

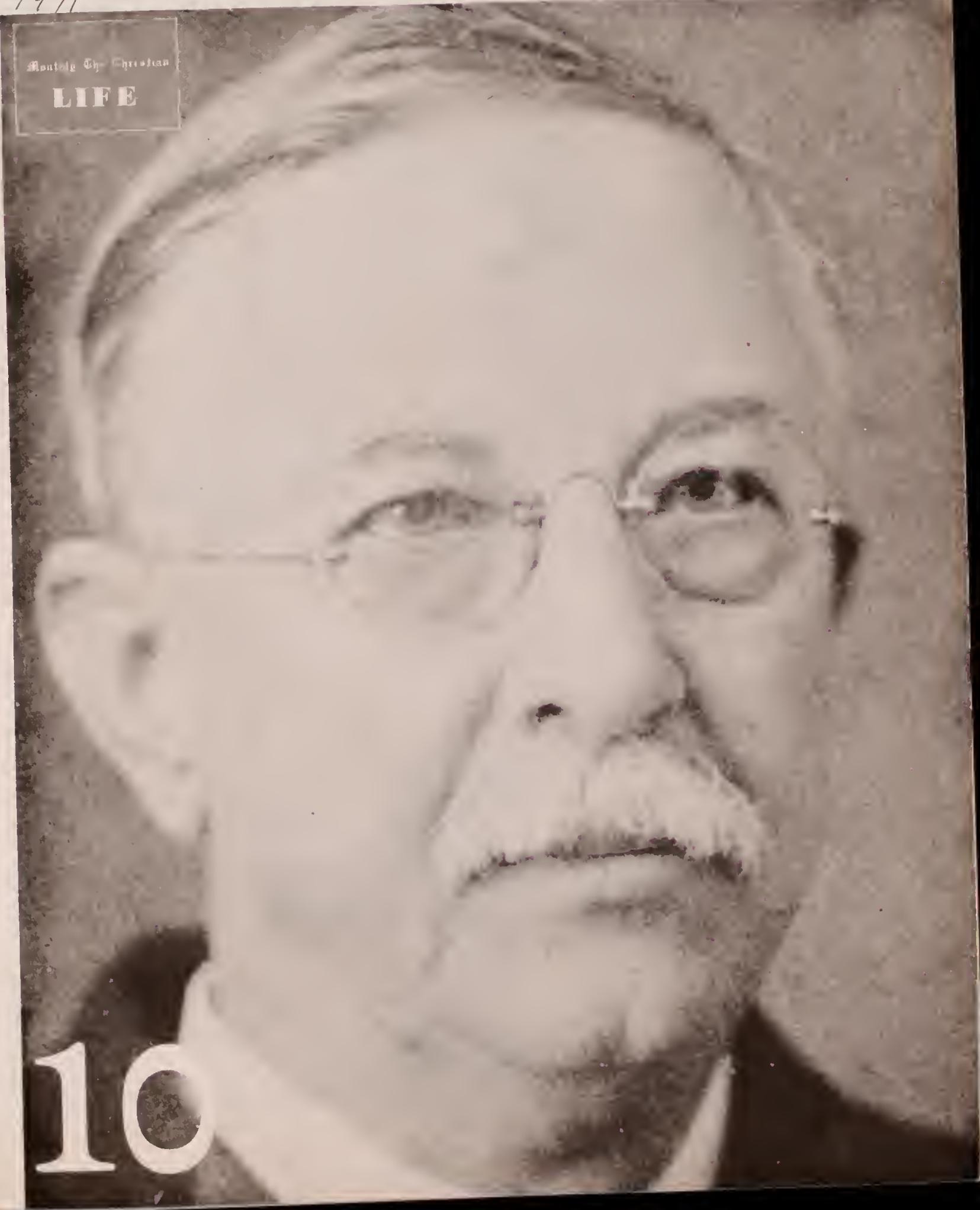
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聖具專門



- 강대상, 의자, 제단, 성찬상, 화분대, 책대, 가림대
보면대, 교인용장의자, 연보함, 강단용종, 동십자가
- 교회 내부공사, 강단장치
- 목사 까운, 성가대 까운
- 교회종 ● 아리아 울겐

▲ 교회 가까운 역까지 책임 운송비 부담.

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□ 예장 (합동측) 정규선총회장

지난 9월24일 제56회 총회에서 선출된 새 총회장 정규선목사는 5회에 걸쳐 경서노회장을 역임한바 있으며 영남 대회장을 거쳐 작년 55회 총회 때 부회장으로 당선, 금년에 총회장 자리를 찾아한 착실한 관록의 소유자.

1918년 3월 경북선산군 구미읍에서 출생한 그는 1950년 서울신학교를 졸업했고 1956년부터 김천 황금동교회에서 처녀목회를 시작 현재 점촌제일교회에서 13년간 계속 목회해온 경력을 갖고 있다.

『말은 임기동안 총신대 정화문제와 총회센터 건립에 총력을 기울이겠다』는 그의 첫 발언에 기대되는바 크다.

부인과의 사이에 딸 하나를 둔 조용한 가정을 갖고 있다.

□ 예장 (고신측) 김희도총회장

목회생활 30년을 지낸 교회 행정의 원로·김희도목사(57세)는 『앞으로 교단 내부의 정화와 부흥운동에 진력하며 외부로는 교단발전 진흥에도 힘쓰겠다』고 그의 첫 소신을 밝혔다.

신앙의 파숫꾼이라고도 불리는 김목사는 그의 긴 목회생활 가운데 경남진영읍 교회외에도 10여개 교회를 세운 공적을 갖고 있다.

서울, 광주, 문산등지에서 목회한 3년을 빼면 거의 경남에서 목회생활을 한 그는 자신의 허약을 돌보지 않고 강단을 떠난적이 없다는 강건과 목회자로 일제말기에는 신사참배 거부를 해서 갖은 고초를 다 당하기도 했었다고 한다.

장로교협의체문제에 대해 『사도신경 같이만 고백할수 있다면 가능하지 않겠느냐』고 반문하면서 타파와의 대화를 원하는 김목사는 1914년11월 5일 경남김해 태생으로 중부서 경목, CBS자문위원을 역임, 가족으로는 부인과 3남1녀를 두고 있다.

* 프로필 *



예장통합측 방지일 총회장



예장합동측 정규선 총회장

4 個 장로교단

새
총회장
프로필



예장고신측 김희도 총회장



기장 조향록 총회장

□ 예장 (통합측) 방지일 총회장

지난 9월23일 예장 통합측 56회 총회에서 선출된 새 총회장 방지일목사는 장로교회의 구체적인 협의체구성에 깊은 관심을 가지고 있는것으로 알려진다.

중국 산둥성에서 20여년간 선교사업을 벌였던 그는 현재 시무하고 있는 양동포교회에서만도 13년, 40여년을 출근 복회로 접철해온 복회자의 진형적인 인물로 『교회는 사회에 지나치게 관심을 갖기 이전에 교회 본연의 사명인 선교에 차중해야 한다』면서 젊은이들의 선교에 게으르지 말아야 한다고 강조한다.

평북 신천을 고향으로 슬하에는 2남2녀를 두고 있으며, 서시로는 「피의 녹음」 「히라의 원치」 「성도의 생활」 등 다수가 있다.

□ 기장 조향록 총회장

한국기독교장로회 제56회 총회에서 선임 황희백총회장의 후임으로 선출된 조향록목사(52세)는 서울초동교회 시무목사이다.

비교적 평온한 가운데 진행된 임원선거에서 총투표사 1백12명중 72표를 얻어 새 총회장에 당선된 조향록 총회장은 취임인사를 통해 『기독교장로회가 비록 큰 교단은 아니지만 하나님의 은혜와 농이교역자들의 아낌없는 힘조와 노력으로 닦고 발전하고 있음은 감사한 일이며 앞으로 사회와 교회에서 선교의 사명을 다하는데 무거운 책임을 느낀다』고 피력했다.

한편 『성도의 길밀한 친교야래 사회속에 교회의 사명을 다하고 교단내의 다양한 신앙풍토를 조화해서 그리스도의 복된 교회의 사명을 다하겠다』고 다짐하기도 한 조향록목사는 부인과의 슬하에 딸만 여섯을 두고 있다.



폐막

4 個長老教團總會

4 개장로교단의 총회가 산적한 안건들을 처리하느라 분주한 가운데 각각 진행, 이제 교회역사의 한페이지를 장식하는 대단원의 막을 모두 내렸다.

합동측의 독자적인 성서번역을 비롯 통합측의 개정헌법 공포, 고신측의 ICCCW와의 우호단절 그리고 기장의 「사회선언지침」과 「여목사제도」의 통과등이 주요 안건으로 다뤄진 이번 총회는 장로교협의체구성등 상호대화의 길을 모색해야 할 시점에 왔음을 시사해 주기도 했다.

□ 통합측(統合側) 총회

총회발전 위한 개정헌법등 채택

인천새일교회당에서는 지난 9월23일부터 27일까지 전국 2천3백33교회의 대표 3백16명의 대의원들이 참석리 연 5일간에 걸쳐 56회 총회를 성대히 치렀다.

총회의 발전을 위한 개정헌법, 신경, 요리문답등을 채택하는 한편 수년간 공식중이던 총회 총무에 김윤식목사(예천교회·46)를 인준한 농 총회는 최대관심사의 하나였던 기구개혁안을 1년간 보류기로 했다. 또한 이북노회 폐지안에 대해서는 남북한가족찾기운동이 진행되고 있는 현실 상황을 감안, 이북교회대책위원회에 일임시켜 선처기로 했다.

한편 서울노회와 경북노회에서 현의한 여장로제도문제는 총투표수 248표중 찬성92표, 부149표로 부결시켰다.

또한 총회 최대관심사의 하나인 임원개선에서는 총회장에 방지일목사(영등포교회)를 그리고 가장 치열했던 부회장선거에서 김종대목사가 선출되었다.

이와함께 방지일목사와 부회장 김종대목사가 교대로 사회를 보며 계속된 총회는 개정헌법이 공포발효됨으로써 생겨나는 성수부족의 미달노회 폐합문제를 임원회에 맡겨 처리토록 하는 한편 개정헌법 발효에 따라 만70세로 퇴직하는 교역자에 대한 사후대책등도 아울러 위임처리기로 했다.

또한 총회는 논란이 거듭됐던 총회상납금 등급별 책정을 1급지(대도시 소재지)교회에 2만원, 2급지(도청소재지)교회에 1만7천원, 3급지(면소재지)교회에 1만3천원, 4급지교회에 1만원씩 책정 결의한 다음 미진사건과 다음 총회의 장소결정은 임원회에 돌렸다.

이번 총회에서 선임된 임원은 다음과 같다.

◇임원: 총회장=방지일(경기) 부회장=김종대(서울서) 서기=김형태(서울) 부서기=박맹술(경북) 회록서기=변성학(경동) 부회록서기 박홍기(순천) 회계=이창로(서울) 부회계=조세환(전북)



□ 합동측 (合同側) 총회

총신대 분규문제 다루고
독자적인 성서번역 추진키로

예장(합동측) 제56회 총회가 지난 9월23일 개최되어 예정보다 하루를 더 연기한 28일에 폐막했다.

충남 대전시 중앙교회당에서 회집된 동총회는 신임 총회장에 정규선목사(경서노회 점촌제일교회시무)를 선출하는 등 총신대 재단 실행, 전체이사회의 사표를 수리하고 5일간의 회무를 끝냈다.

이번 총회의 주요안건으로 다루진 총신대 분규문제는 재단이사장 백남조장로와 김인득장로(부)등 2인을 제외한 재단, 실행, 전체이사회의 모든 이사들의 사퇴를 수락하고 김상도목사, 배태준장로, 박성경목사, 김일남목사, 김종호장로, 백남조장로, 김인득장로, 이영수목사, 백동섭목사등으로 9인수습위원회를 구성하고 운영이사회 및 재단이사

회를 각각 15인으로 구성하되 새남이사는 월3만원(년30만원 일서1백만원) 이상 납부가능한지를 신임총회의 인준을 얻도록 하고 책임애를 남부지 못할때는 새남이사직을 자동상실도록 했다.

한편 총신대 정관변경 논의는 새로 구성되는 이사회에 임하기로 결정, 명년2월에 임기가 끝나는 총신대학장 박형룡박사의 후임은 새로 구성될 이사회가 신임 자기총회에서 승인받도록 했다.

또한 김의환교수가 번역한 현대어판 「로마서」에 대한 논의는 조사위원(노진인 이완수 김윤진 문재수 손근원)을 선정 사실여부를 조사한 다음 총회에 보고하도록 하고 한때 이자신학교 증인문제의 부실, 공회번역및 새번역 성경의 사용을 금지 독자적인 성서번역을 추진키로 하고 추진위원(김윤산, 정덕오, 장광호, 이완수, 정희진, 김상권, 노진연, 배태준)을 선임했다.

이밖의 중요결의안건은 디교과와의 강단교류를 금지시키고 총회 징계부 폐지안을 보류시켰다.

이와한편 개혁파 예루메니실내의(R. E. S) 4년차대회 파송및 성농상로교의 일본 개혁신학교회 새일교포교회에 대표를 파송키로 결의하는 등 내만성로교회와의 공식적인 제휴안도 결의했다.



□ 고신측(高神側) 총회

ICCC 가입여부문제 —우호단절키로
출판및 성경통신학교를 신설키로

지난 9월23일부터 『법과 의대로 행하면 살리라』는 표제를 내걸고 개막됐던 예장고신측의 21회 총회가 예정기일보다 하루를 더 넘긴 29일 신입회장 김희도목사의 축도로 폐막됐다.

서울서 처음으로 회집된 동 총회는 각노회가 상정한 중요현의안건을 처리하는 가운데 수년래 계속 논의 되어온

국제기독교연합회(ICCC)가입여부문제를 금년에도 다뤘는데, 그·우호관계까지도 단절키로 결정하는 한편 개혁파 에큐메니칼대회(R. E. S)와의 단절도 아울러 결의했다.

이밖에 동 총회는 군목위원회(위원장 한학수 목사, 서기 최해일 목사)를 신설키로 했으며 유년부계단공과의 출판및 성경통신학교를 신설키로 했다. 한편 고려신학대학및 교단 본부의 서울 이전안을 1년간 보류키로 했고 교역자의 보수교육을 3년마다 1회씩 갖기로 했으며 70세정년제를 노회에 수의키로 했다.

◇ 회장=김희도목사(부산 부평교회) 부회장=손명복 목사(마산제이문창교회) 서기=이기진목사(경남 진영읍교회) 부서기=김주오목사(부산부민교회) 회록서기=최해일 목사(서울서문교회) 회계=지득용장로(경남가덕교회) 부회계 = 김은도장로(부산삼일교회)



□ 기장(基長) 총회

사회선언지침서 만장일치로 통과 장로교협의회 조직실현 추진키로

한국기독교장로회 56 회총회는, 「사회선언지침서」를 만장일치로 통과시키는 한편 여목사제도의 승인, 한남신학교를 한신대에 폐합하기로 결의하고 신앙고백서에 대해서는 다음 총회로 넘겼다.

또한 동 총회는 궁극적인 장로교의 통합을 내다보면서 장로교협의회 또는 연맹등의 조직실현을 추진키로 하고 실행위에 일임키로 했다.

선교 1백주년을 향해 전도운동을 펼치게될 동 총회는 현 7백교회에서 3백교회를 더 증가시키는 운동을 벌여 1천

교회를 건립하고 그간 능한시 해온 농촌선교에 박차를 가하기로 다짐했다.

따라서 전도부에 쓰여지는 1년에산 7백23만원중 도시선교와 농촌선교비용을 동등로 나눠 사용키로 결정했다. 한편 동 총회는 제55회 총회때 결의확인됐던 한남신학교 초대환학장을 한신교수로, 재학생및 동정회와 전세산에 대한 것을 한국신학대학에 병합시킬것을 결의하기도. 한편 헌법수정위원회가 제출한 위임복사제도는 평생위임에서 4년위임으로 목사의 은퇴문제는 평생에서 70세로 성년퇴직 안에 대한 엇갈린 격론끝에 차기총회로 연기했다.

이와한편 교육부는 수간 성인교제 2권을 12월20일까지 1천부를 간행키로 하고 세 3 권을 계속연구작성키로 하는 한편 목사연수보수교육제는 제도화하여 계속실시하기로 하고 그 방법을 교육위원회에 일임했다.

또한 한국신학대학이사회는 2년조 이사로 김재준 이준목 김영철 진도선 함명도 최태섭 조승재 김성준씨(이상 72년10월까지)등과 4년조 이사로는 최문환 장만용 최인호 이영찬 박재석 박봉양 강정애씨(74년 10월까지)등을 승인했다.



태 국 <THAILAND>

신홍식 선교사

방콕 시내 목사들에게 헬라어 강의

부인은 주일학교 교육과 부인상담

『또 나를 위하여 구할것은 내게 말
씀을 주사 나로 입을 벌려 복음의 비
밀을 담대히 알리게 하옵소서 할것이
니』(엡 6 : 19)

아시아를 우리의 선교지로!

국제선교협력기구

(속보) 토요일 오후와 주일에는 한국인 성도들의 가정심방과 태국민들에게 전도지를 통한 문서전도에 힘쓰고 있는 신홍식선교사(케이마 파견)가 선교회원 앞으로 소식을 전해왔다

「신」선교사는 지난 8월 31일부터 현지 「연합어학학교」에서 다른 외국인 선교사들과 함께 월요일부터 금요일까지 매일 오전 4시간씩 태국어 공부하는 한편 오후에는 태국민과의 대화를 통해 실습을 하고 있다고 한다. 따라서 태국어를 속히 익혀 본격

적인 태국인 상대의 전도를 할 수 있도록 기도를 부탁해 왔다.

한편 오는 10월부터 방콕유일의 신학교인 「태국신학교연장과정」에서, 방콕 시내 목사들에게 헬라어를 가르치도록 요청을 받고 준비중에 있기도한 「신」선교사는 한인교포들을 위한 본격적인 선교를 위해 종전 주일 오후에 예배 드리던 것을 방콕에서 제일 훌륭한 예배당으로 손꼽히는 「방콕기독교대학에배당」으로 옮겨 오전예배를 드리게 되었다면서 한인연합 교회

의 발전을 기뻐하며 다음과 같이 방콕 소식의 끝을 맺고있다.

『하나님께 특별히 감사하옵기는 미국인 선교사의 경우 영주권을 받으려면 보통 2, 3년간 기다려야 하며 새 비자를 발급받기 위해서 3개월간 외국에 나가 있어야 하는 불편이 있는데 저희들은 지난 9월 10일에 모든 수속을 마치고 며칠후에 영주권 발급을 받게되어 법적으로도 선교사로서의 완전한 자격을 구비하게 되었습니

다. 이 모든것이 회원님의 기도에 대한 주님의 응답인줄 알고 감사를 드립니다. 그럼 하나님 아버지와 주 예수 그리스도에게로 부터 오는 평안과 믿음을 겸한 사랑이 회원님의 가정위에 넘치기를 기원 하면서 이만 필을 놓읍니다. 안녕히 계십시오.」

1971년 9월 20일

복음에 빛진 중 신홍식 올림

현재「뱅크한인연합교회」출석인원은 주일학교 26명, 대예배 54명으로 부인 이순영씨 (34세 이화출신)가 주일학교교육과 부인상담등의 일을 돕고 있다. 선교비 지원은 왕십리교회가 월10만원, 케이마가 월15만원을 내고 있으며 후원자수는 650명에 달하고 있어 케이마의 밝은 내일을 약속받고 있는 셈이다. 「신」선교사의 공식지위는 SEAPA. (씨팩·KEEMA 남태평양사무실)의 서기겸 회계이며 학력 및 경력은 다음과 같다.

△본적·서울서대문구남가좌동 △1951. 2. 경북고졸업 △1962. 2. 총회 신학 졸업 △1967~68 총신「히브리어」강사 △1968~'71. 5 컴패손한국사무실 종교교육 담당목사 △1969~'71. 5 칼빈신학교에서 「헬라이어」강사를 맡아왔었다.



뱅크 「돈무왕」비행장에서 임흥빈목사를 전송하는 「신」선교사 부부

태국은 동남아에 있는 강한 불교국의 하나이다. 태국의 불교사원앞에서 「아시아를 우리의 선교지로 다짐 하는 신홍식선교사(좌)와 임흥빈선교사(우)



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현재「뱅크한인연합교회」출석인원은 주일학교 26명, 대예배 54명으로 부인 이순영씨(34세 이화출신)가 주일학교교육과 부인상담등의 일을 돕고 있다. 선교비 지원은 왕십리교회가 월10만원, 케이마가 월15만원을 내고 있으며 후원자수는 650명에 달하고 있어 케이마의 밝은 내일을 약속받고 있는 셈이다.「신」선교사의 공식지위는 SEAPA. (씨팩·KEIMA 남태평양사무실)의 서기겸 회계이며 학력 및 경력은 다음과 같다.

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새로 이전한 뱅콕 크리스찬 보이스
카레이지 채플에서 예배를 보는 우리
한인교회 신도들



KEIMA 의 활약상

새로 이전한 뱅콕 남미손학교 채플에 참석하고 있는 우리 뱅콕한인연합교회 교인들



태국한인연합교회에서 찬송을 부르는 조동진목사



태국 선교지에 도착해서 식구들마다 환영꽃 목거리를 걸고 포즈를 취했다.



남산기슭 송의 캠퍼스에

馬布三悅 선교사 紀念館 起工

민족과 교회의 대은인에게 보답

—한경직목사 설교

마포삼열박사 기념관기공식이 지난 9월 7일 오전 10시 송의학교에서 마박사의 3남 마삼락(장신대학원장) 부처와 마화열 4남(대구동산기독병원장) 부처가 참석한 가운데 성대히 거행됐다.

이날 식장에는 故마박사의 위업을 칭송키 위해 모여든 교계와 각계인사들로 붐볐는데 한경직목사는 설교를 통해 『마박사는 복음을 위해 모든 것을 희생한 신앙의 소유자이다. 그의 신앙은 성서적 신앙이요, 복음주의적

신앙이며, 성서대로 믿고 살다 가신 분이다. 이 민족적 은인이요, 교회적 대은인에게 보답코자 조그만 정성을 모아 동 기념관을 만들게 되었다.』고 건립취지를 밝히는 한편 『진리의 반석위에 터를 닦고 세워질 동 기념관은 그의 업적을 영원히 빛낼 것』이라고 말했다.

이에 대한 인사말에서 마삼락목사는 『가족을 대표하여 깊은 감사를 드린다』면서 『부친이 평생에 바라던 복음

전파를 통한 교회의 통합과 조국(한국)의 통일을 위해 일생을 바치기로 다시 결심한다』고 피력했다.

남산기슭 송의학원내에 세워질 동 기념관은 1천 3백만원 예산을 들여 대강당 2천 5백석, 소강당 8백석, 기도실, 도서실, 각부 사무실등이 마련되며 특히 유품전시장이 들어앉게 된다.

남산기술 송의대강당에서
「마」박사기념관 기공예배를
거행하고 있다



송실·송의 연합합창단의
축송순서가 진행되고...



첫 「마」박사 기념관 기공식에 참석해서
첫 삽질을 한 「각계인사들」

한국을 「소명의 조국」이라 부른 미국인 선교사
 한국의 예루살렘을 이룩한 “한국장로교회의 아버지”

마포삼열 (馬布三悅) 선교사



장 병 일

기억하게 된다. 그리하여 흔히 “한국장로교회의 아버지”라고 하면 마포삼열을 두고 하는 말이다.

