

Religious Identity, Cultural Difference, and Making a Sacred Place: An Historical Study of Canadian Missions in Korea, 1888-1925

Ji-IL TARK

On 17-18 October 1998 the former missionaries of the Presbyterian Church in Canada (hereafter PCC) and the United Church of Canada, their families, and Korean or Korean Canadian Christians gathered at the University of Toronto to celebrate the one-hundred year anniversary of Canadian missions in Korea. At the commemorative service of this centennial celebration they joyfully sang in Korean the hymn, "Anywhere with Jesus I can safely go," in appreciation of God's grace and of all the former Canadian missionaries in Korea who left Canada when they were young and returned when their hairs became gray or who died in Korea. The purpose of this paper is to examine how earlier Canadian missionaries successfully practiced their beliefs/religious identities in Korea where an exclusive cultural heritage had been developed for almost five-thousand years.

First, a general overview of the beliefs of the Canadian missionaries and the Board of mission will be discussed. "The deep commitment and enthusiasm of missionaries," stated in their own applications, references, and letters, and "the thoughtful selection of missionaries and faithful support of the Board of Foreign Mission of PCC," described in its official mission policies and correspondences with missionaries, will be explored along with the growing need of mission in Korea.¹ Second, the Canadian missionaries' religious practices and struggles with cultural

differences in Sorai, a small village in the northwestern part of Korea, will be discussed. The cases of two Canadian missionaries, Malcolm C. Fenwick (1865-1935) and William J. McKenzie (1861-1895), will be examined to understand how they made their missions possible and successful. Third, reflections from Korean Christians on the beliefs and practices of the Canadian missionaries in Korea will be introduced. This essay will examine the period beginning in 1888 when James S. Gale (1863-1937), the first Canadian missionary, began his mission work in Korea. It will also focus on 1898, when the PCC officially began its Korean mission, and also on 1925, when the United Church of Canada was officially established and the missionaries from the PCC were divided into two groups due to the division of their own Church.

Opening a new mission field in Korea was seriously discussed within the PCC shortly after William J. McKenzie, an independent Canadian missionary, died in Sorai, Korea, on 23 June 1895. The Foreign Mission Committee, which met in Halifax on 28 April 1896, confirmed that there was about \$2,000 of the late McKenzie's funds still available.² They also decided that "this Committee is not in a position to take up the work in Korea; but agrees to report all the circumstances to the Assembly, so that if the Western Division of the Committee can see its way to assume the work, the funds will be handed over to them."³

From 1875 to 1915, there were two Divisions, Eastern and Western, in the Foreign Mission Committee within the PCC. These Divisions, subject to the approval of the Committee and the Assembly, may open up, or if necessary withdraw from fields of labour. They appoint, or if necessary recall missionaries and teachers, determine salaries and other expenditures, make arrangements for the cultivation of missionary interest in the home churches, and have supervision of all matters pertaining to the work of their respective fields.⁴

These two Divisions were unified in 1915 under the name, Board of Foreign Missions. The main reason for this amalgamation was that "there were serious staff shortages on the mission fields occasioned by the fact that a number of missionaries felt obligated to join the armed force."⁵ The Board continued to follow in the footsteps of the Foreign Mission Committee. They laid out specific regulations on the appointment of missionaries and their responsibilities.

First, according to the pamphlet *Regulations for Foreign Mission Work*, there were specific qualifications needed for the appointment of

missionaries.⁶ To be a missionary, “Applicants must satisfy the Committee as to missionary zeal, Biblical knowledge, aptitude to teach, ability to acquire the language of the people to whom they may be sent, and as to their equipment for the department of work for which they seek appointment.”⁷ Especially after the unification of the two Divisions, “The missionary committee was also continually on the lookout for people with special skills particularly in the field of medicine.”⁸ Of course, “The medical missionary is expected to teach the Word of God and to seek the salvation of men, devoting his time and energies to this work as far as compatible with the discharge of strictly professional duties.”⁹

In addition to these expectations, the psychological and physical condition of applicants was carefully examined to discern whether they were able to adjust into the different culture and climate of their particular mission field. The question, “Is your temperament such as to lead to the belief that you can easily adapt yourself to the new and strange conditions of life in a foreign field?” was asked of all candidates applying for appointment,¹⁰ and the question, “Is the constitution of the applicant in your judgment adapted to the climate of [the mission field]?” was to be answered by the medical examiner.¹¹

Second, under the section “Duties of Missionaries” in the pamphlet *Regulations for Foreign Mission Work*, it was noticed that the language requirement was most rigorously insisted upon for all missionaries moving to fields where people speak a language other than English. Learning the language of their mission field was the most significant priority among any other responsibilities of foreign missionaries. The Regulations specifically stated the procedure for learning another language.

