

## Joseph Henry Davies, the first Australian missionary in Korea

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The nineteenth century was unquestionably the greatest period of Christian mission. However, it was not until the 1860's that the Victorian church seriously began to consider mission to the Australian Aborigines and overseas. With the coming together of the different branches of Victorian Presbyterian churches in the Union of 1859, in the formation of the Presbyterian Church of Victoria(P.C.V.), there was a great outburst of missionary zeal<sup>1)</sup>. About the time that American missionaries were beginning their work in Korea, the call of God came to the Australian Presbyterian Church to share in this work.

The foreign mission committee in the P.C.V. was organised in the following year, and carried on missionary work among the Aborigines of Australia and the people of the New Hebrides. The P.C.V. at that time, was a small communion of about 35,000<sup>2)</sup>, but it has been noted for its missionary zeal, which was inspired by pioneering missionaries such as John Geddie, a Scots-Canadian from the Presbyterian Church of Nova Scotia,<sup>3)</sup> Canada, the Rev. F.A. Hagenaur a Moravian Brethren missionary, and John G.Paton of the Reformed Presbyterian Church of Scotland.

John Gibson Paton (1824-1907)who was the pioneering missionary on

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- 1) See *Messenger*(a weekly paper published by the Pressyterian Church of Victoria) Oct. 8, 1937, p. 236.
- 2) H.L. Paton, "The Home Base", *The Korea Mission Field* Vol. 17, No. 2, (Feb. 1921), p. 23.
- 3) For the full story of John Geddie, see R.S. Miller, *Misi Gete, John Geddie, Pioneer Missionary to the New Hebrides*(Tasmania: The Presbyterian Church of Tasmania, Australia, 1975).

Tana, New Hebrides(now Vanuatu) from 1858 to 1862, was received as a missionary to the P.C.V. after his second marriage in 1865, and worked on Aniwa, New Hebrides, from 1866 to 1881<sup>4)</sup>. His exploratory work had far-reaching influences on the church life. Interest in foreign missions had been strong since his visit to Melbourne in 1865, as part of a British Empire-wide campaign to raise funds for the mission to the New Hebrides. He awakened new interest in the mission and secured some able workers. One of the results of this was the interest raised and maintained by Sunday Schools in missions. Each Sunday the collections for Aborigines and the people of the New Hebrides would be written on the board. No doubt the sum raised from all Sunday Schools was worthwhile, but it also fostered an intelligent interest in the objects of the giving.

By the turn of the century, Korea had replaced the New Hebrides as the most important field of labour. The Rev. J.F. Ewing(1849-1890)had kindled in the hearts of young men an enthusiasm for a distant field of Christian work among a strange people, and turned the eyes of the P.C. V. to Korea<sup>5)</sup>. The work in Korea was begun, at first, in 1889 by the Young Men's Sabbath Morning Fellowship Union(Y.M.F.U.)<sup>6)</sup>, a newly organized association in the P.C.V.

4) J.K. Miller, *Live, A History of Church Planting in the New Hebrides to 1880* Book 1(Sydney, 1975) pp. 190, 191.

5) c.f. *Messenger*, Oct. 8, 1937, p. 237.

6) The formation of the Y.M.F.U. was the outcome of years of steady growth of young men in the churches in Victoria. The first step toward the formation of the fellowship union in Victoria was taken at the suggestion of Mr. Malcolm McGillivray, who wrote to Mr. John Steele, of Chalmers Church, requesting him to convene a meeting of young men interested in Fellowship Associations. Mr. McGillivray, a member of the session of Dorcas Street, South Melbourne, visited Sydney, and found there a Young Men's Sabbath Morning Fellowship Union, consisting of a number of Associations of young men who met on Sunday morning for fellowship in Prayer and Bible study, had formed a union to extend to others the movement which they had found to be of such benefit to themselves. Mr. McGillivray, being impressed with this organisation, on return to Melbourne conferred with Mr. John Steele, a member of a Fellowship Association at Chalmers Church, East Melbourne, with a view to establishing a union in Victoria.

In 1889 a young man by the name of Joseph Henry Davies, accompanied by his sister, Mary, was sent to Korea by the Y.M.F.U. of Victoria as the first Australian missionaries. This was the very beginning of the Australian involvement in Christian mission work in Korea. Last year we celebrated centenary of the arrival of the first Australian missionary. Unfortunately the life and work of the Rev. J.H.Davies has received little attention in Australia and in Korea. Whoever consults the bibliographies both in English and in Korean, soon discovers that there is no separate monograph or even short article about Davies. Therefore systematic studies on the life of Davies is urgent and necessary. This short article was devoted to sketch and provide some information on the life of Davies as a missionary. It would perhaps be

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At the preliminary meeting held on July 27, 1888, Mr. McGillivray gave details of the work he had seen at the Sydney Fellowship Union, and urged that a similar union be formed in Melbourne. This was unanimously agreed to, and a subcommittee was appointed to draw up a constitution and submit such to a future general meeting of delegates.