한국에 오기까지

마포삼열은 1864년 1월25일에 미국 인디애나주 메디슨 시에서 출생하였다. 그의 아버지는 사무엘 에스 모페트, 모친은 마리아 미키 모페트 여사인데, 5남1녀 중에서 4남으로 태어났다. 그는 아버지의 엄격한 도덕적 이상과 어머니의 쾌활한 사랑 가운데서 성장했지만, 성격은 영리하면서도 개구장이 기질이 있었다. 그는 1878년 국민학교를 졸업하고 곧 인디애나주의 하노빌 중학교에 입학하였다. 중학교 시절에도 “검은 황태자의 기사”라는 그룹을 만들어 짓곳은 작난을 계속하였다. 그러나 11세부터 그는 이미 신앙에 관심을 두었고, 어머니가 가르쳐준 찬송 “내 혼아 깨어서 저 원수 막아라...”를 평생 잊지 않았다. 1880년에 중학을 마치고 이어 하노빌 대학에 진학했다. 이 대학은 기독교대학으로서 그는 여기서 그리스도교에 대한 이해를 깊게 하였다. 1884년 6월 졸업시에는 수석으로서 고별사를 맡았고, 재학시에도 YMCA 간사로 활약하여 인정을 받았다. 그러나 졸업한후 1년간 화학을 연구했는데, 이때에도 그는 자연과학보다도 종교에 더 흥미와 관심을 갖게 되었다. 이미 1881년부터 보수 신앙의 입장을 지녔고, 토론회에서도 이단자의 출판물이 법의 제재를 받아야 한다고 열을 올리기까지 했었다. 또한 교회재산에 세금을 부가하는데에 반대 의사를 표현하는 등, 적극성을 띠었다. 이보다도 그를 그리스도의 종으로 만든 계기는 YMCA 운동에서였다. 마포삼열이 선교에 뜻을 두게 된 것은 당시 중국에서 선교하다 귀국한 헨리 선교사로 인해서였다. 헨리가 하노빌 대학을 찾아와 선교활동에 대한 이야기를 들은데

마포삼열 박사

한국을 ‘소명의 조국’이라고 부른 미국사람이 있었다. 그가 바로 선교사이자, 한국의 예루살렘을 이룩한 마포삼열(Samuel A. Moffett)목사였다. 그가 한국에 발을 디딘 1890년대는 개화파와 ‘수구파’의 대결로 피를 흘리던 시대였고 새시대로 탈출해보려던 불안한 시대이기도 했다. 그러나 갑신정변의 태풍으로 개화파의 꿈은 산산조각이 났고 개화파의 투사들은 망명의 비운을 담은채 조국을 등지고 떠나가고 있었다. 이 때 마포삼열은 소명의 조국을 찾아 제물포를 거쳐 마포땅을 밟았다. 태산준령의 거센 바람이 굽이굽이 회오리칠 앞길을 알리었던 그로서는 그리스도의 영원한 팔만 의지하고 가슴을 찢었다. 지금은 38선 저쪽에 묻혀 알길이 없지만, 그가 오고가던 발자국마다 잇을길 없는 사연이 서리어있다. 한국의 개신교하면 언더우드를 먼저 기억하지만, 한국장로교회하면 우선 마포삼열 목사를

있었다. 그러나 동양에는 별로 생각을 기울이지 않았다. 그러던중 우연히 어느 잡지를 입수하여 읽는 중에 한국을 소개한 기사에 눈길을 돌렸다. 이 때까지도 박사 과정을 밟고 있던 마포삼열은 1885년에 일리노이주 시카고 시에 있는 메코믹 신학교에 입학하기에 이르렀다. 신학교에서 신학을 공부하면서 심사숙고한 후 드디어 1887년에 한국 선교사가 되기로 결심하였다. 1888년에 메코믹 신학교를 졸업했는데, 이때 나이가 24세였다. 졸업한후에 그는 1년간 준비기간을 가지면서 미조리 주 애플튼 시의 제 1장로 교회에서 봉사하고 있었다. 1889년 3월26일에 마포삼열 목사는 선교본부에 청원서를 제출했고, 1889년 4월15일에 선교부는 그를 선교사로 임명하기에 이르렀다. 그러니까 1890년 1월25일에 마포에 상륙하였다.

서울의 마포삼열

마포삼열 목사가 마포에 와 닿았을 때는 추운 바람이 휘몰아치던 겨울이었다. 마포강 포구에서 내리자 언더우드의 영접을 받았다. 6척이 훨씬 넘는 후리후리한 장신체의 마포삼열 눈에 모든 것이 생소한 풍경이었다. 그는 언더우드 부처와 함께 도보로 서울의 모습을 구경하면서 걸었다. 언더우드 집에다 여장을 풀고 한국에 관한 이모저모의 이야기를 들었다. 이어 출근 6개월간을 서울에 있으면서 한국어를 익히는데 힘썼다. 1890년 9월이 되자, 마포삼열은 아펜셀러 목사와 허버트와 함께 일행이 되어 제 1차 전도 여행길에 올랐었다. 당시만해도 버스나 철도가 없었던 것은 물론이고 신작로도 변변치 아니했다. 조랑말을 이용하여 전도 여행을 떠나던 시절이기도 했다. 일행은 6일동안 평안도 방면으로 북상하면서 전도하기 시작한 것이다. 그런데 때마침 장마비로 인하여 황주에서 강물을 건너다가 하마트면 익사할뻔 했었다. 그러나 대학시절에 연단한 수영기술로 위기를 면하고 다음과 같이 기도하였다.

「하나님 감사하옵니다. 저에게 주신 이 시련은 행여나 저의 마음이 해이해질까봐 주님께서 저를 일깨워 주신 것으로 압니다. 당신의 복음의 사역자로서 일생을 한국에서 보내는 이 길이 어찌 주께서 걸어가신 가시밭 길에다 비길 수 있어야오리까! 그러나 어여삐 보시고 주님의 고난에 동참하기 위하여 몸바쳐 일하려는 저를 언제나 지켜주시기 바랍니다」 평양에 도착한 것은 1890년 8월28일이었다. 두 주일을 이 곳에 체류하면서 복음을 전하였다. 평양에 도착한 마포삼열이 투숙한 여인숙은 매우 유서 깊은 집이었다. 이 여관 주인은 도마스 목사가 순교직전에 뿌린 한문 성서를 어느 소녀로부터 받아보았다는 최치량(崔致良)이라는 사람이었다. 이 여관은 도마스 목사가 순교하던 당시, 평양 영문 주사이던 박영식이 도마스목사가 뿌린 한문 성서를 주어다가 자기집 벽에 도베를 했었다. 이 집을 최치량이 사서 여관을 만들었는데, 바로 이 여관에 마포삼열이 유숙하게 된 것이다. 그후 최치량은 장로가 되었지만,

이러한 사실은 우연의 일치라할까? 장차 평양을 선교전략 본거지로 삼은 마포삼열에게 있어선 감명깊은 인연이 아닐 수 없었다. 15일간 그가 평양에 묵고 있는 사이에 동행했던 아펜셀러는 만주 방면으로 떠나고 허버트는 서울로 돌아갔다. 마포삼열은 그의 어학선생과 요리사를 대동하고 송천으로 갔었다. 여기서 약 1주간 체류한후 평서 지대를 답사하고 6개월만에 제 1차 전도여행을 마치고 서울로 돌아왔었다.

당시 서울에는 언더우드가 자기 저택에서 시작한 고아원이 있었다. 1890년 9월 1일자로 밝힌 문헌에 의하면 25명의 고아가 있었는데, 이것은 고아원이자 최초의 장로교 학교인 예수학당이기도 했다. 이때 언더우드의 부인은 원한경을 낳고 건강 상태가 매우 좋지 아니했다. 그리하여 언더우드는 부인을 데리고 미국으로 잠시 귀국하게 되자 마포삼열 목사가 이 일을 맡아 하게 되었다. 1890년 9월에 예수학당장으로 취임한 마포삼열은 곧 학생들에게 다음과 같은 시간표를 지키게 하였다.

새벽 5시에 일어나서 세면한다. 6시에서 7시까지 한문공부 7시에서 8시까지 아침식사 8시에서 9시까지 아침예배 9시에서 13시까지 한문공부 13시에서 14시까지 점심식사 14시에서 15시까지 성경공부 15시에서 17시까지 오락과 목욕 17시부터 18시까지 한문공부 18시에서 19시까지 저녁식사, 뿐만 아니라 마포삼열은 고용인들에게 무질서한 것을 바르게 일러주고, 환경과 모든 일에 깨끗이할 것을 당부했다. 특히 이일을 위하여 10개 항목을 내세우고 식사 준비에서 비롯하여 세탁, 청소, 몸가짐에 이르기까지 정진성을 강조하였다. 그리고 무슨 일이나 보고를 하게 했고 예배를 규칙적으로 드리는 한편 교아에게는 가정교육을 시키도록 하였다. 당시 서울의 거리가 비위생적이었고 골목골목마다 쓰레기와 파리와 냄새가 지나가는 사람에게 이맛살을 지푸리게 할 정도로 지저분 하기가 그지 없었다. 매일같이 전염병과 여러병이 득실기렸기 때문에 마포삼열 목사는 우선 깨끗한 몸가짐부터 가르치기 시작했다. 이것은 반드시 미국식을 고집한 처사는 아니었다. 매일같이 개화와 선교에 여념이 없이 지나는 사이에 1891년 2월이 되었다. 마포삼열 목사가 한국에 온지도 어인 1년이 넘어선 셈이다. 모든 것이 생소하고 힘든 삶에 보통사람 같으면 실증과 염증을 느끼고 지쳤을지도 모른다. 그러나 마포삼열은 다시 제 2차 전도여행길에 오르기로 결심을 했다. 그는 게일(Gale 奇一)박사와 함께 3개월 예정으로 북한 전역을 살살히 답사하기로 계획을 짰다. 이 계획은 전도보다 앞으로의 전도를 위한 설계도 작성을 위한 것이었다. 그는 역시 평양을 거쳐 의주까지 갔었고 다시 압록강을 건너 만주의 봉천까지 갔었고, 서도의 여러 곳을 둘러 강계에서 동해안의 함흥과 원산을 거쳐 1080마일의 긴 여행을 끝내고 서울로 돌아왔다. 그 후 1892년에 마포삼열 목사가 2차로 의주를 방문했을 때에 한석진에게 세례를 베풀었다. 그는 여러 곳을 방문 답사하면서 '미연 스테이션'을 어디에 설치하느냐에 상당한 주의를 기울였다. 그런데 서울에

돌아오면서 선천, 강계, 재령, 평양 이 네곳을 의중에 두었다. 더러는 선천 대신에 의주를 강계 대신에 해주를 우기고 나선 이도 있었지만 지금까지 마포삼열의 생각이 잘못되었다고 생각하는 사람은 없다. 마포삼열 목사는 그해 가을에 다시 의주로가서 약간의 부동산을 매입하고 교회 설립의 기초를 마련하였다. 이렇게 가고 오면서 평양을 주재지로 결정하였다. 이 평양을 택정하기 까지에는 1892년에 이미 여섯차례나 방문했었다. 역사적인 유서가 깊은 곳일 뿐만아니라 지리적으로 선교 활동의 중심지가 될 수 있다고 믿었다.

평양의 마포삼열

마포삼열은 1893년에 3개월간 선교 사업에 관한 논의를 하기위하여 평양에 머물렀다. 우선 주재할 장소를 물색하는 것이 급선무였다. 10일간 평양에서 장소를 물색하던중, 드디어 북서 쪽으로 주요 간선 도로변에 있는 토지를 발견했다. 그러나 외국인은 토지를 구입할수 없기 때문에 한석진의 이름으로 구입하였다. 그러나 소문에는 선교사가 토지를 구입했다는 소문이 나돌아, 1894년 관찰사 민병석이가 한석진을 위시하여 5,6명을 구속하기에 이르렀다. 물론 판사람도 구속되었다. 그러나 목적은 토지 매매 문제에 있었다기 보다는 예수교를 박해하자는데 의도가 있었다. 다른 사람들은 예수를 믿지 않는다는 자백으로 풀려나왔으나 한석진만은 믿음을 주장한 탓으로 사형을 받게 되었다. 이 소식에 접한 마포삼열은 밤과 낮을 가리지 않고 자전거로 서울로 치달렸다. 서울에 당도한 마포삼열은 언더우드를 만나 급히 상의하고 곧 상감에게 주달하고 “勝許鄉何禁(내가 이미 선교를 허락했는데, 너는 왜 금지하느냐) 하지를 받아 가지고 그길로 평양에 돌아왔다. 그러나 당도한 그 순간에는 벌써 한석진은 사형장에 나가 있었다. 마 목사는 허둥지둥 사형장에 달려가 한석진을 구출했다. 그리고 매지는 다시 원주인에게 돌려주고 해결을 보았다. 그러나 이것으로 마목사는 물러서지 않았다. 다시 한석진과 힘을 합하여 새로운 매지를 마련하는데 성공하였다. 구입한 집은 한석진이 매입했는데 동문 안에 위치하고 있었다. 이 집을 곧 일부 수리하여 6개월간을 혼자 있으면서 선교 부 일을 홀로 맡아 보았다. 그런데 바로 옆방에는 외국 악마(마포삼열을 가리킴)를 죽이겠다고 위협하던 선비 한사람이 있었다. 그러나 마목사도 한석진의 끈덕진 설득으로 결국 복음을 믿게 되었다. 그가 바로 김종섭이라는 사람이다. 평양에서는 최초로 신자가 되었고 세례까지 받았다. 이 사람이 바로 길선주 목사를 만나 그리스도교를 소개하고 인도한 사람이었다. 그리고 그후 1년후에는 평양에서 처음으로 장로 피택을 받았었다. 처음에 평양에 온 마포삼열은 선교부 사무실을 마련한 다음, 대동강 덕암 바위 위에 자

리 잡고 있던 정자 “연광정”에다 광목으로 휘장을 친 후에 학습반을 조직하여 설치 하기에 이르렀다. 이 해 10월에 시작한 학습반은 무려 22명의 반원이 모여 들었다. 마포목사는 이들에게 근대 교육과 성경을 주로 가르쳤다. 날이 갈수록 지원자는 늘어나기 시작하였다. 마목사는 소책자를 준비해 두었다가 모여 드는 사람들에게 나누어 주었고, 밤에는 특별집회 같은 것을 열어 성서연구와 아울러 시민들에게 복음을 전했던 것이다. 그 거리에 나가면 아이들, 따라다니며 ‘양코재 양코재’하고 돌을 던지며 괴롭혔다. 그런데 그중에서도 유명한 이야기는 마목사와 이기풍 사이에 벌어진 사건이었다. 이기풍은 평양 죄수의 행렬까지 막고 죄수의 몸둥이를 끌어내루어 내동이칠 만큼 대담하고 험상궂은 깡패였다. 이 깡패에 마목사도 걸려들었던 것이다. 이기풍이가 지나가는 마목사의 이마를 돌로 내리쳐서 그는 그만 땅에 피를 흘리며 쓰러지고 말았다. 그후 이기풍이가 마목사를 찾아와 사과하고 회개하였으며, 다시 신학공부를 마치고 재국도의 처음 선교사가 된 이야기는 너무나도 유명하다. 마목사는 언제 어디에서 무슨 일을 당하나 노하는 일이 없었다. 아이들의 조롱거리가 되어도, 깡패의 주먹과 돌팔매를 맞아도 기쁘기만 했다.

학습반은 계속 확장되었고 1894년 1월 8일에는 그중 7인에게 세례를 베풀었다. 이것이 그가 평양에와서 처음으로 행한 성례식이기도 했다. 그가 평양을 처음 찾아 왔을 때, 평양시를 중심한 3백리 안에는 한 사람의 크리스찬도 없었다는 얘기가. 그런데 평양에 정착한지 1년만에 7명의 새례교인을 얻었다는 것은 그 이상 더 기쁜일이 있을 수가 없었다. 그는 1894년 7월말에 잠시 불일이 있어 서울에 온 사이에 청일전쟁이 발발하고 말았다. 청국이 평양을 점령하자 이비규환의 피비린내나는 전쟁 마당으로 변하였다. 마목사는 그대로 서울에 머물러 있을 수가 없었다. 급히 평양으로 그 이튿날 달려갔으나 평양 시내로 들어가는길이 막히고 만 것이다. 부득이 다시 서울로 와 있다가 끝난 1895년 가을이 되어서야 평양으로 돌아가게 되었다. 이때 이길함 선교사와 소안론 선교사가 함께 평양으로 부임해 갔었다. 마 목사가 장대현교회 사무 목사이자 이 교회의 제1대 목사가 된 것은 1899년에 이르러서였다. 학습반이 점점 확대되면서 없인수가 증가하였고, 결국 판교동에있고 마목사의 집으로써는 다 수용할 수 없어서 정대현에 새로 교회를 마련했었다. 1903년 가을에는 남문밖에다 교회를 설립하였고 1905년에는 창동교회를 세워 또 분가하기에 이르렀다. 그다음 해에는 산정현교회를 또 세웠는데 이 교회의 기지도 마목사의 힘으로 주선하여 기부한 것이다. 평양을 중심한 평안도 일대에는 놀라운 기세로 교세가 뻗어가고 있었다. 이것은 모두 마목사의 기지와 전도열에서 비롯하였는데, 그가 별세할 당시에는 1천여 교회와 10만명의 교인을 확보했었다.

교회정치와 교육사업

마목사가 구상한 한국교회 선교 정책중에 가장 두드러지고 공헌이 컸던 것은 사경회 제도였다. 이 제도를 만들어 각 지방을 순회하면서 성경공부와 교회를 지도하였다. 1907년 9월 17일에는 조선예수교 장로회 독로회가 조직되고 제 1회 회장으로 피선 되었다. 선교사 38, 한국인 장로 40인 모두 78명으로 조직되었다. 초대 회장이 된 마목사는 그의 취임 선교에서 “이 노호나 교회의 머리되시는 예수그리스도로 힘입어... 정결한 노회를 이루어야 한다”고 했다. 1919년 3월 1일 독립만세 때에는 총회장으로 당선되어 세계 교회에 한국의 실정을 호소하는데 이바지했었다. 또한 마목사는 대한예수교 장로회 헌법을 1907년에 친히 작성하였고 1922년 새 헌법을 제정할 때와 1929년 개정헌법을 만들 때에도 그 위원으로서 수고했다.

아울러 마목사는 세계교회에도 진출하여 공헌한 바 컸다. 1907년에 그는 세계주일학교 연합회 부회장이 되어 활약했고, 1916년에는 에딘바라 선교대회에서 한국대표로서 참석하였다. 1920년에는 미국 피츠버그에서 모인 장로회연맹총회에 한국대표로 참석 1927년에는 예루살렘에서 모인 세계 선교대회에 또한 한국대표로 참석, 한국교회를 세계에 알리었다. 위에서 언급한 대로 마목사가 서울에 도착하여 처음으로 맡아한 일이 교육사업이었다. 즉 예수학당 (경신학교의 전신) 교장으로 시무하였다. 1901년에는 교회지도자 양성에 중요함을 느껴 평양에 장로회 신학교를 설립하였다. 마목사의 사랑채에서 마목사 자신이 교장이 되어 양전백, 길선주, 이기풍, 송린서 등이 입학하여 공부하였으며, 한편 마목사는 신학교 설립을 위해 미국 북장로교 선교본부에편지를 떠웠다. 1900년 선교본부에서는 마포 목사에게 허락함과 동시에 그 설립 기금까지 보내줄것을 약속해 왔다. 드디어 평양 서문밖에 6천여평의 대지를 마련교 공의회의 승락을 거쳐, 우선 마목사 집에서 신학교를 개강한 것이다. 그 후 교사를 신축하고 1925년까지 24년간 교장으로서 시무한 것이다. 그동안 그 밑에서 공부하고 졸업한 목사는 약 400명이나 되었다. 1918년부터 1928년까지 숭실중학교와 숭실대학의 교장으로서 시무했다. 뿐만 아니라 평안남북도에 많은 신학교를 세웠고 도와주었는데, 평안남북도 교회학교의 3분의 2는 마목사가 세운 것이었다. 이러한 그의 위대한 교육 생애로 인하여 1925년에 조선총독부로부터 표창장과 화병을 받았다. 1934년에는 일본교육협회로부터 표창장과 금메달을 받았다. 마포삼열은 그 인격이 남다른 인내와 용기와 미덕을 겸유하고 있었다. 어떤 모임이나 회합에서 언쟁이 벌어지거나 분쟁이 생기면 언제나 마목사가 무마시켰고 잘 해결하는 명수로서도 알려졌다. 이것은 무슨 비결이 따로 있어서가 아니라 그의 평소의 인격과 신앙의 힘에

기인한 것이었다. 그에게는 선견지명과 실천력이 있어 무슨일에나 일관성 있는 생각과 투자를 과시했었다. 이것이 그로 하여금 이교지반인 평양을 예루살렘으로 이룩하게 만들었다. 그의 한국선교 40주년 기념식 때에는 303명의 숭실대학 대강당이 메워지도록 수천명이 모였고, 1934년 1월 25일 그의 탄신 70주년 기념축하식에는 전국 방방곡곡에서 신자와 정부고관들까지 참석하였던 것이다. 그러나 평생이 땅에 묻고 일하였지만, 72세의 노령으로 갑자기 귀국하게 되었다. 이 때는 신사참배 문제로 복잡다단하여 동역자나 제자들에게도 알리지 못한채 한국을 떠나게 되었다. 그가 본국에 돌아갈때 2,3개월 후에 돌아올 예정으로 비행기감도 왕복표를 끊었으나 점점 병환이 악화되어 돌아올수 없게 되었다. 그리하여 캘리포니아주 몬로비아에서 75세를 일기로 1939년 10월 24일에 별세하고 말았다. 그의 슬하에는 아들 다섯이나 있는데, 그중 두 아들이 한국에서 지금까지 활약하고 있다. 마삼락은 예장 선교회에서 마포화일은 대구 동산병원에서 원장으로 의술사업에 종사하고 있다. 한국교회, 특히 평안남북도의 장로교회는 마포삼열 목사에게서 받은 복음의 빛을 잇을 수가 없을 것이다. 만약 마포삼열이 아니었던들 한국의 예루살렘 평양의 기적이 이루어졌을는지 의문이다.

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마포삼열박사 기념사업회

馬박사의 뜻을 이어 선교와 교육및 문화사업을 계승하다



목적을 두고 출발한 「마포삼열박사기념사업회」(이사장 한경직목사)가 창립된것은 1968년12월 4 일이다.

동 기념사업회의 그간 경과를 보면 다음과 같다.

1. 1968년 6월18일 대전 제일교회에서 회집된 대한 예수교장로회 총회 협동사업부에서 마포삼열박사 기념관 건립기금을 미국교회에서 모금토록 허락을 받다.

2. 1968년12월 4 일 서울 명동소재 수향(음식점)에서 마포삼열박사 기념사업회가 정식으로 발족하고 초대 이사장에 한경직박사를 추대하다.

3. 1969년초 마포삼열박사 전기출판에 관한 사료수집을 착수하다.

4. 1970년 2월11일 건축기금 모금을 위해 승의여자고등학교 이 신덕교장 도미하였다가 동년 11월에 귀국하시다.

5. 1970년12월 14일 예장총회 임원회에서 국내교회 모금을 허락하다.

