The Korea Magazine

Editoral Board :

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CHATS WITH OUR READERS

FROM ANOTHER HOME: six paid subscriptions have been received, with the promise of more.

In paying his subscription the other day a gentleman said : I cannot afford not to take The Korea Magazine.

AN EXCELLENT EXAMPLE : From one home where there are three adults checks have been received paying for The Korea Magazine for each of the three.

SPLENDID MAGAZINE : Enclosed is check for Magazine for 1917. We are greatly indebted to the editors for this splendid magazine which bids fair to be a real joy to us all.

APPRECIATION : I have received two copies of The Korea Magazine, for which I desire to express my appreciation. I congratulate you on the new periodical, which should do much to increase general interest in the work in Korea.

A COMPLETE FILE of a Magazine becomes increasingly valuable. A price has recently been offered for a single copy of an English publications, now out of print, which would have nearly paid for the entire edition when published in Korea years ago.

One of our advertisers, in a single mail, received requests for estimates on goods whose profit would pay for the advertisement for the entire year. Our advertisers are reliable, and it Is a pleasure to call attention to their statements.

Copies of The Korea Magazine have been sent to some not now on our list of paid subscribers, but in every case they have been paid for. No bill will be presented to any person who has not requested enrolment as a subscriber. We are pleased with the number from whom the request for enrolment has already been received, and the many statements of appreciation which have come to us.



Making Korean Cloth at Home

The Korea Magazine

March, 1917

Editorial Notes.

PROMINENT layman whose words were put into print in New York in this year 1917, speaking of converts in non-Christian worlds, says that in Korea they are being added at the rate of 3,000 each week. None would be more pleased than ourselves to be able to substantiate this statement. There is no question but this layman thought he had ample proof to back the assertion, and he may have had his information from those familiar with Korea. As a matter of fact, there never has been a time in Korea when for a period of three successive months this could truthfully be said, and certainly it could not be approximated at any time in the last half dozen years. It is to be regretted that any of us in speaking of the great work the Lord is doing in Korea should become so enthusiastic as to lead our hearers to believe the work is progressing faster than it is. The work has been marvelous, but very much has been said of it that cannot be proved, and certainly the missionaries must be careful to give no wrong impression.

GEORGE ADE, writing on “Looking Back from Fifty,” says: “I have put in most of my fifty years getting acquainted with my fellow citizens. I have seen them at home and abroad, scattered and bunched. A good many of them are provincial, especially congressmen, and a lot more have been fed on misinformation ; but, take them as they run, they are kindly and fair-minded and always trying to work back to the main road. There is more brotherhood of man at large than ever before. That is my conclusion, looking back from fifty­ war or no war.” Why could not all of us spend profitably more time than we do getting acquainted with our fellow citizens? Certainly the mere act of getting acquainted will make us less provincial, and help us to see the other man’s point of view. What is true of men in different lines of work can also be given a much wider application. Let us get acquainted.

THE KOREAN LANGUAGE

In establishing this department the step is taken in deference to the expressed desire of those who have long felt that there should be some suitable means of communication whereby there might be an interchange of experience among those interested in the study of the Korean language. That there are difficulties there is universal testimony, but that the difficulties are insurmountable few will care to admit.

In this number of The Korea Magazine Dr. Gale opens the new department by discussing some of the difficulties found in using three of the very common Korean words.

The value of this service to you depends on the use you make of it. A statement of your difficulties will receive sympathetic attention, and questions will be answered through the Magazine for the benefit of all.

All communications for this department should be addressed

The Korea Magazine. Korean Language Department. Seoul, Korea.

DIFFICULTIES IN KOREAN.

The simplest forms of a language that mark the ordinary shades of meaning are often the most difficult to thoroughly master and have at hand for ready use Particularly true is this in Korean with regard to common forms like *hago, ha*ya and *hani*. They seem very simple to the passing stranger who renders them *and, having done*, and *since*, without realizing that such translations fail altogether to compass the wide circle of use to which these forms are put. They are closely related, accompanying each other on all occasions, differing markedly at times, and again approaching each other and almost blending into one and the same.

Let us test *hago* by *and* and see how it runs:

*I went into the town and (hago) met a friend and (hago) he asked me to tiffin*.

These *hagos* are wrong. It should be *hada* for the first. and *hani* for the second.

*Give him the book and (haya not hago) and let him go.*

*I had my dinner and (hago not haya) came*.

*We entered into the house, and (hani not hago) not a person was there to be seen*.

There are really no formulated rules in the Korean language to guide the student. The Korean, though unable to state the fixed law that governs his speech, can give sentences, *ad infinitum*, that are properly constructed, and can point out an error with all confidence. The only method left the foreign student, then, is to compare sentences illustrating as wide a variety of use as possible, and see wherein they follow a definite and fixed law.

On examination, we discover that the functions of the three *hago, haya* and *hani,* differ quite definitely, each having its own special work to do, while yet at times they encroach very closely, one on the territory of the other. A list of hago sentences reveals clearly two characteristics that pertain to this form, parallelism and succession. Clauses that run parallel or are used by way of comparison or contrast are invariably connected by *hago*.

*One day it rained, and (hago) one day it was fine. These things are near, and (hago) those far·.*

*One man is honest and (hago) one dishonest.*

*Hago* also connects clauses that are independent and follow each other in a natural order or succession.

*Let us sleep here and start to-morrow.*

But we say: *Let us rest a while and (haya) then go on.*

In this last sentence we find clauses following in a natural order and yet connected by *haya*. How far then do *hago* and *haya* agree in matters of succession, and in what do they differ?

On comparison we find that *hago* unites independent clauses, each complete in itself, while *haya* unites a preparatory clause with the main clause following. This must constantly be kept in mind : Is the clause complete in itself or is it merely preparatory to the one following? If complete use hago; if simply preparatory use *haya*.

To illustrate. We ask the printer to call, but he says he is busy printing the book, so we say *Finish printing the book*

*(hago) and come* (칙박고오너라) but suppose we should ask him to finish and bring it, we would say 박어오너라 not 박어가져오너라, for 박어, being preparatory to the coming, includes the bringing, and makes the sentence read *Print the book and (haya) bring it*, while 박고오너라 means *Finish printing and come*.

As for *haya* and *hani*, we find each of them constantly stepping in between cause and result, making it rather difficult to mark a distinction between them.

We say: *It is raining and (hani or haya) so we cannot go.*

*It fell from the table and (hani or haya) was broken.*

*I have come a long distance and (hani or haya) am tired. The day is hot (hani not haya) do not go out.*

In this last sentence it is not a matter of cause and effect but of reason and command which invariably require *hani.*

*You are tired now (hani) stop!*

But we say : *I am tired and (hani or haya) so will stop. I am tired and (haya not hani) am like to die.*

In those sentences *haya* is a closer and more convenient connective than *hani*. The use of *haya* between clauses of cause and effect is well worth the careful consideration of the student of the language.

Let us state a general rule for the use of *haya* and *hani* and leave the student to find exceptions :

*Hani* joins active clauses, (cause and effect).

*Haya* joins clauses, expressing condition.

*Haya* and *hani* are interchangeable where action and condition are united to express cause and effect.

(Active clauses) *He struck me and (hani) I cried*. In this sentence haya may be used, but somewhat incorrectly.

(Condition clauses) *It is so hot (haya) I cannot stand it*.

(Mixed clauses) *The day is cold (hani or haya), we cannot go*.

When therefore does *hani* come in for use by itself in the way that *haya* cannot take its place? The answer would seem to be: When the introductory clause is followed by an explanation or command.

*In the beginning was the Word and (hani) the Word was God.*

*I read the book and (hani) it is very interesting.*

*We climbed the hill and (hani} the view was wonderful.*

*As it is late (hani) go quickly.*

This is but an outline suggestion of the use of the three. It is extremely difficult to express all the shades of difference by rule. One must learn to know, as does the Korean, from a kind of instinct acquired by practice. Time and attention given to these three or their equivalents will amply repay the student as they are the most common and most important connectives in the Korean language.

Note: The translation of the above sentences is not given, in the hope that the student will work them out independently. Any doubts or questions arising from this lesson the Magazine will endeavour to answer if opportunity be given.

In view of the above how would you translate the following?

I was so cold I thought l would die.

I saw the battle of the Somme and it was a terrific sight

He finished what he had to say, got up and said he

would go.

The sun went down and it was dark.

Go and tell him to come quickly.

How would you translate this foreign made sentence? He

bit into a piece of dynamite ; imagine the result

J. S. GALE.

HOLLANDERS IN KOREA.

The fact that there were Dutchmen in Korea from 1627 to 1666 (how much longer we do not know) and that no literati has thought it worth his while to record the fact is an interesting comment on the nature of the old-fashioned Korea.

The only record of it that the writer has found is that in a book called *Tong-moon Kwan-ji* that deals with Korea’s

relations with China and Japan. The fact that the Japanese Lord of Tsushima sent a communication regarding the Hollanders, and a question, is the reason for the short notice appearing in this book. The paragraph too is wrong in stating that the wreck took place off Chin-to, whereas it was off Quelpart. The *Moon-hun Pi-go* copies this statement from the *Tong-moon*, mistakes and all. No one took the trouble to look up the facts. or to correct the statement. Evidently in these days the foreigner was outside the pale of recognition. Japan on the other hand accorded him a kindly protection that stands markedly in contrast.

In the year 1627 a Dutch ship, out of its course, drifted to the coast of Korea, where it found itself short of water. Three young men were sent off to get some, but instead of getting it they found themselves taken prisoners, and never saw Holland again. Two died fighting for their captors against the Manchoo, and one, a man with a red beard, called John Wettevree, remained permanently at the Court. While Milton, Cromwell and Jeremy Taylor were about their several affairs in England, Wettevree, the Dutchman, was dressed in Korean white and eating *kimtchi* with a pair of chopsticks.

