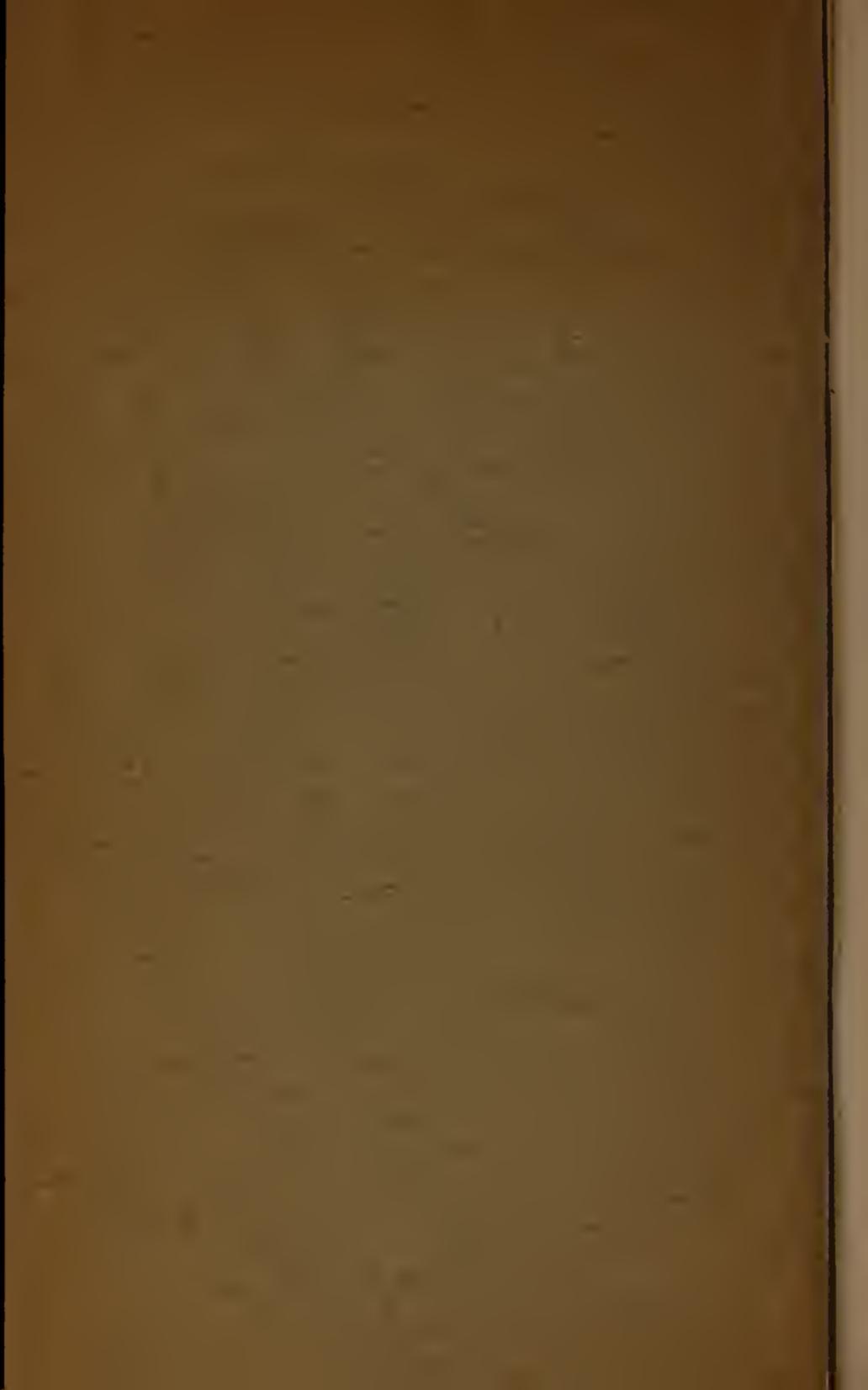


THE CHRISTIAN SIGNIFICANCE
OF THE
SET FEASTS OF JEHOVAH IN
LEVITICUS CHAPTER 23
and
“Happy New Year”

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THE CHRISTIAN SIGNIFICANCE OF THE
SET FEASTS OF JEHOVAH
IN LEVITICUS 23

“4 These are the set feasts of Jehovah, even holy convocations, which ye shall proclaim in their appointed season. 5 In the first month, on the fourteenth day of the month at even, is Jehovah’s passover. 6 And on the fifteenth day of the same month is the feast of unleavened bread unto Jehovah: seven days ye shall eat unleavened bread. 7 In the first day ye shall have a holy convocation: ye shall do no servile work. 8 But ye shall offer an offering made by fire unto Jehovah seven days: in the seventh day is a holy convocation; ye shall do no servile work.

9 And Jehovah spake unto Moses, saying, 10 Speak unto the children of Israel and say unto them, When ye are come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring the sheaf of the first-fruits of your harvest unto the priest: 11 and he shall wave the sheaf before Jehovah, to be accepted for you: on the morrow after the sabbath the priest shall wave it. 12 And in the day when ye wave the sheaf, ye shall offer a he-lamb without blemish a year old for a burnt-offering unto Jehovah. 13 And the meal-offering thereof shall be two tenth parts of an ephah of fine flour mingled with oil, an offering made by fire unto Jehovah for a sweet savor; and the drink-offering thereof shall be of wine, the fourth part of a hin. 14 And ye shall eat neither bread, nor parched grain, nor fresh ears, until this self-same day, until ye have brought the oblation of your God: it is a statute for ever throughout your generations in all your dwellings.”

The original directions for the observance of the feast of passover, with the record of its first observance, are in the twelfth chapter of Exodus; “3 Speak ye unto all the congregation of Israel, saying, In the tenth day of this month they shall take to them every man a lamb, according to their fathers’ houses, a lamb

for a household: 4 and if the household be too little for a lamb, then shall he and his neighbor next unto his house take one according to the number of the souls; according to every man's eating ye shall make your count for the lamb. 5 Your lamb shall be without blemish, a male a year old: ye shall take it from the sheep, or from the goats: 6 and ye shall keep it the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it at even. 7 And they shall take of the blood, and put it on the two side-posts and on the lintel, upon the houses wherein they shall eat it. 8 And they shall eat the flesh in that night, roast with fire, and unleavened bread; with bitter herbs they shall eat it. 9 Eat not of it raw, nor boiled at all with water, but roast with fire; its head with its legs and with the inwards thereof. 10 And ye shall let nothing of it remain until the morning; but that which remaineth of it until the morning ye shall burn with fire. 11 And thus shall ye eat it: with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is Jehovah's passover. 12 For I will go through the land of Egypt that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am Jehovah. 13 And the blood shall be to you for a token upon the houses where ye are: and when I see the blood, I will pass over you, and there shall no plague be upon you to destroy you, when I smite the land of Egypt. 14 And this day shall be unto you for a memorial, and ye shall keep it a feast to Jehovah: throughout your generations ye shall keep it a feast by an ordinance for ever.

15 Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. — 19 Seven days shall there be no leaven found in your houses: for whoso-

ever eateth that which is leavened, that soul shall be cut off from the congregation of Israel, whether he be a sojourner, or one that is born in the land. —

21 Then Moses called for all the elders of Israel, and said unto them, Draw out, and take you lambs according to your families, and kill the passover. 22 And ye shall take a bunch of hyssop, and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood that is in the basin; and none of you shall go out of the door of his house until the morning. 23 For Jehovah will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side-posts, Jehovah will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you. —

43 And Jehovah said unto Moses and Aaron, This is the ordinance of the passover: there shall no foreigner eat thereof; 44 but every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. 45 A sojourner and a hired servant shall not eat thereof. 46 In one house shall it be eaten; thou shalt not carry forth aught of the flesh abroad out of the house; neither shall ye break a bone thereof. 47 All the congregation of Israel shall keep it. 48 And when a stranger shall sojourn with thee, and will keep the passover to Jehovah, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: but no uncircumcised person shall eat thereof. 49 One law shall be to him that is home-born, and unto the stranger that sojourneth among you."

We are not left any possibility of doubting the Christian significance of this feast. "For our passover also hath been sacrificed, even Christ." (I Cor. 5.7) The paschal lamb must be perfect inside as well as outside, so they fed it separately four days before slaying it, so they were sure it was not diseased. From Palm Sunday on they watched the Lord to see

if they could find some fault in him. They thought they had done so, so felt justified in demanding his death. The death of Christ came about the time of day the paschal lamb was slain. The mere death of the lamb did not save the first-born of Israel from death. The blood had to be applied to the lintel and door-posts. So the mere death of Christ saves no one. The blood has to be applied to us by the Holy Spirit, and is received by faith. "The Spirit applieth to us the redemption purchased by Christ by working faith in us." They let nothing of the flesh remain until the morning, or if it did it was burned, so it would not see corruption. Christ's flesh saw no corruption. (Acts 2.31) They ate unleavened bread to remind them of the hasty flight from Pharaoh. We should flee from idolatry (I Cor. 10.14), and the love of money (I Tim. 6.11), and youthful lusts (II Tim. 2.22). Note that when Jehovah sees the blood he passes over the door and does not suffer the destroyer to *come* into the houses to smite them. It does not say "to *go* into the houses," for Jehovah is regarded as being on the inside with his people. Likewise, when the Spirit applies the blood of Christ to us, we love him. "If a man love me, he will keep my word; and my Father will love him, and we will come unto him and make our abode with him." (Jno. 14.23) "If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world can not receive; for it beholdeth him not, neither knoweth him: ye know him; for he abideth with you, and shall be in you." (Jno. 15.15-17) So Satan can not destroy one in whom Father, Son and Holy Spirit dwell. As they kept a memorial feast, so we keep the Lord's Supper as a memorial of his death. As the passover, rightly understood, looked forward to a deliverance from worse bondage than that to Pharaoh, so the Lord's Supper looks forward to his coming again. (I Cor. 11.26) Of course we do not look forward to the coming of a dead Christ, but One who

is now living and making intercession for us (Heb. 7.25), and who will partake of the fruit of the vine with us in his kingdom (Mt. 26.29). Note that the bitter herbs, reminders of the bitter bondage in Egypt, are absent from the Lord's Supper. We are not always to be thinking of that which God has said he will remember no more. (Heb. 8.12.)

In Lev. 23 we have a further detail which could not be carried out until after they had entered the Promised Land. On the day after the sabbath, which was the day our Lord rose from the dead. They offered a sheaf of new grain as a wave-offering, and until it had been offered they were not allowed to eat any of the new grain. Heave-offerings were offered to God as dwelling in the high and holy place, but wave-offerings to God as dwelling with him who is of a contrite and humble spirit (Isa. 57.15). Christ arose from the dead, "the first-fruits of them that are asleep" (I Cor. 15.20). The grain of wheat had fallen into the earth and died, and the first-fruit of an abundant harvest had appeared (Jno. 12.24).

As new food was available to Israel after offering the wave-sheaf so we have new food not available to those who serve the altar in the old temple. (Heb. 13.10.)

After the building of the temple in Jerusalem the passover was always kept there. Therefore Christ, our passover, must die in Jerusalem. Neither could the Jews kill him during any other feast, though they tried to do so. (Jno. 8.59.)

The Feast of Harvest (Ex. 23.16).

The Feast of Weeks (Deut. 16.10).

Lev. 23 "15 And ye shall count unto you from the morrow after the sabbath, from the day that ye brought the sheaf of the wave-offering: seven sabbaths shall there be complete: 16 even unto the morrow after the seventh sabbath shall ye number fifty days: and ye shall offer a new meal-offering unto Jehovah.

17 Ye shall bring out of your habitations two wave-loaves of two tenth parts of an ephah: they shall be of fine flour, they shall be baked with leaven, for first-fruits unto Jehovah. 18 And ye shall present with the bread seven lambs without blemish a year old, and one young bullock, and two rams: they shall be a burnt-offering unto Jehovah, with their drink-offerings, even an offering made by fire, of a sweet savor unto Jehovah. 19 And ye shall offer one he-goat for a sin-offering, and the two he-lambs a year old for a sacrifice of peace-offerings. 20 And the priest shall wave them with the bread of the first-fruits for a wave-offering before Jehovah, with the two lambs: They shall be holy to Jehovah for the priest. 21 And ye shall make proclamation on the selfsame day; there shall be a holy convocation unto you; ye shall do no servile work: it is a statute for ever in all your dwellings throughout your generations. 22 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest: thou shalt leave them for the poor, and for the sojourner: I am Jehovah your God.”

This feast is called Pentecost in the New Testament, and since the Holy Spirit was sent at this feast, we must admit its Christian significance. The Holy Spirit existed of course from the beginning. He is mentioned in the second verse of the Bible; “The Spirit of God moved upon the face of the waters.” He came upon individuals to fit them for special work; upon Moses and Joshua to rule Israel, upon Bezalel to make the tabernacle, upon David to plan the temple, upon judges to deliver Israel from oppressors, upon prophets to rebuke kings and the people. When prophets, priests and kings were anointed with oil it was a sign they were to do their work by the Spirit of God. But on the day of Pentecost the prophecy of Joel was fulfilled; “I will pour forth of my Spirit upon all flesh” (Acts 2.17).

The date of this feast is linked with the date of the offering of the wave-sheaf in the feast of unleavened bread, being seven times seven days after, which would hold a spiritual significance. So we see that seven weeks after our Lord's resurrection the Holy Spirit came. He had come upon Christ as a dove, the sin-offering of the very poor. (Lev. 5.7) But he came upon the disciples as "tongues parting asunder, like as of fire" (Acts 2.3). Since he is a fire we are told, "Quench not the Spirit" (I Thes. 5.19) The Holy Spirit came upon the disciples to give them power to witness, and they witnessed especially by word of mouth.

