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Memorials for Horace G. Underwood

1916-1917

Transcribed and Edited

by

Sung-Deuk Oak

-----1916-----

A telegram from Mrs. Horace G. Underwood to the Board

Atlantic City, N.J.

Oct. 12, 1916

Dr. Underwood passed peacefully away this afternoon at three-thirty. He failed very rapidly during the last three weeks and was unconscious much of the time during the last twenty-four hours. He was able to signify his faith in the Savior's presence with him and in his sustaining grace.

Lillias Underwood.

“Obituary: Dr. H. G. Underwood., Missionary,” *New York Times*, Oct. 13, 1916.

Dr. Horace Grant Underwood, D. D., LL. D., of Seoul Korea, since 1884 one of the most prominent missionaries in the Orient, and the first Presbyterian minister to settle in Korea, died yesterday in Atlantic City, N. J., in his fifty-eight year. He was born in England and came here when a boy. Dr. Underwood, who was a brother of John T. Underwood of the Underwood Typewriter Company, was a graduate of Rutgers College and of New York University. He was President of Union College in Seoul and active in the work of the Students' Federation here. Dr. Underwood was a leader in the Asiatic Association. In addition to his brother he is survived by his wife, who was Miss Lillias Horton of Chicago, and by two sisters.

“Obituary,” *New York Times*, Oct. 13, 1916.

“DIED: Underwood—On Thursday, Oct. 12, 1916, at Atlantic City, N. J., the Rev. Horace Grant Underwood, D. D., LL. D., of Seoul, Korea. Funeral Services in the Lafayette Avenue Presbyterian Church, Brooklyn, corner South Oxford St., Sunday afternoon, Oct. 15, at 2:45 o'clock.

Dr. Arthur J. Brown to Mrs. Underwood

Oct. 14, 1916.

Mrs. Horace G. Underwood
336 Washington Avenue
Brooklyn, New York

My dear Mrs. Underwood,

I have just returned from a tour among the western Synods and have learned with surprise and grief of your great bereavement. I am sure that you know how deeply I was attached to Dr. Underwood and

what a high opinion I had of his remarkable ability and devotion. I counted him one of the great missionaries of the modern era, a man of extraordinary gifts and graces of mind and heart.

I must not burden you with a long letter at a time when your heart is so full and yet I cannot forbear sending you this word of remembrance. The death of my son led to experiences in my life which brings me into deeper sympathy with others who are called upon to see their loved ones go out of their lives. Among the letters that came to me at that time was one from India that spoke of heaven as a sunlit mountain top on which our dear ones in the other world are standing. We are toiling up the sides of the mountain, often struggling through snow and climbing over rocks, blinded by sudden storms and feeling heavily the weariness and strain of the journey; but we are cheered by the thought that the one whom we loved has scaled the summit, that he in safety and peace is looking down with loving sympathy upon us who are toiling upward. We may be thankful, therefore, that he has gained the sunlit mountain top and we may be encouraged to press forward with new faith and vigor to the reunion above. That thought brought comfort to me and I venture to believe that it may bring comfort to you in this time of heavy need.

Mrs. Brown is in Massachusetts and has not yet learned of your sorrow, but I know when she does hear of it her heart will be as deeply moved as mine is and that she will join me in the prayers that I am offering that God may be your comfort and strength at this time of need. I expect to be at the service tomorrow and I shall pray much and often for you my dear friend.

Sincerely yours,

A. J. Brown.

John R. Mott to Dr. Albertson, written for the memorial service in Brooklyn, NY.¹

Oct. 14, 1916.

Dear Dr. Albertson,

I was glad indeed to learn that you are to have next Sunday, in your Church, a service in appreciation of the life and work of Dr. Underwood. To my mind this is a most fitting and worthy recognition of a truly remarkable life. From the point of view of the spread of Christ's Kingdom, there have been few men in our day who have, in so few years, accomplished such notable results. One of the great continental nations has a title which means "Enlarger of the Kingdom," and this is conferred only on the limited number of men who have helped in a marked way to widen the bounds of the nation. Such a title might well be associated with the name of our friend, who has gone on to his great reward.

Dr. Underwood was the outstanding advocate of the Korean people. No other man in our day or in the preceding generation has, by public address, by printed page, by personal letter, and by conversation with people who were in a position to render real help, done so much to meet the needs and to realize the possibilities of the millions of inhabitants of Korea. His advocacy of its claims was characterized by such earnestness and conviction that his spirit of enthusiasm for that fascinating land had genuine communicative power.

In the different conversations which I have had with Dr. Underwood from time to time, as I have met him in the Far East or in this country, I ever found him responsive to larger plans and more statesmanlike measures, in all that pertained to the world-wide Kingdom of our Lord Jesus Christ. On more than one occasion his optimism and vision put to shame the spirit of men much younger than himself. Even in the midst of difficulty and discouraging conditions, he never gave one the impression of being depressed, and he ever sounded out, by life and word, the contagious note of hope.

¹ Lillias H. Underwood, *Underwood of Korea* (New York, F. H. Revell, 1918), pp. 336-339.

This Christian leader, whom we loved and sincerely honor, was a power for Christian unity. I always associate him with efforts to bring into true understanding and common action the different bodies of Christians. The last time I visited Korea I went under the auspices of the Continuation Committee of the Edinburgh Missionary Conference, and conducted a conference of representatives of all the Christian missions at work in Korea. Dr. Underwood was one of the moving spirits in working up this significant gathering, and threw his whole soul into the working out of the policy to promote unity and practical co-operation among the forces. In recent years he was the distinguished President of the Young Men's Christian Association of Seoul. Under his wise guidance, it came into a position where it was regarded as one of the two or three strongest and most influential Associations in the entire foreign field.

Dr. Underwood was not only a factor in promoting unity among Churches, but also in furthering that more difficult and baffling work of unification, the drawing together of the Korean and Japanese peoples. To my knowledge this was one of the most taxing pieces of work to which he, or any other man, ever addressed himself. At times it seemed like a hopeless, as well as thankless, task. It inevitably led to his being misunderstood at times, even by some of the best of both races. Time, however, has revealed the fact that his view, in this delicate situation, was, indeed, prophetic, and that the position which he took, in days when it required high courage to do so, was the wise position.

One of the most statesmanlike achievements of his life, which was so crowded with constructive work, was that of helping to establish the Union Christian College. If he had never accomplished anything besides this, it would, in itself, constitute a rare achievement. His friends and all who wish to perpetuate his memory can do so in no better way than to insure the carrying forward to success of this institution which, with God's assured blessing, will have more to do with giving Christ the central place in the life of Korea than will any other one enterprise or movement. This reminds me of another object which was much on his heart and concerning which he spoke to me and wrote to me repeatedly, and that was the securing of a modern building for the Japanese Young Men's Christian Association in Seoul, the capital city of the country. What a splendid thing it would be if the necessary money were soon set apart to make possible the realization of these two great hopes, which so commanded him in his closing years!

Dr. Underwood was, first, last, and always, a missionary. He possessed burning, evangelistic zeal. I can remember as though it were yesterday, the great evangelistic meeting in which he and I worked together, when I last visited Seoul. In the midst of very difficult conditions, he had pitched a large tent and assembled a vast crowd of three thousand of the most influential Korean young men. He served as my interpreter during the long meeting, lasting fully three hours, when I gave three addresses in succession. The Spirit of God honored our united efforts by leading nearly three hundred of these young men to declare themselves that night, for the first time, disciples or followers of Jesus Christ. The picture of our friend, in the midst of this life-giving activity, will ever linger in my memory as a source of inspiration. How we shall miss him! May God help us to take up his torch and bear it forward with something of his own consuming zeal and undying devotion to our Lord.

O. R. Avison to A. J. Brown

October 16, 1916.

Rev. Dr. A. J. Brown,
156 Fifth Ave., New York.