On August 15th 1653, the famous wreck took place. Out of 64 man 36 managed to get ashore. A more miserable plight cannot well be imagined. Pounded by wind and waves, mauled almost to death, and huddled under a piece of driftwood­tarpaulin, they made their first acquaintance with the people of Korea. Low down in the dust they were made to bow to the magistrate and to humble themselves before a concourse of several thousand people.

They saw the remnants of their unfortunate ship hauled ashore, which, however, meant nothing to them any longer. Their one thought was how to escape, and to escape at once from this unheard-of place. Vain thought, long years were to pass over their heads before their day of hope dawned. To most of them it never came.

Brought before the governor of the island several times their questions and answers were all in the dark, till Oct. 29th when they were summoned to a new inquiry. Here they

found a Korean sitting beside the governor wearing a great red beard. This was John Wettevree who had been a captive since 1627. He could scarcely speak his own language, so long had he been a stranger to it, but little by little his interpretings and understandings grew clearer.

This first governor was a kind-hearted gentleman, but a change brought to the poor castaways a miserable successor. Barely enough did he give them to eat and little to wear. They made an attempt to steal away one night but the ubiquitous Korean dog gave notice and it fell through.

In May 1654 they were ordered to Seoul. Across the un­ certain stretch of sea they made their way to Heynam (Hainam), where Paul John Coote, a young gunner of the party, died and was buried. The list of towns they stopped at on their way to Seoul is given by Hamel, the scribe of the party. With corrected spelling they are as follows: Yung-am, Na­joo, Chang-sung, Ch’il-po, San-sung, T’ai-in, Keum-go, Chun­joo, Ryu-san, Yun-san, Kong-ju and finally Sior (Seoul).

King Hyo-jong was then 35 years of age and it was the 5th year of his reign. He had the whole bach of Dutchmen brought before him, when he informed them that it was not the custom of Korea to let strangers depart, and that they must resign themselves to end their days in his kingdom. He commanded them to show him any special skill they possessed when the poor lads did the best they could in the way of singing, dancing, leap-frog and the like. They were enrolled in the king’s body-guard and for a time enjoyed a measure of comfort. Crowds came to see them, women, men and children, but the general of the forces, finding this a nuisance, put a stop to it and no more sightseers were allowed.

In August 1651 the Manchoo Tartar came to collect his tribute when the Dutchmen were all hurried away to Nam-han fortress to remain there out of sight till the barbarian envoy should go away. It seems they were badly clothed at this time. They speak of the cold of the following winter as “vehement” The Han River was frozen over, and the miserable hovel in which they lived barely served to keep them alive.

The Manchoo came again in March 1655 when Henry Jans and Henry Bos, two of the cast-aways, rashly made application to him personally that he carry them back to China. The Manchoo was inclined to listen at first, but Korea got word of it. Money was paid over to square the matter, and the two culprits were brought to Seoul, taken to the prison, and never heard of again.

An attempt was then made by the leaders of the state to have the whole party destroyed, but the King, his brother, and the general of the forces opposed such an action. Once on the king’s brother (In-p’yung Tai-koon) passing their place of confinement, a number of them went out, bowed in the dust before him and prayed that he would have mercy. His compassion was evident and Hamel says that it was through him and His Majesty that they were not all destroyed.

Korea remained in constant fear lest the exiles come into touch with the Manchoo, make their escape to Peking and so bring down trouble on the state. It was finally decided in order to rid the capital of this anxiety to have them all banished to Chulla province, Thirty-three they were, “the miserable remains of our shipwreck” says Hamel and thus they came to Kang-jin on the south sea-coast. Through a long number of years there is almost complete silence. In 1657 we find them begging from door to door. Wretched governors were sent to the district who treated them like animals, though the common people were inclined to be charitable and kind.

In 1660 when they had already been prisoners and exiles for seven years a dreadful famine overtook the land, the effects of which were felt till 1663. Eleven of their number seem to have died in this famine for only 22 are ever spoken of afterwards.

They were found to be a burden on the county-seat at Kang-jin, and so they were sent 12 to Soo-yung, 5 to Soon­ch’un and 5 to Nam-hai. The one thought that still possessed them was to get away, escape to Japan, risk any danger to life on the sea in order to make their exit from this place of torment.

The admiral of the province who resided at Soo-yung on

their first arrival was a kind-hearted man, but he soon left when the incarnate spirit of the evil one came to take his place.

Hamel tells of two comets that appeared in 1664 and the people in anxiety asked the Dutchmen how they viewed them. “Portents of evil,” said they, “judgments of God, plague, war and famine.” This was the Koreans’ interpretation also so they found some common ground of fear at least in this. The year 1665 saw the Black Plague in London. Evidently the comet-signals were not in vain as far as the Western Hemisphere was concerned.

The next year, the year of the Great Fire, the misery of the little group had reached its climax. A new governor “thought it not enough to use us with all the severity of the banished governor before him, but obliged us continually to mould clay--our allowance being scarce enough to keep us alive.”

At last after these long years the chance of escape came and “with provisions, pots of water and a frying-pan” in their little boat eight of them stole out of the harbour on the morning of the 5th of September. It was a day of days to them. The whole world was wrapped up in its unfoldings.

On the other side of the planet in London, on the self­ same day Sept. 5th, 1666, Samuel Pepys writes “About two in the morning my wife calls me up and tells me of new cases of fire, it being come to Barking Church, which is the bottom of our lane. I up; and finding it so, resolved presently to take her away and did, and took my gold which was about £2350. Lord! What a sight it was by moon-light to see the whole city almost on fire.”

Two escapes are seen here on the same day on the opposite sides of the world, under circumstances vastly different but each in its own way an escape for life.

They cleared the port, sailed all night, and the next morning found themselves near the islands of Japan. They drifted about till the 8th when they were taken in hand by men who wore two swords apiece at the belt. Seeing these dangerous looking warriors, and having heard from the Koreans that the

Japanese killed everybody, they were sore afraid as none of them had ever been to Japan before. But their fears were groundless, for the warriors of Goto were kind in heart, comforted them, gave them food and shelter, and by signs assured them that they would take them to Nagasaki and see them safe.

On Sept 14th they all arrived at their journey’s end where were seven ships of Holland riding at anchor. After an exile of thirteen years and twenty-eight days they were once more among their own countrymen.

After every kindness having been shown them by the Japanese they set sail Oct. 25th and arrived in Holland July 20th 1668.

The fourteen who remained were never heard of again, five at Soon-ch’un, 5 at Nam-hai, and four at Soo-yung.

It is strange that no Korean writer ever mentions the presence of the foreigner through all these 40 years (1627-1666). Men like Song Si-yul, Yoo Ke and others who wrote on every conceivable subject. must often have seen Wettevree at least. The exclusive spirit of Korea that wanted nothing to do with any outside barbarian, and that foolish pride that looked down on every other race of men was so common and so all-pervading that the kind-hearted officials whom they met, yes, and even the king himself, could not withstand it. No writer would soil his pen by recording the appearance, the doings or the history of these unspeakable outlanders.

Had the Mings been on the Imperial Throne instead of the Manchoos it is just possible that a conference would have been held and the wrecked crew sent to China to make their way home; but the Manchoo was an imitation imperial that the Korean wanted nothing to do with and so the unfortunates were caught between the great unknown world and the Manchoo empire neither of which Korea desired, for a moment, to be on speaking terms with.

SOME POST OFFICE REGULATIONS

Up-to-date information is welcomed by all. The following article may be worth fifty yen, besides saving valuable time. Our own experience demonstrates the need of the article, and its practical value. Other valuable articles will follow in later numbers of the Magazine,

CURRENCY OR COINS IN LETTERS.

It is a violation of the regulations of the Japanese Imperial Post Office to send currency or coins in letters. The penalty for such violation is a fine not to exceed 50 Yen and confiscation of the money. The same regulation applies to gold, silver and precious stones. All of which however may be sent as “value declared” articles. We sometimes erroneously think that because it is allowable to send currency or coins in letters through the mails in the United States that the same may be done in Japan. Such is not the fact. Ask any Japanese Post­Master if you have doubts as to the accuracy of this information.

REGISTERED ARTICLES BY LETTER POST (書節)

Fee for registration of articles for letter post : 7 sen per cover.

When a registered article is accepted by the post office, a receipt is given to the sender. Registered articles are numbered consecutively, and as each article passes from one postal official to another and is transmitted from one post office to another, the transaction is noted on a bill. Delivery is made against a receipt signed by the addressed. As articles with “value declared” are treated in the same way as registered articles, the sender may not request to have then registered.

For a registered article a receipt must be signed by the addressee at the time of delivery.

EXPRESS MAIL (速達郵便)

Any mail matter may be posted as “Express Mail” by writing on the face of the cover the indication (express). At

post offices where the business of mail collection and delivery is transacted, express mail may be dealt with at any time even outside the hours of attendance. But such mail matter tendered at a post office where such business is not handled may be despatched in the ordinary way to a post office where such business is transacted, and whence it will either be despatched to another post office or be delivered to the addressee.

The maximum weight of “Express” parcels is fixed at 400 momme (1,600 grammes). For every piece of express mail, the following surcharges are collected :- Within one and the same urban area of a postal district 6 sen

Within urban areas of two postal districts 12sen When two or more pieces of express mail, addressed to the same person, are posted at the same time, only one half the above surcharge is made for the second and subsequent pieces. During the hours of attendance at the post office, the sender of an express mail may send for a postman to come and take it at his office or residence on payment of a further fee of 3 sen per piece, provided that if circumstances prevent the post office from sending a postman, the request may not be complied with. He may also request the post office to obtain a reply to his express letter, etc., by paying the necessary charges and by writing the indication 要 返 信 (reply wanted) on a conspicuous part of the face of mail matter. When an express letter, etc., to which a reply is required is delivered, the receiver should hand his reply to the postman within 10 minutes of the receipt of the mail matter. Any express mail matter not deliverable will be treated in the same way as ordinary mail matter.