On August 17, 1888, the inaugural meeting was held with the membership of eleven Associations, and a constitution drawn up on the line of the New South Wales Union was adopted, and the office-bearers were elected. (*Messenger* Aug. 15, 1889, p. 277). Robert Gillespie was elected president. He filled that office acceptably for the long period of fourteen years(1888-1902). Rev. Professor J. Laurence Rentoul, D.D.(Apologetics), who came from the Presbyterian Church of Ireland and was also one of the earlier professors of the Theological Hall of the P.C.V., Rev. J.F. Ewing of Toorak Presbyterian(now Uniting)Church, Mr. Duncan Love, an elder of the Hawthorn Presbyterian Church, Mr. M.McGillivray were vice-presidents. Mr. James Steele was suggested as secretary and Mr. W.Wishart as treasurer.

Thus, the Young Men's Sabbath Morning Fellowship Union of the P.C.V., soon to be known as the Presbyterian Fellowship Union of Victoria, was duly formed. To give publicity to the newly formed union, an inaugural meeting was held on October 2, 1888. The Fellowship movement in Australia was introduced by the Scottish Church in 1876. In Scotland the Associations were generally called "Young Men's Sabbath Morning Fellowship Associations". This name is more in favour in Australia than the kindred American Societies of Christian Endeavours, which are preferred in Korea.

(c.f. James H. Terras, *The Mission of the Presbyterian Church of New South Wales*, Sydney: John Andrew & Co., 1928, p. 31).

meaningful to examine the ministry of Davies who paved the way for the Australian Presbyterian involment in Korean mission.

Joseph Henry Davies was born on August 22nd, 1856 at Wangarai, New Zealand. He was the second son in a family of nine brothers and three sisters<sup>7)</sup>, born of godly parents, whose influence in the home was attested to by so many of their children rendering effective Christian service both at home in Australia and as missionaries in India and Korea<sup>8)</sup>, Mr. and Mrs. Davies migrated to Melbourne, Australia, from New Zealand in 1860, having previously lived in Shrewsbury, England. They left New Zealand as a result of the Maori wars.

Mr. Davies, a man of culture and classical scholarship, was a successful solicitor, but he died when Henry was only a boy of twelve leaving his family inadequately provided for. Young Henry attended a school conducted by Jonas Horsfall for a little while, but at the age of eleven was employed by his father's legal firm. When his father died, the boy became virtual head of a large family.

The members of the legal firm who took over the practice were struck with the intelligence of the boy, and offered to give him his articles if he would pass the Matriculation Examination. Henry studied at evenings to pass this examination, and at fifteen was given his articles by the firm his father worked for, and was on his way to following in his father's footsteps. His family was deeply religious, belonging to the Plymouth Brethren<sup>9)</sup>.

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7) M.S. Davies, "A Corn of Wheat", *The Missionary Chronicle*, Vol. LIV. No. 7, (Aug. 1960), p. 5.

8) Joseph Henry Davies' sister, Sarah and brother Tabor were missionaries to India, and he himself and his sister Mary were missionaries to Korea.

9) Plymouth Brethren is: a Christian religious body, so named because its first centre in England was established by J.N. Darby(1800-82), a former Anglican Priest, at Plymouth in 1830. They had been founded in Ireland by Darby two or three years earlier. Among their early converts was S.P. Tregelles, the Biblical scholar. Their teaching combines elements from Calvinism and Pietism and emphasis is laid on an expected Millennium when the Brethren will reign. Their moral outlook is Puritanical and they renounce secular life generally, allowing their members to practise only medicine and a few handicraft trades. They have

The general teachings of the Brethren were a pre-millennial view of things to come, while a "dispensational" interpretation of scripture, which sharply distinguished the Old Testament economy from the New, was quite characteristic. This teaching regarded the Old Testament as essentially legal and the New Testament as essentially gracious. They also reject any kind of organised ministry, since such was regarded as a denial of the priesthood of all believers. Brethren groups aim for a Biblical simplicity. They reject fixed form of worship and liturgy. In belief they are evangelical, basing their teaching on Scripture, and in practice they are puritanical. They believe deeply in direct divine guidance accorded to the individual as the answer to prayer, and in their sacred duty to disseminate the Gospel at all times everywhere. The beliefs of the group led to a close family life, with deep devotion in their personal life and severe restrictions on mixing with unbelievers.