Dear Dr. Brown; --

I received yesterday a cable from the Board announcing the death of Dr. Underwood but for some reason which is not yet apparent Seoul Station has not received a new copy of the Missions Code and I had a good deal of trouble in finding out in what code this had been sent out finally I found that it was a Missions Code by consulting with one of our Methodist brethren who had one. However, even then I could not decipher the name of the person because the Methodist Code Book has the names of only

Methodist missionaries in it. I telegraphed Pyeng Yang asking for the interpretation of the name word and only today was I able to get an answer concerning it.

You can imagine how sad we all feel and especially how it affects me personally. For 24 years now Dr. Underwood and I have been like two brothers—living together here in Seoul and working in such close and constant harmony with each other. I feel quite lost and can scarcely imagine myself continuing to work here without his cordial support and company.

His son Horace left here as soon as he could after receiving the cablegram from Mr. John Underwood telling us of his brother's critical condition. The boat, however, did not sail till October 12th—the day of Dr. Underwood's death but Horace would be already out on the ocean when the death really occurred, because of the difference in time. I presume they will get a wireless to him as soon as possible but that would not likely be able to reach him before he got half way across the Pacific.

We all feel very keenly sympathetic for Mrs. Underwood. She loved her husband with a devotion seldom equaled, but we know she has a great rallying power and her faith is strong so that she will be buoyed up even under this great trial.

A Memorial Service for Dr. Underwood has been arranged to take place here in Seoul on October 19th in the YMCA Assembly Room. This service will be all in English but the Koreans are arranging also a similar service which will be in the Korean language. I will write and give you the details of both of these services as soon as possible after they have been held.

The passing of Dr. Underwood is a great blow to our work in Seoul. And just at this time when the Seoul College is being put upon its feet we shall miss his energetic leadership as well as his wise counsel but God will not forsake the work even tho He takes the worker. We are already laying plans for the carrying on of the work trusting that God will give us the strength and the wisdom to do the work and also the confidence of the people at home who will have to supply the sinews of war in the shape of funds.

We know it is hard to transfer confidence from one man to another but presume that God will enable even this to be done. I will not write at length at this time as I am simply writing to let you know that we received the message and that we are all in deep sorrow at what would seem the untimely end of a great man and a great missionary. I consider that Dr. Underwood has been one of the greatest missionaries in Korea or perhaps in any field, and I think no man who so far had so much of the confidence of the Korean people as he had. From the highest in the land to the lowest all have respected and loved him and in later years I believe also he had the full confidence of the government of this land as it now exists. Believe me,

Very sincerely,
O. R. Avison.

Memorial Minute Adopted by the Board of Foreign Missions, PCUSA, Oct. 23, 1916.

The following memorial minute on the death of Dr. Horace Grant Underwood, of the Chosen Mission, was adopted by a rising vote, and the Board was led in prayer by Arthur J. Brown.

In the death of the Rev. Horace Grant Underwood, D. D., LL.D., October 12th, 1916, one of the great missionaries of the modern Church passed to his reward. An adequate discussion of the large aspects of his life and work would require a volume, which we hope will be prepared in due time by Mrs. Underwood who above anyone else unites the literary qualifications to the required knowledge and sympathy. Here we can indicate only a brief outline of the essential facts.

Horace Underwood was born in London, England, July 19, 1859, and when a boy of thirteen came to this country with his father, a manufacturing chemist who established himself in New York, the family home being in the suburb of Upper Durham. New Jersey. Here Horace confessed Christ and united with the Reformed Church of the village. After a preparatory course at Hasbrook Institute in Jersey City, he entered New York University. He was graduated there in 1881 and at the Theological Seminary in New

Brunswick, New Jersey, in 1884. In the latter year, he was ordained to the ministry by the Classis of the Reformed Church and for a time he ministered to the congregation of that communion at Pompton, New Jersey. His purpose, however, was to preach the Gospel on the foreign field, and when he heard that the Presbyterian Board desired a man for Korea, he promptly offered himself. The Board gladly appointed him July 28, 1884, and he arrived in Korea. April 5, 1885. The only missionaries who had preceded him were Horace N. Allen, M.D. and Mrs. Allen and they had encountered so much suspicion and opposition that they would have found it difficult to remain if the American Minister had not appointed Dr. Allen as physician to the Legation. Congenial companionships were few in those early days. Foreign-built houses did not exist. Sanitary conditions were indescribable. The conveniences to which Americans are accustomed were unknown and mails were infrequent, so that the pioneer missionaries were in a situation of peculiar loneliness, isolation, and trial.

But the young missionary began his work with resolution and an ungrudging willingness to endure hardness as a good soldier of Jesus Christ. He was first in various ways. He was the first ordained missionary to Korea. He baptized the first convert in 1886. He opened the first school, also in 1886, "The Jesus Doctrine School" it was called. He organized the first church in September, 1887. He administered the first Sacrament of the Lord's Supper, in his own house, on Christmas Day of that year, only seven communicants being present. In the same year he made the first of those long itinerating tours into the interior which continued by him and his successors, spread the knowledge of the Gospel far and wide in Korea and resulted in groups of believers in hundred of towns and villages. He began the first literary work of Christian missions in Korea and in 1889 published the first of the long list of volumes with which he and other missionaries have enriched the literature of missions. And he was the first to open the Scriptures in written form to the Koreans, his translation of the Gospel of St. Mark in 1887 first making the Word of God accessible to the people.

But for a long time the progress of the work was painfully slow and it would have been discouraging to less resolute spirits. After ten years of indefatigable labor on the part of Dr. Underwood and the few missionaries of our own and the Methodist Board who during that period had joined the little band, there were only one hundred and forty-one Christians in the whole country.

The tide turned in 1895 when the missionaries in Pyeng Yang displayed such conspicuous fidelity, courage and devotion after the battle of Pyeng Yang in the China-Japan War and the missionaries in Seoul manifested equally conspicuous courage and devotion in dealing with an epidemic of cholera. They toiled unceasingly for the sick and dying performing offices from which the bravest Koreans shrank and exposing themselves without thought of personal danger. Their skillful treatment of the sick saved hundreds of lives. "All these recoveries," says Mrs. Underwood in her book, "made no little stir in the city. Proclamations were posted on the walls telling people there was no need for them to die when they might go to the Christian hospital and live. People who watched missionaries working over the sick night after night said to each other: 'How these foreigners love us! Would we do as much for one of our own kin as they do for strangers?' Some men who saw Dr. Underwood hurrying along the road in the gray twilight of a summer morning remarked: 'There goes the Jesus man; he works all night and all day with the sick without resting.' 'Why does he do it?' said another. 'Because he loves us,' was the reply. What sweeter reward could be had than that the people should see the Lord in our service."

From that time, the work made rapid progress. All the world now knows how remarkable the development has been until Korea has become one of the most extraordinarily fruitful of missionary fields. In all this development. Dr. Underwood was a prominent and influential factor from the beginning. The variety and scope of his activities are indicated by the following list of positions that he held at various times: Teacher of chemistry and physics in the Royal Medical College, Chairman of the Union Board of Bible Translators, Treasurer of the Mission, Chairman of the Mission, Secretary of the Korean Religious Tract Society, Chairman of the Korean Educational Federation, President of the Korean Religious Tract Society, Professor of theology in the Theological Seminary, Principal of the John D. Wells Training School for Christian Workers, and President of the Seoul Christian College. Many-sided as were his labors and faithful and efficient as he was in all, he rejoiced most in his evangelistic work. He preached the Gospel not only in the city of Seoul where he resided but also among the many villages of the adjacent

region. A district of diocesan proportions was under his care and he did in it the work of an apostle, holding meetings, baptizing converts, conducting Bible conferences, organizing groups and churches, ordaining elders, settling disputes and counseling leaders. He often walked upon these tours, slept in the wretched Korean huts or inns, and exposed himself freely to physical hardships from which many a man would have shrunk.