As the name in Exodus indicates, this feast had a connection with harvest. Passover marked the beginning of the barley harvest, and pentecost the end of the wheat harvest. Ex. 23.16; "The feast of harvest, the first-fruits of thy labors." Deut. 16.10,11; "And thou shalt keep the feast of weeks unto Jehovah thy God with a tribute of a freewill-offering of thy hand, which thou shalt give, according as Jehovah thy God blesseth thee: and thou shalt rejoice before Jehovah thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that is within thy gates, and the sojourner, and the fatherless, and the widow, that are in the midst of thee, in the place which Jehovah thy God shall choose, to cause his name to dwell there."

This freewill-offering was over and above the tithe, so we can not say that freewill-offerings appear for the first time in I Cor. 16.2; "Upon the first day of the week let each one of you lay by him in store as he may prosper." Tithes and freewill-offerings existed side by side under the Law, and should exist side by side under the Gospel. The Law determined the amount of the tithe, but the Holy Spirit stirred up the will of the giver to present the freewill-offering. (Phil. 2.13) Note that the sojourner is to rejoice as well as the home-born, but here is no demand that he be circumcised.

There were two details in the keeping of this feast that gave it a peculiarly Christian significance. The first is the offering of "two wave-loaves of two tenth parts of an ephah: They shall be of fine flour, they shall be baked with leaven for first-fruits unto Jehovah." After Pentecost God's temple was to be the church instead of a building. But the church is one, not two. This was a mystery not revealed in the Old Testament, but hidden there, and was revealed first to Paul, as he tells us in Eph. 3.1-7. One loaf represented the circumcision, and the other the uncircumcision, but both were of exactly the same materials. Had one been of barley and the other of wheat, or had one been of fine flour and the other of coarse flour, then one might have claimed to be better than the other. But now both were condemned as sinners (Rom. 2 and 3), and both had leaven. Nothing containing leaven could go on the altar, and could not represent Christ. But note that these loaves had been baked, and the leaven was no longer working. The fire which had killed this leaven represents the Holy Spirit. When dough is either cold or hot the leaven can not work. That explains why the Lord wished the church in Laodicea were not lukewarm. (Rev. 3.15) When the Spirit is quenched the dough becomes lukewarm and the leaven begins to work again. The church in Corinth is told to purge out the old leaven. How is this to be done? By repentance and obedience to the Holy Spirit, when their zeal would wax warm once more.

The other detail of special significance is the peace-offering. This is the only feast in which peace-offerings were required. In the case of the burnt-offering, the priest received the hide, and the whole carcass was burned on the altar. The offerer received nothing material. In the case of the sin-offering, after the fat was burned, in case the blood had not been brought into the holy place (Heb. 13.11), the priest and his sons could eat their portion (Lev. 10. 17,18). But nothing is said about the offerer eating

any part of it, as he could in the case of the peace-offering. In the peace-offering Jehovah was the host and the offerer the guest, and they had fellowship together. In this feast this signified that after the coming of the Holy Spirit the disciples were to become fellow-workers with God. (I Cor. 3.9) In providing redemption it was necessary for Christ to do the work alone. But in applying redemption the Holy Spirit uses the church, which is Christ's body. His risen body is at the right hand of God. But those who believe on him can do greater works than he did (Jno. 14.12), because the Holy Spirit is using them as instruments.

We can imagine that those who dwelt far from Jerusalem may have complained because they had to go up to Jerusalem twice each spring. Once was enough in the fall, why make the long journey twice in the spring? But the reason becomes plain at Pentecost. The good news must be spread as rapidly as possible, so the devout had been gathered from fourteen countries to learn the only way of salvation, faith in a crucified and risen Redeemer. Then they were to go back and spread the news to the whole creation. (Mark 16.15).

Spring Feasts, Summary.

Passover looked back to the deliverance from Egypt: the events of one night when the first-born of Egypt died, but the first-born of Israel were saved by the blood of the paschal lamb on the door-posts and lintel. After they reached Canaan they could eat of the new crop only after they had offered a wave-sheaf on the day after the sabbath. There was also a forward look to the death of the Lamb of God who would save from eternal death by his death and resurrection.

Seven weeks later, at the end of wheat harvest, they would remember that at that time God had met them at Sinai, and there was a promise that sometime

God would write his law on their hearts, instead of on stone. (Heb. 8.10) Three events were prefigured in these feasts. (1) The death of Christ. (2) The resurrection of Christ. (3) The coming of the Holy Spirit. These three events had to take place in the same order as the slaying of the lamb, the offering of the wave-sheaf, and the offering of the wave-loaves. Of course there could not be a resurrection before there had been a death. And the Holy Spirit could not come until Christ had returned to the Father. (Jno. 16.7.)

Fall Feasts, Introduction.

An Episcopalian clergyman was asked, "Does your church have in its church calendar a place for the fall feasts of the Israelites as it has for the spring feasts?" His reply was, "No, for they have no Christian significance." We would not deny that the fall feasts, as well as the spring feasts have a Hebrew significance, but when the Lord said, "If ye believed Moses, ye would believe me; for he wrote of me (Jno. 5.46), he was not referring to the first half of Lev. 23rd chapter only. The last half of the chapter was written of Christ also. The first fall feast was the feast of trumpets, on the first day of the seventh month. The second feast was the day of atonement on the tenth day of the same month. The third feast was the feast of tabernacles, beginning on the fifteenth day of the seventh month and lasting for seven days, but with an extra day added. (Num. 29.35-38) This last feast, like passover, was a memorial feast, but instead of commemorating the events of a single night, it commemorated the events of forty years. We shall see that the fulfilment of the fall feasts in their Christian significance, covers a long period instead of being fulfilled in the events of a single spring. It is easiest to see this in relation to the day of atonement. On this day only the high priest went into the Holy of Holies. But at Christ's death the veil before the Most Holy Place was rent in two, signifying that we have

access at any time into the very presence of God. Meanwhile our High Priest has been in the Holy of Holies in heaven presenting his own precious blood by which our sins are washed away, not just covered up as by the blood of bulls and goats. So the whole time he is in the Holy of Holies in heaven is for us the day of atonement.

The Feast of Trumpets (Lev. 23.23-25).

“23 And Jehovah spake unto Moses, saying, 24 Speak unto the children of Israel, saying, In the seventh month, on the first day of the month, shall be a solemn rest unto you, a memorial of blowing of trumpets, a holy convocation. 25 Ye shall do no servile work; and ye shall offer an offering made by fire unto Jehovah.”

Less is said about this feast than about any other, and perhaps it is less understood than the others. Trumpets were blown on the first day of every month, but this was something special; “a memorial of blowing of trumpets.” In Num. 10.9,10 we are told: .

“And when ye go to war in your land against the adversary that oppresseth you, then ye shall sound an alarm with the trumpets; and ye shall be remembered before Jehovah your God, and ye shall be saved from your enemies. Also in the day of your gladness, and in your set feasts, and in the beginnings of your months, ye shall blow the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings: and they shall be to you for a memorial before your God: I am Jehovah your God.”

Passover was a memorial feast that Israel might remember how Jehovah had redeemed them from Pharaoh's oppression. (Ex. 13.3) Moses said:

“And thou shalt remember all the way which Jehovah thy God hath led thee these forty years in the wilderness, that he might humble thee, to prove thee, to know what was in thy heart, whether thou wouldest keep his commandments, or not.” (Deut. 8.2.)

The feast of tabernacles was also a memorial feast "that your generations may know (remember) that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt" (Lev. 23.43). So we follow Kellogg on Leviticus in taking it that in the feast of trumpets Israel is to remember, as well as be remembered. What were they to remember? Just as they had to remember the seventh day, so they had to remember the seventh month, and two things especially about this month. On the tenth day of the month would come the day of atonement, and on the fifteenth day the feast of tabernacles. On the day of atonement the High Priest went into the Holy of Holies to atone for all their sins, and afterward would confess over the scape-goat all the iniquities and transgressions and sins of all Israel. Meanwhile each Israelite would have to be afflicting his soul because of his sins the whole day long. He would have to be searching his heart from the first day of the month in order to keep the day properly. All the males had to appear before Jehovah at the tabernacle or temple at the feast of tabernacles, and had to take their tithes with them. They had to make preparation ahead of time in order to keep this feast properly, also.

What in the New Testament corresponds to this? In Luke 24.46,47 we read; "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem."

Repentance describes what each Israelite was doing on the day of atonement. *Remission of sins* was the true cause of their being altogether joyful during the feast of tabernacles. This is the same preaching that was ordered in Mark ("Go ye into all the world, and preach the gospel to the whole creation") 16.15; and in Matthew ("All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations,

baptizing them into the name of the Father, and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world”) 28.18–20; and in Acts (“Ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth”) 1.8.

Our Shorter Catechism says that Christ executes the office of a prophet in revealing to us by his Word and Spirit the will of God for our salvation. While here on earth that was his great work; making disciples. Now the church continues the same work of making disciples. Our Lord said, “As the Father hath sent me, even so send I you” (Jno. 20.21). On the cross he said, “It is finished” (Jno. 19.30). But the night before he had said, “I have yet many things to say unto you, but ye cannot bear them now” (Jno. 16.12). It is now the work of disciples to make other disciples and teach them. This work must be finished before the Lord returns, just as his work on earth had to be finished before he could return to heaven. The church will never be able to say, “It is finished, for now all men have been made disciples and taught to observe all things the Lord commanded.” At the time of the Lord’s return wheat and tares are still mingled, and the good and bad fish are not yet separated. That work is not to be done by the church, but by angels. (Mt. 13.41,49.)

Disciples were called Christians first in Antioch. (Acts 11.26) A disciple is a learner, and it is with his intellect that he learns. But he does not learn solely by his own reasoning powers. God’s thoughts are not man’s thoughts, nor are God’s ways man’s ways. As the heavens are higher than the earth, so are God’s thoughts and ways higher than man’s. (Isa. 55.8,9) “Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they

are spiritually judged." (I Cor. 2.14) As prophet our Lord reveals what man could never have learned just by his own reasoning. These things are not contrary to reason, but beyond human reason. "Things which eye saw not, and ear heard not, And which entered not into the heart of man, Whatsoever things God prepared for them that love him." (I Cor. 2.9) When God shall say of this work of the church, "It is finished," the feast of trumpets will have been completely fulfilled. Next comes the fulfilment of the day of atonement.

The Day of Atonement (Lev. 23.26-32).

26 And Jehovah spake unto Moses, saying, 27 Howbeit on the tenth day of this seventh month is the day of atonement: it shall be a holy convocation unto you, and ye shall afflict your souls; and ye shall offer an offering made by fire unto Jehovah. 28 And ye shall do no manner of work in that same day; for it is a day of atonement, to make atonement for you before Jehovah your God. 29 For whatsoever soul it be that shall not be afflicted in that same day; he shall be cut off from his people. 30 And whatsoever soul it be that doeth any manner of work in that same day, that soul will I destroy from among his people. 31 Ye shall do no manner of work: it is a statute for ever throughout your generations in all your dwellings. 32 It shall be unto you a sabbath of solemn rest, and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye keep your sabbath."

Lev. chap. 16 tells what the high priest is to do that day. "3 Herewith shall Aaron come into the holy place: with a young bullock for a sin-offering, and a ram for a burnt-offering. 4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: they are the holy garments; and he shall bathe his flesh in water, and put them on. 5 And he shall

take of the congregation of the children of Israel two he-goats for a sin-offering, and one ram for a burnt-offering.

6 And Aaron shall present the bullock of the sin-offering, which is for himself, and make atonement for himself, and for his house. 7 And he shall take the two goats, and set them before Jehovah at the door of the tent of meeting. 8 And Aaron shall cast lots upon the two goats; one lot for Jehovah, and the other lot for Azazel. 9 And Aaron shall present the goat upon which the lot fell for Jehovah, and offer him for a sin-offering. 10 But the goat, on which the lot fell for Azazel, shall be set alive before Jehovah, to make atonement for him, to send him away for Azazel into the wilderness.

11 And Aaron shall present the bullock of the sin-offering, which is for himself, and shall make atonement for himself, and for his house, and shall kill the bullock of the sin-offering which is for himself. 12 And he shall take a censer full of coals of fire from off the altar before Jehovah, and his hands full of sweet incense beaten small, and bring it within the veil: 13 and he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not: 14 and he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat on the east; and before the mercy-seat shall he sprinkle of the blood with his finger seven times.

15 Then shall he kill the goat of the sin-offering, that is for the people, and bring his blood within the veil, and do with his blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat: 16 and he shall make atonement for the holy place, because of the uncleannesses of the children of Israel, and because of their transgressions, even all their sins: and so shall he do for the tent of meeting, that dwelleth with them in the midst of their uncleannesses. 17 And there shall be no man in the tent of meeting when he goeth in

to make atonement in the holy place, until he come out, and have made atonement for himself, and for his household, and for all the assembly of Israel. 18 And he shall go out unto the altar that is before Jehovah, and make atonement for it, and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. 19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleannesses of the children of Israel.

20 And when he hath made an end of atoning for the holy place, and the tent of meeting, and the altar, he shall present the live goat: 21 and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, even all their sins; and he shall put them upon the head of the goat, and shall send him away by the hand of a man that is in readiness into the wilderness: 22 and the goat shall bear upon him all their iniquities unto a solitary land: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tent of meeting, and shall put off the linen garments, which he put on when he went into the holy place, and shall leave them there: 24 and he shall bathe his flesh in water in a holy place, and put on his garment, and come forth, and offer his burnt-offering and the burnt-offering of the people, and make atonement for himself and for the people. 25 And the fat of the sin-offering shall he burn upon the altar. 26 And he that letteth go the goat for Azazel shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp. 27 And the bullock of the sin-offering, and the goat of the sin-offering, whose blood was brought in to make atonement in the holy place, shall be carried forth without the camp; and they shall burn in the fire their skins, and their flesh, and their dung. —

29 And it shall be a statute for ever unto you: in the seventh month, on the tenth day of the month, ye shall afflict your souls, and shall do no manner of work, the home-born, or the stranger that sojourneth among you: 30 for on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before Jehovah."