DELIVERY CERTIFICATE OR RETURN RECEIPT（.(配 達證明)

Fee for delivery certificate :一 3 sen per article.

A delivery certificate is a notice by which the date of the delivery of certain mail matter is communicated to the sender by the delivering post office. A delivery certificate may be obtained only for registered or value declared articles of letter post, and for registered or value declared parcels.

POSTING OF MAIL MATTER.

Mail matter involving a special service, such as Registered, Value-Declared, Reimboursement, Express Delivery, Delivery Certificate, and Postal Parcels, must be posted at the counter of a post office. New Year Congratulatory Mail should not be posted in a letter box, unless enclosed in an envelope bearing the indication ‘‘New Year Greetings” as otherwise such missives may be treated in the same way as other correspondence found in the same letter box, and be delivered before New Years Day. It is advisable that New Year congratulatory mail should be tied together by means of a string, attaching a label bearing the words “New Year Greeting,” and be handed in at the post office counter, as a rule, during the period from 15th to 29th December . Mail matter fulfilling these conditions will bear the post-mark “1st January-lst delivery” and will be delivered to the addressees on that day.

On Board Mail Steamers as well as in most Mail Trains a letter box is provided for the receipt of mai1 matter. In a mail wagon not provided with such a letter-box, ordinary articles for letter post may be received for transmission by postal officials provided they are on duty.

ODDS AND ENDS.

SPOON AND CHOPSTICKS.

Korea uses a spoon for her rice, while both China and Japan eat theirs with the chopsticks. Whence comes this peculiarity ? One reason suggested is that we find in the *Hyang-tang* Volume of the Analects a record saying that the Master ate his millet, not with chopsticks, but with a spoon. Every saying that pertains to Confucius has been so reverently regarded in Korea, that this may have something to do with the fact that Koreans eat not only their millet, but also their rice, with a spoon.

SUMMER LANGUAGE CLASS, WONSAN BEACH

|  |  |  |
| --- | --- | --- |
| I Division (Korean) | II Division (Korean) | III Division (Korean) |
| 1. How to study Korean? (for Beginners)  2. Sentence memorizing  A. L. Becker | 1. Grammar with:- illustrative Sentences. Attention given to  2. Accent and idiom  Mr. Stokes. | Mixed script; Reading and Writing. Korean Teachers from Chosen Christian College (for advanced students) |
|  | I Division(Japanese) | II Division(Japanese) |
|  | (A) Practice class (for those wanting to begin Japanese)  Mr. Smith | (A) Grammar, Lange, I-XX  Mr. Smith. |
| (B) Japanese Reader, Vol. I & II  Japanese Teacher | (B) Japanese Reader, Vol. II & III  Japanese Teacher |

1. Only one full hour of class work each day will be given in Korean as there will be much to prepare outside the class and some will wish to study in the Japanese classes.

2. *Beginners* in the Korean Language will be expected to confine their attention to this language.

3. There will be two classes for each Division of the Japanese ; one with Mr. Smith for a study of the Grammar and one with a Japanese teacher for pronunciation and reading in the native character.

4. Those entering the 1st Division of Japanese should provide themselves with Arthur Rose-Innes “100 graduated exercises in conversational Japanese” and the “Elementary Grammar of the Japanese Spoken Language,’’ Vol. I & II (price is 2 yen) and the Japanese readers Vol. I & II as used in Korea. Those in the 2nd Division of Japanese should provide themselves with Lange’s “Colloquial Japanese” an-d the Readers, II & III. (the books may be ordered from the Methodist Publishing House, No. 1, 4 Chome, Ginza, Tokyo ; or thru Mr. Smith).

5. The class will *begin July 9th* and last *until Aug. 3rd* ; four full weeks.

6. The Japanese Course will be related to a complete course in the Japanese Language which will fit the student for work among the Japanese people.

*Language Committee*

F. B. Stokes

F. H. Smith

A. L. Becker

C. S. Deming

THE OLD KOREAN MAGISTRATE.

W. CARL RUFUS. PH. D.

Before his final exit let us take a snap-shot of one of the most interesting characters of old Korea, the county magistrate. Already his official hat and robe have been laid aside, and soon will decorate a glass case in the museum. We look upon his departure with mingled feelings ; sometimes we laugh; sometimes we weep; none of us would call him back; all of us would cherish a copy of his picture for memory’s album.

First exposures, however brief, make lasting impressions on our mental kodaks. The details of our first visit to a magistracy, including the preliminary arrangements and necessary formalities, are largely forgotten ; but the picture of the magistrate himself is indelible. Seated at one end of the audience room on a platform slightly elevated, crowned with the official horse-hair hat and robed in a purple silk gown trimmed with striking colors, he was the embodiment of the highest official dignity. No trace of changing emotion crossed his expressionless face during the process of introduction and the brief conversation that followed. The calm demeanor with which his dignity surrounded him made him appear to be entirely self-sufficient and utterly impervious. His carved features seemed fitted to accompany either an arbitrary judgment or a designed benignity. These lines appearing first in the development of the picture promise to be permanent.

His costume deserves more than passing mention, but we hesitate to begin the dissection lest we break the charm. The unity of the picture depends entirely on the harmony of the constituent parts, the black horse-hair hat, the silk robe with its trimmings and the Chinese boots. The *sa-mo*, official head-dress, is large enough to accord with the flowing silk robe; while its shiny, black-lacquered surface harmonises with the gay colors, and its sober hue preserves the picture from a gaudy appearance. The graceful curves of the *sa-mo* also tend to give a mild effect. The central horse-hair folium, curving backward gently as it rises, flanked on both sides by similar appendages somewhat smaller, provides a coronet

scarcely less imposing than an imperial crown. The *nyong-po*, or official robe with long loose sleeves, forms the most attractive part of the costume. The purple silk background enhances the beauty of a maze of hand-embroidered trimmings of gold and green and scarlet; and makes the tortoise girdle stand out in bold relief. The most highly-prized decoration is the pair of ornamental badges, one conspicuous in front, the other on the back. marking the rank of the wearer. It consists of a richly embroidered piece of silk about six inches square, with the figure of a tiger in gay colors, if the owner belongs to the military party, or a stork to designate the civil class. The half-length court boots of black leather completes the picture of the full dress of the magistrate. Clad in this regalia his appearance fully accords with the highest official dignity and impresses the spectator sufficiently with his own inferior station. When he deigns to walk, his impressive manner begins to accentuate ; but his lordly gait exceeds the power of a snap-shot to describe. Suffice to say that it furnishes a model for the pompous carriage and deliberate swagger of the Korean yang-ban (aristocrat) seen occasionally on the street; whose preference for his own style and rate of locomotion is sufficient to obstruct traffic by street car, automobile, or motor-cycle.

The picture, however, still lacks the most important feature of the magisterial insignia ; without which even for one moment, all his gorgeous raiment and imposing strut would have no special value. The possession of the official seal constitutes *prima facie* evidence of magisterial authority. This article resembles a large brass block with flat base engraved with the official seal characters, and the upper part ornate with graven animals, flowers, trees, etc., fashioned to form a sort of handle. It is kept in a brass box of suitable proportions, which never passes out of the magistrate’s sight during his waking hours and serves as a pillow when he sleeps. A special page carries the seal and accompanies the magistrate every­where he goes in public and in private. When be desires to leave the room only for a moment the seal must be taken with him. Its loss was accompanied by removal from office. The seal affixed to a document frequently meant life or death to a

subject within the jurisdiction of the magistrate. Often it meant poverty or riches, freedom or imprisonment, position or degradation, favor or doom. When the seal was once affixed the deed was irrevocable. On this account its safe keeping became imperative.

The magistrate was the government factotum of the county. He personified all the affairs of state pertaining to his realm, possessing absolute authority within his jurisdiction. His responsibility was also commensurate with his power. Imperial ordinances found their way first to the provincial governor, next to the county magistrate, whose underlings carried them to every hamlet. For the fulfilment of these decrees, the magistrate was unconditionally responsible. He was also held accountable for any crime committed within his territory. If a capital *kang-sa*ng offense had been perpetrated on his district, the life of the magistrate might be required. Consequently one of his chief duties consisted of the detection and punishment of crime. In the performance of this function he was detective, prosecutor, judge and jury, all in one. This combination of power and responsibility afforded an unsurpassed opportunity for the swift administration of justice, or an unusual chance for its deliberate miscarriage. The magistrate also representing both sovereign and subject, might be tyrant or benefactor, as occasion demanded ; or with oriental ease and propriety he might act simultaneously in both capacities.

Preparation for official life consisted chiefly in literary training sufficient to pass the *kwa-ga*, state examination. The merit of the candidate was determined by his ability to take the subject assigned, shut himself in a booth, and write a composition after the style of classical Chinese, making copious quotations from Confucius, Mencius, and other ancient sages. The successful candidates passed immediately into- the official class and received appointments to various positions; while

Five cardinal relations among mankind are recognized ; between sovereign and subject , father and son, elder brother and younger, husband and wife, friend and friend. A violation of these was a kang–sang crime.

the man awarded the highest place frequently landed immediately in a magistracy. The competitive examination during corrupt reigns degenerated into a sort of farce. The selected subject frequently contained an enigmatic meaning, which was known only to the favored candidates. Sometimes the offices were purchasable, a magistracy bringing the emperor from 6,000 to 10,000 yen. At such a time it became necessary for the magistrate to recuperate his finances rapidly by squeezing the people, before the royal treasury needed replenishing and his position was sold again. Skill in accomplishing this feat was not lacking in the successful magistrate during a corrupt administration. He farmed out the taxes to unscrupulous collectors, who extorted money and grain from the unfortunate possessors, to satiate as far as possible the combined greed of officer and underling. The possession of property or a show of prosperity sufficed to produce some charge against a civilian without rank or friend at court; while satisfactory evidence followed easily from bribed or frightened witnesses, or was educed from the lips of the accused by multitudinous devices for physical torture.