He was active, too, as a translator and author. He published an *English-Korean Dictionary* in 1889, a *Korean Grammar* in the same year; *The Call of Korea* in 1908. *The Religions of Eastern Asia* in 1910, and an *Introduction to the Korean Spoken Language* in 1915.

He had extraordinary influence with high officials and members of the Royal Family, including the Emperor himself who often consulted him, and sent him a valuable pearl ring as a wedding present. When the Queen was assassinated in 1895, the Emperor, fearing for his own life, turned to Dr. Underwood and two other Americans, and at the Royal request they spent the night with him in his private chamber. Along toward morning, the exhausted monarch nestled close to Dr. Underwood and dropped to sleep upon the missionary's shoulder. After the annexation of Korea by the Japanese, the Japanese officials were for a time somewhat suspicious of him in view of his known intimacy with the Royal Family and his sympathies with the frightened people; but they soon came to learn and to value the high quality and absolute trustworthiness of the man, and when he left Korea for the last time, the authorities showed him marked honor.

In America, Dr. Underwood was one of the most popular and influential of missionaries. Whenever he was known to be on furlough, he was almost overwhelmed by invitations to speak. He was the chairman of the deputation of missionaries appointed by the Board to conduct the Korea Propaganda of 1907. He labored with splendid zeal and success in awakening the Church to a realization of the urgent needs of Korea and in providing additional reinforcements and appropriations, and to him is due no small part of the credit for the splendid success of that campaign.

Honors were showered upon this eminent missionary. On the field, he held at one time or another every office within the gift of his Mission and the Korean Church. A striking evidence of the high esteem in which he was held was given on the twenty-fifth anniversary of his wedding. March 13th, 1889, he had married Miss Lillian S. Horton, who had gone to Korea as a medical missionary of the Presbyterian Board in 1888 and who became his inseparable and invaluable helpmate in all his subsequent life and work. March 13th, 1914, nearly all the notable men and women of Korea's capital called to tender their congratulations—members of the consular corps, Japanese officials, Korean nobles, missionaries and Korean Christians of all communions, and faculties and student deputations of schools, while the tables were loaded with presents.

At home the great services of Dr. Underwood were generally recognized. He was a lecturer upon the Stone Foundation at Princeton Theological Seminary in 1908, and on the Deem's Philosophical Foundation at New York University in 1909. He was made a member of the Royal Asiatic Society, and New York University conferred upon him the honorary degree of Doctor of Divinity in 1890 and of Doctor of Laws in 1912. He was a man of conspicuous ability and force of character. His convictions were intense and his temperament enthusiastic, but his spirit was catholic and his vision broad. He took far-sighted views of what the best interests of the cause of Christ required and he labored with unflagging zeal for their realization. He was once offered the vice-presidency of a great corporation in America with a salary princely in comparison with that which he received as a foreign missionary; but he felt that his life was consecrated to the missionary enterprise in Korea and he unhesitatingly declined the offer.

His last illness was long and trying. When it became evident that recovery could not be expected in the field, he returned to America in April, 1916. Everything possible was done for his relief, but his strength continued to fail. A Christian faith and character already strong became wonderfully tender and beautiful as the end approached. Death had no terrors for him, and Thursday evening October 12th, he quietly fell on sleep at Atlantic City, New Jersey, whither he had been taken three weeks before in the hope that the sea air would benefit him.

It is hard to think that such a man has been taken from earth at the comparatively early age of fifty-seven when his intellectual powers were at their height. Cables from the field expressed the grief of

his fellow missionaries, and of the Koreans for whom he had done so much and who gave him their love in unstinted measure. He manifestly walked with God before men, attempting great things for God and expecting and receiving them. He will live in the history of Christianity as one of the founders and builders of the Church in Korea.

Dr. Underwood was among the last of the pioneer missionaries. Hardly any non-Christian land now remains to be opened. Very few missionaries are left of those who went to the great mission fields in the days of beginnings, and they are rapidly passing from our sight. There were no foundations laid, no translations or apparatus of any kind prepared for them to make their work easier. They had to do everything for themselves in circumstances of great difficulty. That they builded well the strength and proportions of the rising churches abundantly prove. It is for those who have come after them and who are called of God to carry on their work, to show like faith and devotion, and to pray that a double portion of their spirit may rest upon us to the end that the good work so well begun may be performed “ until the day of Jesus Christ.”

Japanese YMCA, Seoul.

October 23, 1916.

Mrs. H. G. Underwood.,
New York.

Dear Madam:--

We, Christian Japanese in Seoul, have received with profound regret the news of the death of your noble and great husband. We had been earnestly hoping and praying that after some time of rest in his home land, he would recover his health and return to Korea resume his activity with renewed vigour. We had been expecting much of him, believing that with his ripe experience, his broad-mindedness and his great tact he would pave a way for closer relations between Japanese and Koreans in general and between Japanese and Korean Christians in particular. All our hope and expectation is now gone and our sorrow is, therefore, very great. Our hearts bleed for you in these hours of trial and affliction and it is our sincere prayer that God will help you in enduring your grief.

We met this afternoon to pay our homage to the memory of Dr. Underwood. There were present representative Christian Japanese in town and they were unanimous in expressing their sincere admiration of his great personality and the noble and lasting work he accomplished in this land. We venture to hope that these expressions of our sincere sympathy will give you some strength in bearing your sad bereavement.

Sincerely yours,

(Signed) N. Watanabe

E. Mitsui

T. Shinozawa

D. Akita

S. Hasoi

K. Watanabe

R. Alociji

Hodebo Akita

H. Ito

R. Nagao

B. Watanabe

B. Takahashi

N. Sakaide

E. Ono

K. Soda

Prof. W. Takai

Prof. K. Ichijima

M. Matsume

Rev. Kiyosh Fujiki

Mrs. Fusaiioka

Miss Chijo Otobo

I. Yamagata, Seoul Press

Oh Sung Kim

T. Hoshino

S. Miwa, Japanese YMCA

Mrs. Sui Niwa

Mrs. Horace G. Underwood, "Horace Grant Underwood—Missionary: A Sketch of His Life and Work for Korea," *Missionary Review of the World* (Dec. 1916): pp. 903-910.

"He scarce had need to doff his pride or slough the dross of Earth.
E'en as he trod that day to God so walked he from his birth,
In simpleness and gentleness and honor and pure worth."

The Reverend Horace G. Underwood, D.D., LL.D., one of the pioneer missionaries to Korea, was a man of such varied gifts, and accomplished such marked results along so many diverse lines, that this sketch by Mrs. Underwood can touch but briefly on his life and the service that he rendered to Christ in Korea.—EDITOR.

HORACE GRANT UNDERWOOD was born in London, England, on July 19, 1859, and at the age of twelve came to America with his father, who was a manufacturing chemist. He came of godly parents, his father being a remarkable man. It was in the village of Upper Durham, New Jersey, where the family made their home, that the young man first confessed Christ and united with the Reformed Church. He soon decided to enter the ministry and to become a missionary. After a preparatory course at Hasbrouck Institute, Jersey City, he entered New York University and after being graduated from there in 1881 he spent three years in the New Brunswick Theological Seminary. He was ordained by the classis of the Reformed Church and immediately took charge of a small church in Pompton, New Jersey, where his services resulted in revivals and in greatly quickened missionary interest. When the elders of the church begged him not to urge his people to give so much money for missions, as they would not be able to pay his salary if he kept on, his characteristic reply was: "If such is the case I will gladly go without my salary." At the end of the period, however, the church had quadrupled its gifts to missions and had *doubled the pastor's salary.*

Mr. Underwood was planning to go to India, and commenced the study of medicine as an added equipment for that work. The Collegiate Church of New York offered him \$1,500.00 a year to act as their pastor, preaching only one sermon and conducting one prayer-meeting while he carried on his studies. But just then Korea was opened and its call came to him with such imperative force that he decided at once to secure an appointment to that field.