While our Lord is a priest after the order of Melchizedek, and not after the order of Aaron, this ritual foreshadows much of what he was to do. In this ritual Aaron did not wear his garments for glory and for beauty. (Ex. 28.2) When Christ was making atonement on the cross there was no beauty that we should desire him. (Isa. 53.2.)

The blood of a bullock would be considered more precious than the blood of a goat. Did that mean that Aaron and his house were more precious than the whole people of Israel? No, but the blood of the Lamb of God who would make the real atonement is more precious than the blood of all the redeemed. Our Lord had no sins of his own to atone for.

The reason for making the cloud of incense before sprinkling the blood was that the Shekinah, the visible sign of God's presence would shine forth so powerfully that no man could see it clearly and live. It was like the glory in which Christ now dwells.

As in the passover, the shedding of the blood was not the whole story. It had to be sprinkled on the mercy-seat, and Christ's blood has to be applied to our hearts. Christ still had work to do after his resurrection, so there must be a live goat to indicate that. Over its head Aaron confessed all the sins of all Israel. So Christ as our Advocate confesses our sins, but claims our forgiveness because he bore the punishment due us.

Aaron had to be alone when making the atonement. Our Lord had to purchase our redemption

alone, but the Holy Spirit and the church are fellow-workers in spreading the glad tidings of salvation.

After Aaron has completed making the atonement clothed in the linen garments, he puts on the garments for glory and beauty, and immediately offers burnt-offerings for himself and all the people. This witnesses to the fact that the blood of bulls and goats could not take away sin. The sin was merely covered up until the real atonement could be made.

Verse 29 shows that the sojourner could not say, "All this does not concern me at all." He could not go about his daily occupations on this day, but had to refrain from all manner of work, like the Israelite. When the real atonement would be made it would cover his sin also.

After Israel had entered Canaan the people did not go up to the tabernacle or temple on this day, but each in his own home afflicted his soul for his sins of the past year. Each should be saying, "God, be thou propitiated to me the sinner." (Lu. 18.13 margin.)

Matthew tells us that when Jesus yielded up his spirit the veil of the temple was rent in two from the top to the bottom. At that time a priest would be standing before the altar of incense with his eyes lifted up, praying. He sees this great heavy veil suddenly rent from the top clear to the bottom, into two parts. He does not know the reason, of course, but when he learns that it was exactly the time of the death of Jesus, it is easy to think that he was one of the great company of the priests who were obedient to the faith. (Acts 6.7) The meaning was that since atonement had been made, no longer would the privilege of entry into God's presence be restricted to the High Priest alone, but any sinner, anywhere, at any time, could confess his sin directly to God, and trusting in the shed blood of Christ, who had become our sin-offering, would be forgiven and his sins washed away.

Heb. 9.11 "But Christ having come a high priest of the good things to come, through the greater and more perfect tabernacle, not made with hands, that is to say, not of this creation, 12 nor yet through the blood of goats and calves, but through his own blood, entered in once for all into the holy place, having obtained eternal redemption. 13 For if the blood of goats and bulls, and the ashes of a heifer sprinkling them that have been defiled, sanctify unto the cleanness of the flesh: 14 how much more shall the blood of Christ, who through the eternal Spirit offered himself without blemish unto God, cleanse your conscience from dead works to serve the living God? — 24 For Christ entered not into a holy place made with hands, like in pattern to the true; but into heaven itself, now to appear before the face of God for us."

Lev. 25.8 "And thou shalt number seven sabbaths of years unto thee, seven times seven years; and there shall be unto thee the days of seven sabbaths of years, even forty and nine years. 9 Then shalt thou send abroad the loud trumpet on the tenth day of the seventh month; in the day of atonement shall ye send abroad the trumpet throughout all your land. 10 And ye shall hallow the fiftieth year, and proclaim liberty throughout the land unto all the inhabitants thereof: it shall be a jubilee unto you; and ye shall return every man unto his possession, and ye shall return every man unto his family."

This gives a picture of what is to happen when Christ appears a second time.

Heb. 9.27 "And inasmuch as it is appointed unto men once to die, and after this cometh judgment; 28 so Christ also, having been once offered to bear the sins of many, shall appear a second time, apart from sin, to them that wait for him, unto salvation."

I Cor. 15.51 "Behold, I tell you a mystery: We all shall not sleep, but we shall all be changed, 52

in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."

I Thes. 4.15 "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord, shall in no wise precede them that are fallen asleep. 16 For the Lord himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; 17 then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

I Pet. 1.3 "Blessed be the God and Father of our Lord Jesus Christ, who according to his great mercy begat us again unto a living hope by the resurrection of Jesus Christ from the dead, 4 unto an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, 5 who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time."

The Hebrew slave going back to his family in the jubilee is like the resurrection from the dead. And his getting back his inheritance which had been sold is like our receiving our inheritance after this resurrection.

"As the Father hath sent me, even so send I you." Christ came as a priest, so the Christian is to be a priest. "He made us to be a kingdom, to be priests unto his God and Father." (Rev. 1.6) But by shedding our blood we can not atone for another's sin, for we have sins of our own. Paul would gladly have atoned for the sins of his brethren according to the flesh if he could, but that was impossible. But we can present our bodies a living sacrifice, holy, acceptable to God. (Rom. 12.1) And we can pray for each other. In doing this we must remember that Aaron atoned for his own sins first, and afterwards for the sins of the people. We must deal with our

own sins first, if we expect to be used in dealing with the sins of others.

“Christ executeth the office of a priest in his once offering up himself a sacrifice to satisfy divine justice and reconcile us to God, and in ever living to make intercession for us.” The effect of his work for us as priest is to inspire in us love for him, and to make us glad to suffer for him who suffered so much more for us. So, “if a man suffer as a Christian, let him not be ashamed; but let him glorify God in this name.” (I Pet. 4.16) When the day of atonement has received its final consummation there remains one more feast to be completely fulfilled.

The Feast of Tabernacles (Lev. 23.33-44).

33 And Jehovah spake unto Moses, saying, 34 Speak unto the children of Israel, saying, On the fifteenth day of this seventh month is the feast of tabernacles for seven days unto Jehovah. 35 On the first day shall be a holy convocation: ye shall do no servile work. 36 Seven days ye shall offer an offering made by fire unto Jehovah: on the eighth day shall be a holy convocation unto you; and ye shall offer an offering made by fire unto Jehovah: it is a solemn assembly; ye shall do no servile work.

37 These are the set feasts of Jehovah, which ^{ye} shall proclaim to be holy convocations, to offer an offering made by fire unto Jehovah, a burnt-offering, and a meal-offering, a sacrifice, and drink-offerings, each on its own day; 38 besides the sabbaths of Jehovah, and besides your gifts, and besides all your vows, and besides all your freewill-offerings, which ye give unto Jehovah.

39 Howbeit on the fifteenth day of the seventh month, when ye have gathered in the fruits of the land, ye shall keep the feast of Jehovah seven days: on the first day shall be a solemn rest, and on the eighth day shall be a solemn rest. 40 And ye shall take you on the first day the fruit of goodly trees,

branches of palm-trees, and boughs of thick trees, and willows of the brook; and ye shall rejoice before Jehovah your God seven days. 41 And ye shall keep it a feast unto Jehovah seven days in the year: it is a statute for ever throughout your generations; ye shall keep it in the seventh month. 42 Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths; 43 that your generations may know that I made the children of Israel to dwell in booths; when I brought them out of the land of Egypt: I am Jehovah your God. 44 And Moses declared unto the children of Israel the set feasts of Jehovah."

Num. 29.12-38 gives in detail the number of burnt-offerings and sin-offerings to be offered each day of the feast in addition to the continual burnt-offerings; a total of 200 animals.

Deut. 16.13-15 "13 Thou shalt keep the feast of tabernacles seven days, after that thou hast gathered in from thy threshing-floor and from thy wine-press: 14 and thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, and the sojourner, and the fatherless, and the widow, that are within thy gates. 15 Seven days shalt thou keep a feast unto Jehovah thy God in the place which Jehovah shall choose; because Jehovah thy God will bless thee in all thine increase, and in all the work of thy hands, and thou shalt be altogether joyful."

Here we see again what we saw in connection with the feast of weeks (v. 11) that the sojourner as well as the home-born was to rejoice, foreshadowing the fact that Gentiles were to be saved as well as Jews.

Sometimes we think that the Hebrews had a very solemn and mournful religion. They were told to have a solemn assembly on the first and last days of this feast, and on the day of atonement were to afflict their souls. But that was not the whole story. Here they are commanded to be altogether joyful,

and we take it that good crops would not be the main cause of their joy. David says, "Thou hast put gladness in my heart, more than they have when their grain and their new wine are increased." (Ps. 4.7) Their great joy at this time was caused by their consciousness that God had accepted an atonement for their sins, and that they appeared before Jehovah as a cleansed people. Just as a shepherd rejoices more over a sheep which has been lost and found again, so the sinner when forgiven rejoices more than one who had not sinned.

Deut. 31.9-13 "9 And Moses wrote this law, and delivered it unto the priests the sons of Levi, that bare the ark of the covenant of Jehovah, and unto all the elders of Israel. 10 And Moses commanded them, saying, At the end of every seven years, in the set time of the year of release, in the feast of tabernacles, 11 when all Israel is come to appear before Jehovah thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. 12 Assemble the people, the men and the women and the little ones, and thy sojourner that is within thy gates, that they may hear, and that they may learn, and fear Jehovah your God, and observe to do all the words of this law; 13 and that their children, who have not known, may hear, and learn to fear Jehovah your God, as long as ye live in the land whither ye go over the Jordan to possess it."

To us, with our practice of reading the Bible every day, this seems utterly inadequate, to hear it once every seven years, but perhaps we get calloused to it. The trouble was that from the time of Joshua the son of Nun to the time of Nehemiah this feast was not kept as it had been commanded. When the people did hear the law read it made a tremendous impression on them. "All the people wept,—when they heard the words of the law." (Neh. 8.9) Then when they kept the feast as commanded, there was very great gladness. (Neh. 8.17) Had this simple rule been followed doubtless it would have made a great

difference in their lives. We see also in the time of Josiah what a great change was made by their reading of the law. (II Chr. 34.18—35.19.)

We have seen that the feast of trumpets is related to Christ as prophet, and the day of atonement to Christ as priest. May we find any relationship between the feast of tabernacles and Christ as king? "And it shall come to pass, that everyone that is left of all the nations that came against Jerusalem shall go up from year to year to worship the King, Jehovah of hosts, and to keep the feast of tabernacles." (Zech. 14.16.)

When they kept this feast Israel would remember not only that the people had dwelt in tents forty years in the wilderness, but also that God had a tent for his dwelling-place. As viewed from a neighbouring mountain peak the impression was that the tabernacle was the dwelling-place of the King. The Holy of Holies would be the throne room. The Holy Place would be the audience room. The tent occupied by Moses and Aaron would be that of the prime minister. The Levites would be the body-guard. That was the impression made on Balaam, who said, "Jehovah his God is with him, And the shout of a king is among them." (Num. 23.21) "I see him, but not now; I behold him, but not nigh: There shall come forth a star out of Jacob, And a sceptre shall rise out of Israel." (Num. 24.17.)

"And Jehovah said unto Samuel, Hearken unto the voice of the people in all that they say unto thee; for they have not rejected thee, but they have rejected me, that I should not be king over them." (I Sam. 8.7.)

Christ had been promised a prophet like unto Moses; a priest after the order of Melchizedek: and a king like unto David. "And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd. And I, Jehovah, will be their

God, and my servant David prince among them; I, Jehovah, have spoken it." (Ezek. 34.23,24.)

At the time of Christ's first coming Israel was longing for the coming of Messiah as King, expecting him to drive out the hated Romans immediately and restore the kingdom to Israel. Even near the end of his ministry the people supposed that the kingdom of God was immediately to appear, so he said, "A certain nobleman went into a far country, to receive for himself a kingdom, and to return." (Lu. 19.12) In those days if one went into a far country the return would be after a long time. A similar parable brings this out. "Now after a long time the lord of those servants cometh, and maketh a reckoning with them." (Mt. 25.19) There are other hints that it will be a long time; for instance, "But if that evil servant shall say in his heart, My lord tarrieth." (Mt. 24.48.)

While the church must first preach the gospel to the whole creation, all will not believe, for at the time of the end the evil and the good will be mingled together, and the angels will be ordered to separate them, as tares (Mt. 13.36-43) and as fish. (Mt. 13.47-50.)

Jesus came as King, and he said, "There shall be the weeping and the gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and yourselves cast forth without." (Lu. 13.28) "Verily I say unto you, that ye who have followed me, in the regeneration when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." (Mt. 19.28) Wherever Christ and the twelve were, there was the kingdom. "And being asked by the Pharisees, when the kingdom of God cometh, he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo, here! or, There! for lo, the kingdom of God is in the midst of you." (Lu. 17.20,21 margin) Our reason for taking the marginal reading is that the reading "is within you" does not

fit here. The Lord was speaking to the kind of people whom he called children of the devil in John 8.44. Had he been speaking to his own disciples he might have said, "The kingdom of God is within you." After his resurrection the Lord spoke to the disciples "the things concerning the kingdom of God." (Acts 1.3) Philip preached the good tidings concerning the kingdom of God at Samaria. (Acts 8.12) Paul did the same at Ephesus (Acts 19.8) and at Rome (Acts 28.23) We pray, "Thy kingdom come." When it does come God's will will be done on earth as it is now done in heaven; cheerfully, promptly, and thoroughly. There is a sense in which it has been on the earth ever since the Holy Spirit came, but in the full sense it will not be here until the King's return.