1890년 1월25일 서울 마포에 도착. 한국의 초대 선교사로서 일생을 선교와 교육을 위해 한국에서 몸바친 미

국인 선교사 고 마포삼열박사의 유업을 깊이 기념하며 그의 뜻을 이어 선교와 교육및 문화사업을 계속하는데

「마」박사기념사업회 이사진

1968년12월 4 일 창립,이사장에 한경직목사



이사장 한경직박사



부이사장 안광국목사



부이사장 박현숙선생



이사 최태섭장로,



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이사 방지일목사,



이사 계일송박사,



이사 김형남박사,



불회계 우열성박사,



영문서기 마삼락박사,



서기 한완석목사,



이사 김인한장로,



이사 김형태박사,



이사 김창걸선생,



이사 이신덕선생,



회계 김만용장로,



감사 이권찬목사,



감사 우호익장로,



사무국장 김웅호선생,

대구 청산교회당봉헌

신후식목사 위임, 김종해장로 취임도

〈大邱支社癸〉 대구청산교회당봉헌 식및 신후식목사 위임식과 김종해장로 취임식이 9월19일 오후2시 청산교회당(대구시서구내당동832번지)에서 성대히 거행됐다.

이날 4백여명의 내외신도들이 창집한 가운데 거행된 봉헌예배는 위임국장 조성암목사의 집례로 진행, 예

조성암목사 집례로

장(통합측)총회 부회장 방지일목사를 비롯해서 김상백목사, 김재만장로(건축위원장)와 노회장 김종은목사의 모습도 보였다.

건축비 5백 8십만원을 들여 지은 동교회당은 금년 5월19일부터 8월14일에 걸쳐 완공된 것으로 대지 365평 위에 1층 유치원교실및 사찰실 42평, 2층 교육관 98평, 3층 예배당 98평으로 총건평 238평이며 운동장 144평과 주차장 143평으로 구분된다.

당회 건축을 위해 수고한 사람은건축위원장 김재만장로를 비롯해서 회계및 감독 장광일장로, 설계 임중순장로, 시공은 전일수씨가 맡았었다. 아울러 당회 조직상황을 살펴보면 당회장(시무)신후식목사, 협동목사 이삼열목사, 교육담당 이형득목사 강요섭선생, 여전도사 김계선 제씨이다.



창립85주년기념예배당 기공

새문안교회

지난 9월 27일 대한예수교장로회 새문안교회 앞뜰에서는 「창립 85주년기념예배당」의 기공식을 성대히 치렀다.

당회장 강신명목사는 「바벨론」에서 돌아온 성도들의 성전재건하던 기공식 내용의 성경(스2:10-13)을 인용 기공식 메시지를 전달했다. 이어서 김정섭집사의 기공하기까지의 보고를 받고 교우들을 비롯해서 각계의 인사들이 지켜보는 가운데 건축위원들(위원장=김병욱장로)의 삽질로 숙원이던 성전건축이 이뤄지게 됐다.



총공사비만도 1억여원 예상

대구 제일교회당서

박창환선교사 파송예배

《대구지사》 지난 9월 12일 오후 2시 30분 대구제일교회당에서는 박창환선교사 파송및 환송예배가 교제인사들을 비롯해서 약 4백여명의 신도들이 참전한 가운데 성대히 거행됐다.

중앙선교위원 이상근목사의 사회로 열린 이날 파송예배에는 조성암목사

의 기도, 총회전도부총무 이권찬목사의 설교(그리스도의 사신)에 뒤이어 파송서약을 했고, 경북노회장 김종은목사의 파송사, 박맹술목사의 파송기도, 대구선교위및 제일, 삼덕교회 부인전도회장의 선물진정, 총회총무 김형태목사의 축사 그리고 박창환선교

사로부터 가족소개및 남사가 있는부총회장 신후식목사의 축사로 폐회했다.

박선교사는 출국수속이 끝나는데로 부인 현수삼권사(45) 차남 호진(대선중3) 3남 신진균과 함께 임지 인도네시아를 향해 떠난다.



「The Romana Wheatly Building」 신축 서두르는

경주문화중종합고등학교

현대는 유능한 생활기술인의 육성을 시급히 요청한다. 이와 때를 같이 해서 경주문화중종합고등학교는 농업과와 인문과를 두고 종합고등학교로의 알찬 성장을 다짐하고 있다.

「하나님을 경외하는 것이 지식의 근본」이란 성서의 교훈을 바탕으로 지역사회의 발전과 문화세계 창달에 공헌하고 있는 이 학교는 1969년 3월에 착공해서 '71년 10월 말까지 완공 예정으로 연건평 678평위에 12개 교실과 1백평의 도서관(4층) 건립을 서두르고 있다.

공사비 3천만원중 약 2만불이 부족하여 은행융자로 대처해서 공사를 진행하고 있는데 차용금의 반환시까지는 현당식을 갖지 못하게 될것이라는 딱한 사정에 처해 있기도

그러나 불우한 학생들을 돕기 위해 우수학생을 선발 장학금을 급여해 주면서 애국·애족하는 역군의 양성

을 목표로 그리스도의 진리를 전달해주는 동학원의 정신력은 이를 해결해갈것이며 각계의 성원이 있어줄것이 기대되고 있다. 신축되는 「The Romana Wheatly Building」의 주인공

인 로간·윌리여사는 현재 캘리포니아에 살고 있으며 동 학원 기숙사에 지난 10년간 고아를 위한 장학금 모금을 비롯해서 숙식비 모금등을 해온 공로자라고 한다.





부레문선교사 부처



The Romana Wheatly Building

This classroom building is named in honor of Mrs Logan Wheatly who has been a friend and helper of the students of Moon Wha for many years. Through her sacrificial efforts scores of Koreans have been able to receive a high school education.



일하는평신도 변성학장로



변성학장로 (우)
최영래교장 (중)
이규호교목 (좌)
앞에 사진이

지난 12년간 경동노회에서 임원직 봉사를 해온 변성학장로가 경동노회 장로로 선출되어 봉사하고있다.

1950년에 장로장립 해서 1954년에 총회총대로 예장총회 회록서기를 맡기도 했던 변장로는 1919년6월12일생 3남4녀의 가장으로 현재 경주문화중 종합고등학교의 서무과장이기도 하다. 따라서 교회와 학교의 훌륭한 교량역할을 맡아줄것 또한 기대되는바 크다고 하겠다.





부레문선교사 부처



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일하는평신도 변성학장로

지난 12년간 경동노회에서 임원직 봉사를 해온 변성학장로가 경동노회 장으로 선출되어 봉사하고있다.

1950년에 장로장립 해서 1954년에 총회총대로 예장총회 회록서기를 맡기도 했던 변장로는 1919년6월12일생 3남4녀의 가장으로 현재 경주문화중 종합고등학교의 서무과장이기도 하다. 따라서 교회와 학교의 훌륭한 교량역할을 맡아줄것 또한 기대되는바 크다고 하겠다.



변성학장로(오른)
최영래교장(중)
이규호교목(좌)
옆에 사진이



의료봉사를 통한 복음전파에 주력

경주기독병원



기독 정신에 입각해서 병원을 개설한 때가 1965년 5월 8일이다.

법인설립을 한것은 이보다 반년전인 1964년 11월 4일로 서라벌 옛도읍지에 의료봉사를 통한 복음전파를 목적으로 「경주기독병원」은 그 모습을 나타냈다.

현재 의사 5명, 간호원 5명, 보조원 17명(남·여 16명), 기타직원 25명이 각기 맡은바 직무에 충실하고 있으며 환자를 위한 병실 침대수 68개

를 보유하고 있다.

기독병원의 특성을 살려 허재구목사가 원목으로 수고 하면서 환자들의 심령을 보살피는 한편 의학계의 권위자로 알려진 이근영박사가 원장으로 기독병원으로써의 체질향상을 위해 힘써 나가고 있다.

현대식 설비를 갖춘 경주 기독병원의 건물과 원장 이근영박사(좌)와 원목 허재구목사(우)

부레문선교사 알선으로 세워진

경주성서학원



경주성서학원이 문화세계 창조의 목적을 위해 건립된 것은 1967년이였다. 당시 부레문선교사(Raymond C Provst)의 알선으로 카바넨트교회(註·펜실바니아주 워싱턴이라는 마을에 소재하며 현재 펜실바니아대회총무인 Rush박사가 재직중)가 4 만불을 보낸 것을 기초로 이룩되었다고 한다.

대지 2천3백평 위에 본관 2백평, 기숙사 2동, 원장사택등이 들어서 있으며 현재 34명의 재학생이 있다.

사무직원 1명과 강사 9명으로 구성된 동 학원의 원장은 김유곤목사이다





이규철교장



자선에서 육영으로 전환된 설립이념을 지표로
차츰 성장의 도를 더해가는



강대식이사장

삼성중학교

1954년 3월 5일 재단인가를 얻어 1955년 3학급의 학생을 모집한게 삼성중학교 설립초창기의 역사다.

처음 공민학교서 부터 출발한 이 학교는 그 부친때 부터 청빈한 사회사업가로 잘 알려진 강대식씨가 설립한것.

약2백명의 원아를 거느리기도 하는 강이사장이 학교를 설립케 된 동기 또한 불우한 원아들의 교육을 염려하던 끝에 생겨난 것으로 자선에서 육영으로 전환한 그의 숭고한 사상은 길이 이학교의 바탕이 될것이다.

강이사장은 한국신학교 출신의 신학도이며 현재 장로의 직분을 다하고 있는 한편 이고장의 발전을 위해서도 묵묵히 일하고 있는 크리스찬이다.

이미 학원부지 2만여평을 확보하고 장차 건설될 학원의 설계를 구상하는 강이사장은 불원간 학급수를 30학급으로 증설할 방침이며 고등학교 과정의 병설을 서두르고 있다. 정진적인 발전이 이뤄지는데로 실업대학 마저 세워보려는 심산이큰 동학원은 정부의 중등교육 평준화에 혜택을 입어 장래의 전망도 밝다.

한편 이학교의 특징을 살펴보면 체육시설과 도서시설을 들수 있는데 체육시설은 모범시범학교로 인정받고 있으며 도서실 또한 바다와 산이 그림처럼 아름다운 환경 속에 50평 건평에 1백여석을 마련해서 독서력의 구미를 더한층 돋워준다.

현재 1천여명의 학생수를 가진 이 학교를 책임지고 있는 교장은 부산동

아대학원을 나온 이규철씨로 쉽고 짙직한 인공의 면모를 찾아볼수 있다. 따라서 부산에서도 매우 성장이 늦은 변두리 지이에 자리를 잡아 설립된지 18년이 경과한 오늘날도 두두리진 발전을 찾아보기 어렵던 이 학교는 차츰 뚜렷한 성장을 해가고 있는 인성이 짙어 보인다.



40년 후면 150억원이 된다

안화득장로



40년후 150억의 거액을 목표로 69년 4월 신탁은행에 40년만기저불 갑종신탁 40만원짜리 장기예금 수속을 한 사람이 있다. 일찍부터 국가 백년대개의 꿈을 안고 과감히 용단을내렸다는 안화득장로가 바로 장본이이다.

六旬에 접어든 안화득장로는 일찌기 와세다대학 정경과를 나와 사법계에 몸던져 일한 노익장으로 그의 꿈은 록펠러재단을 방불케 할 정도의 거대한 규모로 펼쳐진다.

21세기 초가 되는 서기2009년4월이면 무려 150억원이란 엄청난 숫자로 불어나게 될 40만원 장기신탁예금을 한 그를 가리켜 어떤이는 동키호테식 투자자가 아니냐고 웃을런지 모른다.

그러나 그는 아래와 같은 3대사업을 위해 항목별 예치를 해서 이채를 떠우고 있다.

첫째 복음전도사업, 둘째 구제사업 셋째 육영사업 넷째 기타항목으로 되

복음전도사업 · 구제사업 · 육영사업 위해

어있어 각 항목마다 10만원씩의 예치가 되어 있는데 40년이 지난후 이 기관을 맡아보게 될 인재양성비에 한해서는 30년으로 단축 10년간의 공백기간을 통해 기관원 인재양성을 도울 계획이라고 한다. 이같이 주도면밀한 계획을 펼쳐가는 안화득장로는 사업의 목표가 『사회복지를 위한 범개발 사업에 있으며 평화사업에 기여코자 하는데 있다』고 못박는다.

목하 이 일을 진행시키기 위해서 장남 안성문(고려신학 4년 · 25세) 군이 부친의 뜻을 계승 수학중이며, 재단법인 사회복지사업 「화득회」의 규약 작성도 구상중에 있다고 한다.

불원장래 은천동 자택부근에 마련될 1천여평의 부지는 화득교육관과 4층아파트 건립계획중에 있으며 2백평 부지에 5층빌딩을 세우는것등 투지와 신앙으로 가득차 있다. 안장로가 다니는 교회는 은천제일교회이며 부인 박예순여사는 교육가로 영원한 생의 내조자 역할을 다하고 있다. 안장로는 현재 일본에 본부를 둔 녹색회(綠汁會)의 한국부산지부장이기도 하다.

신유와 신방·한방 의료기관인

대 남 의 원

과목 : 내과 · 산부인과
외과 · 한 방 과

원장 의학박사 오이선
산부인과 여의사 김영자
부산시 부산진구 범천동 2가 1298번지
교통부 입구 전화 3-7301

※ 할인봉사 : 교인은 30%
교직자는 원가로

엑스란 · 나이론 각종편물

메리야스 일절

제조원

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신유와 신방·한방의료 기관

대남의원



의학박사 오이선장로 부부



원목두고 기도로 임상병리환자 치료

구령전도에 목적을 두고 양의와 한의를 겸해 의료사업을 펼쳐가고 있는 대남의원은 원목을 두고 기도로 환자를 임상병리 치료해서 크게 효력을 보고 있어 화제가 되고있다.

부산진구범천동에 자리잡고 있는 대남의원 원장은 오이선장로로 황해도 황주출신. 오장로는 북보르네오 사라와 의료선교사업에 중사한 일이 있으며 환자치료중 신유의 경험이 허다했다고 한다.

금년 6월경, 18세 되는 어느 고등학생의 경우 1년반의 치료를 요하는 급성신장염 환자였는데 10회의 예배를 보고 기도하던중 불과 며칠만에 소변색같이 정상으로 돌아가 약물사용의 필요성조차 없어졌다고 한다. 그후 수삼차 진단결과에서 완전 회복으로 진단되었으며, 수술환자 집도의 경우 기도로 실수한 적이 없었다고 오장로는 자신있게 말해준다.

종합병원을 경영한 적이 있기도 한 오장로는 앞으로 무의촌도서지대를 월 1,2회정도 순방하며 각도서민의 무료진료를 통해 전도사업과 구호사업에

도 이바지하겠다는 뜻을 전한다.

지난 8월15일에는 청원군 가덕도 천가면 무의촌 낙도에 가서 당국의 지원밑에 의료반을 조직해서 공식진료를 했다면서 흐뭇한 표정을 짓기도 하는 오장로는 마산에 소재하는 극동선교부가 기증하게될 기동차를 이용해서 활발한 움직임을 보여줄것이 기대되기도 한다.

현재 산부인과를 병설하여 부인 김영자여사가 진료를 맡고있어 부부가 다 의료기관에 종사하고 있음은 물론 작년에 작고한 부친 오홍선장로 역시 한의사로 잘 알려졌던 분이다.

신앙을 바탕으로 의료사업을 펼치는 오장로의 가족으로는 슬하에 3남1녀가 있다.

1971년도 크리스마스 행사용

사랑의 캐롤 (칸타타)

定價 320 원

譯者 朴 泰 俊

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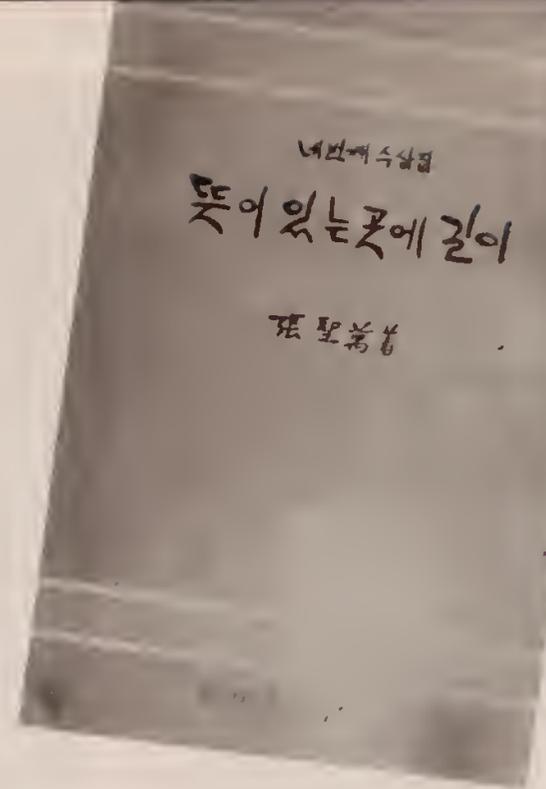
「뜻이 있는 곳에 길이」

네번째 수상집을 낸

장성만목사

「뜻이 있는 곳에 길이」란 신간 수상집이 나왔다. 저자는 장성만목사. 이번이 네번째의 작품집으로 그간 부산일간지및 기독교주간지에 실었던 것을 발췌해서 수록 편찬한것. 그 이익금으로는 그가 세운 실업전문 학교에 장학기금으로 삼겠다고 한다.

그가 작가의 길을 걷게된 동기는 지금부터 15년전, 「복음을 전하는 방법이 선교에만 있는 것이 아니라, 전도의 매개체로는 생활인으로서 사색을 통한 생의 방향을 보여 주는데도 있



다」(그의 작품집 후기중에서)는 것을 깨달고부터였다고 한다.

목회자이며 작가이기도 한 그는 「목양회」를 주도하고 있기도 해서 그의 다양한 활약상을 말해주고 있다.

「목양회」는 회원 30명을 가진 짧은 역사를 지닌 모임이다. 미국인디아나 폴리스 「인디아나」에서 농업전문석사 과정을 끝내고 연구를 계속하며 미국

인교회에서 4천명의 목회를 맡고있는 감리교소속 이기종목사도 「목양회」주선으로 떠났다고 한다.

장목사의 가족으로는 부인 박동순여사와 슬하에 2남1녀로 박여사는 남편을 도와 남편이 세운 실업전문학교에서 교수로 일하고 있다.

섬유업계와 스포츠를 장악한 평신도

백두산섬유공업사

부산용두산공원 일각에 자리잡은 동광장로교회 나가면, 부부가집사로 교회에 헌신하고 있는것처럼 장남까지 집사로 일해 「신앙의 모범가정」을 이루고 있는 김의권씨의 일가를 찾아볼 수 있다.

고향을 평북선천에 둔 김의권씨는 사투리가 짙은 평안도 말씨에 쾌활한 성격을 지닌 사업가이기도 하다. 현재 남포동에 자리잡은 「백두산 섬유공업사」의 대표사장으로 제조와 도산매를 겸해 소비자를 돕고있다.

한편 그는 60에 가까운 나이로 탁구에도 열중에서 스포츠맨으로써의 솜씨도 만만치않게 보여준다. 지금까지

김의권 씨를

찾아



타은 상장만 하더라도 수 중에 달하는것을 보면 『탁구라고 하면 자다가도 일어난다』는 주변의 말이 어색하지가 않다.

뿐만아니라 한때 부산경생원사업으로 세간에 센세이션을 일으킨바 있는 부산 지방법원 「소」부장검사를 이사장으로 구성된 「불우청소년(일명 님마주이)선도사업」의 지도위원으로도

활약하는 그의 폭넓은 움직임은 각계의 칭송을 받고있어 마땅하리라.

섬유업계에서 그리고 탁구계에서 또한 자선사업가로서의 바쁘기만한 김의권씨. 그는 오늘도 새벽기도회를 마치고 나오며 하나님의 뜻대로 살아갈것을 다짐하는 신앙인이다. 슬하에는 3남1녀가 있다.

농어촌교회 부흥을 위해 헌신하는 정용구목사

연산성결교회

연산성결교회(정용구목사 시무)는 금번 교회주변부처 1천여평, 지상건물 70여평짜리 구 중국인교회를 인수해서 지난 9월5일 입당예배를 가졌다. 양정동(일명·하마정) 산중턱에 자리잡게 된 동 교회는 이를 계기로 새 전환점에 서게 되었으며, 눈아래 내려다 보이는 양정일대를 복음화 하는 활력소가 될것이 크게 기대된다.

또한 시무목사인 정목사 역시 오랫동안 농어촌교회 부흥의 뜻을 간직하고 헌신노력해 오던 타인만큼 그의 귀추가 주목되고 있다. 정목사는 부산동대 문학부 출신의 실력있는 부흥사.

현재 출석 교인중 거의가 청장년으로 주축을 이루고 있어 농어촌교회 부흥의 기쁨은 이미 간직하고 있는세이다.

사진·양정동 산중턱에 자리잡은 연산성결교회와 정용구 담임목사

영남지구대회 성료

전국목사연합수련회

전국목사연합수련회 영남지구대회가 지난 8월12일부터 18일까지 1주일 간에 걸쳐 부산해운대 「아네리사보육원」에서 부산노회(통합) 산하 각 교회목사 다수가 참석리 성대히 거행됐다.

주제강사인 「옥타비아누스」목사(전국전도단단장, 선교회부흥사)의 강연으로 막을 연 이번대회 주최는 한국기독교선교회라고 하며 이사장에 강신명목사 총무는 방재항목사였다. 그의 독일 술레만목사도 참석했었다.

구원 · 신유 · 기적의 대부흥회

모리스 · 세를로 목사 부산서

눈먼자가 보게되고, 앓은뱅이가 걷게되고, 귀머거리가 들으며. <마태 11:15>

인생고에 시달린 모든자들이여 와서 들으시라 모든 병에 고생하는 자여 오라!

<부산지사> 그리스도는 곧 응답이시다라는 주제아래 「모리스 · 세를로」목사는 8월26일서 29일까지 (공설운동장), 30일서 31일까지 (수정동 성결교회당) 「구원 · 신유 · 기적의 전 세계적(?)인 부흥회를 열었다.

지난 수년간 한국교계를 휩쓴 회오리바람이라고 하면 그것은 외국인들을 중심한 집회 「붐」이라고 하겠다.

들뜬 민중, 굶주린 양떼, 혼란, 혼돈, 공허, 흑암 마치 창세기 직전을 방불케하는 교계의 역사를 만드는 작업은 가실줄 모르는걸까?

이번 부산집회의 경우 집회 준비금을 포함한 그 낭비성(버려진 광고지가 모교회에 산적해 있다)과 한국교회와 교역자수련회에 쓰겠다고 빙자해서 만든 자금의 모호한 행방등이의혹을 사고 있다.

연일 수만명이 모인 집회에서 얻은 수확 또한 무엇인지 궁금스러움을 감출수가 없다.

8월26일. 첫날집회서 귀머거리를 위해 기도한 결과 운천교회에서 왔다는 장인호, 정철호씨등이 귀가 열렸다고 간증했으며 이어서 과거 양쪽귀가 모두 들리지 않아 보청기를 사용해 왔다는 박재술씨의 한쪽 귀가 열렸다고 간증했다.

다음날인 27일 밤 집회서는 암종류의 병자를 위해 기도해서 이만옥씨(좌천동 장로교회 · 박청안목사 시무)가 5년간 앓던 뱃속이 낳았고, 마치

막달 밤 집회서는 모든 병자를 위한 기도결과 수명의 간증자중 귀가 먹어 3년간 학교를 다니지 못했다손명



자양의 귀가 열렸다고 한다.

「우리는 모든 사람을 위하여 기도한다.

세를로목사는 현대의학과 의사들을 신뢰한다. 그는 또한 온세상을 지배하시는 하나님의 능력을 더욱 믿는다.」

과연 우리는 이번 집회의 간증들을 믿어도 좋을런지... 이번 집회의 위원장은 김두봉목사였으며, 총무에는 이인한목사였다.



부산 공설운동장 대집회광경. 여기서 구원, 신유, 기적(?)이 일어났다고...