The Reformed (Dutch) Church, of which he was then a member, was not prepared to open a new mission in Korea, so that he went out under the Presbyterian Board in 1884—the first Protestant evangelistic missionary to Korea. The wonderful development of the work in that hermit peninsula is fairly well known. We shall try to tell something of the character and life of the pioneer missionary that sounds a bugle call to all believers, an "Excelsior" ringing from mountain heights, of devotion and consecration.

Among the outstanding traits of character in Horace Grant Underwood was a great heart filled to overflowing with love to God and all humanity. From the very beginning of his career his personal charm won all classes and conditions of men, both at home and in Korea. This came from the love and good will which flowed from him in a perennial stream toward everyone. The nobility were his friends, the poor were his brothers. One of his first deeds of mercy on reaching his station in Korea was to nurse a strange European through a terrible case of black smallpox. During two fearful epidemics of cholera, he gave himself almost continually, often day and night, to the service of the poor loathsome victims of the plague, so that the coolies were heard saying, as he hurried through the streets at late hours and at a high rate of speed: "That is the Jesus man going to nurse the sick. He works all night and all day without rest because he loves us."

After the death of the Queen of Korea, when consternation and panic reigned in the Palace and a band of enraged citizens attempted to force an entrance to release the King, Dr. Underwood, who was acting temporarily as interpreter to the American, English and Russian Legations, managed to carry messages of comfort and food to the poor shaken ruler, who dared not touch the nourishment offered him by

those who held him in durance. For months he went back and forth to the Palace as the comforter, adviser and brother of the King.

In itinerating trips among the little villages in the country he would go into the men's quarters, often crowded to suffocation, the air reeking with foul odors, and sit for hours chatting with the people like a brother, slipping right into their hearts, learning their difficulties, winning the <904/905> recalcitrant and troublesome back to the right way, making peace between the quarrelsome, smoothing out rough places, and all with a joy as though it were the choicest pleasure of his life—as indeed it was. Nowhere did he so shine, or seem so happy as in close fellowship with these poor country Christians who loved him with touching devotion. This same love made itself felt among the European residents and the foreign community; even those whom others were inclined to avoid or condemn he loved, hoped for, and befriended.

No man with broad and far vision and strong individuality but meets opposition, sometimes severe and sharp, and Dr. Underwood was not an exception. But for those who hindered and blocked his carefully wrought plans, and again and again pulled to ruins his most cherished hopes, he never had a word of bitter censure, even in the bosom of his family. He grieved, it is true, but he never spoke of an opponent in any but a Christian spirit or in any way that could be recalled with pain, for his heart harbored no bitterness.

I cannot close this paragraph without quoting one of the testimonies recently written by one who had been a fellow worker in the same mission station for fifteen years:

“His was a wonderfully sympathetic and generous heart; he was one of God's noblemen, so courteous and kindly, always so patient and gentle. I never heard him or heard of his saying a harsh thing of another person. He never criticized or judged others or their motives. As I think back on the past fifteen years that I have known him, he stood out among all others as the most Christ-like person I have known.”

Again, Dr. Underwood's intellectual gifts seemed wonderfully bestowed, as though purposely for the work he had chosen. He had an unusual adaptability for getting to the inner spirit of any language he wished to master, and was able not only to grasp it with a speaking knowledge but could comprehend it and make it entirely his own. This ability was combined with plain practical common sense, and a veritable genius for business details, and for organization, and with quick insight <905/906> and broad, far vision. He also possessed the gift of impassioned oratory which, as many in America can testify, often lifted people out of themselves with enthusiasm and won many missionaries and large sums of money for the foreign field.

Horace Underwood possessed another power, that of long, close, intense concentration and application to literary work of the most exacting kind, as in Bible translation, to which he devoted much time, where the faintest shade of a change from the original may mean so much that the weight of responsibility is very heavy to the conscientious translator.

A third marked characteristic of the man was the physical indefatigability he continually displayed. On country trips it was no very uncommon thing for him to walk fifty miles in a day, for he disliked the slow jog of the little Korean ponies. After walking even many miles he would hold meetings, conferences and examinations, which frequently lasted up to twelve or one o'clock at night. Very likely he would then start on for another place before daylight next morning. This he would do repeatedly under the great pressure of the work.

In America, Dr. Underwood often spoke three times in a day for several days running, and frequently on Sundays even seven times, travelling at night. On more than one occasion he continued his speaking engagements at the risk of his life rather than go to bed or to the hospital for much-needed medical treatment. Those who travelled with him on these campaigns—Dr. Hall, Dr. Avison and Dr. A. Woodruff Halsey—can testify to this unwavering energy when there was work to be done.

Aside, however, from the gifts with which he was endowed by nature, were those by which the Holy Spirit crowned and perfected the others. Perhaps the first of these was an absolute, unwavering faith,

firm as a rock. He never knew the faintest hint of a doubt either as to the entire infallibility of the Scriptures or of any of the great verities of the Christian religion as taught by the Presbyterian standards. Having known him more intimately than anyone for over twenty-eight years, I have never seen the least sign of wavering in his steadfast trust and confidence in God, in His Word, and in the forward march of His Kingdom. Dr. Underwood's strong and constant reliance on prayer in all things seemed to strengthen with years. His hope was always clear and bright; his acquaintances on both sides of the world all knew him as preeminently optimistic and happy, always believing and hoping the best for all people and all conditions. Never was he despondent, gloomy or fearful. His physician in the last illness remarked that he had never seen a patient so universally cheerful, happy and uncomplaining.

This Christian man's absolute consecration to his Master and his Master's cause awakened respect again and again. He was a man of broad sympathies and interests, and found real pleasure in the good things of the world which the Father gives us richly to enjoy, but never did he allow earthly advantage, pleasure or profit to stand for a moment in the way of his duty or the advancement of the Lord's work. Anything, everything—health, family, friends, money, time or pleasure—were, without hesitation, brushed aside and pushed into the background to make way for that Cause to which he devoted his life.

A year ago, while at the seashore for much-needed rest and even then suffering from the disease that resulted in his death, he spent the entire vacation working with Dr. Reynolds on the revision of the tentative translation of Isaiah. He finally returned home more wearied and ill than he had been in the beginning of the summer, and during the two years when, according to doctors' urgent advice, he should have been in America taking treatment, he was laboring, toiling, pouring out his very life in strenuous efforts to establish the Pierson Memorial Union Bible Institute, the Union Christian College, pushing the interests of the Tract Society, the Y. M. C. A., the boys' and girls' academies, the various Mission institutions, the forty little country churches under his care, advancing the various branches of his literary work and endeavoring to establish the Missions in satisfactory relations with the Japanese Government.

Even during this period, when he was suffering such exhaustion from illness that he would generally come in white and almost fainting from his work, he taught classes and attended conferences and committee meetings, often far into the night. <907/908>

Like many other missionaries of ability, Dr. Underwood had numerous opportunities for financial gain, including offers of positions in America which would have brought him an income of many thousands of dollars. From the Korean ruler, before the occupation by Japanese, came offers too great to mention publicly, if with the privileges of American citizenship he would undertake certain affairs for His Majesty. In early days, when Missions were said to be most out of favor with the Government, he was offered a free hand in the Government Schools, and in later years an offer came from the Court to make Presbyterianism the State religion, with the privilege of baptizing all officials from the King down. Upon all these things he, of course, turned his back without a moment's hesitation, for it was not that way that the Cross of Jesus led.