Christ executes the office of a king in subduing us to himself, in ruling and defending us and in restraining and conquering all his and our enemies. After he has come in his kingdom "he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolished is death. And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all." (I Cor. 15.25,26,28) This triumph over death is pictured for us in Rev. 20.11-14. "And I saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire."

In Num. 28.16-25 directions are given for the special offerings during the passover feast. "25 And on the seventh day ye shall have a holy convocation; ye shall do no servile work." Just as the seventh day marked the end of creation, so here it marks the end of the feast. But Num. 29.12-38 gives directions for the special offerings during the feast of tabernacles. "35 On the eighth day ye shall have a solemn assembly: ye shall do no servile work." The eighth day looks forward. But what is there to look forward to after the final consummation of the feast of tabernacles? We saw that its final consummation was when death, the last enemy is abolished. At that time the Son is subjected to the Father. Death is abolished when death and Hades are cast into the lake of fire. (Rev. 20.14) Then we may look forward to the blessings of eternity described in the last two chapters of Revelation.

We found Christ's work as prophet related to our intellect, and that we must believe him. We found Christ's work as priest related to our emotions, and that we must love him. Now we find that Christ's work as king is related to our wills, and we must obey him. The word "Christian" occurs once more in the New Testament. King Agrippa says to Paul, "With but little persuasion thou wouldest fain make me a Christian." (Acts 26.28) "Persuasion" is an effort to produce an act of the will. But Agrippa was like the Jews in Jno. 5.40 "Ye will not come to me, that ye may have life." The will governs the intellect. "If any man willeth to do his will, he shall know of the teaching." (Jno. 7.17) The will also governs the emotions. If it were not so, there would be no sense to the command, "Thou shalt love." What keeps our will alive? It is hope. Judas had no hope that he would be forgiven. Therefore he went out and hanged himself. Peter had hope, for had not the Lord said, "When once thou hast turned again, establish thy brethren?" (Lu. 22.32) Hope is for a time of suffering (Rom. 8.18-25), for a time of tem-

pest (Heb. 6.17-20). "Who hopeth for that which he seeth?" After we enter the New Jerusalem, hope will be a thing of the past. So also will faith be a thing of the past. "We walk by faith, not by sight." (II Cor. 5.7) "But now abideth faith, hope, love, these three; and the greatest of these is love." (I Cor. 13.13) There will never come a time when love is a thing of the past. God is love, and both are eternal.

Fall Feasts. Summary.

So we see that the fall feasts do have a Christian significance. "*Christian*" means "related to Christ," and we have seen that each of the fall feasts is related to a different office of Christ as our Redeemer. The feast of trumpets is related to his office as Prophet. The day of atonement is related to his office as Priest. The feast of tabernacles is related to his office as King. The fulfilment of each feast begins on the feast of pentecost, and in each case Christians are fellow-workers with the Holy Spirit in the progressive fulfilment. The consummation of fulfilment comes in succession, and in the same order as the feasts themselves occur. This consummation could not come in any other order. The church can not be caught up into the air until its work on earth has been finished in God's sight. The consummation of the day of atonement may follow even sooner than pentecost followed on pass-over in their fulfilment. Then at the last comes the consummation of the fulfilment of the feast of tabernacles, when death has been abolished and Christ delivers up the kingdom to God, even the Father. (I Cor. 15.24.)

This study does not answer all questions that may arise, but should make clear that the business of the church now is not the "Building of the kingdom." The church does not even build itself. "I will build my church," the Lord said. (Mt. 16.18) And his kingdom comes when he comes and takes the authority which now belongs to him. (Lu. 19.11-27.)

As Israel might have entered the Promised Land two years after leaving Egypt, but had to wait forty years because of their unbelief and disobedience, so the church's slackness in carrying out the Great Commission has delayed our Lord's return. There are more people in the world today who know not Christ than there were when the Great Commission was given. Our Lord said, "The sons of this world are for their own generation wiser than the sons of light." (Lu. 16.8) Now he might say, "The sons of this world are for their generation more zealous than the sons of light." Should Satan's slaves serve him more whole heartedly than we serve our Lord?

“HAPPY NEW YEAR!”

Every Christian knows, of course, our greatest reason for “MERRY CHRISTMAS!” If the angels felt that way about it, we should too. But comparatively few have ever thought of the greatest reason for “HAPPY NEW YEAR!” To some it is a time of making new resolutions. To others it is a time to start on a clean sheet. But how soon those resolutions become broken, and the clean sheet soiled!

If Dec. 25 is the correct day to celebrate the birth of our Lord, then Jan. 1 is the correct day to celebrate His circumcision and getting His name, Jesus, which had been foretold to both Mary and Joseph. The reason for the name was told Joseph: “For it is he that shall save his people from their sins.” Paul tells us it is not enough that the Son of God be born of a woman. He must also be “born under the law, that he might redeem them that were under the law, that we might receive the adoption of sons.” Jesus must be circumcised, and on a certain day. He must be baptized: “Thus it becometh us to fulfil all righteousness.” He must die on the cross at a certain city, during a certain feast. He must be buried in a certain tomb and rise again on a certain day.

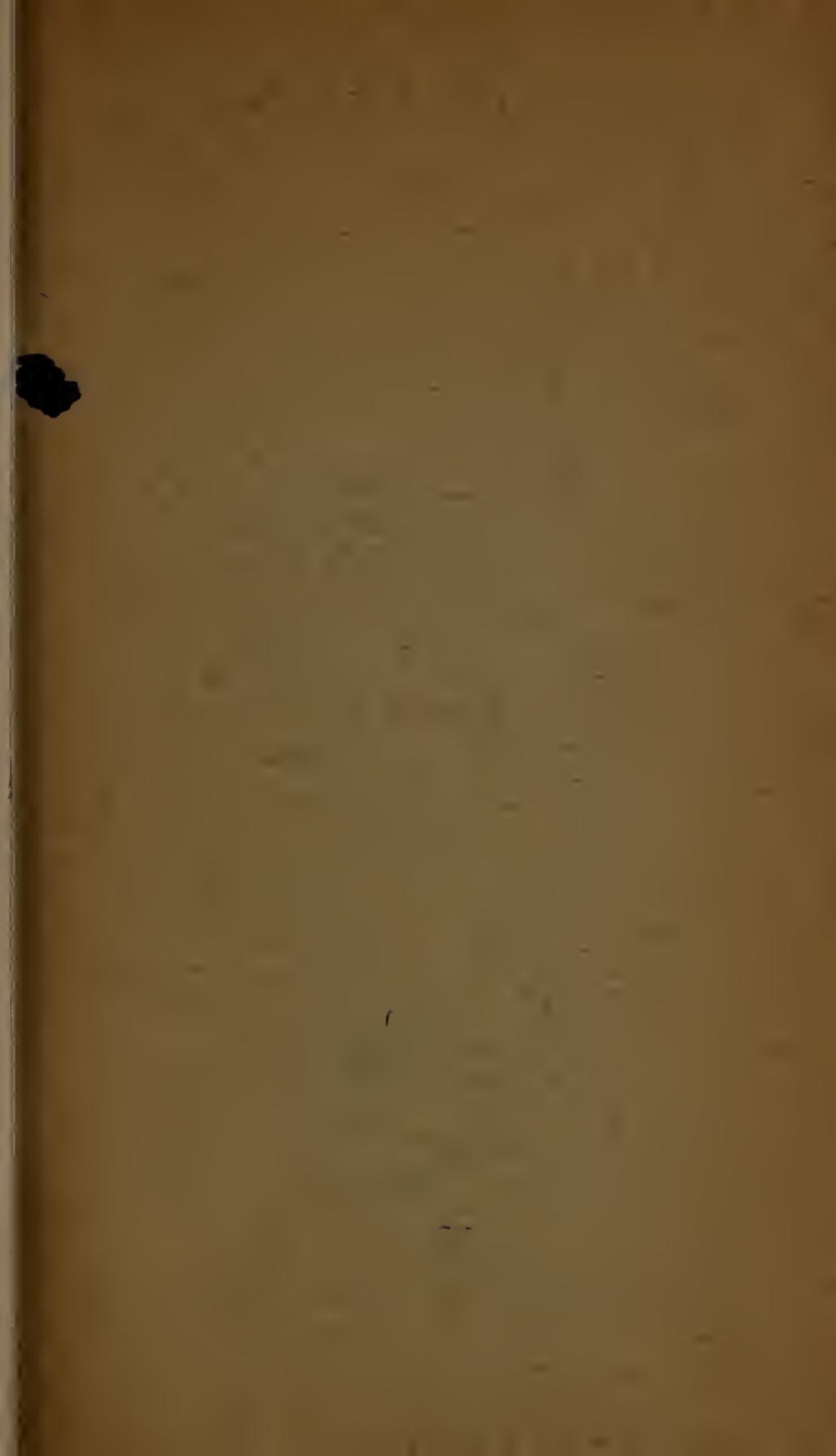
His name in Hebrew is “Joshua” with a typical significance. Moses, standing for the Law, could not lead the people into the Promised Land. There was more than one reason why Joshua should do it. The Spirit was in him. (Num. 27.18) Joseph had the right of the first-born. Ephraim received it instead of Manasseh, and the leader of the camp of Ephraim in the wilderness was the grandfather of Joshua, so if a king had been chosen then Joshua would have been the king. Later the right of kingship went to the tribe of Judah, and the genealogy of Jesus shows He had the right to be king.

It is not His birth that divides time into B. C. and A. D., but His circumcision and receiving His name, Jesus. If it were the birth, then one year would be B. C. from Jan. 1 to Dec. 25, and A. D. from Dec. 25 to 31. It is because He satisfied the Law perfectly that His blood can wash away our sins, and we can become new creatures and keep the commandments by faith working through love. It is because of what follows necessarily from that ceremony on Jan. 1 after the first Christmas that there is a Happy New Year for any of us, and not only that, but joy through the ages of the ages. Do you not think it would please Him if we gave Him the credit that is due Him for the happiness of the New Year?

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MESSAGE IN KOREA.

by John I. Rothers.

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... a consideration of the stream of the Water of Life, we may divide it like the river that came out of Eden, into four heads. 1. The Missionary Message itself, the message that was given by the Son of God after His resurrection to be preached unto the end of the world. 2. The Missionary Messengers chosen by Him even as He chose the Twelve and the Seventy. 3. The Missionary Methods approved by Him in His Word and in His works in other fields as well as Korea. 4. The hearers of the Message. This head will need to be subdivided into six subheads, for there are these various circumstances in the physical, social, economic, intellectual, political and religious background and environment which affect our presentation of the Message, and influence their acceptance of it. The Message is one and the same, but the presentation may differ greatly, as for instance in the third and fourth chapters of John's Gospel. Under the same presentation some accept it while others reject. God alone knows all the factors which have been effective in the formation of the Korean church and the exact relative proportion of each, but in a general way we may see how He has worked in Korea in the saving of souls and in the building up of the Body of Christ.

I. THE HEARERS OF THE MESSAGE.
a. Religious Influences.

When interpreting from Korean into English or vice versa, one generally begins at the end of the sentence and works backward, so we shall follow the same plan. There are generally recognized three religions in Korea before the arrival of Christianity. Confucianism was the last of the three to arrive, but was preceded only a little by Buddhism, both coming in the fourth century A.D. Shamanism already occupied the field but when it arrived we do not know. But back of these three religions there is what we may call a subconsciousness of God. Koreans say that originally they were monotheists, and to this day they will all acknowledge the existence of Hananim though they do not worship Him. Of the relation of the religions of Korea to one another, and of their ideas of Hananim I speak in "The Passing of Korea's Past."

"The former (Buddhism) was too mystical to appeal to the people in its ecclesiastical aspects, and, as it was a foreign religion, it had a character of its own. On the other hand, the Hananim was a native religion, and its ideas were of a more practical nature."

C. ROTHERS

system, the moral elements of which never found any considerable following among the masses. But both these systems eventually blended with the original spirit-worship in such a way as to form a composite religion. Strange to say, the purest religious notion which the Koreans today possess is the belief in Hananim, a being entirely unconnected with either of the imported cults and as far removed from the crude nature-worship. This word Hananim is compounded of the words 'heaven' (sky) and 'master', and is the pure Korean counterpart of the Chinese word, 'Lord of Heaven'. The Koreans all consider this being to be the supreme ruler of the universe. He is entirely separated from and outside the circle of the various spirits and demons that invest all nature. Considered from this standpoint, the Koreans are strictly monotheists, and the attributes and powers ascribed to this being are in such consonance with those of Jehovah that the foreign missionaries (Protestant) have almost universally accepted the term for use in teaching Christianity.---- The Koreans have never attempted to make any physical representation of Hananim. He has never been worshipped by the use of any idolatrous rites, and the concept of him in the Korean mind is, so far as it goes, in no way derogatory to the revealed character of God himself. It is a moot point whether the Koreans consider the physical heavens (which, however, they call 'hanalin') to be the person of this god. Some of the more ignorant ones will deny that he is invisible and point to the heavens in proof of their statement; but they attribute to him a fatherly care of mankind in sending sunlight and shower, and a retributive power in striking the wicked with lightning or other disaster."