The consequences of such an upbringing were a great influence on the early life of Davies, and a passion for more direct Christian service was felt, so he resolved to abandon the legal profession and seek to become a teacher, where he thought he would have a greater scope of influencing the lives of others. He applied for a mastership and was appointed to the staff of the Toorak College, which was a leading boy's school of the time. Whilst there he began his Arts course of Melbourne University.

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no organized ministry, though great stress is laid on the Breaking of the Bread each Sunday, partly as a symbol of Christian union and partly as the appointed means of showing forth Christ's death. Their outlook on the Bible is fundamentalistic.

In spite of their emphasis on Christian unity as a principle, the Plymouth Brethren tended from the first to split into separate groups. Controversies on the human nature of Christ and subsequently on Church government led to the fundamental division in 1849 between the 'Open Brethren' and the 'Exclusive Brethren'; and within these groups there are several sub-divisions. Though numerically few, the Plymouth Brethren are widely distributed, esp. in Great Britain and Ireland, on the Continent of Europe(esp. Switzerland, France and Italy), and in the U.S.A. and have undertaken missionary work in India, China, Africa and Sth. America.(F.L. Cross ed., *The Oxford Dictionary of the Christian Church*, London, Oxford Univ. Press, 1957, p. ).

At the age of twenty he offered his services to the Church Missionary Society, (C.M.S.) He was enabled to do this partly through his family ties and partly through religious conviction<sup>10</sup>.

His favourite sister, Sarah, had been recruited in 1875, to the work of the C.M.S. at Ellore, South India. She was the first woman missionary from Australia to work in India<sup>11</sup>. At Ellore she was responsible for Zenana (Women's room mission)and school work, until her marriage with Rev. John Cain of Dummagudem in 1880<sup>12</sup>. She found the mission seriously understaffed, and appealed to her brother to join her. Her appeal, coinciding with his own inclinations, was construed as a call from God, and he left for India in 1876 at the age of twenty, helped by the Brethren of the congregation of the Coliseum in Prahran. This was his first involvement in mission work for foreign people. For Davies, religion was of prime concern. He stated in his diary :

A missionary never repents of having chosen his vocation. It was the dream of my boyhood, the purpose of my youth and even my dearest wish to set forth the glory of my Master...amongst those who knew him not<sup>13</sup>.

He left Melbourne for India on September 8th, 1876. In spite of his lively faith and his detailed knowledge of the Scripture, he was singularly unprepared for the work. His experience of schooling was limited and there was little likelihood of his legal knowledge making much contribution. His convictions regarding theology and church organization were contrary to the teachings of the Church of England, and their abrasive extremism made it unlikely that he would fit harmoniously into the missionary team<sup>14</sup>. He suffered several attacks of malaria, a disease then little understood. In April 1878, he was advised to leave

10) H. Weber, *Years May Pass On*(Melbourne: Caulfield Grammar School, 1981), p. 10.

11) Keith Cole, *A History of the C.M.S. of Australia*,(Melbourne, The Ruskin Press 1971), p. 130.

12) A brass tablet commemorating her service in India is to be seen in St. Mary's Church of England, Caulfield, Victoria, whose vicar, the Rev. H.B. Macartney, had sponsored her.

13) *The Diary of Joseph Henry Davies*, May 8th, 1886.

14) H. Weber, *op. cit.*, p. 10.

India for the sake of his health. After twenty-one months service he therefore returned to Australia, reaching Melbourne on May 21, 1878 and went back to live in his family home, 'Villa Marina' in St. Kilda, Melbourne.

He now found the society of Brethren was as little congenial to him as that of the Church of England. He withdrew from the Brethren church. For some time he could not bring himself to join any particular established church for he always found some doctrine of practice which could not be reconciled with his conscience. He veered to and for between the Church of England and the Presbyterian church, and offered himself probably in 1879 for service in the church of England. His health still caused him some concern but he continued to study for his Arts degree at Melbourne University, passing second year at the end of 1879 and obtaining "the Classical Exhibition". He was talented in Classic languages and spent over half the study on Latin and Greek, graduating with honours. He wanted to return to India, but felt that this was not God's will for him till he had discharged his family responsibilities. He therefore decided to open a school while waiting God's time to go back to the mission field.

In April 1881, supported and encouraged in his decision by two minister friends, Mr. Macartney(vicar of St. Mary's Church, Caulfield), and Mr. Langley, and with the help of his sister Mary and two younger brothers, Tabor and Leslie, he founded Caulfield Grammar School and became its Headmaster at the age of twenty-five<sup>15)</sup>.