The experienced magistrate usually possessed a keen insight into human nature, which served him well in criminology. It frequently enabled him to handle a complicated situation in a masterful way by finding at once the crux, of the matter. Often he accomplished this feat by introducing unexpectedly a new element in the problem in the form of an apparently unconnected event which gave him a key to the solution. Some­times he suspected the criminal on account of strange behavior, and obtained evidence by out-facing him or confusing him with questions asked fiercely in thunderous tones. Current Korean stories abound with illustrations of the sagacity and prowess of the magistrate. Let us enlarge the field of our kodak to include a few of these stories in conclusion.

DISCOVERING A THIEF

The tranquility of the little village of Three Roads had been undisturbed for centuries. Little wonder that the news of a robbery in their very midst created such a sensation.

During the absence of Mr. Kim, the richest man of the community, his house was entered at night and a masked burglar burned the feet of Mrs. Kim until she revealed the hiding place of their money.

The next morning the whole populace searched in vain for any traces of the malefactor. No footprints appeared along the three highways nor in the fields surrounding the village. Evidently the culprit dwelt among their number. Suspicion rested upon the guest among them, the brother-in­ law of the headman of the village.

Here was a dilemma, indeed. The headman should carry the case to the magistrate of the county for investigation, but his own family might be involved. Furthermore, hospitality demanded that his guest be sheltered from all harm. Finally he feigned illness and sent a deputation of villagers to the county seat.

The magistrate spent a day in profound thought. The next morning the official messenger rode into the village, assembled all the people and read the public proclamation: “LET ALL THE TOWNSMEN OF THREE ROADS ARM THEMSELVES WITH WOODEN STAFFS AND MARCH TO THE MAGISTRACY.’’

Of course the sick headman and his guest were spared this humiliation. When the procession of men reached the gate of the official residence, they were commanded to march into the open court and to ground arms before the magistrate waiting to receive them. They marched in with foreboding. The order to halt was given ; all brought their staffs to the ground and stood at attention. The magistrate cried with a loud voice. “*The man who stole the money has the longest staff*.” One of the staffs was seen to waver as its owner tried to push it down into the ground to make it appear to be shorter.

This man was accused; his house was searched and the money was recovered. After a severe paddling, he confessed his guilt and was sentenced to a long imprisonment.

No crime is too furtive for a sagacious magistrate.

TRAPPING A MURDERER

Long, long ago there was a famous magistrate, Hahn Eung­ pil, who had successfully ruled many counties. When he was magistrate of Hongju, one day he received a difficult petition. Two brothers, both of whom were widowers, lived in the country about one mile apart. One day the younger brother said to the older: “I am hungry for some bread. I have made the flour already, but I do not know how to make the bread. If you will kindly let my niece come and teach me I will make the bread with her.”

The elder brother consented and sent his daughter to her uncle’s house. At night he awaited her return, but she did not come. He spent a restless night, but morning came and his daughter had not returned, He started for his brother’s house in a rage and about half way met his brother.

“Why did you not send her home ?” he asked abruptly.

The younger brother replied angrily, “Why did you not send her to me ?”

When her father heard this he became very anxious. Together the brothers searched the neighborhood for the missing girl. Arriving in a secluded mountain valley they found her dead body with a knife driven into it. They turned pale at the dreadful sight. Immediately they went to Hongju to the magistrate and told their story , adding that they did not know who had killed her, and petitioning him to come to their assistance.

The magistrate answered them saying : “There is no evidence. How can I find out?” and he bade them depart. Soon he recalled them and said : “Although it is a very difficult case, I will go and make an examination,” so he went alone to the mountain valley and made a careful investigation.

He then feigned madness and wandered about all day. In the evening he went to an ale house kept by an old woman and lodged there alone. His hostess did not know that she was entertaining the magistrate. In the morning he returned home early, and shortly afterward sent an officer to arrest the old woman. When she arrived the magistrate commanded in a loud voice: “Confess your crime. you reprobate.”

The old woman trembling like a leaf replied : “I have not committed any crime. Please tell me what you mean.”

“After I returned home did no one come to your house before breakfast ? Answer me, straight!” he commanded.

The woman replied : “A young man came after you left and told me that the magistrate had slept in my house, that he was here examining a case and returned home early in the morning. He also asked if I had heard him say anything about the case.”

So the magistrate sent an officer to arrest the young man.

When the paddles were applied the young man confessed his crime.

The magistrate settled many other difficult cases, and his fame increased.

A LAME THIEF’S TOKE

Many years ago there were only two houses in a small mountain valley of Kang Won Do. In one of the houses lived a lame man. One day the other man’s toke (large earthen jar) disappeared while he was asleep. After searching in vain for some time he went to the lame man’s house and there to his astonishment he found his toke.

“Oh,” he exclaimed, “that is my toke; why did you steal it ?”

But the lame man remonstrated: “No; that is not your toke. How could I steal it? I am a lame man, as you know.”

Of course argument was in vain; but the toke was just like the lost one, and the owner desired to have it restored. He returned home and pondered over the matter for several days. Then he went to the magistrate of the county and told his story.

The magistrate ordered him to bring the lame man and the toke. When they arrived before the magistrate he accosted the lame man in a loud stem voice: “I hear that you are a thief. You stole this toke from that man’s house a few days ago.”

But the lame man replied: “No, sir ; I am a lame man, as you perceive. How could a lame man steal it and walk a mile! It is not that man’s toke ; he has wronged me.”

Then the sagacious magistrate said pleasantly: ‘‘Very well; if it is yours, you are free; you may go.”

So the lame man was very happy. He lifted the toke with both hands, placed it on his head securely and started to limp for home. The magistrate called him back and fairly roared : “Give yourself up, you thief. So it was not you ? How could you carry it ? You can not walk, you say ?”

Then the lame man confessed all. The fame of the magistrate spread throughout the whole country.

A FAITHLESS FRIEND

About 300 years ago in a city of this land there lived two merchants, Mr. Chang and Mr. Yi. They were neighbors and very close friends. Their families loved each other and helped each other, sometimes living in the same house. Among all the members of the household Chang and Yi were the most faithful to each other. One day when business was dull in their country, Mr. Yi said to Mr. Chang, “Let us go to some foreign land and make money.”

Mr. Chang replied, “That is a good idea.”

So they sailed for China and reached a certain port safely. There they were very successful in business, made a fortune in a few years and started to return home. After they had sailed two or three days Mr. Yi was filled with avarice, as he gloated over the boxes of gold and silver ; so he planned to have all the treasure for himself alone. At last he decided to kill the man who had been his bosom friend. He called him to the stern of the boat and kicked him into the water. A few days later he arrived in their home port and landed his treasure boxes.

He immediately went to Mr. Chang’s house, opened the gate and enquired, “Is Mrs. Chang at home ?” She heard this well known voice with surprise, and hurried out to meet her husband’s friend. She and the children had expected their return for some time. They saluted each other heartily; but she did not catch sight of her husband, so she asked, “Where is my husband ?’’

Mr. Yi replied, “He landed two days before I did, and said be was going home immediately.”

She was very much astonished at this. For several days she watched ·day and night for her husband’s return, but he did not come. So she became very anxious, wept bitterly and mourned for him.

At last she went to a certain magistrate of that district, told her story, and begged him to find her husband. She gave him all the particulars from the beginning to the end. The magistrate considered the matter for several days and then sent for Mr. Yi. He looked at Mr. Yi with piercing eyes and asked him in a loud stem voice: “You went to China with Mr. Chang; did you not ?”

“Yes; I did,” was the reply.

“You stayed in the same place with him in China; did you not?”

“Yes.”

“You returned safely. Where is Mr. Chang?” Mr. Yi answered, “I do not know.’’

Then the magistrate asked Mrs. Chang, “What did he say when he opened your gate ?’’

Mrs. Chang replied, “He asked, ‘Is Mrs. Hang at home ?’“ Then the magistrate gave Mr. Yi a look and thundered,

“Why did you not call her husband’s name ?” Mr. Yi had no reply to offer.

The magistrate commanded the officers to put him in prison and tortured him for many days. Finally the secret was disclosed.

All secret crime will be discovered at last.

SELF-INFLICTED NEMESIS

A famous magistrate of Kang Won province once received information concerning a very perplexing murder case.

A bride had been killed on the night of her wedding and her father had the new husband arrested. The magistrate commanded the accused man to tell all he knew about the case. “I know nothing at all,” he replied. “In the dead of the night of the terrible deed, I was very thirsty and went out to get a drink. It was raining that night as you know. When I

returned I noticed a peculiar odor, but I went to sleep. In the morning I first discovered what had happened.”

The magistrate pondered these words for many hours. At last he concluded that the husband was innocent. How could he find the guilty man?

The next evening he called a pretty girl, covered her with a white shroud, and commanded her: “From this evening you must go to the mountain every night and cry out, ‘Where is the man who killed me? Where is the man who killed me?’“ She obeyed the command and all the people of the country were afraid of the voice. They said to one another, “This is the ghost of the murdered girl.” The guilty man also heard the voice and could not sleep·:

Policemen had, been appointed to watch for any person who might come out at night and act suspiciously. About a week passed by, but no one ventured near the apparition.

One rainy night the man who performed the deed could endure the voice no longer. It seemed to pierce him like a sharp knife. At midnight he came out into the deserted street, with a white cloth around him, carrying wine and food to sacrifice to the spirit. He was arrested and brought before the magistrate.

“Why did you kill her?” thundered that officer.

“O, ye gods? moaned the heart-broken man. ‘‘She was my sweetheart. She and I planned together to murder her husband that night.’’

“Hu! How was that?” asked the magistrate fiercely.

“We loved each other truly for two years, but her parents would not consent to our marriage. She asked me to kill her husband on that night. She was to give a signal by opening a door when he was sound asleep. I was waiting in the kitchen in the dark when a door opened and someone passed out. I went in stealthily with my knife drawn and stabbed some person lying on the floor. In the morning I learned that I had killed my love.” With these words the bereaved man broke down and wept bitterly.