Greater, however, was the temptation that came to establish, independently of all Boards and Missions, the Union Christian College of Seoul, which lay so near his heart. This was one of the most cherished dreams of his life, toward which he was bending every effort and sapping the last of his strength. He encountered one obstacle after another, and unrelenting opposition from those who could not grasp his vision. Though this plan for an independent college would have seemed to make easy the fulfillment of his dreams, he rejected it as disloyal to his Mission and to the best interests of the cause of Christ. He believed that it should be established as a Union enterprise to be carried on in cooperation with the Mission. He died worn out by his efforts to bring the institution into being for the benefit of Korea; but he is working and hoping for it still.

Last winter, when his health was so broken that he should have been confined to the house, he went to Japan to study Japanese in deference to the wishes of the Government that all educationalists should familiarize themselves with their people, customs, language and laws. In spite of increasing weakness, he spent nine hours a day in study, using two teachers, attending meetings, churches and dinners; calling on officials, visiting institutions, using his influence and tact in arranging the affairs of the Korean Students' Church and Y. M. C. A. in Tokyo; working with so little mercy on himself that he returned to Seoul in

April completely prostrated, and too late for change of climate or the best medical aid to bring a recovery. He had thus set an example to others and won love and favor for his chosen work and field. He had established firm friendships and carried the white Dove of Peace where suspicion and enmity had stirred, but it was at the tremendous price of his life.

His home in Korea, as everything else that was his, was always at the disposal of Koreans or of the missionaries, and was a rendezvous where frequently might be found missionaries, country Christians, voluntary workers, palace officials, magistrates from the country, princes and high nobles, college professors, schoolboys, or church committees. All thronged him so that often there seemed to be "*no time so much as to eat.*" The basement study held the native copyists and writers. On the first floor <908/909> was the business office, where two or three typists and secretaries tried to lighten the work of his correspondence and Mission business. On the second floor was a study, where, with the help of an American secretary, Mr. Underwood did his own private work. The parlor and dining-room, and sometimes the spare bedroom, were used for committees, two or three of which often overlapped.

But enough has been said, though not all, to illustrate his consecration of all he had to Christ. Merely in outline I have tried to show the salient points of the man's character. There remains only to recapitulate his chief ideals and some of the results accomplished by God through his life.

The great aims of his life were: The conversion of the Korean nation to Christ, the organic union of all evangelistic sects on the field, the establishment of self-support in the whole native church and general study of the Bible by all Korean Christians. But "*Union*" was his great ideal.

The three especial objects dear to his heart for some years before his translation, all of which were only a part of this desire for union, and tributary to it, were: The establishment of the Arthur T. Pierson Memorial Union Bible Institute; the founding of a seashore rest station, where many missionaries might gather in summer, and there come to see more eye to eye; and third, the Union Christian College of Seoul, where young men of all denominations might be fitly prepared for Christian leadership. <909/910>

The first two he saw accomplished; the third, I believe, he will yet see from the other side, carrying on there the mission that his far vision grasped here.

Dr. Underwood's literary work was a large and important part of his service. He was Chairman of the Missions' Board of Bible Translation for many years, and left also a translation of the Scofield Bible which Dr. Gale and he carried through together. In the earlier days of his work he prepared a hymnbook, many of the hymns being his own translations, and a grammar and pocket dictionary. He translated a large number of tracts and edited a Korean religious weekly paper. This latter was very popular with heathen readers as well as Christians, especially farmers and country magistrates, and was growing rapidly into more and more favor when it passed from his hands.

For years he held a chair in the Presbyterian Theological Seminary of the Mission. Besides finding men and money for many of the institutions of the Mission (never confining his efforts to his own station or his own work), he had a very considerable share in the establishment of the Southern Presbyterian and Canadian Missions, the Tract Society, the Bible Society, was the chief mover in the beginning of the Y. M. C. A., and took a very important part in the division of territory which made comity among so many Missions possible. Indeed, when the committees had come to a standstill, and it was feared that the whole matter must be dropped or postponed, his skill and tact found a way which all could accept.

In his early years he established the Boys' Orphanage in Seoul, which later became the Wells School, and he assisted Dr. H. N. Allen in hospital work, in addition to literary and evangelistic labors. In his last years he taught in the Bible Institute, the Men's annual classes and the Christian Union College. He always carried on active evangelistic work in city and country, and always had large districts, with forty or fifty churches under his care, which he visited personally once or twice a year and kept in close touch with by letters and helpers. He was at different periods, a member of the Mission Executive Committee and Moderator of the Native General Assembly. That he should have been called away in the midst of his work seems mysterious, but probably the words of the Rev. Dr. Jowett will not be out of place in this connection:

"I can scarcely use the word 'death' in relation to him, and feel inclined to withdraw it. It is just

the promotion of a devoted servant of his Lord to higher, freer service. I cannot think that he is even withdrawn from the ministry of the Mission Field; I must believe that he will still serve it with larger vision and with inconceivably increased fruitfulness.”

As we think of him we seem to vision him now with an innumerable company of angels, the general assembly and church of the First Born, which are written in Heaven, God the Judge of all, the spirits of just men made perfect, and Jesus the Mediator, from whom neither death nor life can separate His own.

Arthur J. Brown, “Dr. Underwood’s Service in Korea,” *Missionary Review of the World* (Dec. 1916): pp. 911-913.

When Horace G. Underwood arrived in Korea, on April 5, 1885, the only missionaries who had preceded him were Horace N. Allen, M.D. and Mrs. Allen. These pioneers had encountered so much suspicion and opposition that they would have found it difficult to remain if the American Minister had not appointed Dr. Allen as physician to the Legation. In those early days foreign-built houses did not exist; sanitary conditions were indescribable; conveniences to which Americans are accustomed were unknown and mails were infrequent, so that the pioneer missionaries were in a situation of peculiar loneliness isolation and trial.

But the young missionary began his work with resolution and an ungrudging willingness to endure hardness as a good soldier of Jesus Christ. He was first in various ways. He was the first ordained missionary to Korea. He baptized the first convert in 1886. He opened the first school, also in 1886: “The Jesus Doctrine School” it was called. He organized the first church in September, 1887. He administered the first Sacrament of the Lord’s Supper, in his own house, on Christmas Day of that year, only seven communicants being present. In the same year he made the first of those long itinerating tours into the interior, by he and his successors spread the knowledge of the Gospel far and wide in Korea and which later resulted in groups of believers in hundred of towns and villages. He began the first literary work of Christian missions in Korea, and in 1889 published the first of the long list of volumes with which he and other missionaries have enriched the literature of missions. He was the first to open the Scriptures in written form to the Koreans, his translation of the Gospel of St. Mark in 1887 first making the Word of God accessible to the people.

For a long time the progress of the work was painfully slow, and it would have been discouraging to less resolute spirits. After ten years of indefatigable labor on the part of Dr. Underwood and the few missionaries of the Presbyterian and the Methodist Episcopal Board, who had joined the little band, there were only one hundred and forty-one Christians in the whole country.

The tide turned in 1895, when the missionaries in Pyeng Yang displayed such conspicuous fidelity, courage and devotion after the battle of Pyeng Yang in the China-Japan War, and the missionaries in Seoul manifested equally conspicuous courage and devotion in dealing with an epidemic of cholera.

From that time, the work made rapid progress, until Korea has become one of the most extraordinarily fruitful of missionary fields. In all this development, Dr. Underwood was a prominent and influential factor from the beginning. The variety and scope of his activities are indicated by the following list of positions that he held at various times: Teacher of Chemistry and Physics in the Royal Medical College, Chairman of the Union Board of Bible Translators, Treasurer of the Mission, Chairman of the Mission, Secretary of the Korean Religious Tract Society, Chairman of the Korean Educational Federation, President of the Korean Religious Tract Society, Professor of theology in the Theological Seminary, Principal of the John D. Wells Training School for Christian Workers, and President of the Seoul Christian College. Many-sided as were his labors and faithful and efficient as he was in all, he rejoiced most in his evangelistic work. He preached the Gospel not only in the city of Seoul where he

resided but also among the many villages of the adjacent region. A district of diocesan proportions was under his care and he did in it the work of an apostle, holding meetings, baptizing converts, conducting Bible conferences, organizing groups and churches, ordaining elders, settling disputes and counseling leaders. He often walked upon these tours, slept in the wretched Korean huts or inns, and exposed himself freely to physical hardships from which many a man would have shrunk.