It was he who gave the school its motto 'Labora ut Requiescas', which to him meant "work now so that you may worthily at the last enter the rest of Heaven". During his Headmastership the missionary urge lay dormant. He was responsible for the support of an invalid mother and seven younger brotheres and his sister Mary, who managed the house, so he waited for the suitable time. In 1886 circumstances radically changed, making possible his offering himself to service in India. His younger brothers were educated and of an age to manage their own way and the death of his mother was sad but great relief from responsibility.

15) *Ibid.*, p. 15.

He therefore searched for a successor, selling the whole property on May 19, 1888, to the Rev. E.J. Barnett, M.A., then curate of Holy Trinity Anglican Church, Kew, Victoria.

During his Headmastership, Mr. Davies not only conducted the affairs of the School, but took an active part in the church work of St. Mary's parish, preaching on Sunday evenings in various daughter churches of St. Mary's, all of which are individual parishes today. For nearly two years he regularly conducted the services(generally without help) in St. Clement's, Elsternwick, Victoria which was inaugurated by St. Mary's Church<sup>16)</sup>.

At the beginning of April 1888 he was set upon going to India, but remembering that he had been advised to be qualified and ordained first he spoke to his friend Rev. J.B. Macartney, and to the Dean of Melbourne Diocese and the Bishop. All concurred that he should go to India with the C.M.S. and arrangements for ordination were all but completed when it was made clear that ordination into the priesthood of the the Church of England entails a period of six months of probationary training as a deacon, and the Bishop stipulated that Davies must serve in this office in the Diocese of Melbourne before being ordained.

Davies' missionary zeal was too ardent for such a delay.

Now there seemed to be a change of direction in the counsel of God. The appeal from Archdeacon J.H. Wolfe of the Church Missionary Society (C.M.S.) in Foo Chow for the Korean mission reached Australia. Mr. Wolfe who had visited Pusan with two Chinese evangelists in November 1885 to grasp the mission situation appealed to C.M.S. to open the mission in Korea. When he failed to get supports and funds from C.M.S. he wrote an eloquent letter to Australia. This letter was printed in a letter missionary magazine named *The missionary at home and abroad* edited and published by the late Rev. 12. 13. Macartney, St. Mary's church of England, caulfield, Victoria.<sup>17)</sup>

Davies was inspired. In response to this appeal he forthwith offered

16) *Ibid.*, p. 23.

17) Mr. Weber asserted in his book that "Archdeacon Wolfe of Foo Chow had arrived in Melbourne seeking a volunteer to establish the Australian Mission for the Church of England in the Corea"(Weber, *Ibid.*, p. 29). But this is not verified.

himself, giving as his reasons for the change of plan: firstly the urgency of the appeal...need far greater than in India; Secondly the probability of his having more vigorous health there. He wrote to the Archbishop of Melbourne diocese who replied that the Church of England did not accept his offer because it wanted ordained men<sup>18)</sup>.

So Davies decided to align himself with the Presbyterians of Victoria. He was greatly influenced by the Rev. John F. Ewing(1849-1890), M.A., a new arrival from Scotland as the minister of Toorak Presbyterian Church, and offered himself to their mission in Korea. Accordingly, Mr. Ewing informed the General Assembly of the Presbyterian Church of Victoria on November 22, 1888, that "Mr. Davies had made up his mind to go to Corea (sic), and having found that the American Presbyterian Church was already working in that area he preferred to go as a Presbyterian representative"<sup>19)</sup>. A petition<sup>20)</sup> signed by 17 leading

18) *Ibid.*, p. 29.

19) *Proceedings of the General Assembly of P.C.V. for Nov. 1888*, Appendix II.

20) The "Petition relative to Mr. J.H. Davies" was as follows

We, the undersigned, believing that the time has now arrived for the Presbyterian Church of Victoria to push its Mission operations further afield, and take its place along with other Protestant Churches in the evangelisation of the great nations of Eastern Asia; understanding, moreover, that Mr. J.H. Davies, M.A., late Headmaster of Caulfield Grammar School, is not prosecuting his Theological studies in Edinburgh, and that he is willing to proceed as an Agent of the Church to co-operate with the Missionaries of the Presbyterian Church of America in Corea, hereby petition the Venerable and General Assembly to take these premises into consideration and to grant leave to the Presbytery of Melbourne South to ordain Mr. Davies as a Missionary to Corea, provided he produces certificates of a session's attendance on Theological classes in Edinburgh, and passes an examination similar to the Exit Examination of Students in the Theological Hall of the Victorian Church.

