infused with the breath of the Holy Ghost. Therefore, when a man is more concerned with the planting of some little church of his own denomination in a district already amply provided with facilities for hearing the Gospel preached, than he is with giving the knowledge of Christ to China's teeming millions, he has warped and contracted his ideals out of all harmony with Christ's, and cannot hope for other than dwarfed and faulty fruit from such a ministry.

*The HEATHEN WORLD needs missionary pastors.* Is it necessary to dwell upon this thought. "We are holding the rope." The prosecution of mission work depends upon the consecration of the churches, and back of the churches stand the pastors. Ours is the weightiest responsibility, because ours is the widest opportunity. God puts His truth upon our lips and bids us go before the people and claim their silver and gold, the rich jewels of the cradle, *themselves*, for his glorious work, and, to a degree, the fate of a billion of human souls depends upon the faithful deliverance of the message.

*The church, the pulpit, the heathen world, all need the "missionary pastor."*

What will produce him?

The faithful study of God's Word and work.

The two must be brought together—the whole Word and the entire work—and each will interpret the other. The man must get his own soul fired first. He must study the history and progress of the Kingdom in this wonderful missionary epoch. The fuel of facts will make the fire burn in his soul, until, like

Peter and John, he "cannot but speak the things which he has seen and heard."

Would it not be a long stride forward, if, instead of so much mediæval theology, more of the *Science* and *Facts* of *Missions* were taught in our seminaries? Might we not hail it as a day of great achievement when, at Hampden-Sidney, Columbia, and elsewhere in our theological schools, missionary lecture-ships shall be established and maintained as a permanent feature of the curriculum?

If a man's creed is a mosaic, his ministry will be mosaic. If his creed is a life, with a tongue of fire, his ministry will be an irresistible inspiration. Before missionary zeal can be worked out of a man, it must be worked in. Therefore, the pastor himself must first get full, and when his own soul is surcharged with conviction on this subject, the rest will be easy. His church is bound to feel it.

The missionary pastor in practical contact with his Church. No two men will follow precisely the same plan, and yet each may get valuable hints from the experience of the other. The most important goal is *diffusing missionary information*, rather than striving for contributions. Publish the facts, and the money will come.

The ignorance of the average church member on the common-place facts of missions is amazing. The story is told of a learned judge in Scotland who said, on hearing of the "Zenana Mission," "I do not remember exactly where Zenana is."

Have we not all met, in the "Ladies' Missionary Society," the old lady who lingered after a meeting to scan the map of China, and when asked if there was some station which she could not find, quietly replied, "O, no, I was only looking for Yucatan."

Of course every pastor will try to overcome such gross ignorance with sermons, from time to time, on missionary themes; with lectures on mission fields, at the monthly missionary concert of prayer; and, by securing in his congregation, as extensive a circulation of "The Missionary," and kindred magazines as possible. With some diffidence, the writer would suggest, in addition, other helps that have been found useful in his own experience.

1. A missionary library. It will pay any church to invest \$100 in books—biographical, historical, didactic—bearing on missions. An admirable list of such books can be secured from

the Secretary of the "Students Volunteer Movement," Mr. Walter J. Clark, 50 E. 70th street, New York City ; or what is perhaps a better list for the purpose here suggested, from "The Campinas Workers," of the Second Presbyterian Church, of Alexandria, Va.

2. A thorough organization *for the dissemination of missionary literature* in the congregation. The details of such organization must be determined by the peculiarities of the local church ; but, let the object be to carry missionary books, magazines, tracts, etc., into every family of the congregation, at least once every two months, and to see that they are read. Under the auspices of such an organization as is here suggested, field-days for missions may be observed and made highly successful.

3. Support a missionary. The church may be able to gain more than the amount of his salary. The surplus will of course go to general mission work, and even his salary will be entirely under the management of the Assembly's Committee. But support a missionary. Have a representative on the foreign field. He will be a vital link. Have the church write to him ; have him write to the church, monthly if possible ; and read his letters to the assembled congregation. There is no danger of this dwarfing their interest in the world-field. It will make them love the whole work more. This story is told of one of our returned Presbyterian missionaries. She was on the train and was there introduced to an elderly lady, who immediately showed great interest in her, and paid her devoted attention, until at last she asked in surprise, "Why are you so good to me" ? The reply was, "I knew your husband when he was a boy, and when I heard that he was married, and had taken his young wife to China, I began to pray for you by name, and I have prayed for you every day for ten years, so it is no wonder that I love you."

To make anything concrete, is to make it more interesting. Churches will be interested in *men*, when they will not in *fields*, and through their interest in the men, the *work* will win its way into their hearts, their purses, and their prayers.

A word in conclusion about the reflex influence of this missionary activity upon the life of the church itself. It is by no means the least item in the result. Let no pastor be afraid of

having his church do too much for missions. The more they do for others, the more they will have for themselves. It is the divine law of the Gospel. A missionary pastor will always have a spiritually-minded and prosperous church. This is not empty declamation. It is a mighty truth, and would that it might burn its way into every pastor's soul! Yea, the very life of a church depends upon what it does to give the Gospel to the world; and Bishop Thoburn was right when he said that God would sweep away the church from the earth if missions were deliberately abandoned.

Dr. Arthur Pierson narrates a fable which he says he met with somewhere, that when God first made the birds He made them without wings. "With gorgeous plumage and sweet voices endowed, they could shine and sing, but could not soar. Then He made wings and bade the birds go take up these burdens and bear them. At first they seemed a heavy load, but as they bore them upon their shoulders and folded them over their hearts, lo! they grew fast—the burdens became pinions, and that which once they bore, now bore them up toward heaven." The fable is a sermon. It has a divine secret in its heart. The church is a wingless bird, until at the beck of God, it lifts the burdens of service which He imposes; and, lo! our service becomes our pinions to bear us up to God.

The missionary pastor, who labors "at home," will not be without some sheaves from the far-off lands across the sea; but he will also find that his ministry has multiplied manifold in sweetness and power to the flock under his own hand, whose duties he has thus turned to delights.

*Norfolk, Va.*

JAMES J. VANCE.

---

## INTER-SEMINARY MISSIONARY ALLIANCE.

ONCE every year the different Seminaries of the Evangelical Churches in the United States hold a convention, which is called *The Inter-Seminary Missionary Alliance*. The last convention was held in Nashville, Tenn. It was there determined to make the effort to have an Alliance Day in every seminary some time during the year. Such a day was held in Union Seminary, Va., March 11, '92. The papers read and discussed were of a high order of excellence. Space forbids our giving