The missionary, on his first arrival at his field of labour, is expected to devote himself to the acquisition of the language of the people, and one year after his arrival, wherever practicable, he undergoes a written and oral examination, testing his ability to understand, speak and write the language. The result of this examination is reported the Committee. At the end of the second year the missionary, where necessary, is required to undergo a second examination in the language. If at that time he is not able to use that language effectively, his further service in the mission may be discontinued . . . A missionary . . . takes no part in the practical administration of the affairs of the mission, until he

has undergone successfully his first examination in the language.¹²

The *Minutes of Foreign Mission Committee* reveal that some amount of money was continually used for tutoring missionaries in Korea.¹³

After the careful selection and education of missionaries, the faithful and financial support for missionaries and their works was an essential responsibility of the Foreign Missionary Committee / Board of Foreign Mission. Even though “Throughout its history the Presbyterian Foreign Missionary Committee suffered through lack of money . . . Efforts were made to raise additional money by inviting larger congregations to sponsor a missionary, smaller congregations to assume responsibility for equipment, and later by a national financial campaign. None of these projects fulfilled the earlier expectations.”¹⁴

William John McKenzie left Canada in October and arrived in Korea on 12 December 1893. He was able to go to Korea through the financial help from his personal friends after the Eastern Division of the Foreign Mission Committee had denied his request to go to Korea. After one and a half years of his mission work, McKenzie died on 23 June 1895 in Sorai, Korea. After his death, the Maritime Synod in the PCC agreed to open a new mission in Korea and in 1898 appointed William R. Foote (1869-1930), Robert Grierson (1868-1965), and Duncan M. MacRae (1868-1949) as missionaries to Korea.¹⁵

Rev William Foote and Edith Foote, Rev. Robert Grierson and Mrs. Lena Grierson, and Rev. Duncan M. MacRae arrived in Korea on 4 September 1898, and it was then that the PCC’s mission in Korea officially began. They then joined the Council of Missions in Korea and were advised to work in the northeastern parts of Korea.¹⁶

This essay will now turn to the Canadian missionaries’ religious practices to Christianize Korea with all their struggles of cultural differences, such as language, heritage, and people. Particularly, the cases of two Canadian missionaries, Malcolm C. Fenwick and William J. McKenzie, will be specifically discussed.

Malcolm C. Fenwick

Malcolm C. Fenwick was born in 1865 in Markham, ON. He was a businessman before becoming a missionary. He was influenced by Robert P. Wilder, one of leaders of the Student Volunteer Movement for

Foreign Mission (hereafter SVM), and decided to be a missionary after attending the annual Bible conference led by the SVM at Niagara-On-The-Lake.¹⁷ He arrived in Korea on 8 December 8 as an independent missionary. He briefly stayed in Seoul and then moved on to Sorai. There he bought land, built a house, and started gardening.¹⁸ His life and mission in Sorai were different than he expected. He wrote, “Of course, I supposed that every country where a missionary went was hot. I never dreamed, therefore, of finding four feet of snow in Corea for three months of year. I thought that all countries missionaries went to had jungles infested with tigers.”¹⁹ His book, *The Church of Christ in Corea*, illustrates how much he struggled with all kinds of cultural differences.

Fenwick did not prefer to have only denominational attachments. He stated that “the denominational feature of missions was not strong in my mind.”²⁰ In his book, he explains why his church and the title of his book was named *Church of Christ in Corea*. He wrote, “The work to which God called me being apart from any denomination . . . we selected the simplest church name we could, which in the Corean language is ‘Tai Han Kitock Kyowhay,’ and being interpreted means ‘The Church of Christ in Corea.’ As the story is about this church, the book takes that title.”²¹ However, it is evident that he had continuous connections with denominations in North America: for example, he himself contacted the Board of Foreign Mission Committee in the PCC. He sent a letter in which he advised the Board “to engage in more intense prayer and use more native pastors.”²²

Through his own struggle with Korean “language,” “custom” and “people,” Fenwick strongly supported the idea that the gospel was to be more effectively proclaimed not by foreign missionaries but by native pastors.²³ He wrote,