And Your Petitioners will every pray,

W. Gray Dixon, John M. Davies, M. MacDonald D.D., Robert S. Inglis, Duncan S. McEachran, W.S. Rolland, S.G. McLaren, John Gordon Mackie, James Balfour, Jas. Caldwell, M.L. Hutchinson, David Gordon, David Brodie,

Jas. Macbain, Andrew Hardie, Thos. Russell, John Clark" (*Proceedings of the General Assembly of P.C.V. for Nov. 1888*, Appendix II).

members of Assembly, including two former missionaries to Japan(Mr. W. Gray Dixon and S.G. McLaren) urged the General Assembly to accept Mr. Davies as an "agent of the church to co-operate with the missionaries of the Presbyterian Church of America in Corea", and to authorise the Presbytery of Melbourne South to ordain him "as a missionary to Corea, provided he produce certificates of a session's attendance on Theological classes in Edinburgh, and pass an examination similar to the Exit Examination of Students in the Theological Hall of the Victorian Church".

These proposals were "unanimously agreed" by the General Assembly of the P.C.V. of the year and appointed the Rev. J.F. Ewing convenor of a sub-section of the Foreign Mission Committee, "charged with the special work of raising funds to support the mission, and of directing the missionary in his labours".<sup>21)</sup>

Davies went to Edinburgh via the Holy Land, to carry out the necessary theological studies to enable him to be ordained as a Presbyterian minister. Whilst there, according to a letter written by him for the *Sabbath School and Missionary Record*, he had met Rev. John Ross, who was the pioneer missionary to Koreans in Manchuria<sup>22)</sup>. He duly completed his studies there and returned to Melbourne on May 13, 1889<sup>23)</sup>. He was examined and "passed a brilliant examination" to satisfy exit requirements. He was then "ordained and set apart as a missionary to Corea", before a crowded congregation in Scots Church, Melbourne, during the great Jubilee of the P.C.V. on August 5, 1889, with Principal Robert Rainy of New College, Edinburgh, preaching the sermon.

However, the P.C.V. could not afford to support Davies. At that time the Foreign Mission Committee of the P.C.V. was concentrating its efforts on the evangelism of the New Hebrides and Aborigines, and a suggestion was made that the newly formed Young Men's Sabbath Morning Fellowship Union should send him out as their missionary. The suggestion was taken up with much enthusiasm, and after prayerful

21) *Proceedings of the General Assembly of P.C.V. for Nov. 1888*.

22) *Messenger*, Oct. 1, 1889, p. 347.

23) H. Weber in his book, *Years May Pass On*, asserts that it was May 11, (p. 29).

consideration it was agreed at the first annual meeting of Y.M.F.U. in the Assembly Hall, Collins Street, Melbourne, on July 19, 1889, that the Union should support Mr. Davies in Korea with two hundred pounds per annum<sup>24)</sup> from August 1, 1889<sup>25)</sup>. At the special meeting of the Y.M.F.U. which was held in connection with the Jubilee celebrations of the P.C.V., this decision was reconfirmed. Shortly afterwards Mr. Davies was ordained. For so young an organization, supporting a missionary was a heavy responsibility, but well worthy of their efforts, and in this way they came into being as a missionary-sending organization.

Therefore the first appointment of a missionary to Korea was not made by a mission committee of the Church, but by the Presbyterian Young Men's Fellowship Union, Victoria. The Y.M.F.U. was an invaluable aid in the advancement of the missionary enterprise to Korea from the year of 1889 until 1902, when the Foreign Mission Committee of the P.C.V. entered the field by sending out the Rev. Dr. H. Currell. In this respect, the missionary endeavour of the Union can scarcely be over-estimated. It was begun with young men of eleven of the thirteen congregations then in existence. Its original number doubled in a year(full membership 598 persons)<sup>26)</sup>. The adopted objective of the Union was "to afford opportunity for the young men of the church to meet together for prayer, reading of the Scriptures, and the mutual exhortation in the divine life"<sup>27)</sup>, but actually the most important efforts of the Union seem to have been supporting missionaries to Korea.

In the meantime the Suburban Christian Union promised to support Miss Mary T. Davies, who was with him<sup>28)</sup>. At an inspiring meeting on August 16, five hundred persons promised to pray for him every Sunday. This was a great strength to him. On August 21, 1889, Mr. Davies, with his sister Mary, left Melbourne as the first Australian Presbyterian missionary to Korea in the thought that "with all the prayer that is

24) *First Annual Report of Y.M.F.U. for 1888-1889*, p. 7.

25) *Fifty years of Fellowship, 1888-1938*, n.d., p. 8, *Second Annual Report of Y.M.F.U. for 1889-90*, p. 4.

26) *Presbyterian Fellowship Union of Victoria, Semi-Jubilee Souvenir, 1888-1913*, p. 5. *Messengers*, Aug. 15, 1889, p. 277.