Finally the just magistrate replied : “When you plan to harm another how easy it is to hurt yourself,”

BLAZING THE TRAIL

A CHANGE OF OCCUPATION

(Continued from the February number.)

A short distance ahead of him was a huge pile of stones towering above the road like a haystack. At that point the road made a sharp turn around the pile and dropped suddenly downward out of sight. As he started on he caught the glint of a white garment flung out by the wind. He thought it was a strip of cloth fastened to the stones by devotees of the road­ side spirits. As he approached, however, the strip of cloth resolved itself into the form of a woman, half sitting, half kneeling, facing him, with her head hidden by a white covering entirely concealing her face. Respecting her effort for seclusion he passed quickly to the opposite side of the road and was hastening on when a slight cough and. a movement of the head­covering caused him to glance a second time in her direction. She arose and stood by the pile of stones.

“Are you the preacher, Kim ? “ she asked timidly.

“I talk on occasion in the churches,” he said, and made as if to move on.

“I am a Christian and am not afraid to speak to you,” she said, pulling the covering closer about her head. “I am the wife of Mr. Cho. the man whom you accompanied here to the town, and, sir, I wish to warn you.”

“Warn me ?” echoed Mr. Kim.

“He is my husband,” she said, hastily glancing past Mr. Kim down the road from which he had come. “While he may beat me many times harder than he has yet done, and may some day carry out his terrible threat to kill me, yet will I remember that he is my husband and that his interest is mine. I will be true to him and to them, and yet, sir, why should I let you suffer or die when a word from me may save you.’’ She paused again and leaned beyond the pile of stones and gazed

anxiously down the road, then added, “I love the new faith, and oh, sir, I never knew what it was to be hated until I became a Christian, and yet, sir, the peace is sweet and, moreover, there is a great force behind me and I must follow my Master however hard is the road. Yes, I will follow without disloyalty to my husband, and with loyalty to Him.”

She spoke as one long burdened of a load finding comfort in telling some one that it was heavy.

“I came to tell you that a great danger threatens you. Mr. Cho never makes idle threats. Oh, sir, I beg you to leave speedily and never return. He has some money, some influence with the magistrates, and all the village people are obedient to him.”

Mr. Kim opened his mouth to speak, then closed it and looked hard at the woman before him, then at the cloud of smoke that hovered over the village, and a strange fear crept into his heart.

“Don’t you think God has called me here ?” he asked.

‘‘There are many places where they will be glad to receive you,” she replied. “Violence awaits you here, sir; I do not know how, but it will be in its cruelest form. Mr. Cho has so threatened.”

“You see that pile of stones,” said Mr. Kim after a few moments pause, and pointing to the mound beside which she stood. “Many centuries ago there stood a huge tree there, and some fear-stricken man or woman, while passing hurled a pebble to its roots to propitiate the wayside demon ; the next passer added his contribution and down through the years the pile grew till it towered, as you see it, far above the heads of its foolish worshipers. At last the tree rotted away and each twig and tiny fiber disappeared ; still the generations of men piled higher the mound of stones. With each stone here carelessly thrown was a thought, and with each thought a sigh, and with each act when performed an element entered into the fiber of our race, and that village is to-day the sum of all this accumulated superstition and falsehood. Should we then be surprised that they get angry when disturbed in their old inheritance ? It would take me many days to carry away this

great pile of stones, but I could do it; likewise it would take me a good many days to break down all the elements existing in the hearts of this people represented by the pile of stone, but by the grace of God I could do it.”

“But, sir,” she urged, “you do not understand ! The time is not ripe for such effort here and we do not want a sacrifice. Look,” she continued, extending her left hand, “look at the finger, he cut it off because I attended church against his command.” In her earnestness she had let the covering fan back from her head, revealing a face young and full of great beauty and earnestness.

“He says he will kill me if I do not return to our ancestral worship. The annual feast is only three months off, then something terrible will happen. He never threatens in vain, as many of his less powerful neighbors will tell you. Think you, sir, that you will not suffer ? And are you not afraid ?”

“To come back here, and preach,’’ he replied very slowly, “I do indeed fear, yes, I fear greatly.’ ‘

“Then you will not come back!” she said eagerly.

“I will come back, and that soon,” he replied very quietly. A tramp of a horse from the direction of the village caused Madam Cho to start violently and without a word of farewell she snatched up a large gourd and a small root hook and sped out across the hill side. A moment later a horse­man passed and looked enquiringly at Mr. Kim who was quietly seated on a stone reading from a small red Testament, and then he glanced over the field ; the Christian woman was laboring with a cloth tied about her head as would any coolie, industriously digging roots for her next meal.

Directly Mr. Kim was striding rapidly in the direction of the county seat, called “Justice,’’ where, it was said, he would find many followers. This was the object of his many days of hard travel, and he looked forward to his arrival with delight.

CHAPTER VI

AN INTRODUCTION

Word had preceded Mr. Kim of his intended visit and the people gathered to receive him. Half of the Church followers

met him some distance from the village, while the other half arranged themselves along the wall inside the church with their leader in the center to await his arrival. The studied purpose to impress him with the dignity and importance of the group surprised him. The leader wore a half foreign suit, which consisted of a straw hat, a pair of trousers, a vest without a coat, a collar unassociated with his shirt, buttoned around his throat and showing as much expanse of throat below as above. Outside the door, mixed up with a multitude of sandals, was a pair of foreign made leather boots that must have been worn by the man with the ill-fitting dark trousers. Mr. Kim asked to be seated by the side of the leader. Immediately the two men were surrounded by all present. The leader introduced himself as Mr. Chang and spoke with an air of importance. His face was long, with high cheek bones: his smooth chin was sharp and when he spoke, he raised his eyes above his listeners’ heads and closed his sentences with his eyes on the floor. His face seemed to elongate at the end of each movement of his eyes downward; his forehead wrinkled and his eyes showed a white circle on the upper rim, giving him the expression of having received some injury and was continually on the point of resenting it. He said he was glad to see Mr. Kim, a man who was so greatly trusted by the missionary. While he himself had been able to do a great deal of good, yet he needed help and he was glad that Mr. Kim was there to give him his aid. Of course it was appropriate for him to be modest in speaking of what he had already accomplished, yet the present number of followers would suggest to Mr. Kim that the methods employed were at least appreciated and not to be lightly set aside for anything that might have been used elsewhere. “Nothing proves the value of a method better than its successes.” Mr. Kim would understand, of course, that he would be directed in what he did in that section by the experience of a man who knew whereof he spoke. Following this harangue Mr. Kim was permitted to introduce himself to all present, individually, and he did so in a cordial, cheerful way. It was understood that Mr. Kim was a preacher direct from the hands of the foreign missionaries,

and must be versed in all the great truths and law of the New Doctrine ; and probably carried with him some influence. Just what that might be they did not know, but there must be something better than they had for was not the world ruled by might ? Such had been the case from the beginning of time. Did not the new religion endure while other organizations fell to pieces? Therefore it represented power.

Later Mr. Kim preached a sermon on the subject. “Humility and suffering.” He was surprised at the little interest given his discourse and at the frequent glances of his listeners from him to their leader. After the discourse the people did not disperse but gathered around Mr. Kim and their leader in anticipation of some thing unusual.

“Yes,” said the leader, “We have a growing group of Christians. A week ago we numbered only twenty-five but last night there were added twenty-five more! “How was that,” asked Mr. Kim. “O, it was easy,” replied Mr. Chang. “You see I have been compelled to use the only proper methods compatible with success and safety. Yesterday I went in and saw the Magistrate and had an understanding with him. For some time there had been a certain man in prison, innocent of any wrong, and we went in as the defenders of the weak and when the Magistrate refused to let the man go at our request, we opened our hymn books, sang a hymn and read the Scriptures and told the Magistrate that his blood would be on his head; that, as we were Christians, we were inclined to be merciful, because that was one of the doctrines of the Church, but if he refused to acquiesce to our demands we would represent his case to the foreigners and they would take off his official head. After some threatening of that sort he let the man go. Now we have a great demand for membership in our church. I expect to see hundreds added in a few days and I am glad that you are here to help me. Of course I would not take undue credit for the results of this great work which has been inaugurated, but the principle that I have laid down will be a safe one for you to follow, and, indeed, it will be necessary for you to do so in order to succeed here in this town.”

“Do you mean to say,” asked Mr. Kim, “that you have resorted to political influence to secure followers ?”

“Resort !” repeated Mr. Chang. “I do not like the tone of your inferences. Perhaps you do not understand. Perhaps in your part of the country the Magistrates love the people and do them no wrong, but here, if we do not defend ourselves we are set upon and beaten of all we have. As I understand it, Christianity is a helper of the helpless, and a giver of peace. Does not the Word say that he is the Prince of Peace ? If we should follow the hint of what your question suggests it would not be peace but suffering unmeasurable. We would all be imprisoned and even the boys on the streets would persecute us and spit upon us. A mighty Church sufficiently able to contend with the oppressors, and magnanimous enough to deal justly with all, is what must be the meaning of the gospel of peace.”

“I fear,” said Mr. Kim with decision and earnestness, “that you do not know of what spirit you are. The life of Christ was a life of suffering and we, as his followers, must suffer also if we would win righteousness. The kingdom that you and I preach must be a spiritual kingdom and the peace we win is not a peace for the body but a peace for the soul.”

‘‘That is all right,” said Mr. Chang, “I agree with you in a way. We can have protection for the body ; and for the soul, peace, also, if we would ; an think of the great number to whom we may bring this peace if we only will work rightly to protect them from the cruelty of the officials. Think, friend, of protected homes, our wives and children unmolested. Let us not forget the great privilege that is offered us if we will only follow our opportunity.”