In 1893 . . . I then became fascinated with the popular idea of taking out a lot of white missionaries to Corea, like other missions were doing, and in our Principles and Practice I rather insisted upon inserting a clause which would debar the native believer from employment as a preacher, for fear he would preach false doctrine.²⁴

He discovered the power and influence of native Korean Christians’ own testimonies in spreading the good news in Korea. For instance, Fenwick once gave a chance to Mr. Kim, a native Korean Christian, to testify what

and why he believed. It was then that Fenwick realized how to deliver the gospel God effectively to Korean people. He wrote, “these Corean sinners listened that day to Mr. Kim, because he too was a Corean sinner like themselves, and God had saved him and comforted him and made him happy. Strange to say, however, I did not then realize that I should have such native Christians to do the preaching, largely, for me.”²⁵

Fenwick concluded “Not in our Western way, it is true, but in the Eastern way, which is far better for the Easterner.”²⁶ He preferred to have Korean pastors baptize their own people.²⁷ Not surprisingly, Fenwick described the relationship between himself and Pastor Sen, his closest native Korean co-worker, as follows: “You ask if Pastor Sen himself was not one of my students. I reply, only for a few weeks. He was, providentially, taken away from me before too close contact with the white man spoiled him for further usefulness.”²⁸

In addition, it was a wonderful experience for Fenwick to see that Mr. Sen’s wife and mother, who had refused Christianity, sent Mr. Sen in a letter in which they confessed that “his [Mr. Sen’s] Savior should be their Saviour and his God their God.”²⁹ Fenwick died in Wonsan, Korea, on 7 January 1936, but no one knows where he was buried.

William J. McKenzie

William J. McKenzie was born on 15 July 1861, in Cape Breton, NS. He arrived in Korea on 12 December 1893 and went to Sorai to learn Korean in a Korean Christian home.³⁰ It was in Sorai that McKenzie lived with, died for, and was buried by, the Korean people whom he loved.

Sorai was one of central locations for national and international conflicts, such as the government versus the peasant army called Donghak and Japan versus China and Russia. McKenzie was situated and present among various kinds of crises. He wrote, “Last winter twice my life was in danger and I thought the end had come . . . [However] no Christian or friendly person has suffered from either Donghak or any other source, while seventeen Japanese merchants and three Buddhist priests were murdered near by.”³¹

In spite of these crises, it was his joy to see Korean Christians overcome these difficulties by having the hope of the Kingdom of God. He wrote,

they are willing now to listen to the message of God, even though it be the “western doctrine”. . . No one knows what may turn up in a day or two. It is so comforting to see the few Christians here so filled with assurance that God rules and His purposes will be accomplished in the end. All around is confusion and anxiety, but we are all rejoicing . . . So eagerly are they now to have part in the worship of God that in the bitter cold while the snow is falling, when over crowded they will sit outside through the whole service, and the women behind the screen will stand holding their child, as there is no room to sit down . . . What a joy when we see occasionally the hot tears of repentance flowing freely from the dark hardened face. Probably at the dedication of the new Church several will be baptized. In this matter I don’t want to be over hasty. “Christ send me not to baptize, but to preach the Gospel.” Another missionary will examine, and I have so small experience.³²

McKenzie worked in Sorai for one and a half years; he died and was buried there just as he wished on the day he left Canada. The day of his departure from Vancouver, BC he wrote,

Stepping on board ship, I did not wish it otherwise, leaving my native continent. Have no regret nor do I feel badly about it. Oh, “My grace is sufficient for thee!” It is no sacrifice; would be to stay. Henceforth may Korea be the land of my adoption. May I live and work there many a year for the glory of God, and may my dust mingle with theirs till the great trumpet shall sound, when Death shall be swallowed up in Life!³³

Like Fenwick, McKenzie supported the idea that the Korean church was to be self-supported and self-governed. He helped the Christians in Sorai build their own church by their own means. He wrote, “As a result the people of their own accord have decided to build a Church . . . I told them I’d not give one cash to help but give a stove and pipes when all was complete. They have thus refused foreign aid from Seoul . . . Possibly it will be . . . the finest Church ever built by Koreans unaided.”³⁴

McKenzie kept a record of all his mission work in his daily journal which had been written from the day of his departure to the day before his death on 23 June 1985.