If it were true that all peoples were originally polytheistic and by a slow process of evolution arrived at the idea of one God, then it would indeed be "strange to say" that Koreans thousands of years ago had arrived at this idea, and then it failed to develop any farther but became almost extinguished. But if it is true as we believe, that the original religion of mankind is monotheism, and polytheism came in because "that, knowing God, they glorified him not as God, neither gave thanks; but became vain in their reasonings, and their senseless heart was darkened", then it is not so strange that this idea of God in the heart of the Korean can be traced farther back than any other. Take Paul's words "neither gave thanks" and apply them to Korea. The non-Christian Korean, when you preach to him, will say, "I, also, know that God exists." He seems to think it enough that he does not deny the existence of God.

But we tell him this is not enough, we must worship him. "I do honor him", he glibly replies. "How", we ask. "I acknowledge that it is by virtue of God that we live", is his answer. Then our Korean Christian companion interrupts and annihilates him thus: "Then there was drought to whom did you pray?" "To Hananim of course", is the innocent answer. "Then after a good crop, did you ever thank Hananim, no, you offered sacrifice to the hanjin (spirits). Is it not so?" I have never yet

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God for a lie, and worshipped and served the creature rather than the Creator." The Confucianist will say that there is one creator of all nations, one only who can give life. But instead of worshipping that One they worship their ancestors. He is even farther from the idea of Hananim than the Shamanist, for he always speaks of 'hananim' (sky or heaven) which is the term Confucius used. But even in him the old idea is not entirely extinct. The Buddhist is in the same box. While he prays continually to Buddha he knows in his heart that God rules. A favorite illustration of the Korean preacher is the Buddhist monk who was crossing the river on thin ice, telling his beads and calling on "Ami Tabul" to get him safely over. When he was nearly over, but where the water was very deep, suddenly the ice broke, and the priest cried with a loud voice, "Hananim, sallyu choosio" (God save me). A New York minister whom I shall have occasion to quote again said in a sermon last month, "There is only the One God; and wherever men worship, however they worship, they are trying to worship Him." With his first statement we agree, but with his second we must disagree, and on the contrary agree with Paul when he said, "And even as they refused to have God in their knowledge." Korea is an excellent commentary on the latter part of the first chapter of Romans. It is to this subconscious sense of God's being that the preacher in Korea appeals, for when he brings it into consciousness he at the same time brings his hearer to a consciousness of his own sin. It is not so valuable to appeal to the likenesses between Confucian morals and the morals of the Bible, for it only increases his self-satisfaction.

One of our greatest handicaps in preaching in Korea is the fact that one word in Korean "choi" has to do duty for the two words "sin" and "crime" in English. We can not call a man a sinner without at the same time calling him a criminal. Among Christians the new meaning is understood but the outsiders have never learned that "sin is any want of conformity unto or transgression of the law of God." They have never even heard of the Law of God. Their idea of "choi" is breaking the law of the land, or the laws of Buddhism or Confucianism. Often I have asked Koreans what was the greatest sin, and invariably would get the answer, "Poolhyo" (lack of filial piety). Then I would tell them what our Lord taught about the first and great commandment, the breaking of which would be the first and great sin. Once I went into the home of a well-to-do Confucianist to preach, and he received me with the usual

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courtesy and listened politely until we came to the phrase, "forgiveness of sins" when he flew into a rage and said he had never committed any sin, and he did not see why we should talk to him of forgiveness. "I have never killed anyone, I have never beaten anyone, I have never stolen anything; I have never done anything in my life but sit in this room and study the Chinese classics and gaze at the mountain opposite", he said.

It may be true that among Christians we should magnify our likenesses and minimize our differences, but even here we need to be careful for we can see in history where tendencies that appeared to be innocent enough in the beginning led to serious troubles later. Gamaliel's advice was used of God, and when one is in honest doubt as to truth is the right one to follow, but when we know the difference between truth and falsehood it is not to be followed. Paul, though the pupil of Gamaliel did not follow this advice even when he was wrong, and he was right in not following it in his dealing with the Judaizers in Galatia or the Gnostics in Colossae. A missionary among the Mohammedans wrote recently that one reason we had so few converts among the Mohammedans was that they had the religion nearest like ours of any non-Christian (except Judaism) religion. In the Mohammedan field where there are the most converts to Christianity they have to say before they are baptized that Mohammed was a false prophet. We are not told that the scribe who was so near to the kingdom ever entered it. There was more hope of the publicans who had wandered far away than of the selfrighteous pharisees.

In recent years much has been made of the idea that we should look for the good in other religions and not offend people by pointing out their sins. Did you ever notice how Christ preached to the woman by the well? or how He answered the Syro-Phoenician woman? He told the former plainly of her sin, and said, "Ye worship that which ye know not; we worship that which we know; for salvation is from the Jews." He said to the latter, "It is not meet to take the children's bread and cast it to the dogs. Of course when we met real faith in a Gentile such as He had not seen in Israel He did not hesitate to praise it, but that was not praising the Roman religion. Paul accomplished more by preaching the Cross of Christ, though it was a stumbling block to Jews and foolishness to Greeks, than he did by finding similarities between heathen poets and Hebrew prophets. This tendency to find good in non-Christian relig-

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ions and neglect the unique nature of Christianity has become so strong as to all forth a protest from Rev. Wm.P. Merrill, D.D. whose article in the World's Work for Feb. 1924 would make us least expect a protest from this source. While not deploring the tendency, he deplors its excess as follows:

"And it seems to me abundantly evident that there is a danger in the present feeling and thought about the relation of the religion of the Bible to other faiths. We are hardly putting the case too strongly when we say that many Christians, especially among those belonging to the Liberal or Modern wing of the church, would almost say that it makes little difference what name we give to God, or how we think of Him; that the Bible is only one of many sacred books, and its God only one out of many ideas of the Deity, all equally good; that Christian missions are more or less of an impertinence, and that we would do better to try to help the people in Asia to become better Buddhists or Mohammedans than to try to make Christians of them.

"Now carried to an extreme, that conviction, or lack of conviction, washes away the ground on which Christianity stands. Held in any form it weakens the driving force of Christianity. Christianity is exclusive in its claims. It still cherishes the first commandment, "Thou shalt have no other Gods before me." The first Christians were right in their steadfast refusal to set their God in the Pantheon along with other gods. "There is no other God," they said. And still we must say it."

It is not out of the way to note that Christianity stands on solid rock, and there is no danger of its foundation being washed away. It is only its imitations which stand temporarily on the ground or the sand.

This same danger appears in an article in "Women and Missions" for December 1926 in which the writer (not a Presbyterian) says, "We cannot crush the Mormon church; many of us would not crush it if we could. There are too many splendid contributions which have come from it in the past and which may spring from it in the future to justify such action were it within our power."

Of course we need not be robbers of temples nor blasphemers of goddesses, and we can acknowledge that the children of this world are wiser in their generation than the children of light. But we need to remember that every soul dying out of Christ is lost eternally.

The book of Hebrews describes spirit-worshippers in these words; "All them who through fear of death were all their lifetime subject to bondage." Griffis, in "Corea, the Hermit Nation" says,

"Shamanism is the worship of a large number of primitive North Asiatic tribes, having no idols except a few fetishes and some rude ancestral images or representations of the spirits of the earth and air. It is a gross mixture of sorcery and sacrificial ceremonies for the propitiation of evil spirits. These malignant beings are supposed to populate the earth, the clouds and the air, and to be the cause of most of the ills suffered by man. They take various forms, chiefly those of animals whose structure and anatomy are more or less imaginary, each imp or demon being a composite creature, compiled from the various powers of locomotion, destruction, and defence possessed by the real creatures that inhabit water, earth and air. Some of them, however, are gentle

and of lovely form and mien. Their apparition on earth is welcomed

2 In "First Fruits of Korea" Clark tells about the old superstitions.

Telling of the birth of a boy he says, "That day and for a week later he (the father) would not let anyone in the near-by houses do any laundry work, because he said that if they did, the beating of the washing paddles would leave their evil spirits over his baby. He put pieces of straw rope across each of his doors, with red peppers tied in the rope, and would not let anyone in the household go out for a week, for all around his house, the little field ditches, and if any of them had stepped over running water that day the baby must have died, so he said. He excluded all of the town for that week also. He had sprigs of pine ready to tie in the straw rope instead of the peppers if it had been a baby girl. He put a bunch of thistles on each side of his front door, as every one knows that the evil spirits from entering. Above the door, outside, he had little spears of wood projecting and on them he put food so that bad spirits would eat them and not come in. Another reason why he would not let any of his household go out was the fear that some of them might get lost on the road, or blunder into a house where there was a dead body, either of which would have caused the child to die."

He has a ritual every day in harmony, "You, here in Chosen, have always wanted a Redeemer. Some of your own customs shows. On the 14th of your First Lunar Month you throw out in the street near your houses, the little straw doll called the 'chay yong'? The purpose of that ceremony is that the troubles and misfortunes of the ensuing year may pass upon the 'chay yong' and you be free, is it not? That is the work of a Redeemer. You always throw out the 'chay yong' on the 14th of the First Lunar Month. In Jesus' day that night was the night of the Passover, the night of their Redeemer. You always, when possible, throw out the 'chay yong' at a crossroads, the sign of a cross. Jesus became your true Redeemer when He was nailed to a cross. You eat only bitter herbs that night; Jesus' people do the same. You stay indoors all of that night, even taking

3 Idolatry is not as apparent in Korea as in other countries of the far east, but there are few houses that do not have some form of idolatry in them. No matter how well one attends church, Koreans never feel sure of the faith of anyone until he has burned his idols. A pastor in reporting to me the results of some evangelistic meetings said only in a casual manner that there had been about fifty decisions to believe, but his face fairly shone with joy as he reported that five families had burned their idols. Clark describes such a burning as follows;

"The next morning the six Christians gathered for the burning of the idols. They piled them all up in the courtyard, first the guest-room gourd spirit, then the rags tied to the ceiling beam in the kitchen and the picture of the kitchen god, then the bunch of old straw shoes under the gate, and the rags and straw rope under the rice hulling room, and the "Sung Ju". From the yard they took the site god, an earthenware jar covered with a hood of thatch. They smashed the jar and burned the thatch. Under the eaves was another jar containing a full suit of young girl's clothing. It was put there in the time of Chin Pai's grandfather when a young girl of the household died on the eve of her wedding day, and it was intended to appease the spirit of the girl in order that other girls of the clan might not likewise die. They took the "Koolip" also, the spirit host made of all the selvage edges of cloth used in their home for a generation, and added it to the pile. Last of all, they brought out the ancestral tablets, five of them, representing five generations. They were made of a special kind of wood which always had to be searched for by the sorcerers after the death of the person. Each time a pine tree had to be cut down in order to get the wood for a little tablet about eight inches high, two wide and one inch thick."

The hills are white with snow that evening, looking at the moon.

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abject that this Sindaon made him take to wife a concubine of his own, who was already pregnant by him, hoping thus to see his own son on the throne. The enormities of this man exceed belief and cannot be transcribed. He was the consummate flower of Buddhism in Korea, and the people of this land, at least the intelligent portion of them, have ever since pointed to Sindaon as being a legitimate product of the cult."

When the new dynasty was set up the capital was moved to the city of Seoul. The new king aimed to free the country from the baneful influence of Buddhism, but did not order a massacre. He had no Buddhists among his officers, monks were forbidden to enter the new capital upon pain of death, various privileges were taken away from them, and the lands of many large monasteries were taken away from them. Confucianism, which had long been the enemy of Buddhism, came into power as the state religion. People began at first not to call themselves Buddhists even though influenced to some extent by Buddhist ideas. It is remarkable that the monk sank to the place next to the bottom of the social scale, the bottom place being occupied by the butcher, who was placed there by the Buddhist idea that it is wrong to take any life. Of Buddhism Gilmore says,

"A number (of monks) may be found at a dingy temple in which are disreputable images before which attendants mumble or chant prayers unintelligible even to themselves. Diligent inquiry would show that these monks are not such upon deep conviction and for religious principle, but that the rice given from the public stores suffices to make this mode of living attractive to them. Among the people I never found a single hearty Buddhist. I found persons who spoke of the monks with a laugh or a sneer, showing in their way of speaking that they pitied them. The monks themselves were harmless enough. They seemed too lazy to do anything. They were in a state of harmless inactivity. Occasionally one is met with a miniature drum or cymbal, begging, singing a song in native fashion and receiving alms in goods or cash for his monastery. These gifts are made to secure the prayers of the community on the principle that no harm could, and good might, result from the prayers thus bespoken. But little efficacy was expected from any such interposition and the alms were given rather from the generosity which is a component of Korean character."

I do not know of a single convert from Buddhism in our station's territory, and outside the monks do not remember ever coming across a Korean who claimed to be a Buddhist. At the temples visitors are always welcome, but only once did I meet with a monk whose mind seemed to be at all active. This man had read the New Testament through several times, but not with the desire to know whether it was true or not but only with the purpose of arguing more effectively with the Christians in a nearby church. His argument about the future I remember. He said it was like dropping a drop of water back into the ocean, you could never recover that drop again. There was complete loss of identity. The Book of Revelation uses a different figure showing that we preserve our

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identity and our self-consciousness when it says, "To him that overcometh will I give of the hidden manna, and I will give him a white stone, and upon the stone a new name written, which no one knoweth but he that receiveth it."

The most determined enemy of the church in Korea (among the Koreans at least) is the Confucianist. During the last dynasty official position was given to those who passed examinations the preparation for which was a study of the Confucian classics. As officials they worshipped in the Confucian temples, and after death they hoped they too would receive worship from their dutiful descendants. This ancestral worship is the stumblingblock to most people in our part of the country, for no one who is baptised can offer ancestral worship without being put under discipline. It breaks both the first and the second commandments. They feel however, that not to offer it breaks our fifth commandment, and their first. While the soul of the deceased is supposed to come and partake of the food offered, they will acknowledge if pressed that they know this is not so. They will admit that ancestral worship brings no benefit at all to the soul of the departed, but they cling to it as a drowning man to a straw. Even after they have become Christian it has a great influence on them. I was told once that in a certain town there was persecution very hard to endure. On inquiring what it was, I was told that others sneered (did the nose laugh) and said, "Jesus believers do not offer ancestral worship." To my mind it was much more difficult persecution that they would not let the wife of a blind Christian draw water from the village well, so they had to move to another town.