“Politics,’’ said Mr. Kim, “and the preaching of the Gospel never has, and never can successfully go hand in hand. I perceive that you yourself have before you the great battle of your life to bring your own proud heart to repentance before God, and when you have done so, the peace and security within will be greater than all the things of life besides. If you struggle for the worldly peace you will not obtain the spiritual peace. Christ must be your example. His was a life of

suffering and persecution, and if you become real Christians I can promise you little less than that. Yes, the children on the streets will hoot at you and revile you, and your acquaintances may try to drive you from the neighborhood, but you may win them by love to the great faith—thus is the world to be saved.”

“Do you mean that you will not join us in our methods of work,” said Mr. Chang with a rise in his voice.

Throughout the conversation the company sat in rapt attention, glancing from one face to the other. Momentous things were at stake, they were for Christianity, if there were to be an advantage in it. If it meant an alliance with a foreigner ; an alliance with an organization that could call gun boats. Did the espousal of the new religion mean that there would be no more beatings, no more robbery, no more ruining of homes ; did it mean the quiet possessing of their property ? They sat with bated breath for Mr. Kim’s reply.

Mr. Kim looked from face to face and read the results of his coming answer.

“I,” said he, with slow gravity, ‘‘came to preach to you the Gospel of love, which means to love the Magistrate and all who ill use you, it is the only Gospel preached by the missionaries who have been my teachers. This is the Gospel that I have learned and to which I have been called. It is a Gospel that is not propagated by political associations, nor influence. My teachers would frown upon any such methods. What I preach will mean to you everlasting life. It is of faith and not force, and it is a gospel of suffering and enduring. That is my Master’s message. You have my answer.”

When he ceased speaking, Mr. Chang rose to his feet and walked out of the house. Two others immediately followed. The rest moved uneasily and then one by one arose and walked out, leaving Mr. Kim alone. He looked at the mat on which he was sitting, and his face appeared as if he had received a blow and the corners of his mouth dropped as in physical pain. Outside was a babel of voices raised in angry protest.

Scraps of the harangue reached him. “We will not have anything to do with this man.” “If this is what the foreigner

preaches we will have a Church of our own.” “He is a blind leader of the blind.”

The people moved off and left the chapel premises and when the hour for the evening services came no one appeared, but as twilight was falling an old woman came in. She walked straight to Mr. Kim and sat down quietly. “Pastor,” said she. Mr. Kim awoke from his thoughts with a start. “No, don’t rise,” she said. “I want to talk to you. Did you say in your sermon this morning that our sins could be forgiven ? And do you think that there is hope for me ? for I am old, very old, seventy seven next New Year. And you said pray,” she added, not waiting for him to answer. “Now pray for me.”

Mr. Kim knelt with the gray haired woman, “O Lord,” he prayed, “forgive me a sinful man. I came to save thy sheep and have scattered them. Thou hast said be as harmless as doves and I have been unskilled and harsh and driven them from thee. Forgive me, O my Father!” and a sob rose from his lips.

“Me, me, me,” said the old woman, “pray for me.” Mr. Kim paused, then poured out his heart for the woman whose white locks mixed with his own dark ones as they knelt with their heads to the floor. When Mr. Kim ceased the old woman still knelt.

“Seventy years of sin,” she murmured, “seventy years of suffering. I have traveled barren waste,” her quavering voice continued, “always heat, vast stretches of sand, always thirst. give me drink Lord, I perish.”

“Amen,” said Mr. Kim, then there was a long silence and the old gray head remained motionless on the floor. The twilight went out; darkness gathered. At last, Mr. Kim touched the dark figure in front of him.

“Peace,’’ she said, “great peace.”

CHAPTER VII

A RELIGIOUS PROBLEM

Mr. Kim arose and passing into the street, bade the old lady a good night; then, turning to her said, “I thank God profoundly for this night.”

“I am known in this town as the ‘Grand Mother’ “ she replied introducing herself as is the manner of the East. “I have been called that for seventy seven years. You see, my oldest half brother was a grandfather when I was born, so I have always been a grandmother. I lived at one time in a town called Pagoda, so when the people here want to be more formal or explicit, they call me Grand Mother Pagoda. You note that light twinkling out just at the bend of the road ? It is not a small house. That is mine.” “Thank you,” said Mr. Kim. “It seems to me,” she added, “you will need a place in which to worship. I have known all those who were gathered there to-night. I knew their parents before them, and I know the leader well. His heart is bitter and he will not open the church for you to speak of this wonderful life, indeed, he will not. But,” she added, “do you think they will find the truth too?”

She walked up close to Mr. Kim and searched his face.

“I trust so,’’ he replied.

“I have a large room and I would like, above all things else, to have you come with the people there. Ah, yes, and I will tell them, too. She laughed with a note of wonder in her old voice, “I must tell them to-night.”

Mr. Kim turned away deeply meditating and walked down the street oblivious of the people he met and of the dogs that yelped at his heels. A new world of ideas had suddenly sprang up within him. “Not by might nor by power, but by my Spirit,” he repeated over and over again. Then he paused in the middle of the street and was lost in deep meditation, and only moved as he was forced on by a brush load of wood carried on a cow’s back. He had thought to find the Church in the community of people who had gathered as professional worshippers, but instead, he saw it glowing in the heart of this tottering old woman. Nor had it been the work of his hands ; it had been born there while he poured out his heart to his Maker in self reproach. “It does not depend upon men,” he said, “it will conquer the world,” and he threw up his head and laughed with wondering gladness.

His laugh was echoed, but in a different note by some one standing in the front of the inn where he had bent his steps.

Mr. Kim recovered himself and turned to see the man whose voice jarred his pleasent train of thought At that moment the owner of the voice stepped into the light that filtered through a paper window, and Mr. Kim recognized the leader of the group.

“I see,” said Mr. Chang, “that you are in a pleasent mood and so I thought I would laugh too. It is unseemly for one to laugh aloud to oneself. Yours was a lonely laugh.”

“Thank you for your kindly interest,” said Mr. Kim heartily. “To make a confession, I fear I have been talking to myself not a little to-night, but to say that I was really alone would not be a fair confession, for it seems to me I never saw my Master quite so clearly as I’ve seen him to-night.”

“Now, that is interesting;” said the leader. “I would like to know the secret of so much knowledge.” The words were spoken tentatively as a man will search the depth of a stream before attempting to ford it.

“Would you?’’ said Mr. Kim with some eagerness in his voice. “Indeed may we not have a quiet talk somewhere ?”

Mr. Chang noted the tone of eagerness and warily sparred, it might mean that the strange preacher had some plan of getting hold of his people. “No,” he said. “my reception room is full of people and I have no control over any other.”

“Then let us go to the church,” replied Mr. Kim with quiet gravity. “It is dark and quiet, we shall not be disturbed. I desire to talk with you, for, indeed, I have something of great importance to tell you.”

Curiosity compelled consent, and soon they sat down on the floor of the chapel. The moon, creeping over the eastern mountain, filled it with a flood of light.

“I hope,” said Mr. Chang, as soon as they were seated, “that your communication will be for the advancement of our common cause.”

“I trust so,” said Mr. Kim, then there was a pause and both men sat in the moon light in silence for many minutes with the question of the welfare of the city in their hands and the peace of many at their disposal.

“First of all,” said Mr. Kim slowly, “I made a mistake today when we met in the chapel for service, and I want to apologize to you.” A flash of light shot across the other’s face, but Mr. Kim restrained him from speaking by a motion of the hand. “I want to say,” he continued, “that I was very hasty, and instead of impressing you with the fact that I loved you, and was ready to do and die for the cause which you have espoused, I fear I gave the impression that I was resentful. I am sorry for it, and have asked God’s forgiveness.”

“Then you will join us and solicit the foreigner’s help, will you not ?” the other cried eagerly.

“Our Lord walked through a certain village with his disciples,” replied Mr. Kim, ‘‘and because the village people did not receive him, his disciples would have called down fire upon the people. The Master rebuked them ; said he, ‘you do not know of what spirit you are.’ It may be that I have misjudged you altogether. I hope I have done so, but are you sure you have caught the spirit of the Christ in what you propose to do? Do you think he who refused to propagate his doctrine by force, would be pleased to have us resort to political power? If I know what Christianity is, it is to be like him.”

“You have entirely missed the spirit of the matter,” replied Mr. Chang, “the Gospel says that we must love the brethren, do good to the household of faith, be instant in season and out of season, and with all, does He not want His kingdom to spread throughout the world with the greatest possible rapidity? Do you think that He is desirous for a soul to remain in darkness a moment longer than necessary? We have organized our plans on a broader plane than have you. The measure of our success is the measure of His approval. Would you dare say that our following is not His seal on our methods ? Now our efforts to deliver the oppressed from the hands of the magistrate will not only be in obedience to His commands as I have just said, but will bring into the Church a great host that will soon swallow up all else in the country and, as far as Korea is concerned, God’s kingdom will have come on earth.”

“I admit,” said Mr. Kim, “that if you could, in the spirit of love, win the magistrates to our Lord it would be a noble work, but you try to bulldoze them by making them believe it is for their personal advantage or safety to comply with your demands; now that is not the spirit of Christ. He does not want to see His kingdom spread if it is not like Him. Indeed, such a kingdom would not be His. The Christian Church must be a sinless body made up of men whose natures are holy. You will observe there is nothing in inanimate nature that does not show just what is within itself. Again, if you wanted to find a tiger, you would not hunt for it in deer skin; so that, if you are born into the kingdom of God you will show His nature: not because you try to do so but because it would be impossible for you to show anything else. If you do not show that you must of the same necessity show the nature of the devil. Now the nature of God is love, meekness, humility, self sacrifice, gentleness, without fierceness. To do what you purpose is strife, pride and ambition, these things are of the nature of the devil. It makes no difference how often you gather for worship, sing, pray and read the Scriptures, your worship is evil.’’

While Mr. Kim was speaking, Mr. Chang rose to his feet and waited for him to cease.