He was active, too, as a translator and author. He published an *English-Korean Dictionary* in 1889, *Korean Grammar* in the same year; "The Call of Korea" in 1908, "The Religions of Eastern Asia" in 1910, and an "Introduction to the Korean Spoken Language" in 1915.

He had extraordinary influence with high officials and members of the Royal Family, including the Emperor himself, who often consulted him, and sent him a valuable pearl ring as a wedding present. When the Queen was assassinated in 1895, the Emperor, fearing for his own life, turned to Dr. Underwood and two other Americans, and at the Royal request they spent the night with him in his private chamber. Along toward morning, the exhausted monarch nestled close to Dr. Underwood and dropped to sleep upon the missionary's shoulder. After the annexation of Korea by the Japanese, the Japanese officials were for a time somewhat suspicious of him in view of his known intimacy with the Royal Family and his sympathies with the frightened people; but they soon came to learn and to value the high quality and absolute trustworthiness of the man, and when he left Korea for the last time, the authorities showed him marked honor.

Honors were showered upon this eminent missionary. On the field, he held at one time or another every office within the gift of his Mission and the Korean Church. A striking evidence of the high esteem in which he was held was given on the twenty-fifth anniversary of his wedding. March 13th, 1889, he had married Miss Lillian S. Horton, who had gone to Korea as a medical missionary of the Presbyterian Board in 1888 and who became his inseparable and invaluable helpmate in all his subsequent life and work. March 13th, 1914, nearly all the notable men and women of Korea's capital called to tender their congratulations—members of the consular corps, Japanese officials, Korean nobles, missionaries and Korean Christians of all communions, and faculties and student deputations of schools, while the tables were loaded with presents.

In America, Dr. Underwood was one of the most popular and influential of missionaries. Whenever he was known to be on furlough, he was almost overwhelmed by invitations to speak. He was the chairman of the deputation of missionaries appointed by the Board to conduct the Korea Propaganda of 1907. He labored with splendid zeal and success in awakening the Church to a realization of the urgent needs of Korea and in providing additional reinforcements and appropriations, and to him is due no small part of the credit for the splendid success of that campaign.

It is hard to think that such a man has been taken from earth at the comparatively early age of fifty-seven when his intellectual powers were at their height. Cables from the field expressed the grief of his fellow missionaries, and of the Koreans for whom he had done so much and who gave him their love in unstinted measure. He manifestly walked with God before men, attempting great things for God and expecting and receiving them. He will live in the history of Christianity as one of the founders and builders of the Church in Korea.

Dr. Underwood was among the last of the pioneer missionaries. Hardly any non-Christian land now remains to be opened. Very few missionaries are left of those who went to the great mission fields in the days of beginnings, and they are rapidly passing from our sight. There were no foundations laid, no translations or apparatus of any kind prepared for them to make their work easier. They had to do everything for themselves in circumstances of great difficulty. That they builded well the strength and proportions of the rising churches abundantly prove. It is for those who have come after them and who are called of God to carry on their work, to show like faith and devotion, and to pray that a double portion of their spirit may rest upon us to the end that the good work so well begun may be performed "until the day of Jesus Christ."

“Editorial: Dr. Underwood,” *Korea Mission Field* (Dec. 1916): pp. 319-321.

When the sad news of the death of Horace Grant Underwood reached Seoul such expressions as “So Dr. Underwood has really left us;” “How sadly we shall miss him;” “How can we ever get along without him?” were current on every hand. This common feeling of bereavement naturally expressed itself through memorial services which were promptly convened; one by his fellow workers the missionaries and other members of the foreign community; another by the Koreans, and yet another by the Japanese. Surely he “will be missed for his seat will be empty.” This was the seat of courage, of vision and of good will, for his was the spirit of faith, of hope and of love.

Dr. Underwood had faith in God and, so, faith in all things good, as gifts showered ceaselessly down upon His children by the Father of us all. His God was not historic but present, the great “I Am.” Nor was He a creedal and theologic sovereign much less a denominational or schismatic deity; He was not even primarily the God of a book because He was greater far than anything He had ever said or had ever done, even “the God and Father of our Lord Jesus Christ” and “Our Father.” Dr. Underwood's slogan seemed to be “If we need more missionaries we shall have them if we trust God; if we need money we shall get that, too, if we believe in Him,” etc. Yet this brother's faith cooperated with God. He prayed as if all depended upon God, and worked as if all depended upon himself. Truly he was a marvelous worker. Some suggested that he undertook too much, had “too many irons in the fire;” the truth doubtless is that this “too much” was forced upon him through lack of workers, so that unless he had shouldered burdens as he did, half of them would never have been touched which made him practically an endorser of Dr. Lyman Beecher's dictum “One cannot have too many irons in the fire, so put them all in, poker, shovel, and tongs the more the better!” Certainly a lasting record of achievement stands against the names of Beecher and of Underwood.

Dr. Underwood was hopeful for his was “the God of Hope.” His business was to develop the good into the better and then the better into the best. He faced the beckoning Christ and therefore trod the shining way “from conquering to conquer.” As the speeding hoop neither falls nor wobbles so his movement held him secure and steady till the last; yes, until today and through all to-days “lo I am with you” is the sweet promise. Though born and bred a premillenarian, the effort to save a few from the “wreck” never enticed him from Christian <319/320> world statesmanship which would open a “door of Hope” before every son of Adam throughout our planet! The presence of some men broadens us; at their touch “virtue” passes into us and we are forever less provincial; such was his benediction. When we remember his lifelong handicap of non-robustness, the hopefulness of this man is more striking. Hopefulness may be said to have become the habit of his life. I think I never saw a man who looked so ill as he did on his return from Sorai last summer who assayed to walk about his house as usual. After we had shaken hands and were seated he said with a faint smile “I'm all right only I cannot digest my food,” as if that was a small matter. Then I recalled the words of another. “I have meat to eat that ye know not of.”

Dr. Underwood was a man of fellowship in love. He was thoroughly fraternal. He actually believed that God is a most real Father and consequently that all we are brethren, really and truly such, and ought to prove it in our lives. Instinctive love made him a model husband and father; reciprocal love made all who were kind to him receivers of a “pressed down and shaken together” measure of benefits in kind, while moral love enlisted him in effort for the benefit of the weak, the helpless and also for his enemies. An unknown Korean child upon the street found in him swift rescue from his tormentor. Demas might forsake him but could not escape his love; indeed unloving words, even with a shibboleth, his lips refused to frame of any. For denominationalism which sunders brethren he had no use, so that all denominations of Christians in Korea count him a brother and trust him as a *true* leader: “Truth the fair daughter of God where canst thou lead us but to His feet.” Dr. Underwood once told me that when choosing his field for foreign mission service he said to Dr. Ellinwood, Secretary of the Presbyterian Board of Foreign Missions, “Dr. Ellinwood, if you want me to go to Korea to propagate Presbyterianism I will not go, but

if, instead, you wish me to preach Jesus Christ and to publish His Gospel, then I shall be glad to go.” And so he was sent and to the end he was consistent to the work committed to him.

“The memory of the just is blessed.” It heartens and comforts us all. How inexpressibly precious must it be to the partner of his life and to his son who mourn

“The touch of a vanished hand,
And the sound of a voice that is still.”

There is also another yet deeper consolation, that which comes to our Lord who hitherto may have seen the face of our translated brother veiled, as it were, but now sees him with undimmed vision; may not this be one of the explanations of the graciously tender words, “Precious in the sight of the Lord is the death of His saints.”

