

**PRESBYTERIAN YOUNG MEN'S SABBATH MORNING FELLOWSHIP UNION.**

*As this page is placed at the disposal of the above Union, communications relating to it should be addressed Mr. Jas. Steele, Sherwood St., Richmond; or, Mr. M. McGillivray, Albert Park. Subscriptions in aid of the Korean Mission or the expense of the Union, should be sent to the Hon. Treasurer, Mr. W. Wishart, City Bank Chambers, 70 Elizabeth Street, Melbourne.*

**Our Korean Mission.**

THE loss of our departed brother in Korea has brought us sympathy from many quarters. Our friends in Adelaide have lost no time in expressing their sorrow at our loss. "The news startled us. How soon he has 'won his immortality,' gained the Victor's crown, and been called to higher service." God moves in a mysterious way, but it must be right; and while we shed tears over his departure, no doubt his mantle will fall on someone else. There is many a one, it may be, who will say, "Here am I, send me." What a thrill of sorrow must run through the Young Men's Fellowship Union. Yet why should we grieve? The Master hath need of him elsewhere, and He knows best.

The accompanying sketches and tributes of the life and work of our late missionary are from the pens of our President, Mr. R. Gillespie, and Rev. J. G. Davies, Buninyong.

M. M'GILLIVRAY.

**Death of the Rev. J. H. Davies.**

THE time is only measured by months since our friend was ordained with a special view to his carrying the Gospel to Korea. It is little more than six months since we bade him farewell. The suggestion that the Young Men's Fellowship Union should be responsible for his maintenance was taken up with enthusiasm, and those who were present at their farewell meeting with him and his sister still retain the memory of the unbounded esteem and high hope and warm affection which filled all hearts.

Their voyage was prosperous; their reception by the Christians already there far surpassed their expectations; it seemed as if instead of loneliness and privation they met only with kindness and welcome.

Their progress in the study of the language had been so rapid that it was expected he would soon be able to address the Koreans in their own tongue. Everything seemed prosperous and encouraging beyond our hopes.

The members of the Union shewed their hearty interest in the work and their sympathy with the Missionary by providing his salary long before the year was over, and by contemplating how they could further increase the strength of the Mission.

And now we suddenly learn that he is called away! The devoted life, so full of promise, so abundant in self-sacrificing labours, is ended: his sun has gone down while it is yet noon.

The work begun with such good hope is cut short, and the example which, more than that of any other we have known, perhaps, was fitted to stimulate the lives of our young men to noble aspirations, has been withdrawn.

Surely no greater trial of faith could have befallen our Union. Like David, when under the stroke of the Lord, we can say nothing. "I was dumb with silence; I opened not my mouth because Thou didn't it."—Ps. xxxix. 9.

This dealing of God's providence is inscrutable, but we know that He does all things well, and we bow in submission to His will. He has told us that "every branch that beareth fruit He purgeth it that it may bring forth more fruit;" and in the assurance that fruit was being brought forth, our trust is that the Husbandman designs still greater things.

For our brother who has been taken we can only give thanks. He has entered into his rest; the bright reward of those who turn many to righteousness is before him.

For his sister our hearts go up to God in earnest prayer. We pledged ourselves to remember them both at the Throne of Grace at our Sabbath morning meetings, and this, I think, has been faithfully done. Now we have but one to pray for, and one in such sadness and loneliness and trial! God forbid that we should sin against the Lord in ceasing to pray for her.

For the work, we cannot believe that it is to cease; our thought is, rather, "who will step into the breach? Who will be baptized for the dead and take up his fallen mantle?"

Let us "pray the Lord of the harvest that He send forth labourers into His harvest."

R. GILLESPIE.

**In Memoriam: Rev. J. H. Davies, M.A.**

IT is with a heavy heart that I take up my pen to give the readers of the *Messenger* a short account of my dear brother's life. The sad news that he had passed away came by telegram from Korea on 10th April.

