

Pastor and People.

Written for THE CANADA PRESBYTERIAN.

THE WAY AND THE GUIDE.

BY R. F. K.

The way I knew not Thou hast led, and oft
It seemed a darksome way and hard to tread,
And leading downward rather than aloft
Appeared the way by which the Father led
But yet I followed, knowing not the way
Though still assured, because the Guide I
knew,
And waiting, till the radiance of the Day
Should break, illumed with Heaven-painted
hue.
And, lo! the glowing morn has burst at last,
More brilliant 'e'n than Hope could paint its
life—
That light is clearest which leaves darkness
past.
That peace most peaceful which is born of
strife.
Ottawa, June 18th, 1895.

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GROUND OF JUDGMENT.

BY C. H. WETHERHE.

The ground upon which sinners will be judged in the last great day is not that they have been uncommonly wicked, but rather because they have refused pardon at the hands of Christ. They would not come unto him that they might have life. Nor would they accept His love when He came to them, pleading with them to let Him love them. A convincing preacher says: "No matter how great a sinner a man is, no matter how great a sinner he has been if, sinful as he is, fallen as he was and is, he will accept the overture of redemption in Jesus Christ;—that sets him free from condemnation forever. That acquits him. Being justified by faith he is entitled to peace with God. As many condemned sinners as received Him, to them gave He power to become the sons of God, even to them that believed on His name. If he received the Lord Jesus Christ, when He came to rescue him from the condemnation that was already on him, well for him. If he rejected the Lord Jesus Christ, woe to him. No other ground of judgment and no pleading will even be listened to, based on your record in other things." It will not be a question whether you have done good things, but whether you have accepted Christ.

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THE SCRIPTURES AND ETERNAL LIFE.

BY GEO. W. ARMSTRONG.

Man intuitively has longings for immortality. No thin sort of eternity can satisfy him. His higher nature, his soul, cannot be confined within the narrow limits of time. These have been the desires of the human soul in all ages, and in whatever state mankind has been found, whether civilized or in a condition of barbarism, these same longings after a future state of existence have been fondly cherished. But where the Bible has not been known these longings have existed and without hope, these desires have been felt, but without any positive knowledge whether they could be realized. Man panted for immortality, but knew of no stream where they could satisfy their thirsting souls. They speculated upon the subject, but speculation revealed no facts; they hoped they were immortal, but could come to no definite conclusion whether they were or not.

How different is the position of the Christian. We have the clue whereby we can unravel this otherwise hidden mystery. We are able to make ourselves acquainted with definite information in this matter. We are favoured with a direct communication from God, and thus have not to depend upon the vain speculations of men. The Scriptures reveal to us a future state of being, and teach the doctrine of eternal life.

It has been asserted that death is an eternal sleep; that the grave is a house of

annihilation, that the period of man's existence does not extend beyond the three score years and ten of his sojourn here, and that after he has done with this state of being he passes away forever, to exist no more.

Such is the vain philosophy of men. The Scriptures have no sympathy with so lifeless a creed; they teach the more comforting and consoling doctrine of eternal life, they bring "life and immortality to light," and give unmistakable evidence that annihilation cannot lay its cold and withering hand upon man, nor get him within its fatal grasp. "There is a spirit in man and the inspiration of the Almighty giveth him understanding." That spirit is an offspring of divinity and is destined to live as long as God Himself exists. The time is coming when this material universe shall be no more: the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up. The heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Even then

"The soul secure in her existence
Shall smile at dissolution and defy its power."

It has been beautifully and truthfully said by one of our poets:

"The stars shall melt away.
The sun himself grows dim with age,
And nature sink in years,"

But the soul

"Shall flourish in immortal youth
Unhurt amidst the war of elements, the wreck of
matter,
And the crash of worlds."

On what source are we dependent for this knowledge? The old philosophers of ancient days made vain speculations—blind guesses—which were always shrouded in doubt and the greatest uncertainty. It remained for Biblical philosophy to reveal the doctrine of eternal life, and to teach man the true greatness, the true dignity of his being.