One old man to whom I was preaching begged me to prevent his son from being a Christian, so that the son would offer ancestral worship. I replied, "Before your son became a Christian he was a very wicked man. He has given up his evil ways and is now industrious and good. Would you not prefer to have him good and not offer ancestral worship rather than have him bad and offer it?" But he answered, "No, if he will only worship me after I die I do not care how bad he is now." "But what good will it do you for him to offer worship to your spirit?" I asked. "No good at all," he admitted. "Then why are you so anxious for him to do it?" I asked again. "Oh, if you don't do it they say you

are not a human being," was its only reason. The missionary rarely

➤ Gilmore records practically the same experiences. He says,

"From the lowest peasant up to the king, Confucianism is practised by all. But, as is natural, since the upper classes are the most influenced by the Chinese classics, it is there that the most strenuous opposition to the introduction of Christianity is found, and the most resistance to all innovation. The worship of ancestors ~~and~~ before tablets and at their graves is the one practice which all follow. This worship seems a perfunctory performance. When officials and peasants have been asked why, on a certain day in the year they go to the ancestral tablets or to the graves of their ancestors and present offerings—whether it is that they fear that those ancestors have power to bring them evil, or that they wish to implore their active favor and intervention in the matters of this life, the uniform answer has been, "No, we neither apprehend evil nor anticipate good; it is law, it is custom to do this."

In sermons I have often heard the dream of the Chinese evangelist used as an illustration. He dreamed that he saw all the people of the world walking on toward an open pit from which there came the cries of the tormented, with smoke and flame. He saw a man come and try to drive the people away from the pit, but they pressed on into it just the same. He saw another man come and try to make the people look up, to persuade them there was no pit there but his efforts were just as futile. Then he saw another who came and looked and laid aside his cloak and went down into the pit and brought people up alive and set them on the other side. The first man was Confucius, who came telling men, "Do right. Do not do wrong." But they did not keep his sayings. They were powerless to save. The second man was Buddha, but his efforts were no more use than the other's. The third was Jesus who came and lived and died and rose again that we might live too. Now it is true that Confucianism says nothing about salvation. It is true that none can be said even to keep its moral code perfectly, and though they did they would fall far short of the Bible's code. While Buddhism makes an apparent offer of salvation it is an empty offer. The only real salvation is in Jesus Christ our Lord.

Another remark of Hubert's concerning the religions of Korea should be added:

"In no department of Korean life is the antiquity of their civilisation so clearly demonstrated as in the mosaic of religious beliefs that are held not only by different individuals but by any single individual. We have no choice but to deal with these separately, but the reader must ever bear in mind that in every Korean mind there is a jumble of the whole; that there is no antagonism between the dif-

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ferent cults, however they may logically refute each other, but that they have all been shaken down together through the centuries until they form a sort of religious composite, from which each man selects his favorite ingredients without ever ignoring the rest. Nor need any man hold exclusively to any one phase of this composite religion. In one frame of mind he may lean toward the Buddhistic element and at another time he may revert to his ancestral fetishism. As a general thing we may say that the all-round Korean will be a Confucianist when in society, a Buddhist when he philosophizes and a spirit-worshipper when he is in trouble."

As their religion affects their whole life, we shall naturally touch on their religious ideas again and again, but in view of the lectures recently delivered by Dr. Wood on Confucianism and Buddhism, this seems to be enough to lay on this question at this time.

b. Political Influences.

When our Lord was here upon earth the political conditions in Palestine had a great deal to do with the attitude of the people toward Him. They were then a part of the Roman Empire, and were looking for a Messiah who would throw off that yoke for them and make them an independent country again. When He had fed the 5,000 they wanted to make Him King by force, but He would none of it. He strictly warned His disciples not to tell anyone that He was the Christ when they had come to know it themselves. When He would not accept the position of King and restore the Kingdom to Israel—the rejected Him.

Since 1910 the political situation in Korea has been like that described above. Even before that time the Japanese were practically the rulers, though they had not yet made formal announcement of the fact to the world. The previous thirty years had been kaleidoscopic in their changes. Korea was known as "the Hermit Nation" because of their desire to have no intercourse with outside nations, except China, and even that intercourse was limited to the sending of an embassy twice a year to Peking. Hundreds of years ago when the Dutch were wrecked there the custom was to feed foreigners who landed by accident, but to prevent their leaving. Later they improved on this and would escort beyond their borders those who were wrecked there, but would fight any who came purposely intending either to stay or trade. It must be admitted that most of the contact they had had with foreigners would not encourage them to see more of them, but the time had come when we could apply the words, "None of us liveth to himself, and none dieth to himself" to nations. The United States made several abortive attempts to open the country, but Japan had the honor of making the first treaties for

trade through open ports in 1876. The United States was not able to make a treaty until 1882, and England was only a few weeks behind. Our treaty did not permit the propagation of the Gospel, but the churches went ahead in faith anyway. The first missionary (Protestant) to live in Korea was Dr. H. N. Allen, Presbyterian, who arrived in September, 1884. In another year there were ten missionaries on the field representing the Presbyterian and Methodist churches.

But we should go farther back and say a word for the French Catholic priests who gave their lives for the Gospel. Through the Embassy to China Koreans first heard of Christianity in 1631. In 1780 some Koreans obtained books about Christianity and through study of them decided to become Christians. One was baptized in Peking in 1783. As more books were brought from Peking opposition was aroused, and in 1791 persecution broke out and at least were slain, but the converts increased to 4000 by 1793. The next year a Chinese priest arrived, but it was not until 1795 that a French priest was able to enter. Several were martyred before the great persecution of 1866 when nine French priests were tortured and killed, while in the various persecutions up to this time many thousands of Koreans had been killed.

The first Protestant Christians also came from the embassy to Peking. The missionaries in Mukden, noticing the passing of Koreans through their city began the study of the language and translated the Gospel of Mark and some other books. One of the Koreans became ill, and while in the Mission Hospital in Mukden decided to believe, and later became the first baptized Protestant Christian, and the first colporteur. In his home town there was later built the first Protestant church building outside of Seoul.

That you may understand the handicaps under which missionaries worked as late as 1890 I shall quote at length from Gilmore's Korea from its Capital.

"We must now consider under what limitations the missionaries may work. This is a difficult subject, and it must be allowed that there is no agreement on this point, even among the men on the field. The position of the government and the governing class is peculiar. There is no open government sanction for proselyting, that is, for the active work of evangelization. The treaty with the American government does not permit it, nor do the treaties with the other nations. This is the consensus of opinion of all the representatives of the United States government in Korea. Furthermore, the government has on one or two occasions sent communications to the minister resident of the United States, asking him to cause the cessation of efforts at evangelizing then in progress under the missionaries from America. But

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there must be placed along side of this the fact that the king has undoubtedly known all along what was the purpose of missionaries in coming, and that they were carrying out that purpose. We must also take cognizance of the fact that the protests made to the United States minister were made at times of political excitement, when such evangelistic efforts were fraught with peril to missionaries and to converts, and might have contributed to a revolt against the government. The truth is therefore, that the government winked at the prosecution of the missionaries' labors. No open preaching is permitted. Even teaching is prohibited. Therefore the missionaries do not carry on aggressive warfare in the sense of approaching people with a view to converting them. Evangelistic work is done, first, by means of the distribution and sale of books--the Bible in Chinese, the Gospel of Mark as revised by the missionaries in Seoul, and such tracts and translations as are from time to time prepared; secondly, by conversation with such as come to the missionaries for instruction; and thirdly, through native converts who act as colporteurs and 'local preachers', spreading the good news among their intimates and bringing the knowledge of the Savior to their acquaintances. Of course all this is in contravention to the letter of the law. The missionaries have therefore to face this problem of the observance of the letter of the law, which means complete quiescence so far as active evangelisation is concerned, or of acting contrary to the law of the land and the construction placed on the treaty by our ministers to the court of Korea. It is a hard position in which to be placed."

It was hard not only for the missionary, but for the converts. Yet results followed more quickly than in many lands. We quote again from Gilmore:

"In July, 1826, the writer was present at the baptism of the first convert to Christianity resulting from the work of the missionaries at the capital. The baptism took place in the house of one of the missionaries. No other Koreans were present. Care was taken lest any of the servants or native callers should intrude upon the service, and thus endanger the secrecy of the administration. No one knew what might be the result to the convert or to the mission should knowledge of the baptism of this person reach the government. All present realized the danger, and the ceremony was a very solemn one. For weeks, when an official called on the missionary, complaint of the deed was anticipated and dreaded. But time passed on with no serious consequences to the convert and no reproach of the missionaries. Other converts were found and were baptized. Reasonable care was always taken that the assemblies should not be broken in upon by chance visits of officials or others who are fond of calling on foreigners.--- In two years more from that time the author baptized two men who were the 65th and 66th converts in the Presbyterian church, while between Seoul and the Northern boundary a hundred others were waiting to be catechized and baptized."

From the time when Korea began to be opened up to foreign trade in 1876 there were two factions in the country, one reactionary, which wanted to bring back the good old days, and one progressive, which thought that since their country was so late in being opened up they should hurry up the reforms even faster than they had come in Japan. Japan supported the latter and helped rush reforms at too rapid a rate, and the other party looked to China for help, which they gladly gave, with the result that they tried not to let go of the power they obtained at this time, which brought on the war between China and Japan in 1894. Then Russia would not let Japan reap the full benefit of her victory, and the weaker faction in Korea appealed to Russia for help, with the same result over

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again, war this time between Russia and Japan in 1904. Each time Japan was fighting ostensibly for the independence of Korea, but really to keep an enemy from coming too near to Japan. They seem to have thought that the surest way to prevent another war over the same trouble was simply to annex the country. Should an American or Britisher criticize them for this action they might reply, "Therefore thou art without excuse, O man, whosoever thou art that judgest: for wherein thou judgest another thou condemnest thyself; for thou that judgest dost practise the same things."

It appears probable that if these two wars had not been fought the country of Korea might be controlled by either China or Russia, and we believe that if it were to be controlled by one of the three countries named, Japan is the best one for the job either politically or religiously. If they had been able to maintain their independence and the progressive party had won out, the church might have enjoyed much greater progress than it has had, but independence with the old reactionary party in power might have postponed the growth of the church for many decades more.

As it was, there was steady progress with the work more openly conducted from 1890 to 1895. After the war between China and Japan came the most rapid growth of the church in the north, of which Underwood says,

"Instead of meeting with hostility, the missionaries were accorded the place they had won in the hearts of the populace. At a time when it was hard to know upon whom one could rely, it was soon found that the missionary could be trusted. This friendly attitude on the part of the people was at once followed by a large increase in the number of inquirers, and a consequent proportionate increase in the number of ~~inquirers~~ those admitted as catechumens, who, after a year's probation, might be received into the church."

After the war with Russia it became more and more evident that Korea had merely exchanged one master for another, and if they had had their choice they would, according to Kulbert, have chosen the other master. Ever since the great invasion of 1592-1598 the Koreans had cherished particular hatred of their old enemies whom they had despised as well as hated, and it was particularly galling to have them take over the country. There was enough injustice in these years to make anyone's blood boil if he cares for justice, but we must say that conditions have been greatly improved since the sending of Viscount Saito as Governor General. About the time of the Annexation in 1910 it became rumored among the Koreans that if the country became Christian, the Christian nations of America and Europe would not permit Japan to "eat" their country. Even in the most backward part of the country there sprang up

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a great interest in the church, and adherents increased by thousands. I have talked to men who told me years afterward that when they began to attend church this was their idea, but as they studied the Bible and heard the missionary preach they learned they had been mistaken. The Bible does not promise political independence to any people who will accept it. Many turned back and would have nothing more to do with the church when they found it did not promise political freedom, while others continued and found the true freedom which the Son of God makes us free. One time when examining an old lady for the catechumenate I asked her for whom Christ died, and she replied, "For the Korean people." Thinking she might not know much of the world but would know the nearby countries I asked again, "Did He not die for the Chinese and Japanese too?" "No, only for the Koreans," she answered. The helper thought he could get her to understand, so said, "For this reason is not a Korean, he is an American. Did not Jesus die for the Americans too?" But the old lady was at least consistent and denied that Jesus had died for the Americans. We could not find whether politics had any thing to do with her ideas or not. The missionaries of course did not encourage people to expect any interference from our country to restore their independence, but the words of Woodrow Wilson raised great hopes in their hearts. This resulted in the Independence Movement of 1919. Many of them thought if they could only show to the world that they were dissatisfied with Japanese rule, then their case would be taken up along with the other small nations which were being granted self-determination. It may not be without significance that

there were Presbyterian ministers among the signers of the Declarations of Independence of 1776 and 1919. The contribution of the Presbyterian and Reformed churches to representative government in Europe and America has been recognized by statesmen, and in the future it may be that the historian will have something to say about their contributions in other quarters. It is certain that many Christians were engaged in the movement in 1919, but it was not an armed rebellion they planned to lead. Had it not been crushed so ruthlessly there would have been less violence. As it was, the jails were filled to overflowing, and among the people in jail were many Christians and many of the old official class who had hated Christians in the past and thought of them as traitors to their country because they were "doing a foreign religion". Like Paul

the Christians preached zealously with the result that there were many converts from the official class whom we had scarcely been able to touch before. Because of the participation of so many Christians in the movement the churches were watched even more closely than ever for a time. When the missionary reiterated to me sure there was a policeman in the congregation though often he came in plain clothes. The Orient had never understood the separation of church and state. Some religion always had official favor, and at one time the proposal was made to Dr. Underwood that Christianity become the state religion of Korea, but he wisely refused. The Japanese officials seemed to think there must be some political reason for our being in the country. I must confess that it got my goat to be hounded around like a criminal, and I told more than one policeman that in our country only criminals were so tracked, but that doubtless did no good for that was exactly what he suspected me of being! After a time I decided to look on it in a different light. I might not stand before kings and governors for the sake of the Gospel, but here was the chance to preach the Gospel to many policemen, and this is what I did. Also I began to urge the people to obey I Tim. 2:2. In the year after the Independence Movement I had heard the church bells ring at noon, and prayer was offered for their brethren "in the undesirable place" (jail), but not one prayer had I heard "for kings and all that are in high place". I told them if they would pray for the officials as God wanted us to, I felt sure they would soon have an easier time.