“All right, you do as you like and I will do the same. By their fruits you shall know them. Observe now what progress you will make ; what fruits you will reap in this town. At this point we will come to an understanding. I will have you do no meddling with my people. Beware! You are a wise man and I need not repeat.”

When he finished speaking he stepped down out of the door and walked noisily away.

Once more Mr. Kim had failed. When be reached his inn a dozen men were seated on the floor smoking long pipes till the room was filled with gloom and the candle burned down to a tiny glow for the want of pure air. They laughed and told stories with excellent gusto as if that fetid atmosphere was the purest in God’s out-of-doors. Mr. Kim was used to it ; he crept up to the dim light and read his little red Testament,

oblivious of the presence of others, and then bowed his head in a long prayer. The noise and chatter gradually died down as they watched the huge man at his devotions.

“Christians are strange creatures,” remarked one, “they pray and sing and are devoted at all times, and they know how to handle a magistrate as no one else can. I think we shall all have to do the doctrine to save our skin.”

The Church at Justice remained hostile to Mr. Kim and rejected every effort on his part towards reconciliation. The leader had tasted the wine of power. He had overawed the magistrate and accordingly his imagination expanded with great rapidity. Aladdin’s lamp never performed a shadow of the wonderful deeds that would make him renowned during all time. The many tales of prodigies under the guidance of fairies and the generous hand of fate were recounted for the delectation of his comrades. “We,” he would say, “shall be called blessed by following generations. We shall gather a multitude here, organized under the rules of the Christian Church, and day by day extend it till we have taken in all similar organizations in the land ; and eventually the whole country will be under our holy banner ; then down with all tyrants, and we shall reign in their stead.”

“How about the Korean Emperor,” some faint-heart asked. “O, His Majesty, of course is all right. The trouble with him is, he is surrounded with so many sharks that he does not know right from wrong. I did not mean that we would remove him from power, but that we would take the place of those vicious scoundrels who surround him. In our coming reign we shall have several advantages over them. In the first place we shall have come up from among the common people, and can appreciate the burden of the poor; then too, we shall have been thoroughly trained in the great ethics of the new doctrine. Confucius left a great system of ethics, but while it has been with us for hundreds of years it has not relieved the oppressed condition of the common people, but now this new religion has a power in it. It is alive, people flock to it, it has made other nations great and the natural corrollary is that it will make us great. Now for instance,” continued the

talkative leader, “take the best thoughts of the two religions and compare them. Confucianism will blush for shame. We might as well admit it, our old faith is of the dead past, and ranks somewhere with the present order of oppression.”

“But,” some one interrupted, “what about the comparison?”

“What, friend, are you a Christian and still wed to the old doctrine and must needs really demand an example? Your memory will certainly answer your own questions.”

“Ah, certainly,” replied the man looking down confused before the severe gaze of his leader.

“Yet,” added Mr. Chang in a generous tone, seeing that his questioner was put to confusion, “I will mention one to help your memory, ‘Do unto others as you would have them do unto you,’ now, there is one which cannot be paralleled by Confucius or his followers.”

“Pardon me,” said the man before him with eyes still fixed on the floor, “if it will not offend our excellent leader I would humbly suggest ... “

“Go ahead, suggest, suggest,” was the reply.

“I would suggest that the ancients did teach us something very much like that.”

“Ha-a-a,” replied the leader, “not alike, not exactly alike. Now let me tell you the one is positive and the other is negative in their statement, do you see?’’ and the leader looked hard at the presumptuous man before him.

“A word from me, me,” called a thin voice from the back and an old woman arose from her seat and came forward. She spoke in quavering tones. Her age, unsteady gait and voice inspired respect and the company gave way for her till she was seated on the mat near the leader. She knelt rather than sat and looked straight into the face of the man who was planning the reform of his country.

“I am an old woman,” she began, “and I have known every one of you, and your fathers before you were born. I have seen more of the things of the world than you have, though I am a woman. I have heard such debates before with many quotations from the ancient masters. I want to say to

you that you are wrong. Exhortations to do the right thing never did any man or woman any good, neither will the new religion any more than the old. It is not information that you need. We all know that it is wrong to do many things, but we do them and will keep on doing them. Now, I will tell you where the trouble is. We need a change of heart, that is what we need, and,” she added, shaking her head at the leader, “you must change your heart, Sir, that is more important to you than the changing of the government”

“But I have changed my heart,” was the stout reply, “before, I was content to put up with the injustice practiced on my countrymen, but I will have no more of it, is not that change enough for you? 1 have risen with these honest followers’ to free my country from oppression; that is a change is it not? “

“But the heart, the heart, man, have you cleansed it ?” “You talk like Mr. Kim the preacher,’’ he replied with impatience, “you are both childish. I tell you I will have nothing to do with a man who is content with a few groups of students. He is as unpatriotic as he is silly. There are great deeds to be done, a nation to be reconstructed, and there is no place for men of such small ideas!’

‘‘Small ideas? “ the old lady replied, “His ideas are as broad as the universe. All the world must become the kingdom of our Lord. Is not that idea broad enough ?”

“You know nothing,” was the reply, “women know nothing of these things: how can they? I start to-morrow to carry our holy Christians plans to other towns. I have figured that by the rate of increase during the last two weeks inside of one year we shall have three hundred thousand followers.”

“While I am gone, you, my brothers, will see to it that the weak minded preacher, Kim, does not occupy our church. The silly doctrine that he promulgates would ruin our cause.”

“He was crying last night,” murmured the old woman. “Who was crying?”

“Mr. Kim was crying.”

“What was he blubbering about?”

“He was praying for himself.”

“That was right! What! Did he repent, and ask the Lord to help him adopt our methods and help us?”

“He was praying and sobbing because he had driven you all from the truth : because he had not plead with you with greater love, and he was asking for God’s forgiveness, and I cried too.”

“What did you cry about ?”

“I cried because I was a great sinner, I had crucified our Lord and trampled on His love for seventy-seven years, and when I knew it, I could not stand it ; and I cried, and then,” here she paused and looked at the company and straight into the eyes of Mr. Chang and caught her breath. “Then what?”

‘‘Then His glory filled my soul”

Her steady gaze held his eyes; and the people swayed on their mats backward with the rhythm of a pendulum. Presently the leader glanced around and the absorbed interest of his associates startled him and he arose suddenly and shook himself.

“I shall visit the magistrate before I leave,” he said to the company. “The fellow pretends to be friendly, but I fear that if he should learn not to fear us he would run some of us in prison. What do you think, friends, will the preacher Kim talk to him as he did to us ? See to it that the simpleton finds no welcome here.” As he stepped out all arose out of respect and several followed him into the street Others gathered around the old woman and regarded her with much interest

“You know I have a large room in my house and I am alone, so I have invited Mr. Kim to come to-night and read the Scriptures to me and pray. He will be welcome and so is any­ one who will come,” said she.

The company separated, feeling that the quiet of their lives was a thing of the past; that henceforth there was to be trouble. Some shrank from it all, but they had found a leader who was bold and seemed to be wise. He promised great things, why not follow him ? If the words of the Grand Mother Pagoda made any impression upon them, the last remarks of their leader had dispelled it. Anything would be

preferable to falling into the hands of an enraged magistrate, therefore, they would cling to their leader.

The magistrate was not without resources. Still he stood in great awe of the new organization, which, it was said, would be dangerous to combat. Its devotees had boldly stood before him and insisted upon administering the affairs of his office where matters did not please them. What could he do since the organization was associated with gun boats, and even His Majesty had never attempted to expel it from the land.

He sent out his spy to watch and learn all he could. This minion sat with the people at every meeting, and was present when Mr. Kim arrived ; and was delighted beyond measure to report to the magistrate that the foreign teachers would repudiate any claim to interfere in political matters, and that the new teacher himself, who was the foreigner’s representative and trusted agent, had declared that no one could be a follower of the new doctrine if he visited magistrates for political advantage. The magistrate was also delighted to hear the news and sent for Mr. Kim and questioned him in all things relating to the doctrine and Mr. Kim preached him a sermon on repentance which was little different in doctrine from what the leader and his followers of the new faith had recently told him. They had said that he must repent of the squeezes and cruelty he had practiced upon the people; that if he did not repent and restore what he had wrongfully taken they would administer the affairs of the magistrate’s office. He had promised to reform, that is, he had said “yes” but that might mean anything; in this instance it meant that he would look into the organisation. Mr. Kim made no reference to squeezing the people, but he said that a man must repent of all the sins he had committed from childhood, “a vast number of sins! how could anyone call them all up and repent of them?’’ he would let that pass as an exhortation, but he would examine Mr. Kim a little deeper and see what he had to do with the new body and what he himself had to fear from it, so be asked :

“Do the foreigners eat rice as we do ?”

Mr. Kim explained all he knew about their food.

“1 am a little surprised,” the magistrate continued, “that you come here dressed as any other Korean; don’t the foreigners wear black clothing, and is not their style much different from ours?”

Mr. Kim laughed. “Why should I wear foreign clothes?” he asked. “I am a Korean, and since I became a Christian, I am more a Korean than I ever was.”

“You mean you love your country more than you did before?”

“Yes,” was the reply, “I love my people vastly more than I ever dreamed of before I became a Christian. Before that event I was much like the mass of people living from year to year content if there were enough to eat and a chance to study a few Chinese characters.”

“Well,” said the magistrate, ‘‘in what way do you love your country? Do you intend to reform it ?”

Mr. Kim sat some time without replying. He thought of the class leader and his ambitions, and of the trend of the magistrate’s questions, and he feared the results of his answer. “Yes.” he said slowly, “I expect Christianity will reform the country.”

“Then why don’t you wear the foreigner’s clothes ?”

Mr. Kim laughed again, ‘‘What do foreign clothes have to do with the reforms of Korea, or what have foreigners to do with the matter ?’’

“How do you expect to reform the country then ?”