“Your people shall be my people, and your God my God”

Missionaries faced various difficulties in their mission fields, such as mental and physical illness, family-related problems, lack of clear direction, and overwork.³⁵ Among the many difficulties, the hardest one was loneliness. It was hard for both Fenwick and McKenzie to deal with their loneliness. Fenwick wrote, “I was lonely beyond all expression – the kind of loneliness which only missionaries can understand.”³⁶ However, at the same time, he never lost his hope in God. Fenwick described, “Mrs. Fenwick and I have at times been lonely, but we are looking forward in anticipation of the grace we are to receive at the appearing of Jesus.”³⁷

The loneliness was caused by almost everything such as “living conditions,” “food,” “custom,” “language” and “people.”³⁸ Firstly, the living conditions in Korea were totally strange to foreign missionaries. McKenzie described the house where Fenwick and he lived as follows: “And now shall I tell you how I am situated? I am sitting on a straw mat, nicely woven, no chair; mud floor, mud walls, and straw roof to my house. I am fortunate just now in having a few panes of glass in my windows, but most of the time I have been with nothing but white paper, and light had to come in through it.”³⁹ Even though the winter in Korea was “nearly as cold as Nova Scotia,” the difference was that this house in Korea was not enough to help him keep warm.⁴⁰

Secondly, in addition to their living conditions, Fenwick and McKenzie suffered from loneliness due to the difference in food. McKenzie described his feelings as follows:

My food, what about it? In Labrador potatoes and milk were something to do without. Here I have no potatoes, milk, or butter. I have been already over two weeks without eating any bread. At every meal is rice. Rice here is like fish in Labrador. One does get tired of it twenty-one times a week with no change. They put in some other things it, but most of them I can’t touch. Fortunately, the people have cattle, but chiefly for carrying loads, so that I get occasionally a little beef.⁴¹

However, his passion as a missionary, through which he enthusiastically practiced his belief, was much greater than the need for western food. McKenzie describes his difficulties as follows: “on two occasions,

once by Dr. and Mrs. Underwood and once by Mr. and Mrs. Gifford, foreign food was sent to him [McKenzie]; but he refused to eat it. He gathered the children of the village around him and distributed the food to them. He said if he began to eat foreign food that it would be an awful trial for him to return to the native diet again.”⁴²

Thirdly, they suffered from Korean traditions and customs. Fenwick made his own vegetable garden to feel at home. However, this gardening caused much shock to the village people. He wrote, “While the vegetable garden was being made, it shocked the people a bit to see a Western teacher take off his coat and work. According to Eastern ideas, a teacher or gentleman must never on any account labour with his hands.”⁴³ Fenwick described this attitude as “Corean conservatism.”⁴⁴

Fenwick experienced this conservative attitude of the Korean people in their understanding and attitudes towards women. In Sorai, Fenwick met two Christian hosts Mr. Ann and Mr. Saw who had never spoken to the other person’s wife. Fenwick made an important change as follows:

The Western teacher was, as yet, very ignorant of the Corean customs, and so insisted that the gentlemen bring their wives to meet the missionary and become acquainted themselves, if they were, as they professed to be, Christians. They acquiesced without much objection, and that night the two women, each about fifty years old, not only spoke to a white man for the first time, but for the first time in their lives spoke to a Corean gentleman other than a member of their individual households.⁴⁵

In spite of these changes among Christians in Sorai, Fenwick confessed that “the custom was more to them than the gospel.”⁴⁶

Fourthly, it was language which caused loneliness. The extremely limited use of their mother tongue was one of hardest difficulties. They hardly ever met people who could speak English. McKenzie wrote, “I am now going on the eighth month without speaking a word of English or seeing a white face.”⁴⁷ He complained in a letter to his friend, in which he said, “I shall be glad to hear from you. Why haven’t you written. A letter is a treasure here.”⁴⁸ To McKenzie in Sorai, “The English language sounds sweet.”⁴⁹ To overcome this difficulty, he did his best to learn Korean and, by doing so, found some joy. He wrote, “I secured a teacher

who knew just a few words of English, and by the few words I picked up we can get along nicely.”⁵⁰

Fenwick called this language-related problem “the first hill” to climb. He wrote, “The Corean hills became symbolical of the hills of missionary service which were just ahead of me. The first hill that loomed before me was the language.”⁵¹ His original purpose of going to Sorai was to learn the language among Korean people. To learn Korean, he thought, “I might mingle with Coreans only; he started with some Corean friends for Sorai, a village about one hundred and sixty miles distant.”⁵² Fenwick described his learning procedure as follows: “Having been banished from English-speaking people, and having lived day and night among the Coreans who spoke no language but their own, in two short months the idiom, which is the backbone of any language, had been indelibly, though unconsciously, fixed in my mind, without cost or effort to myself, except a temporary lack of comfort and fellowship.”⁵³