Perhaps the most marked relation of politics to the church has been in educational matters. There was practically no ~~of~~ education in the days before protestant missionaries went to Korea, if we mean by education "leading out". In the olden days it was all a process of pounding in. The boys were taught to pronounce certain syllables when reading Chinese characters make certain strokes in a prescribed order in writing them, but they were not taught anything about the meaning or derivation of the characters. They did produce a few excellent Chinese scholars under that system, but in the schools founded by the missionaries the Korean script was taught and many other subjects, and the pupils were taught to think as well as memorize. Every church of any size at all had its school in the early days, and all taught the Bible. But the Government began to regulate all education and require such a high standard in building, equipment and qualifications of

16. N. Y. K.

teachers that the church school largely had to quit. Also graduates of the government schools were eligible to positions and entrance to higher schools that were closed to the graduates of the church schools. While they did not understand separation of church and state, it was decreed that religion and education must be separated, and all schools must cease to teach religion or hold religious worship for the pupils. Our church said they would rather close the schools than submit to such ordinances. Ten years had been allowed for all schools to comply, and we believed that before the ten years were up the Lord would show the way out, which He did. By becoming "recognized" instead of "registered" the schools are allowed to retain the Bible and religious worship and have all the advantages of the Government schools except their sources of income. In order to become "recognized" the Christian schools would need \$22,00.00 a year more than they were getting when this permission was granted. The Board has not seen its way clear to making this increase in appropriations, so it looks like some of the schools would have to close. This would mean that if the children of the church were going to be educated they would have to go to schools that were not only non-Christian, but anti-Christian. As it is, thousands of children of Christian families go to public schools where teachers go out of their way to oppose Christianity. The children are tempted to break the first, second and fourth commandments especially. In some public schools however there are Christian teachers whose influence is for good. In Andong where I live there were four Christian teachers in the public school. One teacher who was not a Christian had to be dismissed for bad conduct toward some pupils in the girls' school, and the Principal, who was a Japanese, took that occasion to hold up the conduct of the Christian teachers to the others as worthy of emulation.

Often Christians have been called out to work on the roads on Sunday or pay fines. Sometimes they are allowed to work extra on other days, but sometimes they have paid their fines.

Frequently when a man has decided to be a Christian and begins to attend church he will receive a call from the policeman who asks in his gruffest manner what he means by this step. Many a man has been intimidated and come no more to church, while others have stated plainly that they meant nothing else but to have their sins forgiven and get eternal life. When the policeman was convinced that the man was sincere he was not no-

Princeton, June 24, 1947.

Rev. . . . Rhodes,
Seoul, Korea.

Dear Rhodes;

Recently I was at a meeting in New York attended by representatives of several Boards in which some of our Board said they had let the other Boards get ahead of them in sending representatives to the field. The Methodists had sent Bishop Moore, and the W. C. C. church Darby Fulton, while we had sent none! I told Peter Emmons that attitude made me smile, for since they would not let you and Blair be members of the Ex.Co. you should be considered representatives of the Board. Of course you are still out there, and to this extent the other Boards are ahead of us, but I think we did best for the work there.

Hooper sent a letter after he had visited Gen. Hodge in Washington, and in the letter he said Gen. Hodge spoke very highly of the missionaries on the field, and said he wanted more of them out there. He said that the Board ought to take the advice of the missionaries on the field, because they knew conditions much better than the Boards did. I pointed out to Reischauer that paragraph, and the fact that the Ex.Com. had asked for us to be sent to Korea even after they knew the Board had taken action transferring us to the P. I.

Before I went to Memphis Hooper wanted me to accept a sailing date, but I put it off, hoping to get medical clearance that would make it O.K. to return to Korea, but the doctors in Princeton were too slow, so we could not put in the request until too late to get it acted on in the June meeting, so we accepted a sailing Sept. 19 for Manila. However, if the Deputation should get a clearer idea of the need there, and would recommend our retransfer to Korea, we would be glad to return to our old field.

I feel however, that it is more important that Soltau get back to Korea, and if only one of us two could go. I feel Soltau should be the one. Here's hoping the Koreans will DEMAND his return, and not take "No" for an answer. I think the Korean voice would carry greater weight than the missionary voice, if they were equal in insistency. The American church seems to be getting stirred up about its slow growth, but many do not seem to realize that a big reason for it is that our church lost much through our Board's treatment of the Shrine question. (If they sent Soltau back it would be stealing a lot of Holdcroft's thunder.) They talk about New Life in the church, but the best way to get the new life is to right some old wrongs. Soltau said he never resigned, but when he wrote to Hooper about his financial losses in Chungju, Hooper wrote back that since he had resigned, the Board was not responsible. Someone from the Board blocked his getting churches a number of times before he went to Memphis, but he got there without the Board's knowing he was planning to go there. (He said if he thought of the fleshpots in the Egyptian city of Memphis he would gladly stay there, but when he thought of the need in Korea he would like to return there.) (He seems to me the logical one to follow Roberts' work. He would not necessarily have the same official position or title, but he would have the influence. He has done quite a little talking on the radio, and would be a great help in that work in Korea. Others might know as much technique, but I would put Soltau away ahead as a spiritual power. He has a splendid congregation. I was there two Sunday nights and chairs were brought in both times.)

(In praying for the Korean church I remind the Lord of the kind of folks His Word says He chooses, viz. the foolish, weak, base, despised and "are nots". I do not believe He is greatly interested merely in large numbers.)

I had already told Koons I would stop working for the Voice of America the end of this month. Tonight's radio said the New York office was to be liquidated. I do not know what that will mean for Koons.

Yours truly,

Gylerthurs

1420 Santo Domingo Ave., Duarte, Calif. Nov. 29, 1961.

Dear Sam:-

I'm starting to copy a letter from Sam, father of Sam Crothers. I did not know of the book in which this letter is, when I was in Korea. It is "Anti-Slavery Correspondence of Thomas E. Thomas." My grandfather's name comes on 17 pages of the book. This letter is on P. 63.

"Greenfield, O., Aug. 2, 1844.

I received a few days since a letter from Arthur B. Bradford, Darlington, Beaver Co. Pa., stating that he and Wells Lushnell had been deputed by the Anti-Slavery brethren of the Beaver Presbytery, ministerial and lay, to correspond with those of the same stamp in this region, on our present prospects and duties. Probably they have written to you: if not, I will state briefly, that John Knox has seceded on account of slavery. Five of the ministers are ready to do so. Numbers of the very best members of the congregations will go; some have gone. They had understood that we were in the same state of mind, and intimated that they were disposed to act with us. I replied, in substance, that not more than two of our members, (the youngest), were in favor of a new organization; that our not sending a commissioner to the Assembly, was intended to rouse the Assembly to do something either with slaveholders, or abolitionists; that from some past experience, we were disposed to think that a new organization was not advisable: it would cut us off from direct influence on the Presbyterian church; it would drive the plow-share through our churches and Presbyteries; that no minister would join us except those whose congregations are abolitionized; it would invite surrounding denominations to make inroads upon us: we would soon have shoals of applicants from suspected quarters desirous of acquiring a reputation for orthodoxy by union with Beaver, Chillicothe, etc.; and that we could agree on no subject except the sinfulness of slavery; and finally, we would soon quarrel about what constitutes a good abolitionist.

Yours in the best of bonds, S. Crothers."

I quote from a short biographical sketch in this book.

"The 1730's saw some of the most vigorous letters which were largely read, in answer to Dr. Young, President of Center College, and to Dr. Hodge of Princeton, both of whom published articles in extenuation, if not in defense of slavery. He was the first, and perhaps the ablest of the ministers in the Presbyterian church who made the fight against slavery within church bounds, and as a moral question alone, with righteous indignation against such a defended its iniquities on biblical authority. His influence was potent with Drs. A. A. Bishop and Geo. W. Scott of Miami University, in preventing a dismemberment of the church in the West on the slavery question. Men like Rev. John Rankin left the Presbyterian Church organization because of its pro-slavery attitude. To see or read the records of the church on this subject without realizing what a comfort it would have been to the friends of slavery, if Dr. Crothers and the like of him could have been induced to leave the church and go off by themselves. 'We will not', wrote Dr. Crothers, 'be guilty of the sin of schism; separating from the Church of Christ, while we are permitted to think, and to speak, and to act, is schism.' More truth can not be put into fewer words."

It seems to me these quotations fit the case in Korea. It took the American Presbyterian church 32 years to heal the Old School-New School split. We hope the Korean church can do better. What happened in Korea would have happened in Corinth had it not been for Paul. I think the hardest faction was the one which said, "And I of Christ." Jesus is looking for love one for another to prove true discipleship, not just orthodoxy.

The Lord bless you as you return to Korea.

"Yours in the best of bonds,"

By the way.

John J. Crothers
When does "The Life of Samuel A. Moffett" by Samuel H. Moffett appear?

THE UNITED PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA
COMMISSION ON ECUMENICAL MISSION AND RELATIONS
475 RIVERSIDE DRIVE, NEW YORK, NEW YORK 10027

Room 932

August 2, 1966

TO RETIRED MISSIONARIES FROM KOREA

Dear Friends:

Word has been received of the death on July 31, 1966 of Mrs. John Y. (Ellen) Crothers at Huntington Memorial Hospital in Pasadena, California. Mrs. Crothers was in her 82nd year and had served in Korea from 1911 until retirement in 1951.

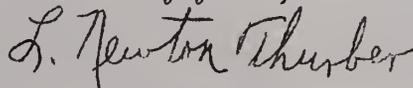
Before appointment by the former Board of Foreign Missions, Miss Ellen McClung had visited her sister in Korea and knew the opportunity for Christian work. After her marriage to the Rev. John Y. Crothers in Andong, she lived in Korea for more than forty years. Besides being her husband's co-worker and assistant, her activities were almost entirely evangelistic. She was active in church, Sunday school, Bible institutes, and influenced hundreds of girls and women through her classes, groups, clubs, and organizations.

During the war Mr. and Mrs. Crothers were evacuated both to Shanghai, and later to the Philippines. Released by American troops in 1945 they returned to Andong in 1947 after a stay in the United States to assist in the work of rehabilitation. In 1951 Mr. and Mrs. Crothers were retired.

Mrs. Crothers is survived by her husband and by two sons, the Rev. James M. Crothers, the Rev. S.D. Crothers, and by a daughter, Mrs. J.P. Hodges.

I know you join us in thanksgiving for the life and work of Mrs. Crothers.

Sincerely yours,



L. Newton Thurber
Secretary
East Asia Office

LNT/bh

MEMORIAL MINUTE

THE REV. JOHN Y. CROTHERS

KOREA

The Commission made record of the death of the Rev. John Young Crothers on March 7, 1970 at Westminster Gardens, Duarte, California, at the age of 89. Mr. Crothers retired December 31, 1951, after 42 years of service in Korea under the Board of Foreign Missions of the Presbyterian Church, U.S.A.

John Crothers was born February 1, 1881, in Greenfield, Ohio, where his father was pastor of the Presbyterian Church as his grandfather had been. After moving to Colorado, Mr. Crothers graduated from Colorado College in 1905, attended Omaha Theological Seminary and received a B.D. from Princeton Theological Seminary in 1909. He also received a M.Th. degree from Princeton in 1921 while on furlough. From high school days he was drawn to overseas service, partly influenced by his parents who had volunteered for service in Japan at the time of the Civil War but were unable to go for lack of funds.

Mr. Crothers was appointed by the former Board of Foreign Missions and arrived in Korea in 1909. After language study, he was assigned to Andong which had just opened as a mission station. Here he served for almost his entire missionary career, and where, as an itinerate evangelist, he visited many congregations. In writing of his early travels he spoke of the many miles between country churches at a time when there were not even cart roads, and when, "insect enemies of sleep were plentiful." He, at one time, was principal of the Winn Bible Institute and co-pastor of the Andong City Church. He organized correspondence courses for Bible study, for the Bible had always been paramount in his religious experience, and it was said that probably he distributed more Bible and more portions of Bibles, than any other missionary.

In 1941 Mr. Crothers was transferred to the Philippines where the war overtook him together with many other missionaries. He was interned in Los Banos until liberated by American armed forces in February, 1945. Mr. and Mrs. Crothers came back to the United States but returned to Andong in 1947, aiding in rehabilitation and reconstruction tasks. They returned to the United States just before the Communist invasion of South Korea and were honorably retired as of December 31, 1951 and they entered Westminster Gardens in 1955. Mrs. Crothers, whom he married in 1911, predeceased him in 1966.

To the surviving two sons and daughter, the Commission sends affectionate greetings, rejoicing in the dedication to Christ of this man of God, and giving thanks for his constant witness to Bible truths.