27) *Supplement for the Messenger*, Aug. 15, 1889, p. 18.

28) *Proceedings of the General Assembly of P.C.V. for Nov. 1889*, Appendix, p. xii.

going for us we cannot fall".

On October 4, 1889, Mr. Davies, and his sister Mary, reached Chemulpo(now Incheon). They were met by Mr. Jones of the Methodist mission. Next day they travelled to Seoul on horseback, leaving at 8 a.m. and arriving at 4.p.m.<sup>29)</sup>. They were cordially welcomed by the American Missionaries already in Seoul. Davies lived there for five months learning the language and working with the Americans. He made rapid progress with what is generally regarded as a difficult language. At the end of that time, he was able to make himself understood by the Korean people, at least enough to tell them in Korean something of the Gospel, but probably not enough to serve him in the day to day problems of living, once he was separated from his home base.

According to Rev. Horace Underwood, Davies was an evangelistic enthusiast; He wrote of him.

from the very start, almost from the time of his landing, he began to be about his Father's business. The main thought with him seemed to be, 'what can I do for Christ?' Two days after his arrival in Seoul he called on me and asked for some tracts. 'I cannot yet talk', he said, 'but I can give them away when I go about'<sup>30)</sup>.

In Korea, Davies struck up an immediate friendship with American fellow-workers. The Rev. H.G. Underwood is specially mentioned as friendly and cooperative, and they visited nearby villages together, seeking opportunities for preaching and teaching<sup>31)</sup>. Seoul was already occupied by other missions, and other missionaries had already made exploratory trips into northern part of Korea. Davies was asked to stay in Seoul, by the Rev. H Underwood and other fellow missionaries, to help the work of translation of the Bible for Koreans, but he felt a strong call to the unevangelised, and was anxious to find some centre away from Seoul where an Australian Mission could be established.

29) *Diary of J.H. Davies*, Oct. 5, 1889.

30) M.S. Davies, "The Pioneer Australian Missionary to Korea", *The Korea Mission Field*, Vol. xvii, No. 1, (Feb. 1921), p. 25.

31) *Ibid*, p. 5, (c.f. *Diary of J.H. Davies*, for Nov. 10, 1889, for Feb, 1890).

With this in view, he left for the South on March 14, 1890, with the intention of opening a base for operations there, probably at Pusan. He left his sister, Mary, in Seoul, and began the exploration trip accompanied by his language teacher and a servant with a pony to carry his belongings. He was equipped with Chinese Bibles and other Christian literature and some quinine to sell.

Davies had his own ideas as to how missionary work should be done. On July 24, 1881, he had written in his diary, "Resolved as soon as I could to go to India, in the way the ideal apostle would do, viz. travelling on foot about the country and preaching from village to village". He always had the courage to put his ideas into practice, regarding them as messages from the Lord. So he did in this visit to the South.

It was an overland trip of three hundred miles from Seoul to Pusan through the provinces of Chungchung and Kyungsang. In Davies' journal written up to March 31, 1890, he tells of the great encouragement he had in the easy sale of the Scriptures. He also spoke of how everywhere the Koreans welcomed him as an angel of light. He carried out the work of his ideal apostolic missionary, walking, preaching, talking to people, distributing books. There is no word in the journal about being ill although he reported that for five days towards the end of the journey he ate nothing<sup>32)</sup>. As was ascertained later he had been stricken with smallpox, then pneumonia because of the effects of the severe Korean winter, and arrived at his destination very ill. A Canadian missionary James Scarth Gale who was in Pusan at this time was called to him. They prayed together "that this sickness might be for the glory of God". Next morning, April 5, 1890, Easter Saturday, his earthly life came to an end, at the age of 33 years, after six short months in Korea.

Gale had Davies buried on the hillside at Pusan. His grave, no longer now to be found, was marked by a headstone bearing his name, age, and the inscription "To live Christ...to die gain". The sudden, unexpected death of Rev. Davies was a great sorrow to the home church. Rev. J.F. Ewing, who had kindled in the heart of a young man an enthusiasm for a distant field of Christian mission, commented of Mr. Davies:

32) *Ibid*, p. 25.

Our departed brother was simply the most unselfish young man I ever came across. He had a singular energy, which mastered many difficulties and was destined, we thought, to master many more. But it was an energy which I never saw running into impatience. He had an intense earnestness which never became hardness, because it was balanced by his scholarship and his keen intellectual interests. He had singular modesty, greater than I have every seen in a man of his parts<sup>33)</sup>.

Mr. Underwood, who was a good friend of Davies in Seoul, paid tribute to Davies as "this enthusiastic, highly-gifted and holy man, one of the most invaluable missionaries who ever came to Korea"<sup>34)</sup>.