구원회

차임벨엠프제작전문

◎차임웅엠프 · 설교강연엠프 · 인터넷
 ◎시공과기술 · 지방바탕리용 · 문의환영!
 ◎차임복음및 성공복음 엠프동사

금속공예부

★표패제작 (스텐레스고급종)
 ★수도식기년패, 상패, 트로피, 우승컵
 ◇각종별지, 주물간판, 메달, 페단트
 ◇스텐판에 부식하는 초상패제작
 ◇천사무거리 (서독계 수입종 1개300원)
 서울 · 종로구장사동 199-3 ◇우편번호110
 3467

새한상사

대표 이유진

호주서 온 양떼



호주장로교회 평신도가 한국교회 위해 기증

목양업을 하는 호주장로교회의 평신도 한 사람이 직접 한국에 나와 현지를 답사하고 목양가능성을 인정한 후 귀국해서 양(羊)399마리와 돼지 1마리, 개 2마리를 호주장로교 한국선교회에 보내왔다.

1차 시범케이스로 온 이 양들은 호주장로교 한국선교회 현지대표인 변

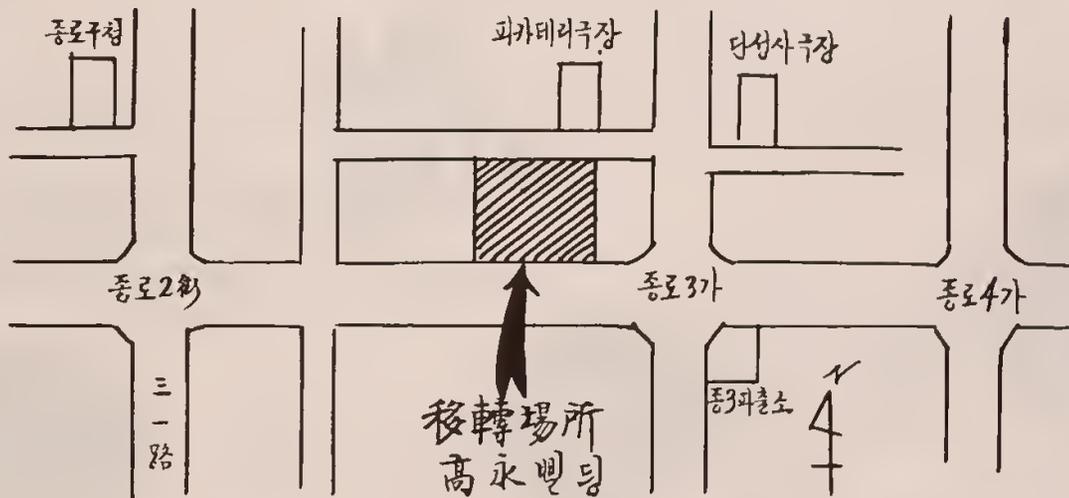
조은선교사가 본국교회에 호소해서 얻은 수확으로 기독교연합봉사회가 맡아 기르게 되는데 목양장소는 추풍령이다.

이 목양이 성공하면 계속 자원사업으로도 전망이 밝다고 측근자들은 내다보고 있다.



호주에서 시집와 추풍령 산마루에서 한가롭게 풀을 뜯는 양떼 호주로부터 현지에 파견된 목양기술자 mr. P.C Lamd가 어린양과 함께

事務所移轉案内



移轉場所 서울特別市鍾路區鍾路3街16 高永별당 305 號室
電話番號 (74) 1505 (從前과 같음)

1971年 10月 10日

車景淳建築研究所

代表 車景淳 拜



김경래장로

(경향신문사)

경향신문사 편집부국장 사업국장직을 역임한 씨는 지난 9월 13일 동신문사 편집국장으로 영전 취임했다.



이상근박사

대구동산기독병원 이사회는 임기가 만료된 이사장 손인식장로의 후임으로 7월 25일 이상근목사(대구제1교회시무)를 선임했다.



이천환주교

(대한성공회서울교구장)

지난 9월 13일 연세대학교로부터 명예신학박사 학위를 받았다.



김세진목사

(동신장로교회 시무)

김목사는 「로스앤젤레스」에 있는 한국선교센터(고원용목사)와 「샌프란시스코」 독립교회의 초청을 받고 지난 9월 22일 출국했다. 「호놀룰루」를 비롯한 미국 서부지역의 한인교회와 미국인교회에서 집회를 인도하고 11월 초에 귀국할 예정이다.

박봉금집사 별세

대구 계명대학 교목겸 교수인 이장식박사의 자당 박봉금여사(76세)가 9월 29일 아침 부엌일을 돕는다고 나다니시다가 졸도 심장마비로 별세했다.

故박봉금집사는 진해시 경화동교회와 밀양역전 예림교회에서 다년간 집사로 시무. 유족으로는 1남 1녀와 친손자 2, 친손녀 5이다.



홍현설박사

(감신대학장)

세계감리교회와 가정생활대회에 참석하고 지난 9월 8일 귀국하였다.



안상현

CBS제작2부장

지난 9월 1일부로 기획실장에서 제작2부장으로 자리를 옮겼다.



조동진목사

(후암장로교회 시무)

「그린레이크세계선교회」와 「휘튼 협의회」에 참석하기 위해 지난 9월 20일 김포공항을 출발하였다. 특히 조목사는 이대회를 전후하여 약 1개월 이상 「타이티」 「사모아」 「휘지」 「구암」 「뉴기니아」 등 십여개국을 순방, 선교사파송을 위한 구체적인 협의도 할 것이다.



김소영박사

(전부산신학교교무처장)

김목사는 3년전 도미하여 「유니온」 신학교에서 석사학위를 받은후 「핏츠버그」에서 명예박사학위를 받고 지난 8월 27일 귀국했다.



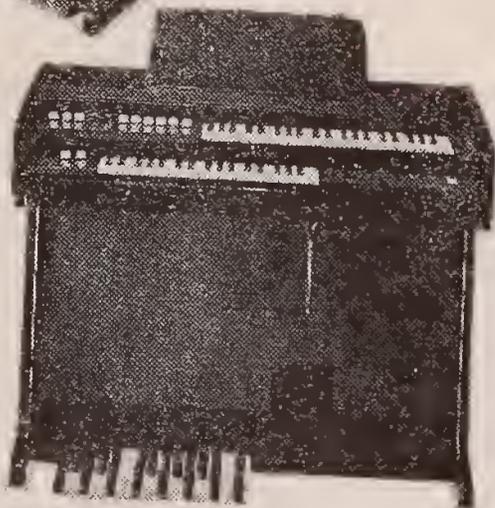
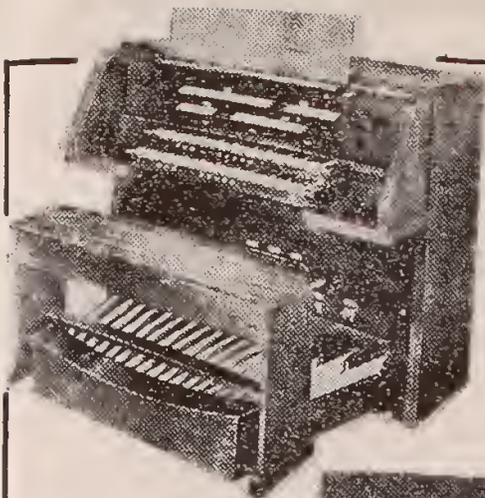
지원용박사

루터교 세계연맹 아시아지역 총무인 지박사는 지난 9월 2일 일시 귀국하여 한국 루터교 교역자 수양회에 일시 참석했다.



변순재씨

다년간 기독교신보 취재부장으로 수고하던 변순재씨가 지난 9월 초 편집국 부국장으로 승진했다. 한편 변부국장은 본사의 편집위원으로도 활약하고 있다.



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에장(통합)56회 총회는 임원회가 제정한 총회장 김윤식(金允植·46) 목사를 인준했다. 이로써 수년간 공식 중이던 총무인준을 받게된 신임 김총무는 지난 20년간에 걸쳐 줄곧 목회 해온 예천교회를 떠나 앞으로 4년간 총회살림을 떠맡게 된다.

김총무는 지난 9월28일 가진 기자회견을 통해 『사회와 밀착된 교단육성에 최선을 다하겠다』면서 『장로교 각교단은 하루속히 대화의 문을 열어

하나님의 복음을 전파하는데 하나의 힘이 되어줄 것을 바란다』는 첫 발언을 했다.

총회의 정책발언에 대해서는 조심성있게 언급을 회피하는 여유를 보인 김총무는 『인내와 성의를 가지고 전진을 계속하는 총회의 비전을 사회와 교회앞에 보여줄 막중한 사명감을 느

사회와 밀착된 교단육성 다짐—첫 記者會見서

낀다』고 소신을 밝혔다.

영남의 명문 경북중학을 나온 김총무는 1952년 장로회신학대학을 졸업하는 길로 예천교회에 직행 전도사시무를 뜻한바 있어 동경신학대학과 「피츠버그」대학을 수료했으며 구주의 신학교를 시찰한바도 있다.

현재 국제로타리클럽 예천지구 회장이며 안동 성소병원 이사장이기도 한 김총무는 부인 권경림여사와의 슬하에 2남3녀를 둔 다복한 가정이다. 취임은 11월초가 되겠다고.



강은홍목사부처 귀국

강은홍(康恩弘)목사 부처가 10월 4일 일시 귀국했다.

미국연합장로교 오하이오주교회(미국인교회)담임목사로 시무중에 있는 강목사는 1963년 도미한 이래 리치몬드에서 학업을 마치고 1967년도에 목수안을수 받고 동양인으로서는 드물

게 미국인교회 목회를 맡게 되었다었다. 한편 미국연합장로교회 목사고시위원의 중임을 맡고있는 강목사는 1년전 최내선씨와 결혼해서 슬하에 1남을 두고있다. 강목사 부처는 10월27일 다시 도미할 예정이다.

10월호 차례

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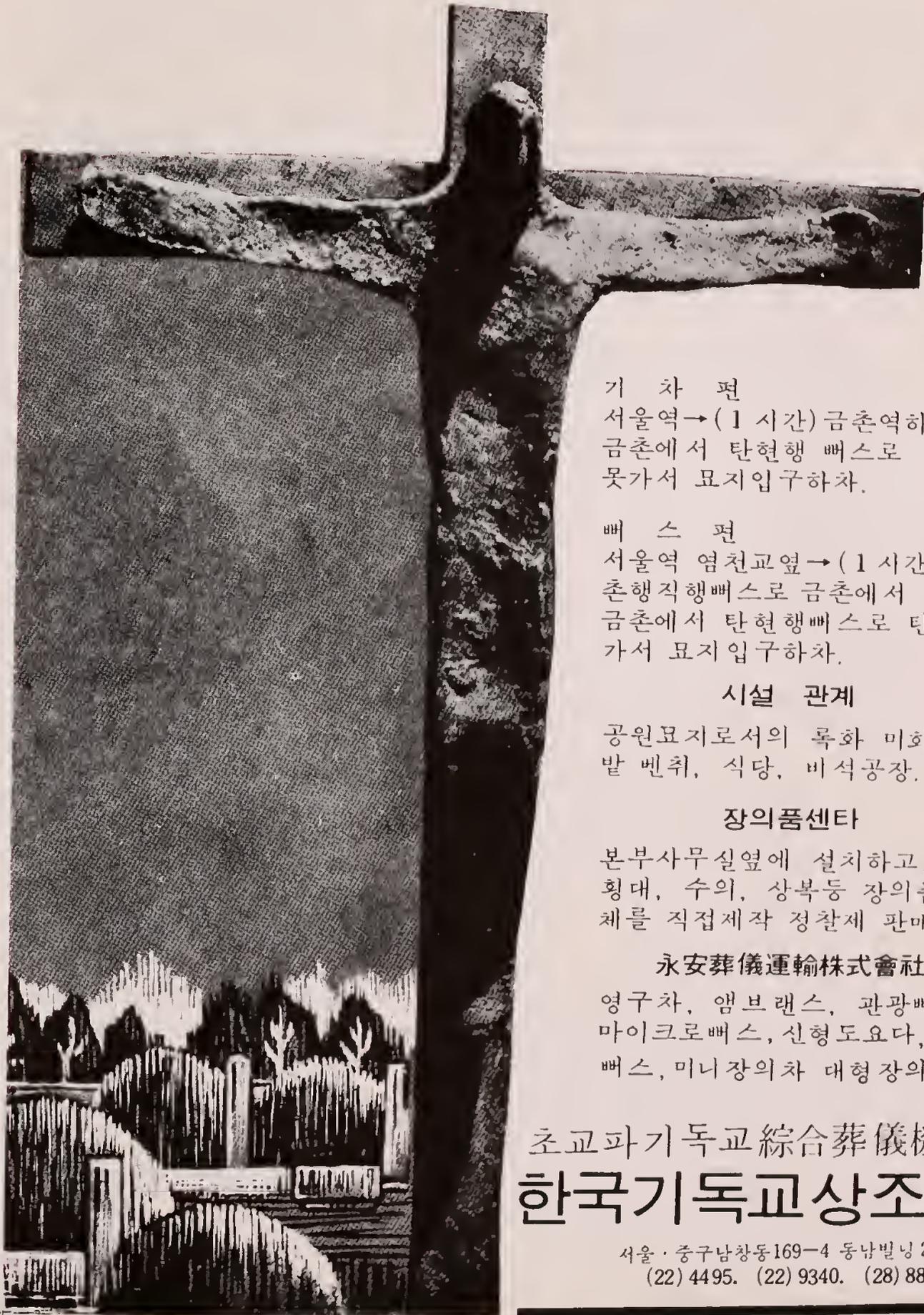
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SAMUEL AUSTIN MOFFETT

Samuel A. Moffett, pioneer missionary to northern Korea, was born in Madison, Indiana, on January 25, 1864. He graduated from Hanover College in 1884, earned his M.A. in 1885, and entered McCormick Theological Seminary in Chicago, Illinois. After graduation in 1888 he took a pastorate in Appleton, Missouri, to test his fitness for the ministry before volunteering for foreign missionary service.

In April, 1889, he was appointed a missionary to Korea by the Presbyterian Board of Foreign Missions and landed in that country, at the age of 26, on his birthday, Jan. 25, 1890, only five years after the arrival of the first Protestant missionary. It was still forbidden for foreigners to reside in the interior or propagate a foreign religion. But as early as August, 1890, Moffett began to explore northern Korea for a possible base of missionary operations in the interior.

He chose the ancient capital, Pyongyang, as the most promising center and permanently settled there in May, 1893. By the following January he had baptized his first converts and laid the groundwork for a remarkable explosion of church growth which soon made Korea "one of the miracles of the modern missionary movement".

Combining personal evangelism with far-sighted plans for a supporting network of Christian schools, he assisted his college classmate, Dr. William M. Baird, in founding Soongsil ~~College~~ (now Soongjon) College and Academy, and became technical founder of some two hundred church-related schools, including Seung Eui Girls Middle and High School in 1903, on whose new campus in Seoul the Korean Church now proposes to erect a Moffett Memorial Hall, as a church center and auditorium for all the thousand Protestant churches of the capital.

Dr. Moffett is famous in Korea as founder of the Presbyterian Theological Seminary (1901), and president of Soongsil College (1918-28), and as first Moderator of the Presbyterian Church in Korea at its constituting presbytery in 1907. In 1919 he was elected Moderator of the General Assembly.

After 46 years of pioneering service in Korea, Dr. Moffett was forced out of the country in 1936 by Japanese militarists who tried to force him to condone Shinto shrine worship. He died in Monrovia, California on October 24, 1939. The government of the Republic of Korea posthumously honored him in 1963 with its Order of Cultural Merit, but the Korean Church hopes now to honor him with a more fitting memorial, high on South Mountain in the center of the capital city, the S. A. Moffett Memorial Hall



Dr. Moffett

Memorial Hall Planned For Moffett

By Chong Un-bung

A hall is to be built on a small piece of land on Nam-aan hill in memory of the late Dr. Samuel A. Moffett about 30 years after his death.

Dr. Moffett was one of the few foreigners who loved Korea and opened the eyes of Koreans to the new age, said minister Han Kyong-jik of Yongnak Presbyterian Church in Seoul.

Dr. Moffett came to Korea in 1890, shortly after his graduation from a theological seminary in Chicago as a missionary to preach the gospel of Jesus Christ.

Besides evangelical work in Korea, Dr. Moffett also did educational work. This is why Koreans hold him in great esteem, said minister Han.

Moffett started his mission—evangelism, education and medical service—in Pyongyang, north Korea in 1893.

Minister Han said Dr. Moffett was of wealthy family. He spent all his wealth on his work in Korea and the consequences are far-reaching in all fields, he said.

In the performance of his work, Moffett suffered much because Koreans then were not hospitable to foreigners, said minister Han.

Minister Han said Dr. Moffett was even stoned in the streets of Pyongyang just because he was a foreigner and introduced God's teachings. But he survived all the sufferings.

Dr. Moffett founded more than 200 educational institutions, besides churches, in north Korea. Among them, three were reborn in Seoul.

They are Sungsil College, the Soongwi Girls' Middle and High School and the Presbyterian Theological Seminary. Sungsil College was the country's first higher educational institution, even older than Yonsei and Ehwa universities, according to minister Han.

His work in Korea did not end there. He imbued Koreans with an independent spirit through education and evangelical work.

Because of his direct and indirect support of Koreans in their pursuit of independence, Dr. Moffett was persecuted by the Japanese authorities until 1936, when he was at last forced to leave Korea after 46 years. Dr. Moffett died in Monrovia, California, three years after he returned to the United States. He was 75.

Minister Han said the following anecdote, which he heard when he was in the United States in 1948, well shows how much Dr. Moffett loved Korea.

When Moffett returned to the United States after 46 years of service in Korea, he once visited a post office and asked officials for a postage stamp in the Korean language.

Mrs. Park Hyon-sook, former national assemblywoman, said she was much moved by the consideration of Dr. Moffett when she was in prison. She graduated from Soongwi girls' school, founded by him.

She recalled that when she was in prison in Pyongyang accused of involvement in independence movement activities, she had a visit from Dr. Moffett. He came to the prison to recover her body upon hearing a rumor that she had died in prison.

But the rumor was not true and Moffett was refused a personal visit to Mrs. Park in prison. But Dr. Moffett insisted on confirmation that she was alive by hearing her voice if he could not personally meet her. Upon hearing the voice of Mrs. Park, Dr. Moffett left the prison, Mrs. Park said.

She recalled that Dr. Moffett's house in Pyongyang often served as a place where Koreans got together secretly for independence movement activities.

Dr. Moffett had five sons. Four are ministers and one is a missionary medical doctor, who is working as a director of the Presbyterian Hospital in Taegu. Three of the four other sons live in the United States and one is in Seoul. He is Samuel H. Moffett, dean of the Presbyterian Theological Seminary in Seoul. The seminary was founded by his father when it was in Pyongyang.

It is very rare for the sons of a minister to follow in his footsteps. But it was different in the case of Dr. Moffett's family.

L. Times 10/3/71

Dr. SAMUEL A. MOFFETT'S MEMORIAL HALL

마포삼열박사기념관
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1971. 9. 7

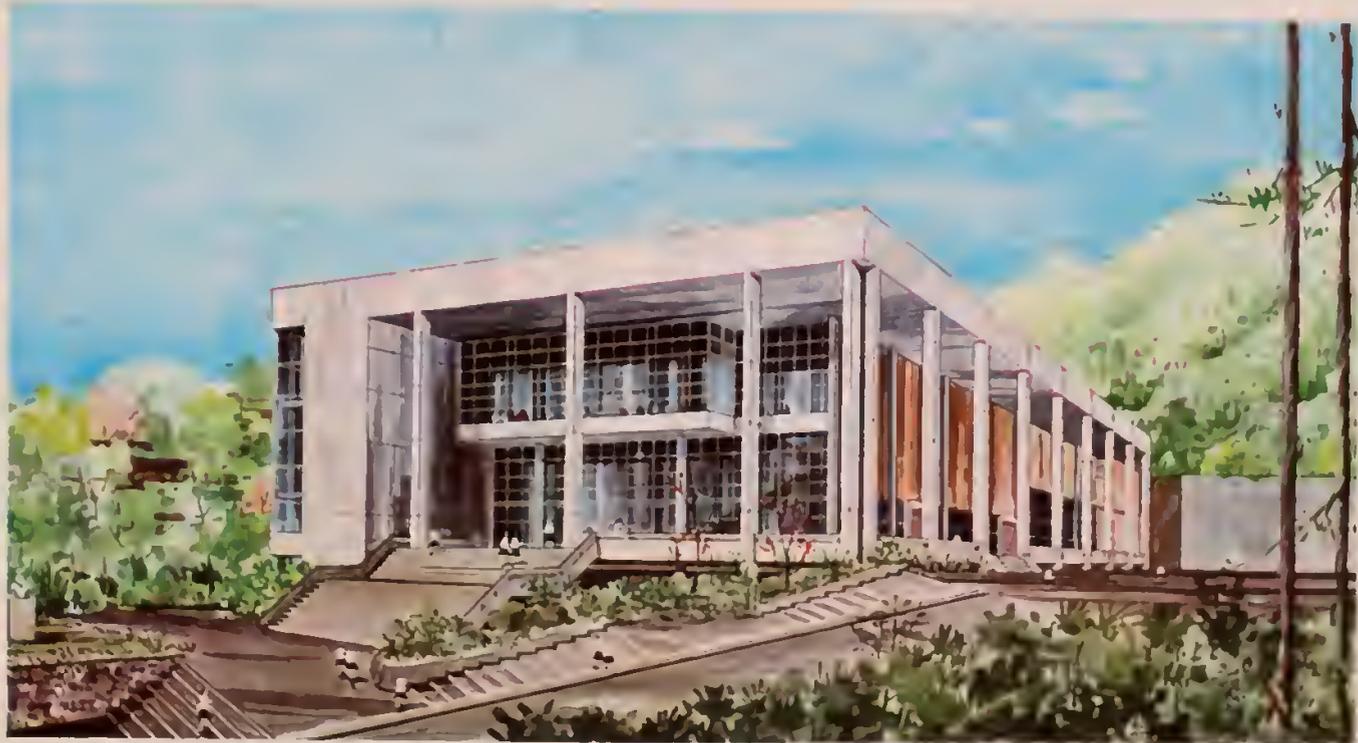


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1973년 3월 일

기념사업회 사무국 백

마포삼일박사 기념사업회 명단

고 문 : 김석진 이환기
이시장 : 안성기
부이사장 : 안광국 박현숙
서 기 : 안인석
영문서기 : 마삼락
회 계 : 김만용
불 회 계 : 우원성
이 시 : 김진명 제일승 김성환 김인환
김광길 김형남 김용진 김성준
김의노 김종대 김윤석 박원봉
신대식 이진덕 주요한 리대업
나요한 한성봉
감 사 : 이권찬 우후이
사무국장 : 김용호

● 건축위원회

위원장 : 박현숙
위원 : 안광국 김만용 김광길 리대업

● 전기편찬위원회

위원장 : 제일승
위원 : 안광국 우후이 이진덕 조흥진
감수위원 : 백낙산 조흥선 우후이

마포삼일박사 기념사업회

서울특별시중구예상동 8-3 (중의약원내)
전화 24 2141-7
대비구라 서울 1215



마포 삼열 박사

기 념 관

— 기공 식순 —

마포 삼열 박사



마포 삼열 박사 기념관
부 시 도

연면적 1,200평 대강당 2,500석 소강당 800석
및 기도실 유품전시실 도서실 각부사무실

때 : 1971년 9월 7일 (화) 오전 10시

곳 : 학교법인 숭의학원 { 예배.....강당
기공.....현상

주 관 : 마 포 삼 열 박 사 기 념 사 업 회

식 순

사회 박 현 숙 선생

1. 주 악 울 겐 반 주
2. 개 식 사 사 회 자
3. 찬 송 217 다 같 이
4. 기 도 방 지 일 목사
5. 성경봉독 김 형 남 박사
6. 북별찬양 송실 · 송의 연합합창단
7. 선 교 *H.B. 12:7* 한 경 직 목사
8. 기 도 "
9. 경과보고 안 광 국 목사
10. 축 사 신 후 식 목사
11. 축 사
12. 인 사 말 가 족 대 표
13. 광 고 이 신 덕 교장
14. 찬 송 339 다 같 이
15. 축 도 우 열 성 박사
16. 폐 회 울 겐 반 주