My earliest recollections of him are connected with his profession of his faith in Christ at the age of eleven. How long he had known Christ as his Saviour then I do not know, but I know that from that time onwards he was a sincere believer in, and a faithful follower of, Jesus Christ. I remember well, how, about this time he sought to help me into a clearer knowledge of the way of salvation. In the year 1869, my brother being then thirteen years old, our father was taken away, and upon him, as the eldest son at home, devolved to a large extent the management of our affairs.

He entered the office of Messrs. Jennings and Coote, solicitors, intending to follow his father's profession, and in due course, after passing the matriculation examination by studying before and after office hours, he became an articled clerk. At this time we sat under the ministry of the Rev. H. B. Macartney, jun., of Caulfield, to whose influence was largely due my brother's zeal for the Foreign Mission cause. He became strongly impressed with the need of the heathen world, and considering the command of Christ to go and make disciples of all nations, the desire to work for Christ in the Foreign Mission field entered his heart never afterwards to leave it. He gave up his law studies, and without a thought of regret turned his back upon the bright prospects that the position he had already won and the kindness of his employers assured to him. He determined to take a degree in arts at the University, and in order to support himself while studying, became a resident master in the Toorak College. He had passed his first year in arts when a pressing call came to him to go to India, to assist the Rev. F. N. Alexander, at Ellore, where our sister was already labouring. Believing it to be a call from God, and ever ready to obey the Divine voice, he went forth, and applying himself with great diligence

to the study of the Telugu language was soon able to begin preaching in it. But he suffered from successive attacks of fever, and after being only eighteen months in the country was ordered home by the doctors. He came back very weak and ill, but in a few months he was able to resume his interrupted university course.

Considering the amount of other work he had always on hand, and the fact that his health was not very good, he did well in getting a Classical Exhibition in his second year, and the Natural Science Scholarship and a Second-class in Classics in his third year. After completing his university course he turned his thoughts again to the mission-field, but he was not allowed to go to India, and home duties seemed also to require his presence in the colony. A variety of considerations, which I need not detail, led to his starting the Caulfield Grammar-school, in which, as is well known, he achieved signal success. But he was not satisfied. There were many he thought who would be glad to take the school off his hands and work it as efficiently as he did; but who would go to the heathen? One by one the obstacles to his going were removed, and at last with a joyful heart he offered himself to the Presbyterian Church as its first missionary to Korea. He chose Korea because he thought that in its temperate climate he might give more years of service to the cause he loved so well than in burning India, and because he thought the need was very great. He had an ardent desire to preach the Gospel where Christ was not named. He was ready to go where others would not go, and to face hardships if necessary, accounting not his life dear to himself if only he might be used in spreading the Saviour's kingdom.

When leaving for Edinburgh to study theology, prior to being ordained by the Presbyterian Church, he told his boys at the school that now for the first time since he had been twelve years of age he would have all his time to give to his studies. How well he made use of his time there is known to our Examination Board and the ministers of the Melbourne Presbytery, who examined him on his return. He had long practised rigid economy in his use of time and close application to the work in hand. He was an earnest student, delighting in knowledge for its own sake and still more for the power it would give him in the real work of his life.

Further news will come shortly of his brief work in Korea. His latest letters indicate great diligence in the study of the Korean language, the beginnings of his mission work, and a careful study of the Hebrew Old Testament with a view to helping in translation work. He seemed more full of energy and life than ever, and was indulging in large hopes of future usefulness. In his last letter to me he is hesitating whether to leave Seoul or not. There are several missionaries in Seoul, and almost none in the rest of the country, and he concludes not to leave just then but to try itinerating in a quiet way, mentioning that he has a passport for three provinces.

But God has called him away. He was only thirty-three years of age. The telegram announcing that he had been carried off by small-pox was signed by his sister, for whom, in a loss that many will feel, the deepest sympathy must be felt.