“I expect,” said Mr. Kim. “that every heart in this country will be so changed by the righteousness of God; that every man will do the right; and that as a result, the fetters of the old past will be stricken from our hands and feet. Righteousness, like the breath of a magician, will change the face of the country in a day. Our mud houses will be swept away, substantial houses will spring up in their places. Railroads will span the country and the thunder of machinery will fill the land. Our students will no longer be satisfied to drone a few Chinese classics to become the laughing stock of the people, but they will sit among the sages of the world. We shall no longer look into the past for our glory, but we shall, during

the rounds of an equinox, do for the world as much as we have accomplished for three thousand years, we shall hate the petty and vicious things. Neither rulers nor people will want to exploit either the one or the other, but to sacrifice for the good of all will be the passion of this coming blessed period.”

“Very beautiful,” said the magistrate, moving uneasily on his mat, “that would be very wonderful,—ah—but you said that the foreigners have no business with the reforms. Do they not try to overawe the magistrate? When for instance he makes a slight mistake in administering justice, and a small sum accidentally slips into the treasury for the use of his magistry or the local government. Those things may happen inadvertently you know. Do the foreigners notice these things?” Mr. Kim did not reply, and he continued, ‘‘Then, too, the law of our land is to punish evil doers by chastising them in public. We overworked men, may, during the course of the years of our service, find the wrong man under our paddle. All men lie, and generally the surest and easiest way to get at the truth is to put the supposed culprit under the paddle. If he confesses to the crime of which he is charged then we can proceed to the punishment that the law provides, but if he confesses to a crime which he has not committed and receive the punishment due such crime, while we deplore his pain, yet it exhibits the dignity of the law and is a deterrant to others who have criminal tendencies, so that, regarding the great mass of people as a whole, our system of administering justice is wise and wholesome. If the foreigners have any quarrel with the matter it should be with the forms of our law, which, of course is open for debate, and should be considered only at the seat of our national government, but it seems to me that having existed under the wisest of statesmen for many centuries the law should not be interfered with for lightly considered reasons, and much less by foreign barbarians whose national history is like the history of a mushroom.”

( To be Continued) ,

THE PURPOSE OF MEDICAL MISSIONS.

When a tiny little baby is born into this complex and mysterious world of ours it starts out at once on the main business of human life, which is, to LEARN, LEARN, LEARN ; and if a real success is to be made of that little life this process of learning must be kept up without respite through youth, maturity and old age and to the very edge of the grave itself, and I am not sure but that the chief interest of life beyond the grave will center in the increased ability to LEARN, LEARN, LEARN,- the wonderful things that God has prepared for those who love Him.

Since learning therefore is so important that little baby is well fitted out with its five senses to make that learning possible and contact of the world with these senses soon teach it the things that it must know. It has been shown however that from the first the child learns most and quickest through sight, next through touch, next through hearing; and taste and smell come last in order of importance, though quite necessary like the others.

This order of importance holds true throughout the whole of life. We learn that quickest and best which we see, or touch, and hearing takes third place in the order of value to us in the obtaining of knowledge. It is the la.st of these three senses to develop full usefulness and the hardest to train to our service.

But you will say, What has this to do with your subject, The Purpose of Medical Missions, and I answer, a great deal ; for I maintain that in the effort to present the Gospel effectually to a heathen people who are really like little tiny babies in knowledge of spiritual truth, that method will prove most vitally effective which appeals to the senses of these people in the order above mentioned. In other words they will believe quickest and most thoroughly that which they see and feel and then that which they hear. Or, as the baby looks up into its mother’s face and sees there the kind and compassionate expression and feels her embraces and tender ministries and by coordinating these impressions with the sound of her

crooning voice learns to know her mother love, so the heathen seeing the kind ministry of healing and feeling its soothing touch coordinates the impression produced with the sound of the Gospel story and thus learns to know of the love of God which passeth knowledge. Or, to state it still another way, the purpose of medical missions is the same as the purpose of any kind of missions, namely to make the people know the true God whom to know aright is eternal life, and the effectiveness of this method of procedure towards the common end can be measured by the fact that it appeals to those senses by which men most easily and most thoroughly learn new truths, that is, sight and feeling.

Faith cometh by hearing, and hearing cometh by the preaching of the Word of God. This is perfectly true, but not till we see with the inward eye the uplifted cross, and feel in our inmost soul the tragedy and marvel of it, can we understand that faith without love profiteth nothing, and that love is made manifest by its works. It is to make manifest to sight and feeling the love of God that medical missions are established, and with this in view should they be cherished and operated. It has seemed to me that the church bas found it easier to admit the usefulness of medical missions in lands where it has not been able to obtain an entrance save at the point of the lancet than it has in the case of lands where this does not hold good, as for instance in Korea; and I think this is true because that while the church has realized by experience the power of this method in gaining entrance to closed and antagonistic lands, it has failed to fully realize the power thus possessed for gaining an entrance for the truth into closed and antagonistic hearts. Since the latter is really what we are after, medical missions must not be considered useful only in so far as they can be turned to opening a path into closed lands, but should be regarded as a permanent sine qua non in all missionary operations because of its value in unlocking closed hearts to the Gospel story and making blind eyes see that God is really love by the manifestation of His nature in works of mercy at the hands of His servant the medical missionary. I therefore magnify my office, for if the feet might

be taken to represent the preacher, for we read—how beautiful are the feet of them that bring glad tidings—and if the tongue might be taken to represent the teacher, with here a precept and there a precept—then it seems to me that the medical work might be represented by the hands with which a man may lift up his fellow and bind up his wounds, pouring in oil and wine. We are all members of the body of Christ and have need one of another and if the church is to present an unmutilated body of truth to the heathen for their acceptance it cannot be done without the healing ministry any more than it can be done without the preaching or the teaching.

The purpose of medical mission might be considered in a threefold aspect. First, it is peculiarly the “Labor of Love” by which the other forms of evange1istic endeavour can vindicate their doctrine of God’s love for the whole man. Second, it is the conserving of power, in that by guarding the health of the other missionaries it prevents their work being hindered.

Third, it is a shedder of light in dark places. First as the Labor of Love, it is the Good Samaritan of missionary propaganda a due measure our Lord’s own golden rule of doing unto others what we would that they should do unto us. It is noteworthy that in the judgment of the sheep and the goats the Judge names a list of deeds of kindness to the body the doing or not doing of which brings the reward or the penalty, saying ‘‘In as much as ye have done it to the least of these ye have done it unto Me.” For this reason were medical missions an end in themselves simply as a labor of love all that has been or ever will be put into them is fully justified, nay more, the church needs to look well to herself lest she be condemned for not putting more heart into her medical missions, for “Inasmuch as ye have not done it unto the least of these ye have not done it unto Me.” I would like to specially emphasize here the responsibility of the church if possessing as she does all the blessings of modem medical science she fails to do her duty by the poor and sick and suffering in her mission fields but like the priest and the levite of old passes by on the other side heedless of the anguish it lies in her power to relieve.

About the second aspect of medical missions I need say very little, because it is a self-evident fact that no missionary can be an efficient worker if encumbered with sickness, and since missionaries are very carefully picked people and not overly numerous or easy to replace the preserving of their health and efficiency is a very important function of medical missions.

As for the third aspect of medical missions as shedders of light in dark places, I suppose it is difficult if not impossible for dwellers in our home lands to imagine one half of the misery and despair and death due to the ignorance of the quack doctors and medicine men in heathen lands. The deceit that is practised, the harm that is wrought, and the darkness that results is almost impossible to describe. It is the function of medical missions to combat these quacks and medicine men and to dissipate the darkness and ignorance of their theories and methods and practices and thus pluck many thousands from a premature grave, to say nothing of days and nights of human anguish and fear prevented. The contrast cast by the light of western medicine over against the darkness of heathen methods makes a powerful argument for the cause medical missions are established to represent. That the brighter the light, the more evident the darkness is an argument for making our medical missions the very best of their kind and a reason for discarding as a relic of the past old ideals and slipshod methods of carrying on medical mission work.

Cleanliness is said to be next to godliness and no small part of the change and cleaning up of christian homes and the contrast presented between their present estate and the filth and squalor and superstition of their heathen days is due to the teaching and example of medical missions.

By the training of natives in medical knowledge both as doctors and nurses and selecting for this training christian youth the work of medical missions multiplies itself and sheds abroad more and more the light it was established to send forth and in this as in its other functions it is well worth the heartiest support of the church it represents.

But over and above these benefits the work of medical

missions does produce fruit in many brands plucked from the burning and many souls brought from death unto life, from darkness to light and from ignorance to the knowledge of God and that which is thus blessed and used of God in the salvation of souls is worth all the church can put into it and far more than the church has been putting into it in the past.

To illustrate by a concrete example, it has scarcely been a month since we discharged cured from the hospital a man whose whole attitude to Christianity was changed by his treatment here. It appears that of the whole clan this man’s aunt and her daughter were the only christians. His father at one time seriously considered becoming a christian but was prevented by the violent opposition of this man and his younger brother. Not long since he was brought to the hospital in a very dangerous condition from abscess of the liver and without operation would have died. His life was saved by the operation however and during the two or three weeks in the ward he opened his heart to the Gospe1 and made confession of faith in Christ before he left. I now hear that his brother also has been impressed and now has a believing mind. Thus opposition has been removed and we may confidently expect other members of the family to also turn to God and to His truth in Christ. To pluck one such soul from the error of darkness to the light of life is worth more throughout the endless ages of eternity than can be computed in terms of material value and finite time. Thus the medical mission fulfils its purpose and the angels of God rejoice more over one soul that repenteth than over ninety and nine that need no repentance.

W. T. REID, M. D., Songdo, Korea.

QUESTIONS.

6.-When was the Korean alphabet made?

In the year 1446 A. D.

7.-When was tobacco first introduced into Korea?

In 1614 or 1615 A. D.

8.- When did Koreans first invent movable type?

It is generally supposed that they invented it in 1404 but in the writings of Yi Kyoo-bo who died in 1241 it is spoken of as in use in that day.