— 기 공 —

사회 한 경 직 목사

1. 찬 송 339 다 같 이
2. 기 도 사 회 자
3. 기 공

찬 송 가 217

1. 저 북방인용 산 과 노대양 산오 십
저 남방 모든나라 수많은 백성들
그 려외 시골에서 다 놀아 주시리
참 빛을 받은 우리 곧 오마 부른다
2. 주 은혜 받은 우리 한 백인잇고서
주 예수 참된 구원 진하지 없으니
은 세상 모든백성 참 구원 인도하
은 몸과 재산 드리 이 복음 전하라
3. 만 왕의 왕인 예수 이 세상 오시시
만 백성 구속 하니 함 구주 시모다
저 부는 바랍 따라 어 소식 퍼치고
저 바다불결 솟아 이 복음 전하자 아멘

찬 송 가 339

1. 주의말씀 듣고서 순행하는 자는 반석위에 더럽고
짐울지움 같아 비가오고 물나며 비람부딕치도
반석위에 세운길 넘어지지 않네
후렴 잘짓고 잘짓세 우리길 잘짓세
만세반석 위에나 우리길잘짓세
2. 주의말씀 들어도 행치않는자는 모래위에 더럽고
짐울지움 같아 비가오고물나며 비람부딕칠 때
모래위에 세운길 크게 부딕치네
후렴 잘짓고 잘짓세 우리길 잘짓세
만세반석 위 에디 우리길 잘짓세
3. 세상모든 사람들 짐울것는 가니 반석위에 안세면
모래위에 세내 우리구주 오셔서 지은상을 들때
세운공력 다라서 영영상받주니
후렴 잘짓고 잘짓세 우리길 잘짓세
만세반석 위에나 우리길 잘짓세

마포삼열 박사의 약력

1861. 1. 25 미국 인디애나주 메디슨시에서 탄생
 1878. 인디애나주 메디슨 국민학교 졸업
 1880 " 하노빙 중학교 졸업
 1884 하노빙 대학을 수석으로 졸업
 1885 일리노이주 시카고 매크믹 신학교입학
 1887 한국 선교사로 올것을 결심
 1888 매크믹 신학교졸업 및 외교관 자격취득
 하노빙 대학에서 문학사 학위 받음
 미조리수 애콜론시 제인장모교외 시무
1889. 4. 15 한국 선교사로 히라간다
 1889. 12 미국을 떠나 한국땅으로
 1890. 1. 25. 서울 마포에 도착
 1890. 8. 평양을 중심으로 전도여행을 시작
 1890. 9. 서울 경신학교 교장 시무
 1891. 2. 의주, 봉천, 강계, 장진, 함흥, 원산 등지로 2차 전도여행을 하시며
 사경회 계도장안
 1891. 9. 의주와 평양을 중심으로 3차 전도여행을 하시며 교회배서와 학교배서등
 구입 및 선교사 사택건설등 활약
- 그후 계속 충청도와 전라도지방에 전도
 1893. 1. 성식으로 평양지방 선교사로 피송받음
 1894. 평양에서 처음으로 학습, 세례, 심찬식 기행
 1895. 평양에서 처음으로 교회건립 (상대영교회)
 1897. 10. 10 승선중학교와 승선대학을 설립하시고 계속많은 학교를 세우다
 승의요양도세움 (이길함 선교사 사택에서 예수교학교로)
 1901. 프런스톤 신학교에서 신학박사 학위받음
 1901~1925 평양에 장로회 신학교 신학교 교장으로시무
 1903. 10. 31. 승의학교 설립을 비롯하여 많은 기독교학교를 세우시며 교회신립과
 전도여행에 명행하신
1907. 한국상모교 특노회를 조직하시고 초대 노회장되심
 장로회 헌법을 만드시고 한국선교의 화장을 위하여 선교본부에 의사 3명
 선교사 37명 청원
1919. 3. 1 운동이 일어나자 총회장으로서 한국교회들 대표하여 세계교회에
 한국교회의 실성을 호소
1925. 조선 총독부로부터 표창장과 은화병을 수여받다
 1930. 선교 40주년 기념식 기행
 1934. 인본교육 회의에서 교육에 특수한 공헌이 있다고 금메달 수여받다
 1934. 1. 15. 탄신 70주년 축하식 기행
 1936. 인시귀국
1939. 10. 24 75 세를 일기로 넘게하시다
 1963. 대한민국 문화훈장 수여받다
1664. 1. 25 탄신 100주년 기념 예배거행 (영남교회에서)
 1961. 12. 4 마포 삼열박사 기념사업회 창립
 초대 이사장에 한길적 박사 추대
 기념판권 및 전기편찬에 착수하다

마포삼열박사기념사업회
 Dr. Samuel A. Mojett Memorial Committee

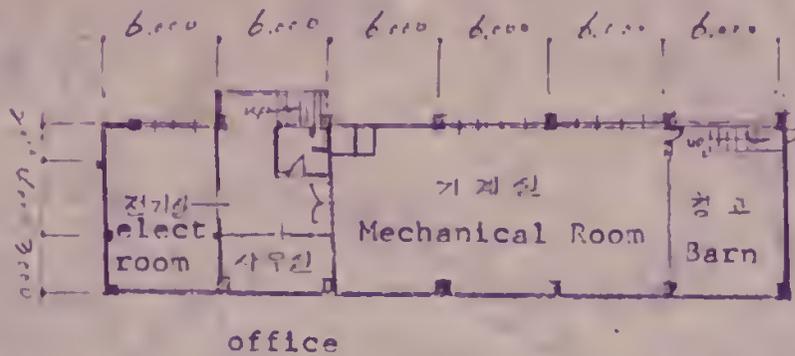
Chairman
 Rev. Kyung Chik Han
 이사장 : 한 경 직
 Treasurer
 Dr. Stanton R. Wilson
 회 계 : 김 만 용
 총 회 계 : 우 열 성
 Secretary General
 Eung Ho Kim
 사무국장 : 김 용 호

SOONG EUI GIRLS' SCHOOL
 8-3 YE JANG DONG, CHOONG KU
 SEOUL, 100-00 KOREA

Tel : (24) 2141-7

지하실평면도

The Ground Plan of Basement.



마포삼열박사기념사업회
 Dr. Samuel A. Mojzett Memorial Committee

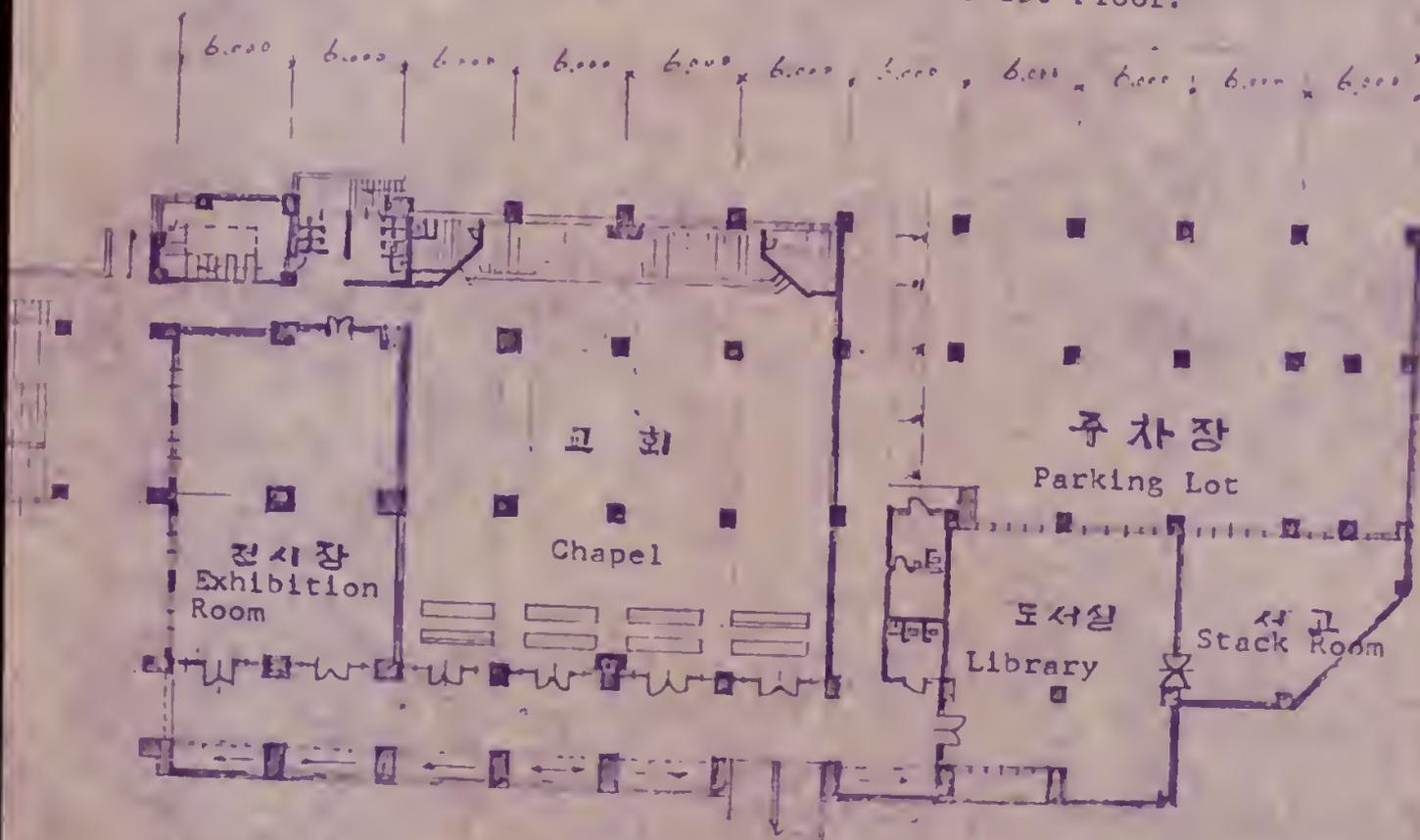
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1 층 평면도

The Ground Plan of the 1st Floor.



마포삼일박사기념사업회
Dr. Samuel A. Moffett Memorial Committee

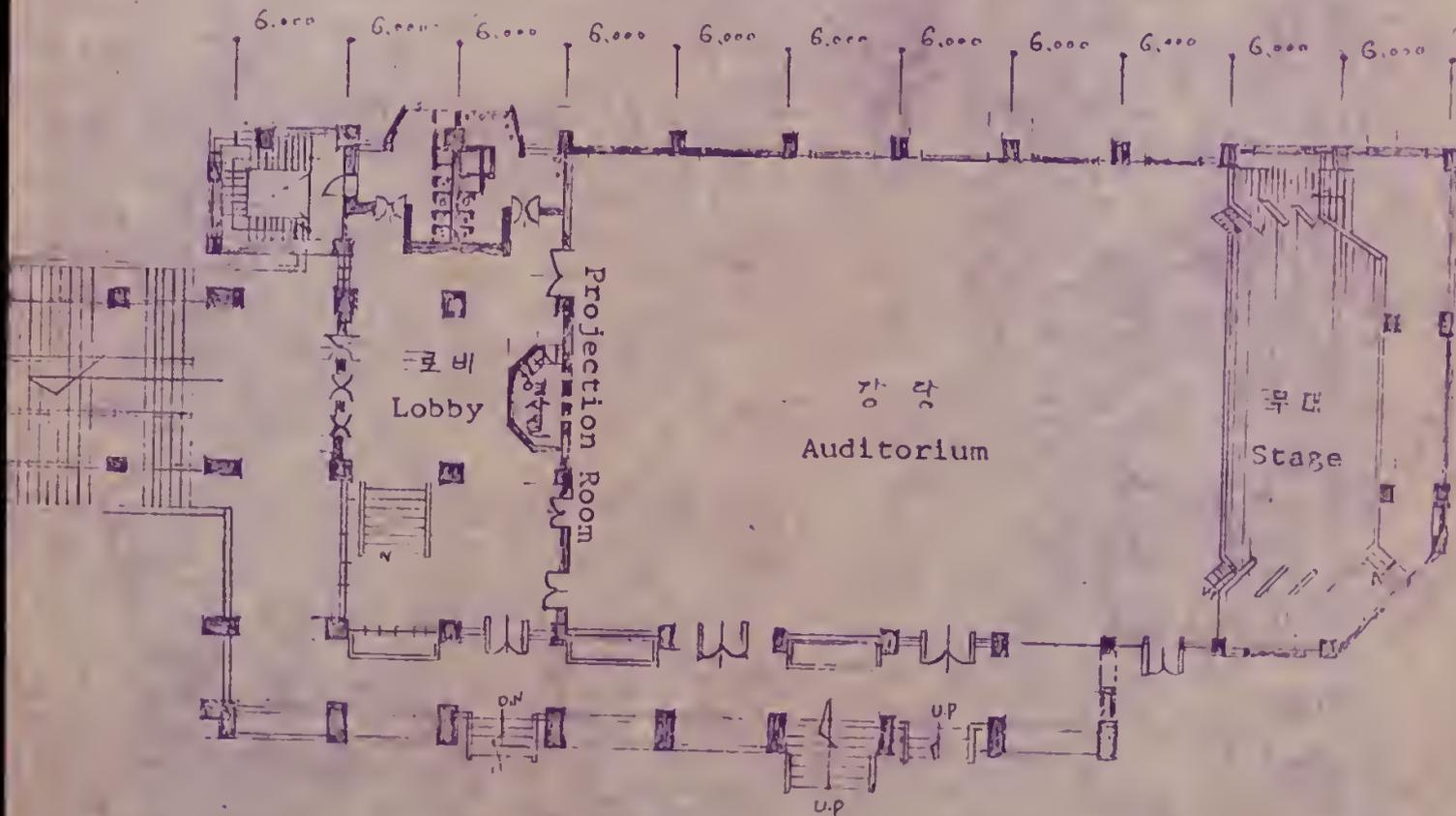
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 SEOUL, 100-00 KOREA

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2층 평면도

The Ground Plan of the 2nd Floor.



마포삼열박사기념사업회
 Dr. Samuel A. Moggett Memorial Committee

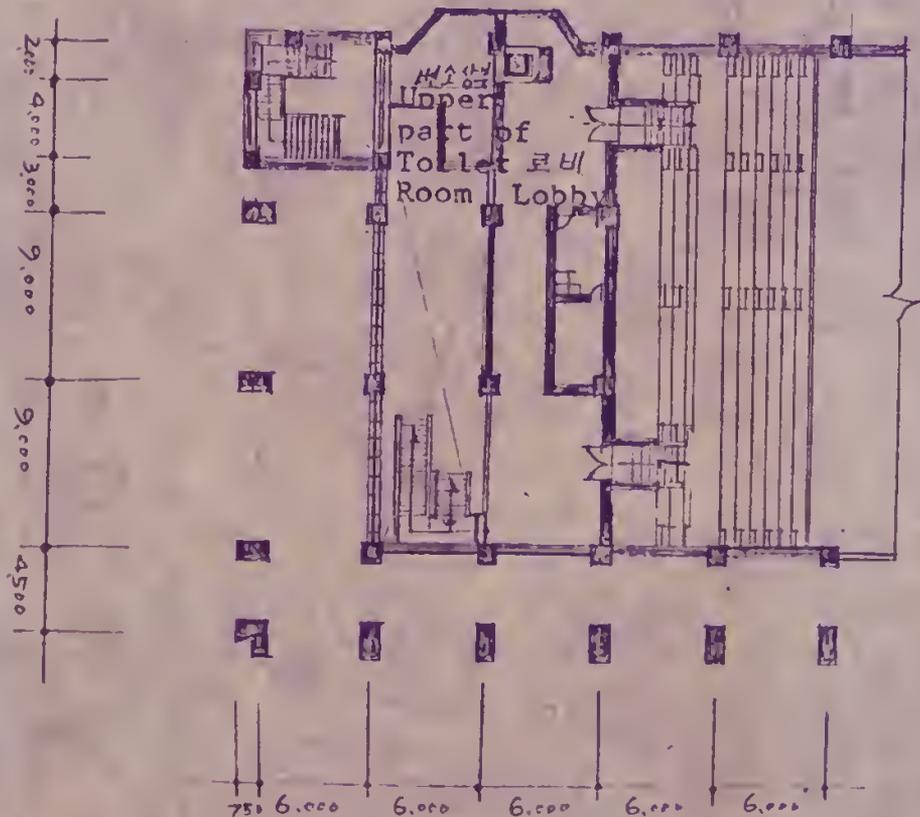
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 분 회 계 : 우 연 성
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 Eung Ho Kim
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 8-3 YE JANG DONG, CHOONG KU
 SEOUL, 100-00 KOREA

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3층 평면도

The Ground Plan of the 3rd Floor.



마포삼열박사기념사업회
Dr. Samuel A. Mojzette Memorial Committee

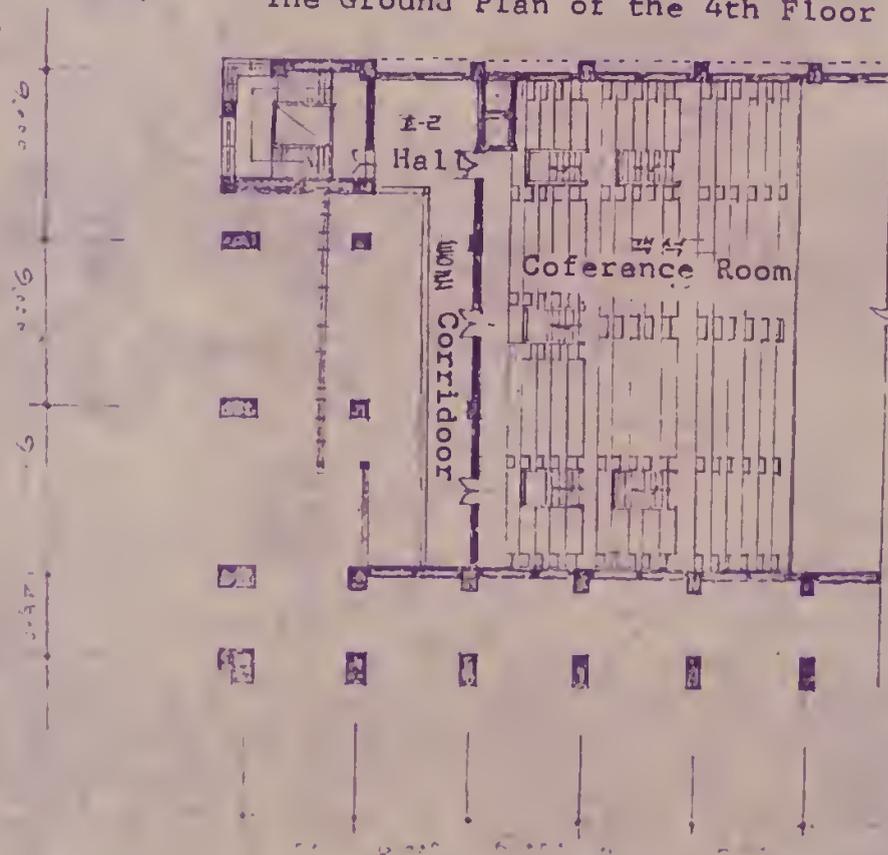
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 SEOUL, 100-00 KOREA

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4층 평면도
 4 FLOOR PLAN

The Ground Plan of the 4th Floor



ESTIMATED EXPENDITURES FOR THE CONSTRUCTION
OF DR. SAMUEL MOFFETT'S MEMORIAL HALL.

* The income for the reimbursement of the expenditures will be originated by donations collected by both American Churches and Korean churches. The both parties will collect half of whole donation respectively. A positive co-operation by relative persons will be much appreciated.

No.	Item in Korean	Item in English	Amount	Remark
1.	토 목 공사	Civil Engineering works	6,800,000	
2.	건축 공사	Architectural works	146,120,000	
3.	전기 공사	Electric works	12,000,000	
4.	냉방 공사	Installation of cooling system	33,080,000	
	계	Sub-total:	198,000,000	
5.	냉 동 기	Refrigerator	25,000,000	
6.	냉 각 펌 푸	Cooling pump	1,200,000	
7.	냉 각 랙	Tower for cooling system	2,000,000	
8.	의 자	Chairs	18,000,000	
9.	도서실선비	Facilities of library	5,000,000	
10.	전시비품	Fixtures for exhibition	1,000,000	
11.	영사실선비	Facilities for projection room	11,000,000	
12.	카 렌	Curtains	1,000,000	
13.	조 각	Engravings	6,000,000	
14.	교회 의 자	Pews	2,400,000	
15.	외선공사	Out-door wiring works	4,000,000	
16.	발전기공사	Installation of generator	6,000,000	
	계	Sub-total	82,600,000	
	합 계	Total:	₩ 280,600,000	

The Independence Movement and the Missionaries

by Samuel H. Moffett

On March 1, 1919, the largest and most influential group of Westerners in Korea was the Christian missionary community. There were some 631 missionaries in Korea that year, of whom 491 were Protestant.¹ It is with the first reactions of this group to the Korean Independence Movement that this brief paper will be concerned.

The Independence Movement of March 1, 1919, was a turning point in the history of Korea under Japanese rule.² It was a public uprising and massive protest against Japanese imperialism imposed upon the peninsula beginning with the protectorate of 1905 and the annexation of 1910. Korea's smouldering resentment was fanned by the post-war peace conferences in Paris and Woodrow Wilson's call for "self-determination of small nations." It was sparked into flame by the death of the last real Korean king, Kojong, on Jan. 21, 1919, and the flame exploded into open fire in March when Korean patriots secretly organized a nationwide, non-violent demonstration for freedom timed to take advantage of the King's state funeral scheduled by the Japanese for March 3. Two days before the funeral a Korean Declaration of Independence was signed, read in public at what is now Pagoda Park in Seoul, and circulated with amazing speed throughout the peninsula. There were 33 signers: 15 Christians, 15 Chondokyo and three Buddhists. Police and military response was quick and brutal. But the demonstrations continued for months.

The role of the Western missionary in the movement has sometimes been exaggerated in two very different directions. It has been claimed by some that they actually instigated and directed the demonstrations. Lieut. Gen. Kojima, at that time Commander of the Japanese Gendarmerie in Korea, directly accused the missionaries of starting the protests, and he was supported in the allegation by "a prominent official of the Japanese War Office" who declared that "missionaries are behind the Korean mobs."³

On the other hand, some modern nationalist Korean critics of the missionary movement imply that the general missionary attitude was pro-Japanese and anti-Korean. They do not realize perhaps that thereby they are unconsciously adopting a second Japanese propaganda line of 1919,

namely, that the missionaries had no part in the movement and that therefore the Western world could discount as pure nationalist propaganda the wild Korean claims of injustice and persecution. A Japanese-controlled editorial in *The Seoul Press* for March 14, 1919 was headlined, NO FOREIGNERS IMPLICATED IN KOREAN UPRISINGS.⁴

I would prefer to judge Western missionary reaction and involvement by the original accounts and records of the missionaries themselves, as preserved in letters, manuscripts and reports, both published and unpublished, from the actual period in question. Most of my source material comes from the first sixty days of the demonstrations, March and April 1919. The material can be divided into two main categories: (1) personal viewpoints and actions of individual missionaries; and (2) the officially stated position of their missions in Korea.