Our dear brother Dr. Wilbur C. Swearer has also passed into the realm of open vision. For him, too, the morning has broken, the shadows have flown away for he has seen the King and has been, “changed into His image from glory to glory.” Both these men passed away in the <320/321> midst of their years and in the midst of their work in which God has largely used them; both left a multitude of friends to miss and to mourn them and both left, to our special Christian love and sympathy, the companions of their lives. These brethren are not with *us* because God has taken them to *Himself* and to more effective work, and who knows that their present special work is not for us and for Korea. I am sure this must be so unless God has provided some better thing for them, for us and for the world.

O. R. Avison, “An Address Delivered at the Memorial Service,” *Korea Mission Field* (Dec. 1916): pp. 321-322.

FOR THE LATE HORACE GRANT UNDERWOOD, D.D., LL.D. HELD AT CENTRAL Y.M.C.A., SEOUL, ON OCTOBER 19, 1916.

Dr. Underwood died at the age of 57 years. Can it be said he died of old age? Measured by years he was still young but measured by deeds as compared with the accomplishments of ordinary men he had attained a ripe old age.

No mention need be made of his student life except to say that while he studied he also worked as an evangelist with the same energy and push that he put into all his after years. At the early age of 25 he had finished his college course and received both his A. B. and A. M. degrees and also completed his Seminary course and was ready for his chosen work—that of a missionary.

He selected Korea as his field because it was a new field and considered at that time to be both a difficult and a dangerous task and he wanted no place of ease, and as all who have watched his subsequent career can testify he continued throughout his 32 years of service here his untiring efforts to do whatever his judgment and his conscience approved.

Coming to Korea when textbooks on the Korean language were few he tackled the language with his natural enthusiasm and within a short time he mastered it so that he was able to prepare books that are still invaluable to all language students.

At the time of the baby riots when some missionaries became timid and counseled caution in preaching he could not be held back but preached with boldness according to his conscience and by his very enthusiasm won a way for himself and for others and the gospel had full freedom.

Not satisfied with mere preaching but anxious to illustrate in a concrete way the net results of Christian faith he worked for the establishment of an orphanage for boys which was the beginning of our present John D. Wells Academy and also took a great interest in the hospital work that was being carried on by Dr. Horace Allen. His foresight and broadness of view were shown in that altho he was not a medical man he <321/322> joined Dr. Allen in teaching medical classes in connection with the hospital

work and ever since that time he has been a consistent upholder of medical work and of medical education.

He compiled the first hymn book in Korean as early as the summer of 1893 and was a foremost member of the Board of Bible Translates from its very beginning. His devotion to this work which he rightly considered as his most important duty led him to spend the summer of 1915 revising his translations when the doctors and all his friends felt he should have been recuperating his physical powers.

He was one of the originators of the Korean Religious Tract Society and has been one of its strongest supporters ever since. A survey of the tracts and pamphlets published by this Society will show how energetic he was not only in the planning and execution of its work but in the actual output of translations for its publication. The present building of the Society is mainly a result of his strenuous efforts. When he visited London or New York he never failed to work earnestly there in the interests of this Society and thru his efforts much financial help was secured.

When Y.M.C.A. work was proposed for Seoul he, with his characteristic foresight, at once visioned the great value it would be to the training of Korean young men in religious activities and developing the conception in the churches of their responsibility for linking spirituality with an all around manhood which would include physical and mental development, and he has been ever since the most active member of the Board of Directors of this organization, serving several years as its President, an office which he held until his departure for America last Spring. When the time was ripe for separating the Y.M.C.A. work of this country from the control of the International Committee which had its headquarters in China and the control of the whole movement for Koreans and foreigners, Dr. Underwood was at once selected as Chairman of that Committee, a position held by him ever since. His wise counsel and firm leadership have done much to make the Y.M.C.A. work of Seoul and of Korea so largely successful as it has undoubtedly been.

In educational matters he was an enthusiast. When the John D. Wells Academy fell on stormy times he, the busiest of men, allowed himself to be elected as principal until the clouds passed away and the institution was put on a sound basis. For many years he gave it large financial support from his own private income. He has been long a member of the Education Committee of Seoul Station and may be considered to have been the father of the Korean Educational Federation, a body which represents all Missions and whose object is to standardize and raise the standards of all the schools under Mission control.

His greatest effort along educational lines has been the organization and conduct of the Chosen Christian College which was intended to be a coping stone for all the other schools and collegiate institutes under Mission auspices.

It is a great disappointment to the supporters of the college that he was called away before seeing this institution come to full fruition but his fellow workers will never forget that it could never have come into being without his great faith, his abundant energy, his overflowing enthusiasm and his persistence in holding to what he believed to be right. Many of us undoubtedly believe that the full development of this college will constitute his greatest memorial and prove to be the crowning glory of his abundant life in the continuous and weighty effect it will have throughout the years to come on the thought and activities of all Korea.

But it was not only in general education that he was interested. He served as a professor in the Theological Seminary in Pyeng Yang for many years and he was scarcely less interested in the promotion of a Union Bible School for Seoul than he was in the establishment of the Chosen Christian College. Here again he was the leader and altho the movement had many ups and downs and passed thru many vicissitudes victory crowned his efforts and the Pierson Memorial Bible Institute building, just inside the West Gate of the city, is the visible proof of his courage, his industry and his energy. I do not forget that in all these things he was most actively supported by his colleagues in this city but to a very large extent the success of the efforts was the result of his great leadership. But education in all its forms attracted him only as it was the handmaid, the exponent, the assistant or the outcome of Christianity.

In his heart his real interest was in evangelism and it was a great grief to him when the strong and insistent call came for him to take the lead in developing educational institutions that were the outgrowth of the direct evangelistic efforts of former days, to find that to do this he must of necessity do less of direct preaching than he had been doing before and he would undoubtedly have declined absolutely to devote himself to the educational work had there been some one else to take it up.

His evangelistic efforts were devoted mainly to the Provinces of Whanghai and Kyengki and the city of Seoul but in the early days he took extensive itinerating trips to the far north and left an impression that is still observable after a lapse of 30 years.

When great evangelistic efforts of a special nature were to be made in response to special opportunities he was the man to be asked to head the movements. The most recent of these was the great campaign of 1915 when the great preaching tabernacle was erected in the public square in front of the palace where the exposition was being held. Nothing of the kind had ever been attempted or even thought of before in Korea and the enthusiasm aroused in Christian workers, the widespread interest in Christian teachings that was manifested amongst people from all over Korea and the large number of non-Christian converts are considered, one cannot but wonder at the insight and energy that Dr. Underwood showed.

He was a Unionist as witness his great efforts on behalf of all union movements in Korea. The Federal Council, the Bible translation, the Korean Religious Tract Society, the union Hymn Book, the Union Primary School work, the Union Bible Institute, the Union College, the Union Medical College, etc. all had his interest and support.<323/324>

I have not time to tell of his great efforts in America when on furlo but must close by expressing my profound conviction that time will make it clear that he was a wise, a conscientious, an enthusiastic and a statesmanlike missionary and I think it can now be said that to a greater extent than any other missionary to Korea he possessed the confidence of the Korean people—both Christian and non-Christian, the confidence of the non-missionary community, the confidence of the former king and government, the confidence of the present government and the confidence of the great church in the U.S.A. which commissioned him in 1884 to be the first preacher of the gospel to the people of Korea.

James S. Gale, "The Late Rev. H. G. Underwood., D. D., LL. D.," *Korea Mission Field* (Dec. 1916): pp. 324-325.

The fact that he has passed beyond, and that his relation to Korea is now only a memory is like some impossible dream. His name, Underwood, so long associated with the activities of the day, recedes from us, leaving the mind shadowed, and the soul feeling that a great loss has befallen it. He loved to live, and now behold he is dead. No large activity was there in our midst that did not have the power of his personality back of it, and today he is here no longer.