London, Ont.

Written for THE CANADA PRESBYTERIAN.

MISSIONS IN KOREA.

BY JESSIE RODGER

Many of us gave no thought to this "Little Kingdom" away across the ocean, in eastern waters, until during the last ten months our attention has been drawn to it through the war news in the daily papers.

As the war progresses, the greater interest centering around the two rival powers, has thrown Korea into the background. But Korea is not forgotten; Japan is proposing great reforms and improvements, to be carried out as speedily as possible in that land.

Some from our own land, and from the neighboring republic, have gone there as heralds of the cross. Others, left behind, are bearing the missionaries and the people of Korea on their hearts before the "Throne of Grace," pleading for an out-pouring of blessing on the workers there and the work.

The history of Korea during the last quarter of a century is a most interesting study. It is scarcely twenty years since her ports were opened for Japanese commerce. For years before this the country was kept in constant dread of the entrance of the hated foreigner. China and Japan had made treaties with European nations, it could only be a question of time when Korea must do the same.

A breach had been made in her "walls of isolation" nearly one hundred years before, which, though unperceived, eventually led (along with other circumstances) to her doors being thrown wide open. The breach was a small one at first, just a few tracts and religious books sent from the Romanist mission at Pekin. Several young Korean gentlemen read them and became greatly interested. An opportunity presented itself

for one of their number to visit Pekin as a member of an embassy from the Korean court. While in the Chinese capital he gained new information from the Roman Catholic priests and was baptized. Coming back to Seoul, he and a comrade commenced to preach this new religion, and many converts were made. It was fifty years after these tracts had been sent from the Romanist Mission at Pekin to the Korean capital before a foreign missionary gained an entrance into the land. Several attempts had been made in the meantime and had failed.

In 1835 the first French priest entered Korea. Griffis, the historian, tells us the manner of this entrance: "Dodging the sentinels at Aichiu he entered Korea as a thread enters the needle's eye. He (and his escort of Korean Christians) crawled through a water-drain in the wall and got into the city. Resting several hours they crawled out again through another drain, reaching the country and friends beyond. Two days journey on horses brought them to Seoul."

Later missionaries used other plans, but all had to be disguised and practise deception in some way.

The law at that time allowed no foreigner to enter the land. Any natives harboring, or in any way aiding a foreigner were not only liable to be put to death themselves, but many of their relatives as well. As the years went past and this new sect increased in numbers, the government became alarmed, and terrible persecutions were meted out to all suspected of favoring the foreign doctrine.

In 1864 nine French priests, besides hundreds of Korean converts, were put to death. In 1866 a French war-ship sailed up the Han River and anchored in sight of Seoul, with the alleged object of investigating into the death of their fellow-countrymen. Thousands of people crowded the heights round Seoul to see this wonderful boat, the first one propelled by steam that had ever come so near Korea's capital. The breach was widening. "The waters of their river had been defiled by Western ships." A terrible revenge was taken on the Christians, who, they said, were the cause of this disaster. Two Christian noblemen were beheaded and their blood poured into the river to purify the waters.

I will not follow up the history further. Every year the day drew nearer when the ports of Korea would open to the commerce of Western nations; until in 1876 a treaty was entered into with Japan, in 1882 with the United States, and in 1883 with other nationalities.

The first Protestant missionary did not enter Korea till near the end of 1884. Eleven years before this the Rev. John Ross, of Moukden, Manchuria, visited the "Korean Gate." This was, at that time, the only place where the Chinese and Korean merchants could exchange their wares. Fairs were held at certain seasons of the year when great numbers gathered. Mr. Ross' aim was to get some knowledge of the Koreans and their country.

He entered into conversation with numbers of them, but as they were non-committal in their answers to his questions; he had to return without much information. He visited "The Gate" again, a year later, and was this time more fortunate, securing a Korean teacher. At Moukden, the "Gospel by Luke" was translated and printed, and with a number of Christian tracts sent out to be scattered here and there among the Koreans. Some copies even reached Seoul.