In addition, to overcome his loneliness caused by many culture-related problems, McKenzie tried to become more inculturated. For example, McKenzie willingly accepted the cultural differences of the Korean. Notably, he approached the issue of ancestor worship in a reasonable way on the basis of understanding the Korean culture.⁵⁴ He wrote, “I had a good talk among a crowd. Showed them that Jesus did not say ‘sacrifice not’; and all agreed that sacrificing, or honoring, ancestors while living was good.”⁵⁵ He also liked to wear the traditional Korean costume. He found that “the Korean dress the best by far and cheapest while living among them”⁵⁶

Fortunately, there was one thing that helped Fenwick and McKenzie get a handle on their loneliness. It was the similar environment of Sorai to Canada. It was “a beautiful grove” for Fenwick and “the shore” for McKenzie which made them feel as if they were at home. Fenwick described, “My loneliness drove me to the solitude of a beautiful grove near by, which was one of the regular groves attached to all villages for the sacrifice to and worship of demons. There I told my Lord all my sorrow, and pleaded that this lovely spot might be taken from Satan and given to Him.”⁵⁷ It was the same for McKenzie who wrote,

I took a walk down to the shore, where the waters of the Yellow See . . . There was a long strand, of maybe over two miles, of beautiful white sand and nice shells of different kinds. I have always loved the

sea. My old home on the Atlantic is near the water. In Labrador I liked it too, and before I knew it, as I stood upon that shore, my eyes filled with tears. Memories of my past and old associations came sweeping in upon me . . . I thought I was at home – I never felt so before – everything seemed natural. I thought the sea at least understand me.⁵⁸

Lastly, but not least, according to Fenwick it was the hardest thing for him to understand Korean people. On the one hand, he found that “The great outstanding characteristics of the Korean are *patience* and *humility* . . . *Generosity* is another prominent quality.”⁵⁹ On the other hand, he realized that the only way to understand Korean people was to live with them, die for them, and be buried by them. It was the same for McKenzie. Namely, it was sacrificing themselves to understand the Korean people that eventually led them to be free from their own loneliness.

“Where you die, I will die – there will I be buried”

Sacrifice was the way that Fenwick and McKenzie chose to proclaim their belief/religious identity and to overcome their difficulties caused by cultural differences. Fenwick called the spirit of missionaries “the spirit of sacrifice,” which began with Jesus. Fenwick described “the spirit of sacrifice” as follows:

I have told you what this Spirit of sacrifice will do for yellow people, for white people, for black people – in Corea, in Africa, in America. There is a place where we can all get Georgia shoes – a place called Calvary.” “Because, a long while ago, a Young Man paid full price for the entire supply, so that all who would, might come there, and get a pair, without money and without price. They enable all wearers to keep step with the Spirit of sacrifice.⁶⁰

McKenzie was someone who had “the spirit of sacrifice.” As he wished on the day he left Canada, he lived and worked in Korea for the glory of God and his dust mingled with Koreans.⁶¹ On 22 June 1895, the day before his death, McKenzie wrote,

Every day vomiting once or twice . . . will not go out, too weak. Find in p.m. that body is cold, as need so much clothing; hot water bottle,

sweat; easier after. Hope it is not death, for sake of Korea and the many who will say it was my manner of living like Koreans. It was imprudence, on part of myself, traveling under hot sun and sitting out at night till cold.⁶²

His journal ends here abruptly. “Mr. McKenzie’s self-sacrificing life is its own best testimony.”⁶³ Fenwick described the life of McKenzie as follows:

His herculean body never rested, the people said. He just went from village to village and was good to everybody. When he fell asleep, the people for many miles around mourned for him, and buried him with the greatest honors. Noble man! He did not live to see his prayers answered or his devotion rewarded, but we who remain have seen God’s abundant response to his sacrifice.⁶⁴

Conclusion

At the commemorative service of the centennial celebration of the Canadian Missions in Korea, the Reverend Glen Davis used 1 Corinthians 1:27 as the text of his sermon under the title of “The Foolishness of Mission.” He described the Canadian missionaries in Korea as “the foolish and weak” chosen by Jesus Christ to shame the wise and the strong. Their foolishness and weakness made the Canadian missionaries know nothing but Jesus Christ and practice their beliefs/religious identity.