I. Personal Reactions

Since the first category is personal, perhaps I may be forgiven for beginning on a very superficial level: my own reaction to the Independence Movement (the *sam-il undong*). It was simple and direct. It had to be, for I was only three years old. My earliest memory as a child is of Japanese soldiers or police, with fixed bayonets, breaking into the room in our home in P'yōngyang where my younger brother and I were supposed to be taking an afternoon nap. They were looking for incriminating documents and demonstrators hiding from the law. But to my brother and me the shouts of "Mansei!" and the excitement in the streets seemed like some gigantic happy game, so when the soldiers threw open the door we greeted them with the glad cry we had been hearing so much: "Mansei." It was, of course, a forbidden and dangerous word, a shortened substitute for *Choson Tongnip Mansei*—the slogan of the movement. My father's face went pale, expecting retaliation. There was a moment of tension; then the soldiers broke into a laugh, and left. It wasn't much, but at least I can say I was in the *sam-il undong*.

My oldest brother was more active. He was 15, and on March 3, hearing the noise of shouting he climbed high in an oak tree in our yard to look across to where a crowd of thousands had gathered on the Soongsil College athletic field. Japanese soldiers were trying to clear the field, and seemed to be hauling down a forbidden Korean flag which had been raised on the school flagpole. He saw my father, S.A. Moffett, walk up to the flagpole and either lower the flag himself or take it from a Japanese officer who was already tearing it down (accounts differ). As

president of the college, Moffett told the Japanese he was claiming the flag as foreign property. He told the excited crowd, "I will keep this flag until the day when Korea is free to fly it again."⁵

My mother's reaction was complete astonishment. She wrote in her diary for March 1 that the missionaries in P'yōngyang had been taken utterly by surprise when, at a memorial service attended by some 3,000 Presbyterians for the late Emperor Kojong, the Moderator of the General Assembly, the Rev. Kim Sun-Du, instead of closing the meeting after the benediction, held the crowd for a public reading of the Declaration of Independence.⁷ It was obvious that the missionaries—with the single possible exception of Frank W. Schofield, who was asked the night before by a friend to come and take pictures of the reading of the Declaration in Pagoda Park in Seoul—⁸ not only did not instigate the movement but had no advance warning of its imminence.⁹ The credit for the great non-violent demonstrations of 1919 belongs to the Korean people alone.

Foreign involvement was, therefore, only secondary, not primary. But when we pursue this personal family record further to my father's reaction and connection with the movement, it becomes clear that the involvement while secondary was nevertheless real.

It was not entirely by accident, for example, that he was present at the first reading of the Declaration of Independence in P'yōngyang. He was too close to leaders of the Christian community not to sense something of unusual import going on. A colleague, Charles F. Bernheisel, whom he had persuaded to go with him, describes the meeting:

An immense crowd of people assembled in the grounds of the Boys' School (Sung Duk) near Central Church. After a short memorial service for the late king a man came out and read the Declaration of Independence and then led the crowd in a mighty shout of 'Mansei' (or Hurrah) for Korean independence. This was repeated three times and then the meeting was adjourned. Three of us missionaries were standing close inside the main gate. When the meeting adjourned we decided to walk down the hill to the main street.. and see how things were going. After walking for some distance down the main street of the city I happened to look behind us and found that we were leading a long procession. As soon as we had quit the school grounds the crowd (which had armloads of small Korean flags) began to leave also, and, unknown to us, had fallen in behind us

and we were thus in the position of leading the procession down the main street of the city. I told the brethren that we must not continue in this position, and they agreed, so we scooted off into an alley and allowed the crowd to follow other leaders.¹⁰

It is not perhaps so surprising, then, that some of the authorities believed missionaries were leading the movement. The missionaries, however, did not long remain mere spectators and involuntary participants. The movement quickly spread, and what began as a non-violent protest was soon met with violent repression. My father (to continue the personal note) was among the first to put his name on the line in public and signed a protest against Japanese atrocities. He very early exposed the wide-spread police brutality as unprovoked and not, as the Japanese claimed, a necessary response to Korean violence. On March 5 he wrote to his mission board in New York his own eye-witness account of shocking events in P'yongyang for public dissemination, and unlike most such reports, he specified that it could be attributed to him by name. The day before, March 4, he had insisted that the Japanese inspector of schools, a Mr. Yamada, accompany him on a fact-finding tour and verify his charges. He wrote from first-hand observation of beatings, stabbings, clubbings and kickings of girls 12 and 13 years old arrested and marched through the streets.

The above I saw myself and testify to the truthfulness of my statements. In all my contact with the Koreans these five days (March 1-5), and in all my observation of the crowds inside and outside the city, I have witnessed no act of violence on the part of any Korean.

(Signed) Samuel A. Moffett

Later he wrote:

On March 4th, five theological students from south Korea arrived and entered the dormitory of the seminary which was to open on the next day. Late in the afternoon when the people were fleeing from the soldiers who were pursuing them with guns, beating and kicking them, the soldiers pursued (them) into the seminary grounds. These five theologues were in their rooms sitting down and had not been out with the crowd nor had they joined in the demonstration. Soldiers suddenly broke open the door and dragged (them) out and took them to the police station where despite their denials they were given short shrift, taken out, arms and legs tied to the four arms of a large wooden cross face

downward, and beaten on the naked buttocks with 29 blows of some hard cane or stick till they were all bruised and broken...

In view of this and the danger to all students of arrest and beating without cause, it was decided to postpone the opening of the Seminary, and the more than 80 students from all over Korea were dismissed to their homes. This was the more inevitable in view of the fact that last night the firemen were let loose on the village where many of the Academy students live and board, and near midnight broke into houses dragging out young men and beating them... Today when the academy and college should have opened after the ex-emperor's funeral, only two students of the academy and eight of the college dared attempt to study, and both were closed until the end of the term this month.¹¹

On March 22 and 24 Moffett attended two important conferences in Seoul between aroused missionaries and leading Japanese officials, including the Minister of Justice (Kokubo) and the Minister of Education (Sekiya). It was held at the Chosen Hotel at the invitation of Judge Watanabe, a Presbyterian elder, and a Mr. Katayama. The judge, as chairman, explained that the object of the meeting was "to talk over matters connected with the present regrettable disturbances." Actually, its purpose was an attempt to enlist missionary support for Japanese administrative authorities in Korea against the independence demonstrations. A private report, marked "Not to be Published" is in my possession and is extremely revealing both of government and missionary attitudes at this stage of the movement.

"You have great influence," the Minister of Justice told the ten missionaries present. "If you put forth your effort to quiet the people you will do much service and in this way you will do much for humanity and for peace."¹²

But his plea was politely rejected. Politically, the missionaries replied, they must remain neutral. They had not instigated the movement, nor could they become tools of the Japanese to put it down. The individual responses of some of the missionaries give a frank and representative spectrum of missionary attitudes in that first month of seething activity. Let me quote from four: Samuel A. Moffett, president of what is now Soongjun University; O. R. Avison, president of what is now Yonsei University; Herbert Welch, then Methodist Bishop of Japan and Korea; and W. A. Noble, a Methodist missionary in P'yongyang. In essence,

Moffett called for justice; Avison for freedom; Welch for neutrality; and Noble for obedience to the powers that be.

DR. MOFFETT: I have lived for thirty years in Korea... (and) speak as a very great friend and admirer of the Koreans. I have come to find that they place a higher value on spiritual and moral things than material. (The Japanese had been stressing the material improvements they had brought to Korea.) The thing which appeals to the Korean is justice and justice has a greater appeal to him than anything of a material nature... I find that they appreciate being treated like men and that manhood and worth appeal to them much more than physical comforts.¹³

DR. AVISON:... I will mention a few things... without which a man cannot be considered to be free: (1) The right to cherish a national spirit... (2) A free man has the right to the use of his national language. (The Japanese had been supplanting Korean with Japanese in the schools.) (3) Freedom of speech... Every man has the right to think for himself and to express his thoughts freely without fear. If this cannot be done... there will be an outbreak in spite of all attempts at repression... (4) Very similar to this is the right of a free press... (5) Associated with these two is freedom of the right to assemble and freely discuss any problem that affects the well being of the people... (6) Every free man is entitled himself to participate in the government... A man cannot be free when he has no voice concerning the laws by which he is to be governed. One thing that has troubled me in Korea during all the past number of years has been the constant display of the sword as the symbol of government... When I go to see Mr. Sekiya at home... when he has doffed his uniform and sword, and look on his benevolent countenance I feel that I can regard him as a friend. But when I visit him in his office, dressed in his uniform and wearing his sword, I stand before him in fear and trembling. Personally I do not think that Mr. Sekiya really likes his sword.

MR. SEKIYA: No, I do not like to wear a sword.

DR. AVISON: So I trust that Japan will stand with the Allies to the very end for the freedom of man.¹⁴

BISHOP WELCH:.. May I answer definitely why mission-

aries ought not to intervene? There are three reasons: (1) Interference by missionaries would be ineffective... Most of the demonstrators are non-Christians and outside our influence. I feel sure that even the Christians who have not asked our advice, would not take our advice but... resent it. (2) The people as a whole would resent our interference and the missionary can do his best work only if he has the confidence and affection of the people. (3) It would be highly improper for any missionaries to intervene in a political question. If once admitted that it were proper for missionaries to go into politics it would have to be admitted that they may take part on either side... (Bishop Welch here read the instruction from former Minister Sill in 1897 warning American citizens against taking sides in politics)...¹⁵

A little earlier the bishop had said:

Every missionary being a friend of both the Koreans and Japanese is intensely concerned yet we must assume the position of bystanders. It must be clearly recognized that this movement was not instigated by missionaries; it is not even a Christian movement, for most of the leaders and a great majority of the people are not Christian. It is a national movement, a controversy between the people and the existing government... Of course in such a discussion the foreigner has no choice but to stand in a neutral position... Apart from politics there are humanitarian questions involved but even here we do not want to thrust anything on this company.¹⁶

It was Mr. Noble, the Methodist missionary, who perhaps gave strongest support to the principle of cooperation with government authorities, but even that was coupled with an expression of sympathy for the protesters. Personally Mr. Noble had taught Koreans to be in subjection to powers that be. He said that Koreans felt that under present conditions they had no hope.¹⁷

What is notable in the record of this conference was not this single reference to the Pauline injunction of obedience to government. That had been a standard, but sometimes circumvented, Christian tradition for centuries. Nor was it the general acceptance by the missionaries of a policy of political neutrality. That had not only been urged on them by their home governments since 1897, but had been the official policy of their mission boards since the pattern-setting Conspiracy Trials (the *paek-*

in *sa-kon*) of 1912.¹⁸ What is really remarkable was that in face-to-face confrontation with the Japanese authorities, the missionaries so frankly expressed their disagreement with the government's repressive colonial policies. Dr. Hardie rebuked their "arrogant and overbearing repression," Mr. Whittimore accused them of failure to respect the principle of religious liberty. And Bishop Welch, despite his protestations of neutrality, pointedly noted that "instances are rare where Koreans did any violence until they were attacked by deadly weapons."¹⁹

Even more denunciatory of Japanese oppression were the missionaries in their private letters. A few, like Frank Herron Smith, who had been a missionary to the Japanese in Korea since the beginning of the occupation in 1905, were widely quoted as apologists for Japan's "benevolent" colonialism. In 1922 Smith was still writing of anti-government activities by Korean "malcontents," and praising conditions in Korea under Japanese administration.²⁰ But such cases were the exception, not the rule. In ever-increasing numbers the missionaries rallied to express their direct sympathies with the movement.

At first the missionaries simply reported their outrage at what they were witnessing in Korea, and tried by various means to evade Japanese censorship and convey their protests to the outside world. Some of the earliest reports were taken to China by Mr. E. W. Thwing, Oriental Secretary to the International Reform Bureau, who was visiting missionaries in P'yŏngyang and Sonch'on (Syenchun) just as the demonstrations broke out. Released to the foreign press in China, their publication caused a sensation. The *Peking and Tientsin Times*, March 15, 1919, carried the headline: THE KOREAN REVOLT. AUTHENTIC STORIES FROM MISSIONARIES. CAUSE AND CHARACTER OF THE MOVEMENT.²¹

A missionary writes from Sensen, [Sŏnch'ŏn] Korea, March 11th, 1919, as follows: 'In this letter let me tell you something of the Independent Movement in Korea, its cause, character, aim and hope. The cause of this movement lies in the ten years of oppression, cruel treatment, which these people have suffered from their ruthless conquerors. The Independent Movement in its character is most wonderful. It is a peaceful manifestation of the thoughts of the people... The people have no arms, and where the Christians have been in the majority, in almost every instance they have submitted to arrest and cruel beating without opposition. In cases where there has been bloodshed the soldiers have first

fired on the helpless crowd and so infuriated the non-Christian patriots that they have returned violence for violence. What do the Koreans expect, what is their aim?... Their aim is by peaceful means to let the world know that they are unhappy under the Japanese rule, that they are not given freedom and justice and that they wish their condition changed. What do they hope for? First, that this awful military rule in Korea which is like that of the Huns in Belgium may be removed...

Then follow a number of eye-witness reports by missionaries of police violence and cruelty.²²

If the first directed contribution of the missionaries to the movement was to alert the outside world through the press, their second was to bring forcibly to the attention of their own government representatives the facts of Japanese infringement on human rights in Korea. S. A. Moffett's first report on brutalities on March 5, for example, went to his mission board in New York for publication. Later, on April 7, 1919, he wrote directly to the American Consul General in Seoul, Leo Bergholz, reporting another outbreak of violence by the police and gendarmes, April 2 to 4. Students from mission schools had been dragged off and beaten, and the schools intimidated from opening for the spring term. The missionary houses were searched. On April 4, Moffett found some sixteen to twenty gendarmes already in his house. He asked if they had a search warrant. They did not. He said, "Of course you can forcibly search but it will be without my consent," and they went on with the search. He wrote:

They were not rude or disrespectful and one said that he did not like the job but had to do as he was ordered... In my study among my secretary's papers in the drawer of his desk they found the following inconsequential things:

1. A copy of the program of the Prince Yi Memorial Service and the Independence service of March 1st written in ink in Korean.
2. An envelope directed to the Theological Seminary... containing five copies of the Independence Newspaper...
3. A small piece of paper with a statement in Korean of the number of men killed at Anju and the numbers of those who had taken part from the several villages of Anju in the demonstration.

None of the above had I ever seen before... (Then) they searched the outbuildings and the guest house. As we were trying to open the door of the guest house my secretary came out... They seized him, tied him and according to the statement of my two sons who saw it (I did not), they hit him, kicked him, punched him, his nose bleeding, and one man hit him across the cheek with a short whip. In the empty Korean house they found two copies of a mimeographed notice in Korean, thin paper rolled up into a small ball and thrown away. The detective told me that a boy had confessed that several of them had taken my mimeograph from the study and printed notices in that empty house...

The whole population is fearful of unlawful beatings ...²³

In Seoul a number of missionaries, including H. H. Underwood, E. W. Koons, W. G. Cram and Dr. Frank W. Schofield formed a committee of investigation to verify the facts of Japanese persecution of Christians.²⁴ Schofield wrote signed letters to the Japanese press denouncing the administration's mishandling of the situation.²⁵ Underwood managed to get an eye-witness account of the massacre and church-burning at Che-ami to friends in America where it was read into the *Congressional Record* of July 17, 1919.²⁶ S. A. Beck, a Methodist missionary with the American Bible Society in Korea, placed photographs of atrocities in the hands of Senator Norris of Nebraska who protested Japanese brutality in a fiery speech on the floor of the Senate on July 15, 1919.²⁷

Mrs. W. L. Swallen of P'yōngyang was the sister of Congressman William Ashbrook, a prominent Republican. Through her daughter Olivette, who was studying in Chefoo, China, she managed to get facts and case histories to her brother not only for publication in Ohio newspapers, but for official action by church groups in America, and eventually to the Committee on Foreign Affairs of the House of Representatives.²⁸ Mrs. Swallen wrote from P'yongyang, Apr. 23, 1919:

"My dearest Olivette: I am enclosing some of the things I have been gathering. When you have read them send them on to Wilbur (her son). He can send them on to Will (the congressman) and he can have them printed in the *Independent* if he won't put our name to it... We are neutral, but some of the true facts must be known... It would make your hair stand on end to hear some of the things we have heard. Just this p.m. Song *Moksa*... has just returned from Hanlung where his daughter-in-law was stripped of

her clothing, and her hands tied behind her back, and she was tied up for five hours, that is, was hung up by her arms. When she was let down she could not get her arms in front of her body until some one rubbed them and helped her. It's been a month or more and she does not yet have the use of her hands. His son is in prison. She was used this way because she hollered, "Hurrah for Korea: Mansa." The latest we have heard of the persecutions of the Christians was this p.m. and occurred at So-a-mul 20 *li* from here in Dr. Moffett's territory last Sunday. They, the police, went to the church, beat some of the officers in front of the pulpit, took the church rolls, hunted up the Christians and beat whole families from one house to another... We thought the statement which you saw—that 12,000 had been killed; 45,000 put in prison—was exaggerated, but many here think it is not exaggerated. The prisons are full everywhere... Don't worry... God is not dead; He loves these people more than we do..."²⁹

Among the documents and reports sent by Mrs. Swallen to her brother were page after page of eye-witness reports of atrocities collected by missionaries in P'yōngyang, Chairyung, Syenchun, Seoul, Andong, Pusan and elsewhere. This was the third contribution of the missionary community to the Independence Movement: the collection of statistics and the verification of injustices. Here is a sample page:

Evangelistic Condition of Western Circuit, Pyeng Yang Station

Number of churches in district	58
Number meeting regularly	53
Number meeting irregularly	2
Number not meeting at all	3
Number burned	0
Number damaged	5
(The damage done being broken doors & windows, destruction of books, rolls, pulpits & lamps)	
Number of pastors in territory	14
Number on their job	9
(2 were hiding a while but working now)	
Number arrested, now in jail	3
Number unable to work	2
Number arrested, later released	1

Number of helpers (lay evangelists)	14
Number on their job (Working carefully, but not doing much)	7
Number arrested	0
Number not able to work	3

Remarks:

The church in general seems paralyzed. Men, especially are afraid to meet for worship for fear of being arrested. Particularly true is this of the officers... In most of the churches where pastors and helpers are at work, the work is done very quietly so as not to arouse suspicion. In some of the churches the people fear to have the helper call, least that call should subject them to suspicion and arrest. In four churches the fear of arrest is so great as to have greatly interfered with the farming. The men are not able to put in their crops.

Particular Instances Noted.

At Morak—where the people of a number of villages gathered for a demonstration..., the police, one Japanese and two Koreans, are said to have fired into the crowd, killing a number and wounding others. This enraged the crowd which surrounded the three policemen and killed the two Korean policemen. The Japanese, having sheltered in the police quarters, kept firing out of the window, whereupon the buildings were set on fire and the Japanese finally killed. After this, the gendarmerie of Kangsa were notified and gendarmes and police were sent who damaged the church, breaking doors, windows and lamps and made many arrests. The pastor's house is also said to have been damaged.

At Pansyuk—a number of officers came and tore down the bell-tower and... broke all the glass in the windows of both the church and school-house... All the Bibles, hymnbooks, church and Sunday School rolls and all the school records were destroyed... They caught and bound eight men whom they stripped and beat in the church yard; and one of these was burned with matches on the tenderest part of his body. This was told me in the presence of many others and by one of the men who was beaten...

Three women were stripped naked and beaten because they

would not tell where their husbands were (most likely they did not know...) These three were Leader Paik's wife, Elder Choi's wife and Elder Cho's wife. The two former were beaten so badly that two weeks after when we were informed of this they were still not able to come to the church. The latter, Elder Cho's wife, herself told the missionary that she was taken out of her house by two officers, one a Japanese, the other a Korean, was taken away from the village by these two men, out to a pine grove... and forced to take off all her clothes and was beaten terribly there by them while sitting on the ground...¹⁰

The material quoted above is just one page of thousands which the missionaries of Korea filtered out through Japanese censorship, breaking down all efforts of the authorities to hide the "incident" from the world. One staid Presbyterian single lady, Miss Alice Butts, unflinchingly carried some of the reports hidden in her whale-bone corset across the border into Manchuria. The whole extraordinary missionary effort to investigate, verify, collect reports and make the facts known was undoubtedly the greatest single reason for the sympathetic attention the Independence Movement received almost instantly from the world press. It was not, at first, an organized campaign. It was simply the spontaneous response of good-hearted, honest individuals who loved the Korean people and could not remain silent while they were being abused. And it was not consciously political. As Mrs. Swallen had written, "We are neutral, but the... true facts must be known."¹¹

II. Official Missionary Reaction.

Even while Mrs. Swallen was writing those words, the officers of the largest Protestant mission in Korea, the Northern Presbyterians (now United Presbyterians) were meeting in executive session in Seoul, April 22-24, 1919, in a momentous session that was to carry the missionaries beyond mere neutrality. They were preparing a private but official position paper on the situation for their home church. It was the first, and remained the most thorough, statement of organized missionary attitude toward the Independence Movement to emanate from Korea—all the more important because it was not an emotional, individual response, but a carefully formulated statement of consensus. Although never published, and kept confidential in mission board headquarters in New York, it was vitally significant in setting the tone of the forthcoming American

churches' official protest which was issued through the Federal Council of Churches in July.¹² I have a carbon copy of the 52-page typed text. The full title is "The Present Movement for Korean Independence in its Relation to the Mission Work of the Presbyterial Church (U.S.A.). A *Private Report Prepared for the Board of Foreign Missions By the Executive Committee of the Chosen Mission at Seoul, April 22nd-24th, 1919.*"¹³

It begins with a sketch of the historical background of the Japanese annexation, noting a Korean resistance movement from 1907 to 1909 that cost 21,000 Korean lives and 1,300 Japanese, but even-handedly paying tribute to the good intentions of the first Japanese Resident-General, Prince Ito. Singled out for special criticism in this section is the ominous omnipresence of the police and gendarmes in Korea and the crippling inadequacies of the Japanese judicial system. The ratio of police and gendarmes was one to every 1,224 Koreans and in the most recent year for which statistics were available (1916-17), "one person in every 200 living in Chosen experienced the judgment of the police box."¹⁴ As for justice in the Japanese law courts, the report tersely sums up its complaints with the flat charge that under current procedures "there can be no security for either foreigner or Korean against injustice and inhuman treatment."¹⁵

Despite the severity of their criticisms, the missionaries took special pains not to appear disloyal to constituted government. They frankly admitted two earlier cases of confrontation between missions and the Japanese authorities. The first was the so-called Conspiracy Case of 1912 when missionaries and Korean Christians had been falsely accused (and six Koreans found guilty) of an alleged assassination attempt on the life of Governor-General Terauchi; the second was the refusal of the Presbyterian Mission to conform to the Imperial Educational Ordinance of 1915 which banned Bible teaching from the curriculum. Nevertheless, the report concluded, "All relations with the civil officials have continued cordial and harmonious."¹⁶ Some may have noted the absence of any reference to Japanese military authorities in that phrase, but the fundamental principle of acceptance of governmental authority was reaffirmed as it had been formulated by the Mission Board in 1912 during the Conspiracy Case:

It is the unvarying policy of the Boards and their Missions loyally to accept the constituted governments of the countries in which Mission work is carried on, to do everything in their power to keep the missionary enterprise free from political movements...¹⁷

The next section, however, is a rather startling contrast. The stern

religious convictions of these missionaries could never allow them to equate loyalty to government with silent assent to observed injustices and oppression. The following eleven pages of the report, sub-titled "History of the Independence Movement," is the most blistering indictment of Japan's fourteen years (1905-1919) of misrule on the peninsula ever drawn up by an official body of foreigners in Korea up to that time. In sixteen terse accusations, summarized from the Korean Declaration of Independence and other sources, it spells out the anguish and legitimate grievances of the Korean people and sympathetically reports their demand for independence. The grievances are bitter:¹⁸

1. Loss of independence through gradual assumption of power by the Japanese under various pretexts and in spite of explicit promises. The Korean people never assented to annexation...
2. Oppression by the military administration... It is asserted that the administration of the past nine years has been a reign of terror for the Koreans... contempt... oppression, injustice and brutality, whole-sale arrests... intimidation and torture...
3. No liberty of speech, press, assembly, or of conscience.
4. An intolerable system of police espionage...
5. Koreans have no share in the government...
6. Unjust discrimination in salaries...
7. Denationalization, an attempt... to make one race into another by restricting and regulating the racial language (Korean) and forcing the adoption of Japanese ideals... The two peoples are essentially different and Korea does not want Japanese ideals and institutions.
8. Unjust expatriation of all Koreans living abroad... and restriction of emigration.
9. Unjust expropriation of crown lands...
10. Discrimination in education...
11. Debauching and demoralizing Korean youth... The Japanese system of licenced prostitution has made vice more open and flagrant...
12. ...uncontrolled child labor and the practical enslavement of women operatives...
13. Unrestricted immigration of Japanese... forcing thousands of Koreans into Manchuria...
14. Annexation 'for the peace of the East,' as the Japanese

claimed, is no longer thus justified, and independence should be restored

15. ... great material improvement... done ostensibly for Korea (is) really done for the Japanese in Korea... Annexation has meant the systematic exploitation of the country and its resources...