April 3,4, 1967

67-397 - The Commission made record of the death of Mrs. William H. Hezlep on November 6, 1966, in Emporium, Pennsylvania. She and her husband served as missionaries to India for almost forty year.

Sophia C. Hezlep
(Mrs. W.H.)
India

Sophia Craighead was born into a devout Christian home in Swissvale, Pennsylvania. She attended local schools, preparing to be a teacher. In 1911 she married fellow student, William Hezlep, and together they were appointed by the former Board of Foreign Missions of the United Presbyterian Church to serve in the North India Mission, arriving on the field in 1912.

Mrs. Hezlep was a quiet, efficient homemaker and mother of four children. Supporting in many ways the work of her husband, she taught summer school and welcomed into her home the village pastors, elders, and people in trouble. Her major concern was working with the women of rural villages, administering medicine and teaching them household skills and better care for their children.

After retirement, Mr. and Mrs. Hezlep lived in Pittsburgh and later in Clarksville, Pennsylvania, where Mr. Hezlep served as Minister to a small congregation. After his death in 1960, she continued to live in Pittsburgh until early in 1966 when she moved to be with her daughter.

The Commission expresses its sincere sympathy to her daughter, Mrs. R. D. Coppersmith, and to her three brothers, and joins with them in thanksgiving to God for the selfless service of their mother in India and the United States.

67-398 - The Commission made record of the death of Mrs. John Y. Crothers on July 31, 1966, in Huntington Memorial Hospital, Pasadena, California, at the age of 83. She retired in 1951 after 40 years of service in Korea under the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

Ellen M. Crothers
(Mrs. J.Y.)
Korea

Ellen McClung was born December 9, 1884, in Crete, Nebraska, where she received her early education. Her family of Irish background were staunch church people, her father an elder and her sister a missionary in Korea. After graduating from Normal School in Peru, Nebraska, in 1907, she taught for four years, serving as principal of the high school in Cedar Rapids, Iowa, part of that time. When on a visit to her sister in Korea, she fell in love with the people and was greatly impressed by their need. She also fell in love with the Rev. John Y. Crothers, already a missionary in Korea of the Presbyterian Church U.S.A. They were married on November 4, 1911, in Andong, which was to be their home for forty years.

Mr. Crothers was engaged in evangelistic work and Bible training classes, and Mrs. Crothers joined her energies to his in these activities. Her letters are full of descriptions of the Bible Institutes, the "Big class" for women, accounts of the classes with Sunday School pupils and teachers. Mrs. Crothers, a teacher of music and an organist, gave much time to training girls and women for special church musical programs. Her good sense and devotion made her a strong influence in the lives of women and girls. In one letter she wrote, "We are not here to make Westerners out of Koreans but to preach the Gospel."

April 3,4, 1967

In 1934 Andong celebrated the 25th anniversary of the local church. It had started with seven members, but the work prospered under God's guidance until there were three churches, a Bible Institute, a hospital, and a devoted group of Korean Christian leaders and missionaries. "Much has been done," she wrote, "but there is still much to do. Pray that we may be faithful to the big tasks ahead."

She could not foresee the tribulations of the war years, but God continued to give strength and courage. In 1941, because of the political situation between Korea and Japan, Mr. and Mrs. Crothers were transferred to the Philippines. However, the bombing of Pearl Harbor soon followed, and they were interned, first on the missionary compound in Manila, and then in Los Banos camp. They were released by American troops on February 23, 1945, and came to the U.S. for recuperation. By November, 1947, they were back in Andong where Mrs. Crothers engaged in work with refugees who had fled from north of the 38th parallel, giving out rice, clothing, and milk. The time for them was short, for after the Communists invaded South Korea, Mr. and Mrs. Crothers returned to the United States and were granted Honorable Retirement in 1951. In 1955 they entered Westminster Gardens in Duarte, California.

Mrs. Crothers is survived by her husband, two sons-both of whom are ministers, and one daughter. To these and to her many friends both in Korea and in this country, the Commission extends sympathy in their loss. At the same time the Commission is grateful to God for a life of deep consecration and usefulness, in the sure faith that her influence will abide in the hearts of all whom she touched.

67-399 - The Commission made record of the death of David Sutherland Hibbard on December 30, 1966, at Westminster Gardens, Duarte, California, at the age of 98. Dr. Hibbard retired on October 31, 1938, after 39 years of service in the Philippines under the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

D.S.Hibbard
Philippines

Dr. Hibbard's service in the Philippines spanned the years from the early days of American occupation after the Spanish-American War until shortly before World War II. He founded Silliman Institute, and saw it grow under his administration from a student body of 16 to a Junior College. It is now a university of six colleges and a graduate school with approximately 3,500 enrolled.

David Hibbard was born on October 31, 1868, in Hamden Furnace, Ohio. After two years at Park College he transferred to the College of Emporia, Kansas, from which he graduated in 1893, and which later conferred upon him the degree of B.D. His theological training was received at Princeton Theological Seminary, 1896, and he also earned an M.A. in Philosophy from Princeton University, and Ph.D. from Hanover College in 1904.

Dr. Hibbard married Laura C. Crooks on April 28, 1897, and they arrived in the Philippines on May 21, 1899. They were first assigned to Iloilo, but Dr. Hibbard was soon asked to undertake a tour of exploration to choose a location for an industrial school. Dumaguete, the beautiful provincial capital of Oriental Negros, seemed a suitable place, situated on the trade routes between Iloilo and Cebu and in the geographical center of these islands. The school was founded in August, 1901, and Dr. Hibbard was its principal and president until 1930, after

CROTHERS

JAMES McCLUNG

H I S T O R Y

MARCH 1857 - OCTOBER 1939

children:

Ellen McClung Crothers

Katherine Sawtell Vanderlippe

Arthur James McClung

Crothers

I want to write a little sketch of my life. I was born March 6, 1857. About the first thing I remember was when my sister Minnie was born. I was four years old then and had to rock the cradle. My sister Ellen was two years old and not old enough to do that; she would rock too fast and that would throw the baby out, so mother forbade her to do it.

I remember going with other children to an old teacher where I learned my first lessons. Then, when my sisters were old enough, we went to another school. It must have been a mile and a half from our home. The children carried the turf with them to keep a fire going in the winter. But father sent a load of turf every fall and that would be our share; we did not have to carry any more.

I recall one time that mother sent sister Ellen and me to get some new potatoes. There had been quite a flood in the creek because of a big rain the night before. Sister Ellen had a new bucket with her and when she dipped it into the stream, it was pulled out of her hand. She made a grab at the bucket, missed her hold, and fell into the creek. I ran to see what was wrong and all I could see was her hair floating on top. I grabbed her head of hair and pulled her out. It was a close call.

Our family kept growing. I was the oldest of nine children; there were five girls and four boys, but my youngest brother died when he was a baby. Now, my being the oldest, I had to go to work early. I was big for my age. I could almost do the work of a man and I was proud of it. I told my father I would like to go to school a little as I was almost 12 years old. He let me go to school for a few months that winter. I learned more in those few months that I was in this Catholic school than all the time I was at school before. The teacher begged my father to let me attend longer, but father thought when I could read and write my own name that was good enough for a farmer. It was as much as a lot of them got. I made up my mind if ever I had children I would give them a chance. I could not say anything; I just kept on working.

There is one thing I will say; I was brought up under religious influence. The Bible was the Book of Books in our home, and there was always family prayer. If we did not have our shoes blacked on Saturday, we had to go as they were. We always went to Sunday school and church if we were well.

I well remember the time that Moody and Sankey came over to the north of Ireland. When that great revival started, the Wesleyan M. E. church took it up and had tent meetings all over the country. Thousands became converted.

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the wrong man. He said, are you not De Comp? He said, are you a minister? I said, no. A missionary? I said, are you? He said no, I am from Iowa, working for the International Harvester Co. I said, I am from Nebraska. He said, shake again; it is wonderful to see a man from Nebraska and one from Iowa meet out here in Manchuria. He said, have you breakfasted? I said, no. He said, you come in to that big hotel. You will get what you want there. He said, where are you going? I said I was going to the Turnam. He said that is at the old Chinese city of Mukden; this is the Japanese city. This new city is built with American lumber and built after the pattern of Los Angeles. These ladies that are waiting on the tables are all rich men's daughters. You heard the time the rich ruler Rushie was put to death. All the rich people were scattered. Their girls made their escape. I will get you a jinrikisha man. I know quite a few of them. He got me a man that took me in a hurry to the other station, right to the place I wanted to go. I met the man I wanted to see from the north of Ireland. I said I had come to visit his station and I wanted to find out how the work of evangelism was going. He pulled his watch out of his pocket. He said there is a class of young men, 32 of them, starting out this morning to preach the Gospel; they were to meet in the church to have prayer before they leave. I am afraid they are gone. Let me step across the way and go in at the side door. They were all there, still bowed in prayer. There were a few to pray yet, so we waited with bowed heads. When they got to their feet, he introduced me as an American gentleman visiting the mission. Then he asked me if I would speak a few words to them. I said I was very glad to meet such outstanding young men going out to preach the Gospel of Jesus Christ, and I pray that the Holy Spirit may be on each one of you so that you may see many souls brought to their knees. As I stood there with the missionary, I saw those 32 young men step down the middle aisle of the church. He said to me that is all we can do, we put them through school and college and seminary and now they are fitted to go out and preach the Gospel in these villages. That is the way the country is laid out. They farm around these little villages. I heard later that these young men had brought many into the Kingdom.

I stopped with this north of Ireland family from the county Antrim. This was the finest mission station I had visited, a fine hospital there, I met some ladies who were nurses from the north of Ireland. There was an old lady there by the name of McIntire. She and her husband came out in an early day to China. He was the first to translate any of the scriptures into the Chinese

guage. He put St. Luke's gospel into Chinese. The government would not let him put it in book form. He had it in leaflets. There were two Korean men at that time teaching school in Manchuria and they got hold of some of this gospel and got converted, but they could not get back to their country. Korea would not let any Christians into her country at that time. I had a nice visit there.

I started back the next morning. I will say this country is the nicest country I ever saw. I stopped off overnight at Syenchun again. I wanted to see how Dr. McCune's cattle were making it when they had the rings of their noses. He said, Mr. McClung, I wish I had seen you long ago. I wish you would stay and take this job. I said if I had men that I could talk to I would like to have a job like that. I would like to show these people how we do things in America. I saw the cattle in Manchuria all right out in pastures.

I got back to Andong. I helped Ella can stuff and get ready for the winter. The weather was freezing when I was in Manchuria but it was nice here until the first of December. The winters are cold up north. I stayed right here at Angong until the spring and then we went to General Assembly. It met every year at Pyengyang. After we got through there we went to Sorai Beach for the conference. It meets here every year for six weeks. Missionaries from all over are there. I met a man who was in the M. E. mission. He was raised in the north of Ireland, about 10 miles from where I was raised. He and I went around quite a bit together; I had quite a time with Dr. Moffit. He was one of the first men to open the mission in Korea. He said to me one day, Mr. McClung, where were you raised? I said in the county of Tyrone. He said that is where I was raised. My uncle married a Miss McCormick at Castleblang. He died when he was a young man and his youngest son died after him. His wife was left with a little girl. I think her name was Ellen. I think his aunt married again, a man by the name of Scott. I said that was my aunt. My father married the youngest daughter in that family; her name was Ellen. Well, then, you knew what became of Ellen Moffit. She married a young man by the name of Orr down near Newton Stewart. Just before her first child was born, her husband went to a revival meeting and when he came home, he ordered the family on their knees to pray. It seemed something went wrong. They called the doctor to see if he could tell what was wrong. The doctor said his wife had died. He was gone. They got him into the hospital. He got worse and died. It was an awful shock to Ellen, so when her baby came along, it did not know

anything and never did. I saw it before I came to America. It must have been nine or ten years old; it just lay on the bed, it did not seem to know anything. It died in a little while after that. She went to her mother and stepfather. After a while she and her half sister came to America to my father at Crete, Nebraska. We were living in Greeley county at the time. We attended the Sunday school in Spring Creek then and Mr. Watts would come over and make us a visit. He had been married; his wife was dead. He had two sons, I think there was one of the boys with him. He told me he was awful lonesome after his wife died. I said to him, Mr. Watts if you had a good wife you would be lots better off. I think I know where you could get a good one; she is at Crete, Nebraska, with my father and mother. If you go down to Crete and ask where Samuel McClung lives, most anyone can tell you; he is east of town. Tell them I sent you down there. So he got started and went to the place and found everything as I told him. As soon as he got down and met her, he asked her out for a walk and I guess they got engaged before they came into the house. The next day he got the license and was married. They lived very happy together. They raised two children, a boy and a girl. When he died I was at his funeral. He left her pretty well fixed. Her two children married and did well. Mrs. Watts died; I did not hear it until after the funeral, so I told Dr. Moffit the whole story. He was glad to hear it. I sure had a great time at that conference. But before I left there I wanted to find out if anyone there knew anything about those two Korean men that were converted in Manchuria. One of the missionaries said to me, I know those two Korean men you speak about. Would you like to see them? I said I would. He said we will go and see them. They live not far from here; so we went that afternoon. He rapped on the door, and they said, come in. As we stepped in, the doctor introduced me as a man from the same country that Dr. McIntire was from that brought the Gospel to them. I wish you had seen those two old men get up; they were sitting on a bench reading their Bibles. They took hold of me. Each had an arm and they shook me there and then for about 10 minutes. The tears were running down their cheeks. I said, doctor, it doesn't matter where we are raised or what color is our skin, if we are believers in the Lord Jesus, we are brothers. He said that is so. About a week after that the two old men came over to the conference where they saw me again and they took hold of me again the same way. When they were leaving, they pointed up and said, the next time we meet it will be up yonder where there will be no parting.