It is evident that foolishness and weakness enabled Fenwick and McKenzie to have the spirit of sacrifice which made them work for, die for, and be buried by, the Korean people. It was this spirit of sacrifice that enabled Fenwick and McKenzie to practice their belief/religious identity in spite of the many difficulties caused by cultural differences. Undoubtedly this spirit of sacrifice was the best means for Fenwick and McKenzie to overcome the cultural difference. This made the village people in Sorai send a letter to Canadian brothers and sisters, in which they asked them to send another teacher just like McKenzie.

The village of Sorai was always a very wicked place, devoid of blessings. Now there are many who are trying to follow the example of Mr. McKenzie. His body is no longer with us, and we, in prayer,

want to know God's will. We, now waiting before God in prayer, hope that you, our older brothers in Canada, will pray much and send us out a Christian teacher. In the name of the Korean Christians of Sorai, So Kyung Jo. Sorai, Chang-Yun, Hwang-Hai-Do, Korea. 26 December 1895.⁶⁵

Endnotes

1. The primary sources for this essay included the official records of the PCC as well as statements by missionaries, which range from William John McKenzie's letter (1 May 1895) to other Canadian missionaries' letters (up to 1925). These have been excellently preserved at the United Church of Canada/Victoria University Archives. Above all, Young-Sik Yoo's dissertation, "The Impact of Canadian Missionaries in Korea: A Historical Survey of Early Canadian Mission Work, 1888-1898," Ph.D. dissertation, University of Toronto, 1996, is helpful in depicting the early Canadian missions in Korea; it became the starting point for this study.
2. PCC, *Minutes of Foreign Mission Committee* No. 27 (Halifax, 28 April 1896), 2.
3. PCC, *Minutes of Foreign Mission Committee* No. 27 (Halifax, 28 April 1896), 2.
4. PCC, *Regulations for Foreign Mission Work* (Toronto: Presbyterian Printing and Publishing Company Limited, 1891), 3.
5. "Historical Sketch re: Foreign Mission Work and Selection of Missionaries," in Finding Aid 38, PCC, *Board of Foreign Missions, Correspondence with Applicants*, 2.
6. Under the section of Appointment of Missionaries, "Applicants for appointment to the Foreign field should state in writing their age, educational training, ability to acquire languages, religious experience, the work in which they have been engaged, the motives leading them to offer themselves for mission work, and any other facts concerning themselves which may affect their character or work as missionaries. Applicants should furnish testimonials from their pastor and others, as to their history, character, fitness for the work, and any other facts known to them which may have a bearing upon their appointment. When a new language has to be acquired, applicants should, as a rule, be under thirty years of age. Previous to appointment, a medical certificate, testifying to general health

and adaptation to the climate to the country where the applicant is expected to labour, is required of all missionaries and missionaries' wives" (PCC, *Regulations for Foreign Mission Work*, 4).

7. PCC, *Regulations for Foreign Mission Work* (Toronto: The Armac Press, 1911), 5.
8. "Historical Sketch re: Foreign Mission Work and selection of Missionaries," 2.
9. PCC, *Regulations for Foreign Mission Work*, 5.
10. Foreign Mission Committee of the PCC, "Questions for Candidates Applying for Appointment to Foreign Mission Work" (1915).
11. Foreign Mission Committee of the PCC, "Questions to be answered by the Medical Examiner" (1913).
12. PCC, *Regulations for Foreign Mission Work*, 6-8.
13. Canadian missionaries, such as Mr. and Mrs. Foote, Mr. and Mrs. Grierson, and McRae, reported that \$60 each was approximately spent for language training (PCC, *Minutes of Foreign Mission Committee* No. 38 [Truro, 6 February 1900], 1; and No. 44 [Halifax, 5 February 1901]). "Missionaries receive all their necessary traveling expenses to their field of labour . . . In addition to the salary a house is usually provided for a missionary, or house rent paid, and such allowance is made as may be necessary for a teacher of the language" (PCC, *Regulations for Foreign Mission Work*, 10). According to the special regulation on the salaries and allowances of missionaries in Korea, "The salary of an ordained or medical missionary if married, is \$1,200 per annum, with \$100 additional for each child; if unmarried \$800 a year. The salary of a single lady is \$600" (PCC, *Regulations for Foreign Mission Work* [1911], 15).
14. "Historical Sketch re: Foreign Mission Work and selection of Missionaries," 2. In spite of these difficulties, however, the Board did its best to support them in various ways. For example, in the letter sent to William A. Hunter, an accepted applicant for mission work in Korea, the Foreign Mission Committee tried to do their best to give useful information to him as much as they could. "this morning the Foreign Mission Committee accepted your application and appointed you as a missionary to Korea . . . Moreover, you will have choice companions in Mr. Barker and Mr. Macdonald and Dr. Mansfield . . . I enclose an outfit list for honan and the