The following extract is taken from the foreign mission committee minutes of May 7, 1890.

The Foreign Mission Committee desires to record the great loss which the church has sustained in the early death of the Rev. J.H. Davies, our first missionary to Korea. Mr Davies' intense devotion to his work, his conspicuous ability as a scholar, his marked consistency of Christian life and his magnetic force over others admirably fitted him to carry forward the new Mission with every hope of success...Our Lord has signally honoured Mr. Davies as He did Stephen with an early call to rest and reward and we express the hope that many may be stirred by the event to manifest the Spirit and emulate the efforts and win the same crown of glory given to our departed brother.

Miss Mary Davies was ill at the time of her brother's death and shortly afterwards returned to Australia. It seemed that Australian missionary work had ceased almost before it began. Surely not. It was just beginning.

The memorial service for Rev. Davies was held in the Scot's church, Melbourne, on May 8th<sup>35)</sup>. The building was crowded, and the service throughout was made more impressive and solemn by the fact that the Rev. J.F. Ewing, convenor of the Korea sub-committee and a vice-president of the Y.M.F.U., who had been engaged to preach on the

33) J.F. Ewing, *Unsearchable Riches of Christ*, (Melbourne: M.L. Hutchinson, 1890), p. 350.

34) H.G. Underwood, *The Call of Korea*, (N.Y.: Fleming H. Revell Co., 1908), p. 140.

35) *Messenger*, June 1, 1890, p. 214.

occasion, was himself stricken dead with Typhoid on the previous evening at the age of forty<sup>36)</sup>. Professor Rentoul, the preacher, emphasised the need of the Korean mission saying that “loss and death had never daunted true hearts from Christ’s ministry and mission”. He stimulated his hearers by saying there would be no lack of those willing to take up the work in Korea<sup>37)</sup>. Mr. Robert Gillespie, President of the Y.M.F.U. included an earnest appeal to young men to follow in Davies’ footsteps.

Mary Davies reported in glowing terms of Korea as a sphere for missionary enterprise and the occasion of Davies death was the means of reviving the missionary urge and a challenge from which the church has never turned back. The whole Victorian church became more interested in Korea. The General Assembly of the P.C.V. held in November, 1890, resolved among other things, to “express satisfaction at the growth of the missionry spirit in the church as witnessed by the revenue, the work of the Young Mes’s Union, the formation of the Presbyterian Women’s Missionary Union; approve of this new organisation,……; to erect a tombstone over Mr. Davies grave; secure a suitable successor to Mr. Davies, and do everything possible to establish the Korean Mission<sup>38)</sup>

At the Executive Council of the Y.M.F.U., on July 23, 1890, it was passed that “executive is exceedingly desirous of continuing the mission to Korea if a suitable man can be found<sup>39)</sup>. In 1891, a year later, Rev. J. H. Mackay, minister in St. John’s church, Ballarat, Victoria, offered himself for Korea and was gladly accepted by the Foreign Missions Committee.

In the meantime the P.W.M.U., as an organization for “mission work among women by women” was formed on August 25, 1890<sup>40)</sup>, stimulated

36) R.S. Miller, *The Romance of Australian Presbyterian Mission*(Melbourne: Presbyterian Theological Hall, 1978), p. 17.

37) *Messenger*, June 1, 1890, p. 214.

38) *Proceedings of the General Assembly of P.C.V.*, for 1890, p. 29,

39) *Messenger*, September 1, 1890, p. 339.

40) In Melbourne, Mrs. Robert Harper was a leading figure in formation of P.W.M.U. When Miss C. Dinwoodie offer 50 pounds for a Presbyterian society, a number of ladies in Melbourne met at the house of Mrs. R. Harper, “Myoora”, Toorak,

by the example of the Y.M.F.U., and a gift of fifty pounds from Miss Chrissie Dinwoodie, who signed herself just “Enquirer C”. Just at this time, Miss Mary Davies, who had returned from Korea, offered fifty pounds if the Korean mission were re-opened.

The Committee felt that God was directing them to carry on the work in Korea and the P.W.M.U., joined the Y.M.F.U., in their enterprise<sup>41)</sup>. The women of the church had always had an interest in missions but up to 1890 their main activity had been the provision of boxes for the New Hebrides. With the formation of the P.W.M.U., the society became a missionary sending organisation. At the end of the year twenty eight branches had been formed, with 1500 members and over six hundred pounds had been raised.<sup>42)</sup>

on July 29, 1890. After consideration, a provisional committee was formed to establish such a society.

After this time there was also some interest in two other cities. Mrs. Cairns(nee Sarah Davies)of St. Andrew’s church, Ballarat, and Mrs. J.G. Davies of St. George’s church, Geelong, were the leaders of the Ballarat and Geelong districts respectively.