16. The 33 signers of the original Declaration of Independence have been unjustly treated...

The demands of the Koreans, they conclude, are "nothing short of absolute independence." Had the authorities met the agitation in a more understanding way, the report says, the Koreans might have settled simply for reform, "but the use of sword and gun and fire has so roused the people that they will be more insistent than ever for absolute independence and the suppression of the present movement will doubtless only mean another outbreak later on."³⁹

The concluding sections of the *Private Report* deal with a brief history of the current demonstrations and of the movement's relation to the Korean church and the missionaries. The general attitude of the missionary writers of the report is not left in doubt. They are obviously strongly sympathetic to the Korean cause. For example, with quiet approval they quote the answer of Yi Sang-Chay, of the Y.M.C.A., to police interrogators. "Who is the head of the movement?," he was asked. "Do you know?" "Yes," he said "Who? Tell us who," they asked eagerly. "God," he answered calmly. "God at the head and twenty million Koreans behind it."⁴⁰

Church involvement, the report carefully points out, was not organizational except in the sense that all the teachings of the Christian faith are "unconscious preparation of the Christian community for taking part in such a movement." Church participation was through individual Christians of whom "ninety-nine percent plus are in their hearts in favor of the present movement."⁴¹

More directly pertinent to the subject of this paper is the section, "The Relation of Missionaries to the Movement."⁴² The key phrase is: "No neutrality for brutality."⁴³ It marks a careful, measured step beyond the affirmations of political neutrality which up to then had always been the officially stated policy of the mission.

The step beyond neutrality was prefaced by a definition of the kind of neutrality which the missionaries felt that they had so far scrupulously observed. They had neither instigated nor advised an independence movement:

Except for the admitted fact that they are propagators of a gospel which has more than once been accused of turning the world upside down, missionaries have had no direct relationship to this present movement... It arose without their knowledge. Their advice as to the inception and direction of the movement has not been sought...⁴⁴

But neither would they allow themselves to be used to suppress the movement. They explicitly rejected the strenuous efforts of the Japanese authorities "to persuade the missionaries to side with the Government and use their influence direct and indirect for the suppression of the revolt"⁴⁵ In fact, they said, they no longer felt able to agree to any further conferences of the sort already held with Japanese leaders in March;⁴⁶ lest these be used to compromise them in the eyes of both Koreans and Japanese.⁴⁷

Having thus expressed the kind of neutrality they could accept, they forthrightly rejected as cowardly and unchristian a neutrality which could demand the closing of the eyes to inhumanity and the silencing of the tongue to protest:

It is too much to expect that missionaries representing the Gospel of Christ... should sit silent when inhuman atrocities are being inflicted upon a helpless and unresisting people. Even right thinking Japanese, Christian or non-Christian, would not do so... If reporting to the world the brutal inhumanity with which the revolt in this country is being suppressed be a breach of neutrality then the missionaries have laid themselves open to the charge. 'No neutrality for brutality'...⁴⁸

Conclusions

This is a good point at which to bring to a close this brief survey of one important segment of foreign opinion of the Independence Movement in its earliest weeks.⁴⁹ Within less than sixty days missionary reaction, which was to have a formative influence on world opinion, had moved through five distinct stages.

The first was surprised non-participation. On March 1 the missionaries, close though they were to the Korean people, had no advance knowledge of the protests. The second was immediate sympathy. Missionaries were outraged by the brutality with which the authorities tried to suppress the movement; they sympathized with its goals, but hesitated publicly to endorse its methods. The third stage was indirect support. Within a week missionaries were actively seeking to publicize the protests

abroad, asking recognition of the justice of the Korean demands, and criticizing the Japanese handling of the situation. The fourth stage was direct but involuntary involvement. In the early days of the movement missionaries had been struck, beaten, detained and, by April, one had been arrested and found guilty of direct participation in the movement.

Finally, by the end of April, the first official but still private statement of organized missionary support for the protests was issued and circulated abroad. Thus the Korean Independence Movement found in this quick sequence of events and reactions its strongest and most effective source of foreign support: the community of Western missionaries in Korea.

NOTES

1. *Korea Handbook of Missions 1920*. Federal Council of Korea: Yokohama, 1920. The page of statistics inserted at the back omits 39 O.M.S., Salvation Army and unattached missionaries listed on pp. 60-62. The Seoul Press, 1920, states there were then 136 Catholic and 4 Orthodox missionaries in Korea.

2. The best overall survey and critical analysis of the movement is by Frank Baldwin, "The March First Movement: Korean Challenge and Japanese Response." Columbia, Ph. D. dissertation, 1969. It is particularly valuable for its use of little known Japanese sources. Korean sources are too numerous to mention. Standard works are the *Samil undong sillok* by Yi Yong-Nak (Record of the March First Movement, Pusan: Samil Dongjohoe, 1969); the National History Compilation Committee, *Hanguk Tongnip Undong-sa* (History of the Korean Independence Movement), 5 vols. Seoul, 1965-1970.

3. *Peking and Tientsin Times*, March 15, 1919.

4. *The Korean "Independence Agitation": Articles Reprinted from the "Seoul Press."* The Seoul Press: Seoul, May 15, 1919, p. 1ff. The editorial states, in part, "... missionaries were very good friends and assistants of the administration in the past, as they continue to be... They have always striven to make their followers law-abiding and, when occasion demanded, were active in restraining them from going to extremes... We... positively assert that no foreign missionaries are implicated in the recent trouble..." (March 14)

5. The slogan "Choson tongnip mansei," which can be roughly translated "I long live Korean independence," was popularly shortened to simply "Mansei."

6. Fifty-four years later, my brother James who had smuggled out the flag in 1920 when he went to school in the U.S., brought it back to keep my father's promise and fly it again on the Soongjun University campus. See account in *Today at Soongjun Univ.*, Vol. 1, No. 2 (Nov. 1974), and a handwritten memo by James Moffett dated Sept. 10, 1974.

7. Personal notes, Mrs. L. E. Moffett, March, 1919.

8. Frank W. Schofield, "What Happened on Sam Il Day March 1, 1919" in In-Hah Jung, ed., *The Feel of Korea* (Seoul: Hollym, 1966) p. 277.

9. Shannon McCune's account of the activities of the McCune family in Sŏnchŏn on March 1, and of their father in P'yŏngyang on March 1, and in Seoul on March 3 corroborates this observation. Shannon McCune, *The Mansei Movement*, Honolulu: Univ. of Hawaii, Center for Korean Studies, 1976, pp. 5-8, 16-19.

10. Charles F. Bernheisel, *Forty One Years in Korea* (unpublished manuscript in my possession), p. 76 f., from a letter dated April 4, 1919.

11. Letter, dated P'yŏngyang, March 5, 1919, with the added notation to a colleague who was to get the letter out: "Dear Blair: Send copies to the Board or use in any way you may wish. I told these same things to Japanese officials here and in Seoul. S.A.M."

12. *Report of First Session of Unofficial Conference, Chosen Hotel, March 22nd, 1919; Second Session, March 14th (sic), 1919.* (Unpublished typescript), 10 pp. The missionaries were Bishop Welch, Alison, Moffett, Gale, Gerdine, Hardie, Brockman, Whittemore, Noble and Bunker.

13. *Op. cit.*, p. 2.

14. *Op. cit.*, p. 6, 7.

15. *Op. cit.*, p. 6.

16. *Op. cit.*, p. 4.

17. *Op. cit.*, p. 2.

18. A. J. Brown, *The Korean Conspiracy Case*. Northfield, Mass., 1912, p. 3.

19. *Report of First Session...*, *op. cit.*, pp. 2, 6 etc.

20. F. H. Smith, "The Japanese Work in Korea," *The Christian Movement in Japan, Korea, Formosa... 1922*. Japan, 1922, pp. 360-365.

21. Perhaps George S. McCune.

22. *Peking and Tientsin Times*, March 15, 1919. The same issue carried other missionary letters dated Pyeng Yang, March 8 and Syenchur (Sŏnch'ŏn) March 11. Subsequent issues of that paper and the *Peking Leader* were full of letters from Korea. Information from a letter from S. A. Moffett (Mar. 5) appeared in the *Los Angeles Times* as early as March 13, but without attribution.

23. Letter, S. A. Moffett to the Hon. Leo Bergholz, April 7, 1919.

24. *The Japan Advertiser*, Tokyo, Aug. 6, 1920.

25. He was still writing in November. See *Japan Advertiser*, Nov. 29, 1919.

26. *The Congressional Record*, July 17, 1919, p. 2855 ff.

27. *Ibid.* July 15, 1919, p. 2735 f. See also July 18, p. 2956; Aug. 18 p. 4194-4196.

28. *Ibid.* Oct. 22 1919, p. 7757.

29. Letter, Mrs. W. L. Swallen to Olivette Swallen, Apr. 23, 1919.

30. The report consists of four typewritten pages. The Western circuit was in the care of Rev. W. L. Swallen. In a handwritten note at the end, Mrs. Swallen adds: "Dear Olivette: I am sending you a partial report of the Western Circuit. I wonder if you could compile some we are sending, have them copied or printed to send to some of our friends. I shall send you a list of names. Please send the sentence of Mr. Mowry to Uncle Will (Ashbrook)" (If Mowry was sentenced by a Japanese court on Apr. 19 to six months' penal servitude.)

A similar half-page of statistics compiled by Moffett for Whang Hai Presbytery (incomplete) lists 12 pastors "beaten, otherwise abused, imprisoned, or compelled to flee;" 13 helpers imprisoned with hard labor, beaten, abused or compelled to flee; 27 elders, 28 leaders, 69 deacons, 31 Sunday School teachers, 42 school teachers, and 341 other Christians so treated. Total 563 of whom 7 were shot and 4 were killed.

31. *Ibid.*

Jack London In Sunan

By Howard Lachtman

Jack London went to war in 1904 as a correspondent nominally attached to the Japanese First Army, but actually attached to the *San Francisco Examiner*.

When James Gordon Bennett's *New York Herald* asked the California writer to be its eyes and ears in Asia, arch-rival William Randolph Hearst decided to "get London at any price" and scoop his eastern competitor. After all, Bennett had once sent a reporter to Africa to find a missing missionary named Livingstone and gotten back the greatest story in the history of journalism. It was just possible that the second greatest story lay in wait for an intrepid reporter somewhere along the Chinese border, where the armies of imperial Russia and Japan were preparing to clash. Hearst was taking no chances about another Bennett triumph.

After having his photo snapped on the roof of the *Examiner* building, London sailed out from San Francisco on January 7 as a Hearst man, complete with notebooks, 3-A Kodak, and editorial instructions not to wait for the war, but to find it, write it, and "send it home" to San Francisco.

Hearst had to bid high for London's services, but the result was worth it. While his fellow correspondents allowed themselves to be wined, dined, and delayed in Tokyo by the courteous but cautious Japanese government, the resourceful London made an unauthorized dash to reach the front lines and the story he had been sent to obtain, traveling half-frozen in an open sampan up the bleak coast of Korea and then riding the plunging deck of a saddle horse north through mud and snow from Seoul to Sunan. There, like Bennett's man in Africa, he conducted his own search for an elusive missionary, one Dr. Moffett. He had a letter for him, and perhaps Jack also had dreams of lifting his cap to that good man and saying "Mr. Moffett, I presume?" loud enough for the *Herald* agent to take down for posterity.

Although frustrated by military censorship ("We saw what we were permitted to see," he wrote, "and the chief duty of the officers looking after us was to keep us from seeing



Photography courtesy Russ Kingman

Correspondent Jack London identifies himself to Korean officials.

anything"), hobbled by a recent ankle injury, hampered by language problems ("It's not quite satisfactory to do business with a twenty four-word vocabulary and gesticulations"), and plagued by the logistics of traveling in a strange country, London sent back to the *Examiner* the best stories and the first photos of the war. In order to do so, he was obliged to run a number of risks, including several arrests and interrogations, and a near court-martial which required the personal intervention of President Theodore Roosevelt to prevent him from being shot.

For London, the danger was all in a day's work ("I am advised to get my life insured," he commented wryly). So, too, was the homesickness he confessed in a letter from Manchuria to San Francisco poet George Sterling: "How often I think of you and the fresh California

days in the open, the while I swelter here in a Chinese city breathing alike the dust of the living and the dust of the dead."

The following report from the war zone is one which never reached the *Examiner*. It may be that the censors were not in an obliging mood, or that the report was lost in transit. It may even be that London preferred to keep it to himself, possibly as the genesis of a projected short story. We shall never know.

What we do know is that the delays and detours imposed on London by the military command compelled him to write a number of human interest stories whose charm and vivacity have not faded after seven decades. This is one of them.

The last of Jack London's war correspondence, the story of the missionary and the magistrate, is over seventy years "late" to the *Examiner*. It appears now in order to give you an intimate glimpse of a legendary writer in action, as well as a snapshot of an age in which both war and journalism were regarded as

continued

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great adventures. It was an age of horses and kings, of romance and glorious nonsense. The role of the war correspondent had been glamorized by Richard Harding Davis and the bearer of the white man's burden had been popularized by Kipling, but Jack London's gently self-mocking report shows us that the reality of these roles was a far cry from the myth.

Finally, this lost story bears eloquent witness to the fact that Jack London possessed the one quality indispensable to any reporter under fire: a sense of humor.

Dateline: Sonan (Korea), March 13, 1904

To: San Francisco Examiner

From: Jack London, Correspondent, First Japanese Army.

"At Ping Yang lives Dr. Moffett, an American missionary. He has lived there a long time. Also, he has a native name, and I am glad that I learned it. 'Mah-mok-sha' is the Korean rendering of 'Moffett,' and it is a word to conjure with.

"On the road to Sonan a Korean messenger, bound sooth, delivered a letter to me from the American mines at Un-san. He could not speak a word of English; nor could I of Korean. 'Ping Yang?' I queried, with appropriate gestures indicating interrogation and prospective journeying. He nodded his head. I handed him a letter. 'Dr. Moffett, Ping Yang,' I said. He looked blank. I repeated it, with gestures of one syllable. He looked blanker. Then we stood in the middle of the muddy road and stared in mutual blankness. The cold north wind whistled by, with a flurry or two of snow. I looked vainly down the reaches of the Pekin Road for Manyoongi, my gem of Korean boys with whom pigeon English always achieved results. He was behind, I knew not how many miles, with the pack-horses.

"Then I turned upon that Korean messenger and wrestled with him. He wrestled back. I increased the number and simplicity of my gestures. He gesticulated back. We contorted our faces, wrote Odysseys on the air with our wildly waving arms, and in the throes of a great desire for understanding broke simultaneously into speech. I matched his Korean with my English. He vied with me. We shouted, and, again, lapsed into periods of attentive silence. I gave up in despair and started on my way. His thirst for knowledge must have been severe, for he followed me entreatingly. I stopped my horse and we gathered together and wrestled it all over again.

"He gave up and started sooth. I called after him pleadingly, shouted commandingly, and we closed in a third bout. As we assumed expressions of regret preliminary to our final parting I suddenly remembered my notebook and that therein I had inscribed Dr. Moffett's native name. I polled the book out eagerly, but the man regarded me with skepticism. He



"For London,
the danger
was all in
a day's work.
So, too,
was the
homesickness."

knew, past all doubt, that I was unintelligible. He had proved it. He turned to go, but I caught him by the arm and held him till I found the place, and then I said, slowly and carefully and distinctly: 'Mah-mok-sah.'

"Infinite comprehension dawned upon his face, and there flooded over it waves of happiness like onto that of angels. I knew it was all right and gave him the letter. It went through that very day; and thereafter, not alone in my notebook, but on the tablets of my memory, I carried the magic name, Mah-mok-sah.

"It is a sympathetic bond capable of connecting me with half the Koreans I encounter. Yesterday I rode over the snowclad hills to the east on a foot path churned knee-deep with mud by refugees from Sonan. Shrewdly sheltered in an elbow of the hills I found a tiny village. The children fled at sight of me, without doubt considering me a Russian; while the elders, after a while, crept timidly forth—a sort of committee of safety, I took it, for anxiety was writ large on their faces and by meek gestures I was invited to leave.

"I caught the eye of the chief elder, and said, 'Mah-mok-sah.'

"At once into his face came that familiar dawn of infinite comprehension. He opened his arms to me. So did the village. I was invited to dismount and to enter the houses to be entertained. My horse was entertained. They were loth to have me depart, and when I finally did tear myself away the whole village turned out to guide me on a short cut back to Sonan.

"From which experience, and divers others, I am driven to conclude that Dr. Moffett has no need to be ashamed of his own name, while of avoiding pride in his Korean name his need must be great indeed.

"Today I had a visitor. It was the chief elder of the tiny village in the elbow of the hills. He removed his shoes and came in and squatted down on the mat before me.

"Mah-mok-sah," he said. It was a word to conjure with both ways, for it warmed the cockles of my heart and I sent for Manyoongi.

"The frightened Sunanites were beginning to come back, my visitor told me. Or, at least, a small percentage of the men were returning to their forsaken homes. At first they had been struck and kicked by the soldiers; but the officers had issued orders against this and

the ill-treatment had promptly ceased. Also, the Sunanites were beginning to make money.

"Yes, the Japanese paid for everything, but the people were just learning how to gather to themselves the profits. Previously the officers had bought through the 'Number One Man,' who had obtained the supplies from the villagers but pocketed the proceeds. Or to be exact, he had paid them about thirty cents on the dollar and kept the difference.

"'Number One Man' was Manyoongi's English equivalent for magistrate. A most detestable magistrate he was, named Pak-Choon-Song, a yang-ban or nobleman, and a robber. Now all yang-bans are robbers. The people expect them to rob. They have never known anything else than robbery on the part of their rulers. But there are degrees of robbery — 'squeeze' is what they call it. A fair squeeze is legitimate. A magistrate who robs within reason is loved by his people, and when he despairs elsewhere they select a suitable spot near the city entrance and erect a monument in honor of the temperateness with which he robbed.

"But such a man was not Pak-Choon-Song. While I interviewed the chief elder a mob of Sunanites crowded my doors and backed him up in the charges he made. They were unanimous in asserting that Pak-Choon-Song kept seventy percent of all moneys due them for goods sold to the Japanese officers. Yes, it was true, they were receiving their money now, but that was because they were dealing directly with the Japanese. On the other hand, and up to very recently, they had been robbed grievously by Pak-Choon-Song, and after Japanese went away they were going to rise up and kill him.

"As Manyoongi translated the woes of his people, I could see him growing angrier and angrier, his swarthy skin made more swarthy as the hot blood rose in his face.

"'Moch poor people,' he said suggestively. I took no notice. 'Very moch poor people,' he added a little later.

"But I kept him busy translating the chorus of woe and complaint which rushed through both doors upon me. Finally, unable longer to restrain himself, he spoke straight out: 'Master go see Number One Man.'

"What faith he had in my power and

Sw. Hum. Int. Concerns in Korea (1)

Min Yung-Ik, after 1st Kor embassy to U.S.

'I was born in the dark; I went out with the light, and now I have returned with the dark again, I cannot see as yet see my way clearly, but I hope to soon' (1883 (He Came & Harmon, p. 7.) (p. 10)

Madras June 24 - July 15, 1884. (p. 12 f.)

King authorized hospital & school work

Thos. Y. Sw. Song in translation in Japan
King's death by defect of program. Dec 1884.
Friedrich Marjand - evocative of his will for edu &

spread of gospel & any good work either in U.S. or foreign lands - Doc W. McWhorter

Allen - grad. Ohio Wesleyan Univ in his last term

- need Fother's aid & private assn from the

Fother - "a King's a journey to do kind of work - (15)
I belong to his religious sect - but he helped missionaries. (p. 18)

Allen - surprised by his medical success, uncharacteristically humbles, ascribes them to God 'all I believe in answer to prayer' (Allen, Feb. 4, 1885) (p. 20)

Underwood - British Reformed until 1884 (p. 23)

Qw. Hund Part Powers in Korea (2)
Appenzeller - Germ. Reform, as of 1879

Seminaries + Mission On Apr. 9, 1880, 23
students from 12 seminaries met to call
for a national interseminary alliance. Its
purpose - to promote recruitment to home + for mission
First conf. - "stimulating a lusher missionary
spirit among the students." Inter-Seminary
Alliance, Hartford, 1883 Both HGW + App. present. p 26

Appenzeller - at train station, sem. classmates say
"Should we gather at the times?" Boston N.Y. (p 22)

Scrantom preceded Appenzeller as resident. p 32

Milbrandt - Russian (?) XX p 35

In hospital dispenses 400 yr old dispensary, with
staff of 1,000 people. p 35

Allen + 5 Korean - "finely medical students" p 37

Summer 1885 - 10 Int. seminaries (5 M, 5 Presb)

Allen, Hems + HGW

Appenzeller + Scrantom (3) - p 38

W Hunt. Prof. Pomeroy

(3)

Apenzeller home - #388, built for nobleman.

Dr. Scranton - first to both of buying Western-style houses (May 1855) Scranton comes at Motted Man 6th N.Y.

Korea "the last country in the world which still forbids Europeans to travel or settle in it." Samuel Wells Williams, US Charge d'affaires in Peking (US Foreign Relations Papers 1866: 536-37)

Oct 11, 1866 - Am. crew captures Kephwan, but departed?

Korea. ...
A week ago ... the ...
-quote NY Times June, 1870: p. 5)

...
... the 1 ... equal to wife of
Man ... - ...
highest woman outside the royal family -
... 166

in Hunt. Paul Purness in house

First trip by westerners to PY - Lippenzeller,
and Hunt (3 customs) - 155 miles, with
2 horses + 8 others for year Apr 13 1857

Invention of Pasjar, ~~suppl~~ building, Sept 14, 1851,
first public service of a religious kind ever
held by anyone in Korea". Lippenzeller, quoted p 70.