Korea missionaries tell us it is practically the same for their field. I can put you in touch with Miss Robb of the Eastern Section of our Church who is at home on furlough. She is the only one in this country from Korea, if there are any points you wanted to discuss with her, you could do so” (Foreign Mission Committee to Mr. William A. Hunter, an applicant for appointment to Foreign Mission Work, 24 April 1918). After sending missionaries they visited them to encourage their works. Malcolm C. Fenwick joyfully described the visitation as follow: “At this time, we had the great pleasure and helpfulness of a visit from an old friend, Dr. R.P. McKay, Secretary of the Canadian Presbyterian Foreign Mission Work” (Malcolm C. Fenwick, *The Church of Christ in Corea* [New York: Hodder & Stoughton, 1911], 67).

15. The meeting of The Maritime Synod convened in St. John’s Church, Moncton, on 5 October 1897 (William Scott, *Canadians in Korea: A Brief Historical Sketch of Canadian Mission Work in Korea* [Toronto: n.p., 1975], 38).
16. Five central mission stations were in Wonsan, Hamheung, Sungjin, Hoiryung and Lungchingsun. The Canadian mission in Lungchingsun, Manchuria was for Korean immigrants.
17. Fenwick resisted God’s calling by saying, “I am only a business man . . . I have not a classical schooling. I’m not a minister. I have never been to a theological seminary.” However, eventually, he accepted God’s command saying “Go!” (*The Church of Christ in Corea*, 13). The Student Volunteer Movement for Foreign Missions (hereafter SVM) acted as a recruiting agency which connected missionary societies or churches and the volunteer in colleges or universities. Numerous missionaries went to various mission fields through the SVM. In 1887 the leaders of the SVM came to Canada to recruit missionaries. Many Canadian students from Toronto, Kingston, Montreal, and Halifax were inspired by them and willingly decided to be missionaries and went to all over the world. The Canadian missionaries in Korea were deeply influenced by the SVM and dedicated their lives to foreign missions. One of them was Malcolm Fenwick.
18. See Scott, *Canadians in Korea*, 19-20; and Young Sik Yoo, *Earlier Canadian Missionaries in Korea: A Study in History 1888-1895* (Missis-sauga: The Society for Korean and Related Studies, 1987), 41-42. It was in Sorai that the first Christians practiced their Christian beliefs, the first Protestant church in Korea was built by Koreans, the first infant was

baptized, and the first Christian wedding took place.

19. Fenwick, *The Church of Christ in Corea*, 10-11.
20. Fenwick, *The Church of Christ in Corea*, 12.
21. Fenwick, *The Church of Christ in Corea*, 2-3.
22. Board of Foreign Missions in PCC, "Correspondence 1895-1925," in Records pertaining to the Korea Mission (Finding Aid 59), 12.
23. In *The Church of Christ in Corea*, Fenwick referred to language, custom, and people as "hills" he had to overcome.
24. Fenwick, *The Church of Christ in Corea*, 57.
25. Fenwick, *The Church of Christ in Corea*, 54-57.
26. Fenwick, *The Church of Christ in Corea*, 72.
27. Fenwick, *The Church of Christ in Corea*, 126.
28. Fenwick, *The Church of Christ in Corea*, 78.
29. Fenwick, *The Church of Christ in Corea*, 59. According to Fenwick, the love of Mr. Sen's family reminded him of his own mother in Canada.
30. William J. McKenzie's letter from Sorai, Korea, 1 May 1895.
31. PCC, *Regulations for Foreign Mission Work*, 6-7. Korea was the last country to open the door to foreign nations among the three far-east Asian countries, China, Japan and Korea. In 1876 Korea was opened by Japanese force. Thereafter Korea became a field of national of international conflicts. Korea had been surrounded by three powerful neighbors, China, Japan, and Russia and controlled by China since the beginning of Choson Dynasty. However, in the late-nineteenth century, the socio-political dynamics completely changed. Japan defeated China (1894-95), and Russia (1904-05) and obtained political power in Korea. Japan officially ruled Korea for 36 years from 1910 to 1945. Korean people were forced to believe and practice Japanese Shintoism instead of Shamanism, Buddhism, or Confucianism. This was the socio-political context of the last decades of the nineteenth-century Korea. It was the time of political, social, economic, and cultural crises. It was during this difficult time period that the earlier Canadian missionaries worked in Korea.