I have given these outlines of the facts of a life of one who will be remembered by many as one of the purest, kindest, most generous and self-denying that it has been their privilege to know. What he was to me and the rest of his brothers and sisters I shall not attempt to describe. One knows, and we would bow in meek submission, knowing that His will is done, and that whether we wake or sleep we are in His gracious keeping.

JOHN G. DAVIES.



## Letter from the late Rev. J. Henry Davies.

Seoul, Korea,  
Jan. 31, 1890.

MY DEAR FRIENDS,—

We have been having quite a little excitement here. The Korean merchants are "on strike." The Japanese, and especially the Chinese merchants, have been getting a large part of the trade in the town into their own hands. Now, according to the treaty which was forced upon the Koreans by their powerful neighbours, and especially by Japan, no foreigners have any right to live in Seoul except the representatives of the foreign powers. But the king rather wanted foreigners to come in, and made no objection. Now, however, the merchants, who form a guild, and are directed by six leaders, the heads of it, have posted up notices that all their shops are to be closed until the Chinese and Japanese traders leave the town and go to one of the three treaty ports. As we have no more right to be here than the merchants, I have asked several Koreans if they wanted to turn us out too, but they all say "No, only the merchants."

The Chinese have erected a watch-tower and enrolled their men in what they say is a fire brigade. They have established a police force too, armed with Winchester rifles and revolvers. I do not think that the Korean Government can do anything against China and Japan, if they join together. The fighting in Seoul in 1884 was really between the Chinese and Japanese, but after that an agreement was made that both China and Japan should withdraw their troops. There might be serious danger both of civil and foreign war, if the Koreans allied themselves with Japan, and adopted a radically progressive policy and repudiated China's claim of suzerainty.

A little while ago there were all kinds of rumours afloat. For instance, that Prince Pak, the Korean envoy to America, had there insulted the Chinese Ambassador, so that on his return here the Chinese Resident had demanded that his head should be cut off as a satisfaction for the honour of China. Instead of doing this, the King had given him very high honours, whereat the Chinese Resident had got very angry, and threatened trouble. They say that Prince Pak has taken himself off, but however it may be, we have heard nothing lately of this talk. An affair like that might bring trouble, but what can little Korea do between two big neighbours? The present Government is very timid. The King is regarded as a very well-meaning man, but they say that it is impossible for him to hear the truth about anything. The officials are utterly corrupt, and the finances are in a state of hopeless bankruptcy. The country is rich enough in natural resources, but the people live in a hand to mouth fashion, and are afraid to be anything but poor lest they awake the cupidity of those who live by their toil. The condition of the farmers depends very much on the character of the magistrate. If he is a bad man he will squeeze all he can out of them, without rousing them to actual revolt. Slavery is common. The King issued a decree that the children of slaves should be free, but not only could it not be enforced, but it was so unpopular that it had to be repealed. I have heard it said that one tenth of the people are slaves.

The Yangbaus will rather starve than work. My teacher informs me that there is often no food in their houses and they have to go fasting. Some of them are supported by their wives taking in washing.

The women of the upper classes are strictly secluded, at least the first wives are. As soon as a man gets tired of his wife, and this often happens when she is quite young, he gets another, then if he tires of her he gets another, sometimes by purchase. But I could tell you stories that would

make your heart sick. And all this happens in our bright, beautiful land of Chosen. The pure white snow at present covers all the fifth of the city, and sparkles in the sunlight on roof-top and mountain side. It has been a very open winter, and we feel inclined to say that the cold has been exaggerated. Still, I crossed the river the other day, in a boat it is true, but through a waterway made through the ice, and as our boat was poled through the clear green water, we bumped against blocks of ice two or three inches thick. A party was arranged to go skating on the river at a place where it was completely frozen over, but a fall of three or four inches of snow hindered them. Still it doesn't feel cold, nor is it depressing like the damp dullness of England or Scotland in winter. The days are bright and the sun is warm even now.