It should be noted that Mrs. Cairns was a sister of the late Rev. J.H. Davies and was a missionary with her husband to Ellore, India, and Mrs. J.G. Davies was Mr. Davies younger brother’s wife.

Mrs. J.G. Davies of Geelong, paid a call at St. Andrew’s manse, Ballarat, early in July 1890 and in the course of conversation, suggested that the “women of our P.C.V. should band themselves together to work for the heathen women, in some such way as the Y.M.F.U. were doing among men.”

Through these small beginnings the P.W.M.U. was born. Associations were formed in each place, which were soon amalgamated into one union, and the P.W.M.U. were formally inaugurated at a public meeting in the Assembly Hall, on August 25, 1890.

In this meeting office-bearers were elected. Mrs. Harper of Toorak church being president. Under her leadership (1890-1924) it became the most influential women’s organization in the church throughout Australia. Miss Dinwoodie was secretary, and Mrs. Hardie, treasurer. One of the vice presidents was Mrs. Rolland.

41) *Chronicles*, Vol. XXI, No. 11, Nov. 1, 1937, p. 5.

42) *Annual Report of the P.W.M.U. for 1890*, pp. 4, 7, Elizabeth M. Campbell, *After fifty years, a record of the work of the P.W.M.U. of Victoria*.(Melbourne: Spectator Pub. Co. 1940), p. 8.



Members soon realized that they would have sufficient funds to support more than one missionary in Korea, and consequently advertisements were published in *The Argus and Telegraph*, being the most popular daily newspapers in Victoria and religious papers calling for applications, one requirement being that ladies must remain single while acting as missionaries to the P.W.M.U.<sup>43)</sup>

So it came about that in 1891 when the Y.M.F.U. sent out their second missionary,(the Rev. J.H. Mackay, and his wife)to Korea three women missionaries, Miss B. Menzies,(aunt of Sir Robert Menzies who was prime minister of Australia for two terms from 1939 to 1941 and from 1949 to 1966), Miss J.Perry and Miss Fawcett, accompanied them as the first missionaries of the P.W.M.U.

From this small beginning Australian Presbyterian Mission was inaugurated in Korea and a considerable development followed in the later years. Five mission stations in South Kyung Sang Province were opened and 120 missionaries were involved in the evangelistic, educational and medical work of the mission for a century.

It should be noted that two nieces of the Rev. J.H. Davies, Miss, M. Davies and Dr. J. Davies also came to Korea and served thirty years and twenty three years respectively.

In this sense the sacrifice of Mr. Davies was used to bring many Australian missionaries to Korea in later years. The "corn of wheat" that "fell into the ground" has indeed "brought forth much fruit."

43) *Chronicles*, Vol. LIV, No. 7,(Aug. 1960), p. 7.

## 칼빈의 언약사상과 세례

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목 차	
I. 서론	1) 서론적 서술
II. 본론	2) 로마교에 대한 칼빈의 비판
1. 언약사상	3) 재세례파에 대한 칼빈의 비판
1) 서론적 서술	
2) 두가지 언약	
3) 한가지 언약	III. 결론
4) 칼빈의 언약사상	참고도서
2. 세례	

### I. 서론

우리 한국 장로교회의 측면에서 볼 때 한국 교회는 칼빈으로부터 많은 영향을 입고 있다고 하겠다. 이때까지 한국 교회들이 이 유산위에 머물러 발전하여 왔다고 하는 것은 누구나 동의하는 바라 하겠다. 그러나 엄격하게 말해본다면 한국에서의 칼빈의 연구는 팽개쳐 버려졌다고 해도 과언이 아니다.

이 점에 있어서 본인은 이상규 교수의 의견에 크게 동의하는 것이다. 그는 '한국에서의 칼빈 연구'라는 제목 하의 논문에서 다음과 같이 말하고 있다. "...그러나 오늘의 한국 교회 특히 장로교회가 그(칼빈)를 얼마나 알고 있으며 그의 신학을 얼마나 알고 있으며 그의 신학을 얼마나 깊이 소화하고 있는냐고 묻는다면 여기에는 선뜻 답하기 어려울 것이다. 이번에 이 글을 준비하여 자료를 섭렵하는 과정에서 그에 대한 연구가 얼마나 미진하여 성실한 연구가 결핍됐는가를 알고 크게 놀랐다."고 말하고 있는 것이다.<sup>1)</sup>

1) 이상규, 한국에서의 칼빈 연구(1) 교회문제연구, 제1집 고려신학대학부설 교회문제연구소편, 고신대학출판부 간 1979, 124쪽.