I knew him well, long years have told me what manner of man he was. Not all at once could one know him, and to some he has ever been misread, but years have added again and again to my knowledge of his special worth. When I think today of the hills and highways of Korea seeing him no more, something vital seems to have departed from them of personality and charm.

On my first landing at Chemulpo his brisk step came quickly up the gangway and we made acquaintance. It was a biting cold day such as only Korea seems to know, the thermometer at about zero, and the piercing breath of it going straight to the marrow of your bones. He did not mind it. We had a cup of coffee and then started for Seoul to make the first stage of the journey, eighteen miles. In the face of such a temperature so long a walk seemed formidable, but I soon forgot it in the inspiration of his companionship. Had I landed on the planet at the supreme moment of mortal existence to take a leading part in the betterment thereof, my vision of the future could not have been more promising than was his for me. So was he always, ever a man of unbounded hope. Hope was his watchword; all things were always well. Perhaps few men ever met more obstacles in their way than did he, or more persistent

opposition, even till his lips grew pale and his strength was all exhausted, and yet he was just as supremely hopeful as ever. He truly represented one of the best triumphs of our race, which says "There is no such thing as defeat." A letter written me on August 9th, 1916, is just as hopeful as was his companionship on Dec. 15th, 1888.

We slept that night on the Korean *kang*, zero above and fiery torment <324/325> below. Mr. Gifford who lay sandwiched between gang out in the middle of the night, "Gentlemen, I don't know how it is with you, but I am baked brown on both sides." Underwood enjoyed immensely the heated sightings of this tenderfoot.

If we believe at all in divine appointment and governance, we surely must believe that we have come to earth at the supreme moment as far as we are concerned. This beautiful idea he lived, through all the arduous years.

He went to Japan a year ago buoyant in the assurance that he could master its difficult language. Again he turned his steps home merely to aid him in a more rapid recovery. Back he would come to fill out the many years that hope had mapped out so clearly.

Natures poorly tuned, low in hope and barren of inspiration, found in him a wonder of vision that they had never dreamed of before.

A better quality still than hope was his gentleness. Tested through many years I never saw elsewhere a more gentle nature. Opponents whom he fought to a finish by all the laws of debate, he continued to think of with unbounded consideration. No word would he accept from any other which spoke disparagingly of them. Their view, only, was what he fought, never their personality.

Sickness and trial only served to bring out this truest worth of his nature more clearly. The gentle, kindly word, the allowance for every other man, the ready help that would brush away from others the thorns and thistles, made some of us, who were mere onlookers, say, "After all that is the supreme test of Christian character." He loved little children; he listened to every grownup's tale of woe. His eyes retained their tears, and often his halting words bespoke the depth of his feeling. Though strong to fight, how gentle a soul had he!

Above all things he loved good fellowship and union of every kind. He had no barriers of denomination or creed that could separate him from any other man. He could worship just as well by ritual as by the freedom of the Salvation Army. Methodist, Baptist, Congregational, Episcopal were names by which he recognized and hailed other companies out on a like mission to better the world and help to save men. Everything that could unite and strengthen the forces of good he supported with all his heart and soul. He saw perfection in others, and was willing that their claims to it be supported, but he saw no perfection in himself. This humility bound him sympathetically to all men. However strongly he maintained his own view in a matter of opinion, in Christian attainment he beheld every other man as better than himself.

We remember him by these three special traits, his Hope, his Gentleness, his love of Unity. Their first letters spell the initials' of his name H. G. U. Not so much for the many successful undertakings and the great work that he did but for these sweet and rare characteristics of the soul will his name find grateful remembrance for all time to come.

Our tenderest sympathy goes out to her who was his companion, and to her son Horace, in their overwhelming loss.

Alexander A. Pieters, "In Memory of Rev. H. G. Underwood., D. D.," *Korea Mission Field* (Dec. 1916), 326.

(UPON THE RECEIPT OF A CABLEGRAM ANNOUNCING HIS DEATH.)

Sad tidings have been flashed across the distance
That yet another friend was summoned to his rest;
That mortal flesh ceased from its long resistance

And freed the soul to join in heaven the blest.

Deep grief and gratitude in us are blended:
Grief for the ones whose loss is keen and great;
But gratitude for pain and suffering ended,
And for the soul's untrammelled, blissful state.

How comfortless earth's pleasures and its splendor,
How drear home's fireside now to her will be
Who through long years has been his comrade tender,
His guardian angel from all cares to free !

How grievous and how sharp the disappointment
To him who to his father's couch doth flee,
When tidings reach him that through Heaven's appointment
The face beloved on earth he ne'er can see!

Mourn will they whom his earnest word's persuasion
Led out from darkness into life and light.
Mourn will the youths who through him found occasion
To learn of fuller knowledge the delight.

The memory of his zeal and consecration
Forever in our minds will fresh remain;
And from his life new strength and inspiration
For our own labors we shall surely gain.

“Resolutions,” *Korea Mission Field* (Dec. 1916), 326-327.

The Editorial Board of the Christian Messenger, now in session at the time the death of Dr. H. G. Underwood. is announced, desires to put on record its sense of the great loss which the Korean church and people have suffered in the passing away of our much beloved veteran.

The first church newspaper in Korea was inaugurated, conducted, financed and edited by Dr. Underwood as a personal undertaking for a number of years. He early saw the need of such an organ for the enlightening of the Church, and did alone what is now, none too easily, done by an Editorial Board, representing most of the Missionary Agencies in Korea. <326/327>

This Board honors him as a pioneer in this phase of Mission work, as of many others, and tenders its sympathy to his bereaved family; praying that the memory of his courage and cheerfulness under all circumstances may help support them through the Saviour's Grace, under this heavy affliction.

M. L. Swinehart, Secretary

R. Grierson, J. L. Gerdine, Committee

A Letter from the Kyōnggi Ch'ungch'ōng Presbytery H. H. Underwood, Dec. 16, 1916.

Dear H. H. Underwood,

Omitting all the usual forms of salutation we write to you:

When we heard that your honored father, our pastor, had left this earth we were dismayed and could not conquer our sorrow.

Reverently bowing we say:

"An obedient and loving son, How can you endure this never to be ended sorrow."

The grief of your honored mother how can you assuage it?

Your exalted uncle, with his brotherly affection, How great is his sorrow!

The departed pastor, having received the grace of Our Lord, consecrated himself to the extension of His Kingdom. He crossed the ocean of many tens of thousands of li (one third of a mile) and in this dark and distressed country he preached the true doctrine, enduring for more than thirty years all discomforts of wind, frost and heat.

Tens of thousands who were in the place of death, did he cause to attain to life. We witness to all these virtues, every lip praises his works and achievements, they are engraved upon every heart and in the world to come they will shine everlasting.

As for us, the members of this Presbytery, is it in this world alone that we will remember his virtues and deeds?

Nevertheless the departed pastor has not himself received this honor, he gave all the glory to God and is now resting from his labors in Paradise, where he entered by what we know was the loving command of God. Your humble servants having now no one on whom to rely, what is there for us to say

Farewells of this world in after years become glad salutations in the presence of the Lord. With these thoughts we bid you comfort your mother and uncle. As for yourself we urge you to maintain sedulously your usual health and strength, and inheriting the purposes of the departed pastor make known to the world the true doctrine. This is our earnest prayer.

The distance separating us is too great, we cannot go to your house and there offer you comfort. For this reason we set forth our sorrow in written words and implore you to receive them graciously.

We have been unable to write all that is in our hearts.

The Year of Our Lord 1916, 12th Month, and the 16th Day.

Kyeong Kui Chung-Chong Presbytery of the Korean Presbytery of the Church of Jesus Christ.

Moderator CHA SANG JIN,

Clerk HAM YUL.

Condolences to Teacher Won Han Kyung (H. H. Underwood) .