32. PCC, *Regulations for Foreign Mission Work*, 6-7.
33. McKenzie's diary written on the day of his departure in Vancouver; quoted in Elizabeth A. McCully, *A Corn of Wheat: The Life of Rev. W. J. McKenzie of Korea* (Toronto: The Westminster Co., Limited, 1903), 68.
34. William J. McKenzie's letter from Sorai, Korea, 1 May 1895.
35. See the cases of J.M. MacLeod, F. Smith, Mrs. Schofield, D. MacRae, M. Jack, and A.H. Barker, in Board of Foreign Missions in PCC, "Correspondence 1895-1925," in Records, 11, 15, 16, 21, 33, 36, 41, 43, and 52. They also worried about their families and educating their children. See the cases of Mrs. Edith F. MacRae, R. Grierson. Robert Grierson's wife died in childbirth in 1920 (Records 32, 39).
36. Fenwick, *The Church of Christ in Corea*, 91.
37. Fenwick, *The Church of Christ in Corea*, 112.
38. Missionaries also suffered due to their families. Fenwick wrote, "When I left to go to Corea alone, in 1889, she, though sixty-six years of age, wanted to go with me. In 1899 word came she was failing. The next steamer saw me on my way to her dear side. She recovered, but I was called upon to say good-bye in life, as we both well knew, for the last time . . . 'It's all right, my son,' she now said; 'Jesus will soon be back again, and then we shall see each other, to part no more, forever.' Blessed hope! How it shines in my sorrow! But parting is parting, and I can feel the almost unendurable ache of it yet, as I went to the station and on, out of the city, toward Corea" (*The Church of Christ in Corea*, 98).
39. McCully, *A Corn of Wheat*, 105.
40. McCully, *A Corn of Wheat*, 107.
41. McCully, *A Corn of Wheat*, 105-106.
42. McRae's letter written from Wonsan, Korea, to the students of the Presbyterian Theological College in Halifax, 30 January 1899, in McCully, *A Corn of Wheat*, 245.
43. Fenwick, *The Church of Christ in Corea*, 33-34.
44. Fenwick, *The Church of Christ in Corea*, 34. The birth of the Choson Dynasty (1392-1910) replaced the Buddhist belief and practice system of Korean people to Confucianism in which they were taught not only to keep

important principles regarding the relationships between king and servant, teacher and student, husband and wife, and father and children but also to obey the authority, such as king, teacher, elderly people, husband, and father . This was was deeply related to ancestor worship.

45. Fenwick, *The Church of Christ in Corea*, 20.
46. Fenwick, *The Church of Christ in Corea*, 22.
47. William J. McKenzie's letter from Sorai, Korea, dated 1 May 1895.
48. William J. McKenzie's letter from Sorai, Korea, dated 1 May 1895.
49. McCully, *A Corn of Wheat*, 211.
50. See William J. McKenzie to Bobbitt, 6 February 1894; quoted in McCully, *A Corn of Wheat*, 104-109.
51. Fenwick, *The Church of Christ in Corea*, 16.
52. Fenwick, *The Church of Christ in Corea*, 17.
53. Fenwick, *The Church of Christ in Corea*, 25.
54. Many Korean Christians were martyred over the issue of ancestor worship during the nineteenth century.
55. McCully, *A Corn of Wheat*, 202-203.
56. William J. McKenzie's letter from Sorai, Korea, 1 May 1895.
57. Fenwick, *The Church of Christ in Corea*, 33.
58. McCully, *A Corn of Wheat*, 107-108.
59. Fenwick, *The Church of Christ in Corea*, 118.
60. Fenwick, *The Church of Christ in Corea*, 134.
61. McCully, *A Corn of Wheat*, 68.
62. McCully, *A Corn of Wheat*, 224-25. McCully writes, "Everywhere there was sorrow; from the home of the broken-hearted mother in Cape Breton to the far western coast of British Columbia, all the Church of Canada mourned a hero" (226).
63. McCully, *A Corn of Wheat*, 227.

64. Fenwick, *The Church of Christ in Corea*, 37-38.
65. A letter from Sorai, 26 December 1895; in McCully, *A Corn of Wheat*, 254.