But there are better things to encourage us than a fine, bracing climate; and we need encouragement in working amongst a people among whom truth is hardly known, and what would be condemned by us as flagrant immorality is the general rule, at least here in the capital. We are all greatly troubled just now about the unworthy conduct of some of our professing Christians, men who should really have known better. Pray for us, that the Spirit may convince of sin. Korea not only has no religion, but it has no conscience. But I was going to tell you of a bright spot. There are many. I will give you one.

One of our Christians brought a Korean gentleman to see me. He told me that he was a distant relative of the King, a great man, and holding high rank. He had visited our Evangelist "So," and read many Christian books. Yi Chai Sang, for that was his name, was very courteous, and said, when leaving, that if I would visit him he would take it as a great kindness, so I promised to go. When I paid my promised visit I was ushered into a room, through the sliding doors, like the Japanese ones, and seated on a carpet while my card was taken in. There were several men in the room, and some more came in with Yi Chai Sang. He seated himself on one side of me and a tall young aristocrat sat down on the other, in most friendly fashion. We exchanged the few usual greetings, and then Yi Chai Sang produced a Chinese copy of Acts which I had given him, and said that if he offered that to his Korean friends they wouldn't care for it. He looked at it critically, and I couldn't be sure whether it was the foreign way in which it was printed or exactly what it was that he objected to. Then he produced a large sheet tract, by a Methodist brother here, Mr. Ohlinger, on the *Leprosy of Sin*. He unrolled the sheet, surveyed it with a critical air, and said that it wasn't got up in a taking manner. Then he opened a large book, and produced from it a written book, on Korean paper, and handed it to me. I began reading it aloud, and found that it opened by quoting from the first chapter of St. Mark. He said that it ought to begin with "Men of a good disposition, read this." He asked me if I could kindly get some copies printed for him, just like that, as he had friends living round him to whom he wished to give copies. I felt my heart burn within me, as sitting surrounded by those Koreans, this "High man," as they call men of rank, was discussing the most taking form in which to print a tract for him to distribute among his friends. As reading his book with my teacher, I found it was simply the tract on the leprosy of sin transcribed, I took it to Mr. Ohlinger, who was greatly pleased, and willing to act on my suggestion, but Mrs. Ohlinger smiled at the idea of heading a tract on the *Leprosy of Sin* with "Men of good disposition, read this." How I did feel when surrounded by those men that I would have given anything to be able to speak to in their own tongue of the glorious Gospel

of Jesus Christ. My teacher says that this he "preaches much." I said "it would be very hard for a man in his position to enter our Church and he replied. "Very."

Pray for us and for our work here. We want wisdom for the day, guidance for the future, and always "power for service."

I am,  
Your fellow-worker in the Master's service  
J. HENRY DAVIES

## Reports of Societies.

## VICTORIA.

AVOCA.—Mr. J. Brown, of the Port V Society, visited this district, embracing Wareek, and Bung Bong, and was welcomed.

CRESWICK.—Messrs. A. E. Culliffe and Fullarton were the delegates to this district. A successful meeting was held at D. request of the minister, Rev. C. Robin wick, the delegates addressed the congregation at the close of the evening service. It was understood that a meeting would be held to discuss the formation of a Fellowship Association.

CLUNES.—This was visited on the 9th inst. The meeting was small owing to the break in the weather. The Rev. E. Gray was in the chair, and heartily commended the movement to the young people of his congregation. It was agreed to hold a meeting on the 20th inst. to consider the question of an Association.

BAIRNSDALE.—This Association intends joining the Union. The movement is to be extended to Gippsland, and Mr. W. H. Gregson is to visit Orbost. The Association are also to assist Rev. D. A. Cameron, M.A., with the preparation of a tract. The Secretary of the Union, Mr. S. Steele, was present on Easter Sunday morning, and in the evening addressed a special meeting of the members and other young men of the Church, about forty being present.