The colporteur who was engaged for this work was a converted Korean. His story is interesting. He was a Korean pedlar travelling in Manchuria, but not succeeding very well in disposing of his wares, he came to the mission house at Moukden in very needy circumstances. A Korean was wanted at the time for setting type and he was willing to remain and work. He was

slow, and never proved an adept in the printing office; but he became a very earnest Christian, was baptized by Mr. Ross, and was afterwards the means of leading numbers of his country-men to the knowledge of Christ.

Dr. Underwood, who went to Korea in 1885, tells us this story. In 1886 a man named Mr. So Sang Hyan (from the connection of the stories I believe this to be the colporteur baptized by Mr. Ross) came to the American Presbyterian Mission in Seoul and asked Dr. Underwood "to go down to his village and baptize some men who for some time past had been believing in Jesus." Dr. Underwood was not able to go at the time. A few months later Mr. So returned with four candidates, who, after careful examination by the missionaries, were baptized. A month or so later another candidate came and was baptized. Dr. Underwood felt it was time for him to visit the village which he did and baptized four others. He spent some time itinerating through the country and was every where welcomed.

In 1887 the first Christian congregation was organized in Korea. Mr. Ross, of Moukden, was present at Dr. Underwood's invitation, and he tells us this: "Fourteen men were present. Two of the number were chosen as elders. It turned out that these two men were cousins of the man who had gone from Moukden. They had been believers for six years. It also transpired that thirteen of the fourteen members leaving the church were the converts either of that man or another who had left Moukden subsequently." The seed sown in faith at Moukden, before the way was opened for missionaries to enter Korea, had borne fruit in the very centre of that land.

The first Protestant missionary to enter Korea was Dr. Allan. Previous to this he had been laboring as a missionary in China. Shortly after his arrival, in the fall of 1884, a rebellion broke out in Seoul. Dr. Allan so skillfully treated the wounded, among whom was Min Yong Ik, a nephew of the king, that he won the royal favor. At the suggestion of the American consul, then resident in Seoul, the "Royal Hospital" was built and opened April 10th, 1885, and Dr. Allan put in charge of it. A year later, March 19th, 1886, the "Royal Medical School" was opened in connection with the hospital. In September of this same year the "Royal College of Korea" commenced work. Three young men from America went out as teachers for this college. In the meantime the mission force had been increased by the addition of Dr. Herron and the Rev. Dr. Underwood. These institutions reach the higher and better educated classes of the country. We should remember them in our prayers, that they may not only educate the intellect and heal the body; but that students in the colleges, and patients in the hospitals may be won for Christ, and prove in their turn missionaries to their fellow country-men.

There are several missionary societies now engaged in work in Korea. The whole force at present numbers fifty-eight, twenty-six married men, fourteen single men, and eighteen single ladies. The principal centres for mission work are Seoul, Fusan, Gensan (Wonson) and Pyeng Yang. From these centres the missionaries make itinerating tours through the surrounding country. Travelling is as yet difficult. There are no railways and the roads are poor, and the country very mountainous. The traveller goes on horse-back, on a sedan-chair, or on foot. The Japanese are proposing to build railways; one from Chemulpo to Seoul will probably be constructed within a year. The hotel accommodations are very poor, but the people are usually hospitable. The scenery is often very fine.

"Variety the very spice of life,
That gives it all its flavor,"
is not wanting in the physical features of Korea.

Hills and valleys, rivers winding through the valleys, the sea shores indented with bays and the sea dotted with islands. The missionaries enjoy these beauties of nature, but it is the people who claim their first interest. Everywhere the story they tell is one of poverty and lack of cleanliness.

The Rev. Charles Gutzbaff, who spent a month on Korean shores as early as 1857, tells the same tale. He was "deeply impressed with their poverty, dirt, love of drink, and degradation; their great need for soap and Bibles."

*NOTE.—For information contained in this paper consult "History of Korea," Griffis, *The Missionary Review of the World*, and *The Canadian College Missionary*.