HAMILTON.—This Association met on Easter Sunday, forty being present. Mr. W. Wishart, who was present, took part, and the members resolved to extend the movement as opportunity offered.

FITZROY.—This Association, we are pleased to learn, hope to make a fresh start after the induction of their new pastor, Rev. W. M. Mackie.

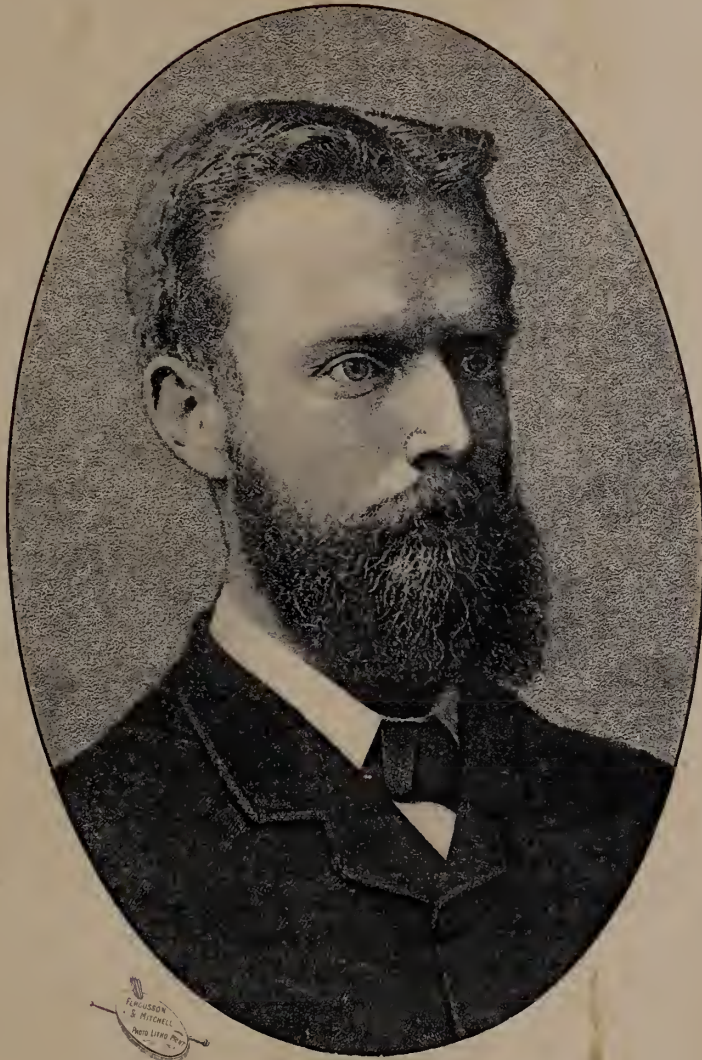
## NEW SOUTH WALES.

SYDNEY.—The New South Wales Union, instead of having a missionary of their own, have resolved to undertake the support of a number of native teachers in the New Hebrides.

CHURCH HILL, SYDNEY.—A member of the Camberwell Society visited this Association recently, and was much pleased with the meeting. He says, "It is a real live Association. I listened to a glorious address from the pastor, Rev. W. Dill Mackay. It was so very thorough, so evangelical, so practical, so full of real fire, that we all seemed lifted up beyond measure."

## SOUTH AUSTRALIA.

ADELAIDE.—The deputies from the Victorian Union, Messrs. McGillivray and D. C. Armstrong, were welcomed by the Presbytery of Adelaide at a meeting on the 8th ult. On the 9th, a well-attended meeting was held under the auspices of the three Adelaide Congregations, presided over by Mr. T. W. Flening, when Mr. McGillivray spoke of the advantages of the Union, and recommended the formation of one in South Australia. On the motion of the Rev. Dr. Paton, the deputies were cordially thanked; and on the motion of the



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