Lippenzeller, "We might have preached against
against official corruption, against ^{attempts against}
the name and laudation. We did nothing of the
kind" but we "preached Christ." (quoted p 73)

Particulars: 1 man mentioned; and some had
passed in the 1850's, probably, or baptize
18. Gumbin 1858 Jan - 20 bapt 3d month, August
1858 Feb. over 100, and 1000 used Pres
Meth: Jan. 1850 - 165 adherents

Missionaries Jan. 1854

Meth: 4 couples, 2 women, 1 single man = 11 (Semi)

Presb. 2 families, 2 women, 2 single men: } 10
1 family (Trichon)

Anthracite 1 couple

Grand YMAA (yale)

Grand Ind 1 couple

(- p 78)

2

1

2

26

1854-1860 - Mission from the top - p 82 f.

W. was 100 "assistants" - at least by Methodists - D 71

On 5 A. M. 1890

1890
[1987]

TO START A WORK

*The Foundations of
Protestant Mission
in Korea (1884-1919)*

MARTHA HUNTLEY

PRESBYTERIAN CHURCH OF KOREA

SEOUL, KOREA

1987

(204)

mind that I cannot work with the Presbyterian Mission of Seoul.... I will starve rather than place myself under these people."⁵⁰

The King placed a house at Allen's disposal and although he and the Presbyterian mission officially parted ways, Allen continued on at the hospital until the arrival of another Presbyterian doctor. True to his word, for many years Allen used his influence from the American legation to further the mission cause. In fact, he wrote that one of his first acts as Charge d'Affaires was to obtain "a passport for Mr. Moffett to travel in any and all the provinces of Korea."⁵¹ And with that action a new era began.

Extending the Boundaries

In 1890 both Protestant missions were finally able to make perceptible progress in striking out from Seoul. The Presbyterians gained one of their greatest assets for going forward in January with the arrival of Samuel Austin Moffett.

Moffett is a difficult man to pen on paper. No single personality trait obtrudes on which to hang a portrait. He was positive, though not so enthusiastic as Underwood; judicial and discriminating, but not thorny like Allen; quieter in his zeal than Appenzeller; neither brilliant nor creative in the sense Gale was, but intelligent, steady, and focused. A marvel of balance, Samuel Moffett was a genial man, liked by all.

A recent discussion on successful executives posed the question, "How do you spot a leader?" and answered, "They come in all ages, shapes, and conditions. Some are poor administrators, some are not overly bright. One clue: the true leader can be recognized because somehow his people consistently turn in superior performances."⁵² Moffett, who was bright and an excellent administrator besides, was a leader from the time he set foot on Korean soil; a trademark of his career was that any group he was in performed better.

The first mission meeting after his arrival, held on February 11, 1890, was the most business-like and forward looking one the Presbyterians had had. Although it was a traumatic year,

riddled by sickness, death, and Allen's resignation, by October Daniel Gifford was writing, "Our mission policy is taking the shape of a more aggressive, systematized, evangelical work,"⁵³ and much of this was due to Moffett.

What forces shaped Samuel Moffett, who was the fourth son of six children in an ordinary, hard working, devout Indiana family? Moffett's father, a Southerner, was strongly abolitionist, while his mother, from Pennsylvania, was secretly sympathetic to the South, which may indicate a certain independence of thought and perhaps even the ability for united action in spite of diversity of opinion.

References to his early years are sparse. When he was elderly and his wife and others urged him to write his memoirs, he replied, "I have been so busy living the days that I have forgotten much of the past and have trouble recalling it."⁵⁴ To Samuel Moffett, the past was done, and the present was the time for energetic, informed work for the future. The Korean Christians, who gave nicknames to all the missionaries, had a particularly apt one for him: "The looking up the road man."

At age 21, Samuel Moffett tied for top honors at Hanover College and gave the salutatory address, on "Agnostic Morality."⁵⁵ A chemistry major who studied for a master's degree in chemistry, he was described by one professor as "scholarly, devoted, and endowed with common sense."⁵⁶ When he applied as a missionary, he wrote, "My second year in seminary, I faced the question of the foreign field and after a struggle against selfish plans, I felt willing to go where the Lord would have me."⁵⁷

William Baird, the life-long friend who roomed with Moffett at Hanover and McCormick, and was to be a missionary colleague for 40 years, once remarked, "Most of us missionaries didn't give up an awful lot when we came to the Korea mission field. We never would have had anything but small, unimportant churches and minimal salaries anyway. But Moffett was a person who would have gone to the top in any field, in the church or out of it."⁵⁸

The first Korean Moffett ever met was the 1884 failed revolutionary, Pak Yong-Hyo, in Yokohama. His next Korean acquaintance was Underwood's language teacher and literary assistant. Moffett recalled that "Prince Pak was in foreign dress; Mr. Song, in Korean scholar's garb, a novel and striking figure."⁵⁹

What the Koreans saw was a tall (6'1"), lean American with a friendly, long face, clean shave except for a small mustache, with a cleft in his chin, who looked simultaneously boyish and weather-beaten, like a Midwest cowpoke.

At Chemulpo, he and the other Presbyterian newcomer, Susan Doty, were greeted by Dr. John Heron, Daniel Gifford and Mary Hayden, most of the Presbyterian mission force. The group arrived in Seoul after the curfew bell had rung, but were able to squeeze through the West Gate after Dr. Heron's faithful kesu (private soldier) induced the guard to crack it open.⁶⁰ It was January 25, Samuel Moffett's 26th birthday.

Moffett wrote that his first impression, "deepened as time goes by, was that the people show an utter lack of positive happiness. They seem to have a look of settled submission to an unsatisfactory life. The first happy face I saw was that of our native evangelist and to me the contrast was a marked one and impressed me very strongly."⁶¹

55
' Another impression was that everyone was overworked--"We need more men....There is work enough now for a dozen men."⁶² For this reason, Moffett was immediately given supervision of the orphanage, and with James Gale's help, managed within a year to bring order out of chaos and turn it into a functioning boys' school with Chinese and Bible as the core curriculum and a strongly Christian emphasis. To avoid attracting "rice Christians," he weeded out students who had done poorly, the lazy, and those uninterested in the faith; required students to provide partial support; and dismissed the inept staff, hiring two competent, committed Christian Korean teachers.

8
' He began studying the language two days after his arrival, and his approach to it, as to everything else, was straightforward. "The language is difficult; but it seems to me that in three years one should be able to use it quite effectively, but to do so in less than two years will be very exceptional."⁶³ Yet, a year later, when Moffett was examined, Horace Underwood reported, "Mr. Moffett passed an exceptionally fine examination ...has made a very fine start, and bids fair to be one of the first students of the language."⁶⁴

' Although the Presbyterians and Methodists had planned from the beginning to open stations all over the peninsula, the only

Protestant missionaries who had yet lived outside the capital were the Horace Allens who spent seven months in Chemulpo and James Gale who was 10 months in Pusan.

In the Methodist tradition of circuit riding, however, Henry Appenzeller made a yearly trip north and in late summer, 1890, Samuel Moffett was able to go along on his first trip to Pyongyang. The men left Seoul on August 29 and after a stop in Songdo where Appenzeller met with five men, the beginning of Methodist work there, they reached Pyongyang in six and a half days. "As yet it is not open to foreign residence," he wrote. "Very little has been done in evangelistic work. The Roman Catholics are said to number 3,000 with a French priest living as a Korean in a small place 70 li south of here. The Methodists have had a local preacher here for some time and at their meeting on Sept. 7 which I attended there were 18 men present....Their preacher however proving to be dishonest has just been discharged. They also have a teacher at An Tjyeu and have begun work in Eui Tjyou. Our own work consists of three baptized men, three reported believers, and several interested friends of these. They are without direction or leadership and have no regular meetings. It is in this province that a great deal of our colporteurage work has been done and where Mr. Ross of Mukden and his followers have labored. Here I have been visited by men from six or seven cities. The people are larger, hardier, more independent, and have more spirit than those in the south."

Moffett wrote that his Korean teacher, "boy," and he together were managing to live on \$1 a day. "I have been here for 10 days, living quietly in a Korean inn--going on the street every day exciting considerable interest. The people greatly dislike the Japanese and their manner towards me changes as soon as they know I am an American and not a Japanese. A great many have visited me in my room, many of whom have read considerable of the Bible and some tracts while here; with many I have talked of Christ and with others my teacher has talked though he is not as yet a baptized believer but quite well acquainted with the Scripture truths.

"I intend to stay here several days longer, making sure that it is practicable for a foreigner to live here several weeks at a time and quietly do evangelistic work."⁶⁵

These were scouting years, and almost every letter of both Methodists and Presbyterians referred to the opportunities for

expansion and pleaded for more men and money to start work outside of Seoul. The boards too were urging their missionaries to "get somewhere a foothold outside of Seoul."⁶⁶

The problem of expansion remained lack of men and means. Moffett wrote board secretary F.F. Ellinwood Sept. 15, 1890: "In your letter you say 'we ought not to put all our eggs in one basket'--but--it depends on how many eggs you have. We certainly need not less than five men in Seoul for work exclusively in Seoul and immediate neighborhood. Seoul will always be the center of work and the most important point....We have but three men and no physician. Of course Mr. Underwood alone has the language."

Ellinwood replied ruefully, "If we had no end of funds and just the right man at hand, we should proceed more rapidly, but that does not seem to be the way of Providence." Later he wrote, "The most we can say is that we do as well by Korea as by any field, and that plus special contributions of the Underwood brothers."⁶⁷

These special contributions were significant; without them there would have been no expansion of the work, no opening of Pusan or Pyongyang. Horace Underwood's brothers John T. and Frederick provided the wherewithal to send out Samuel Moffett in 1890, William and Annie Baird in 1891, and the transportation, outfit, and salaries for six new workers in 1892; plus funds to purchase land in Pusan and Pyongyang.

The 1891 Annual Meeting of the Presbyterian mission was delayed slightly so that the William Bairds could participate; the young couple arrived on Feb. 2 and the five-day meeting began the next day. Gifford reported that "The length was necessitated by the reading and adoption of the (first) Rules and By-Laws of the Mission."⁶⁸ These by-laws indicated the mission was pulling itself together, and Moffett was behind this, hoping "to avoid friction which has resulted from having no settled policy."⁶⁹

In other actions of this mission meeting, Underwood and Baird were directed to proceed to Pusan to select a site for a new station; Moffett was authorized to buy property in Pyongyang. "Moffett goes North," wrote Horace Allen, "and as Ping An bids fair to be opened soon, he has struck in the right direction."⁷⁰

Moffett set out from Seoul on February 25, 1891, with James

Gale who had just applied to join the Presbyterian mission. They travelled with native evangelist So Sang-Yun ("Mr. Saw"), four other Koreans, and two pack ponies.

Their accounts of this trip are filled with a sense of exuberance as they left mission responsibilities, petty grievances, and paperwork behind. Their zest for new experiences, appreciation of the people, and challenges met along the way, as well as for the beauty of the countryside, shines through; never mind the bed bugs, sandstorms, and lack of comforts.

Since they were walking, they often had to ferry, ford, or wade rivers. Sometimes they could find a farmer willing to carry them across piggyback for a fee. Once Gale, asking such a man at one river for help, was met with a look of contempt. Gale promptly jumped on the startled man's back and hung on. "He muttered to himself awful threatenings, proceeded slowly...stopping to reconsider in the middle of the stream, but it was hopeless and he landed me safely. I apologized...expressed the hope that we might still be friends, adding some extra cash by way of indemnity. He...stood looking at me in speechless amazement and is standing so yet for aught I know."71

At one inn an old grandmother asked if they had books with them, saying "I know of the western book and I know westerners are good people and that they have not come to harm us," an immense encouragement after being pointed out for weeks as foreign devils. Gale had a run-in at this inn when he borrowed the family fishing pole. The grandfather took exception and called for him to return it at once. "I pretended not to hear. The storm would blow over in a little...but a whirlwind suddenly caught me, in which I lost line, fish, interest, and everything. When I came properly to, an old Korean, seventy years of age, was carefully putting a fish-rod back in its place, while an American was pretending to dig wild onions on the bank of the river, the village people meanwhile looking on encouragingly."72

Moffett wrote, "We...have preached the gospel in city, town, and village all along the way. Our evangelist is a thorough Christian and a man who commands respect and attention everywhere. He preaches and teaches the plain truths of the gospel from an experience of 15 years, being one of those who came to us through Mr. Ross of Moukden. We stayed in Ping Yang five days having service there on Sunday. The Mission had given me an authorization to purchase a house there under the \$400 appropriation of the Board, but as we have not yet a reliable man to put

in charge the purchase was not made. I am again impressed with the desirability of having a Christian worker there and have some hopes that one of the two professing Christians there will develop into a trustworthy man. We found several inquirers, but the people are as yet very suspicious of foreigners and afraid of Christian books."⁷³

They crossed the Yalu into China, visiting John Ross in Mukden. "With the information there obtained we started for the Korean valleys and I think have satisfactorily settled the fact that the work can be better done from China than from Korea as those valleys are almost unapproachable from our side. We spent two weeks among the mountains of China and North Korea, finding the region sparsely settled, poor and so nearly destitute of food that we have given it the name of Starvation Camp as we lived on boiled oats and millet most of that time...We came down through the middle of Korea to the East, reaching Ham Heung, the capital of the province, and on the way from there stopped at Gensan (Wonsan), the Eastern treaty port. In this region we found what we consider the most beautiful and most wealthy and apparently the most prosperous region of Korea and we feel the importance of opening work there...From an evangelistic point of view I think the journey a most successful one. We were able to preach in cities, towns, and villages to hundreds of people who had never heard the gospel. We found them ready to listen...and eager to know more...We had not an unpleasant experience on the whole trip, the people and officials being very courteous although their curiosity was so great that we could hardly get a half hour alone. The North is open for successful work."⁷⁴

On their long trip, the two friends must have shared a good many confidences. Perhaps they discussed James Gale's affairs of the heart, for when he began the journey, Gale was engaged to a girl in Canada. Somewhere along the way, he decided he'd made a mistake, wrote explaining his feelings, that his heart belonged elsewhere (to Harriet Heron), and the engagement was broken. Moffett was an admirer of Mrs. Heron, and may have been in love with her himself, but after he and Gale returned to Seoul about May 20, it was Gale who wooed and won her, writing Ellinwood in September 1891: "I hope to be married the coming year, but not to the person of whom I wrote you."

The board decided Gale was dangerously fickle. Not only did they closely question the circumstances of his broken engagement, but they expressed displeasure with his work plans as well.

Having spent three years in the country, Gale wanted to settle down and work in Seoul; the mission unanimously wanted him there. But the board had expected "a man to work in the interior who is not encumbered with a family."⁷⁵ The board came very close to rejecting Gale, though the other missionaries wrote praising and endorsing him. Even Horace Allen wrote, "I congratulate you on getting Mr. Gale. He is a No. 1 man whether he marries Mrs. Heron or not."⁷⁶

Correspondence on the matter continued for six months. Moffett wrote in late December, "Your letters of November 19 have taken us completely by surprise and have been the occasion of much pain and regret....Gale is a thorough Presbyterian, a firm believer in Scripture, the Calvinistic system of theology, and the necessity of the Holy Spirit's presence for success in the work. He speaks the Korean language better than anyone else on the field and is just finishing a translation of Acts which bids fair to be the best translation of any book yet given to us judging from the Koreans' comments.

"I have the greatest confidence in Mr. Gale's consecration and in his assertion that both he and his wife are ready to go anywhere....A fear that we will be judged before we have explained conditions and reasons for our actions will make almost any missionary's life a failure. I could not help believing that it was this more than overwork, more than anything else that led to Dr. Heron's death. I have never known a man more thoroughly unselfish and more thoroughly possessing a consecrated missionary spirit--but irritated and worried and goaded beyond expression at the thought that his motives were questioned, his consecration doubted and his work misunderstood, his mental conflicts more severe from the fact that he was proud spirited, wore him out. I would be spared any more such misunderstandings and so write as freely as I do."

Gale's appointment as a Presbyterian missionary was secured, and he was married to Harriet, a happy match, on April 7, 1892.

When Moffett and Gale had headed north in February of 1891, Underwood and Baird had started south to buy property to open work in Pusan. They were told by local authorities that permission to sell land would have to come from Seoul. Underwood wired Allen, who had become secretary of the American legation, and after many delays and difficulties, Minister Augustine Heard was able to wrest permission from the reluctant Koreans.⁷⁷ Heard

米國人

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Samuel A. Maffetti

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A merry Christmas to
Robert Bruce.

from
Uncle Sam.

Samuel Austin Muffett

1927 Salary 1,875⁰⁰ + minor

SAM -

Pioneer work: Pys + map + NW 1500

Transition work 1890-1895

Iron 1. 1901-1905

Iron 2. 1918-28

Principal things: Academy 1918-28

Adm. - Schwab Conf 1900

Int'l. work and Conf 1920's

Institute Conf Cases 1920's

Journal - Conf 1920's

Samuel Austin Miffett

1927 Salary 1,875⁰⁰ + bonus

JAM -

Private work: Pipe laying + NW Kro

Executive work 1895-1898

Iron Pipe Co 1901-1925

Iron Pipe Co 1918-25

Principal Bays Academy 1918-25

M. Schuch Co 1900

Int Wa S & Co 1921

Executive Co 1900

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1 MOFFETT, SAMUEL AUSTIN (1864-1939).
2
3 Early Presbyterian missionary to Ko-
4 rea whose pioneer work laid the foun-
5 dations for the rapid growth and or-
6 ganization of the Presbyterian Church
7 of Korea, one of the largest of third
8 world churches. Born in Madison, In-
9 diana, January 25, 1864, he was edu-
10 cated at Hanover College (AB 1884, MS
11 1885, DD 1901) and McCormick Seminary
12 (1888) before sailing to Korea in 1889
13 under the (Northern) Presbyterian
14 Board of Foreign Missions. When he
15 landed in January 1890 the then "Her-
16 mit Kingdom" had only recently (1884)
17 been opened to Protestant missions.
18 Public preaching was forbidden. For-
19 eigners were restricted to treaty
20 ports. But Moffett was assigned all
21 North Korea as his field and in 1892
22 and '93 moved into the interior. A
23 hostile mob stoned him in Pyongyang,
24 the ancient capital, but he stayed to
25 see that city become the center of
26 phenomenal church growth. Eventually
27 he ordained the leader of the mob
28 that had stoned him as one of the
29 first seven ministers of the Korean
30 church.
 His missionary strategy stressed

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Article title MOFFETT, SAMUEL AUSTIN
Article page number 1
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Princeton, NJ 08540
(After May 15: CPO Box 1125
Seoul, KOREA

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1 personal evangelism, instruction in
2 Bible for all Christians, and self-
3 government and self-support for the
4 church. In 1901 he founded the first
5 theological school in Korea, the Pres-
6 byterian Theological Seminary. In
7 1907 he was elected the first modera-
8 tor of the independent Presbyterian
9 Church of Korea.

10 Moffett advocated a working part-
11 nership between evangelism and educa-
12 tion. He is credited with founding
13 over two hundred Christian schools
14 ranging ^{from} one-room primary schools to
15 Korea's first modern college, Soong-
16 sil (now Soongjun University) of
17 which he was co-founder in 1906. He
18 helped to organize the Korean Red
19 Cross; was president of the Presbyte-
20 rian Seminary (1902-24) and of Soong-
21 sil College (1918-28). He represent-
22 Korea at International Missionary Con-
23 ferences in Edinburgh (1910) and Jeru-
24 salem (1928). For advances in educa-
25 tion he was awarded gold medals of the
26 Japanese empire in 1925 and 1936 but
27 in 1936 was expelled from Korea for
28 refusing to permit Christian schools
29 to participate in Shinto shrine wor-
30 ship. He died in Monrovia, Califor-

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Article title MOFFETT, SAMUEL AUSTIN

Article page number 2

Author Samuel Hugh Moffett

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1 nia, October 24, 1939 and was post-
2 humously decorated by the Republic of
3 Korea (1936) for his identification
4 with the cause of Korean independence.

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Article title MOFFETT, SAMUEL AUSTIN

Article page number # 3

Author Samuel Hugh Moffett

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SAMUEL A. MOFFETT'S REFORM THEOLOGY AND HIS MISSION IN KOREA DURING THE MATURING PERIOD: 1920-1936

Jong Hyeong Lee

p53-77

Samuel A. Moffett (1864-1936) (馬布三悅), was born on ^{Jan.} June 25, 1864, in Madison, Indiana as the sixth child and the fourth son of Shuman and Maria Jane McKee Moffett, a stock of the Scottish covenanters. His ^{grandfather} grandfather, Shuman, settled in the early American frontier days, in this territory as the westward railroad stopped at the place where he engaged in a thriving dry good ^{business} business. They attended the ^{First} First Presbyterian Church in the town where ^{young} young Samuel began his preparatory work before he attended Hanover College. He was a superb student, majoring in chemistry, graduating as a salutatorian, and senior ^{class} president. Under the influence of his college professor, Dr. John Baird, his original plan to pursue his graduate work in chemistry at Johns Hopkins University had been changed, and instead he went to Chicago to study at the McCormick Theological Seminary, where he ^{was} was under the powerful sway of Prof. Thomas H. Skinner's didactic and polemic theology and even more profoundly, Prof. Charles Hodge's ^{systematic} systematic theology. He ^{equally} equally proved ^{here} here to be one of the distinguished students while embracing the foundation of his conservative reform ^{theology} theology. He was formally ordained in 1888 at New Albany Presbyterian Church in Kansas before he decided to go to Korea as his mission field. In September, 1889 Franklin Ellinwood, then secretary of the Board of ^{the} Foreign Missions, introduced him to John T. Underwood, an ^{elder} elder brother of Horace Grant Underwood, who was already in Korea as the first ^{American} American Presbyterian missionary. He sought a strong reinforcement to help him in Korea by writing to Ellinwood and his successful business executive-brother, John. The board interviewed and liked the young Moffett, and so did Underwood. He was soon appointed and landed ^{himself} himself in Korea on ^{June} June 25, 1890. Horace Grant Underwood was his teacher and examiner of Korean language and culture before Underwood assigned him, after consulting with the Board, to look after Korea's northeastern territory on the Korea-China border, with its main mission station at Pyongyang. ^{In effect,} In effect, he was appointed as the first American minister to the city's Central Church in 1893. In his ninth year, he became

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of the Presby. Church USA,

Jong Hyeong Lee received his Ph.D. degree in May 1983 from Union Theological Seminary, Richmond, Virginia. This is part of his dissertation entitled "Samuel Ausun Moffett: His Life and Work in the Development of the Presbyterian Church of Korea, 1890-1936." This is an edited version of Chapter 4 of his original dissertation. He is at the present time a Presbyterian minister at Bayside, Long Island, New York, and also is lecturing at the State University of New York at Stony Brook.

a faculty member and the first president of the newly founded Presbyterian Seminary laying the firm foundation during his tenure from 1902 to 1925. Also, he was the first moderator of the Korean Presbyterian Church elected in 1907; two years later, an unassuming Moffett became the minister for Pyongyang's Fifth Presbyterian Church, the position which he served until 1936 when he retired and went back home.

Moffett's life as the missionary, strategist and champion of the reform theology for the Presbyterian Church in Korea is focused in this article. I tried to examine his directions in education, evangelism and social service, and more critically, what sort of problems he encountered in carrying out his reform theology and the mission activities. His reform movement was the phenomenal success in the annals of the American Protestant Movement and reached maturity in the 1920-36 period.

While Moffett tried to defend the spiritual character of the mission schools, he did that by his conservative theology; he had proven successfully in his works at the Presbyterian Theological Seminary as a faculty member and administrator. In 1920, with the promise from Mrs. Cyrus McCormick to provide for the main building of the Seminary, the seminary curriculum was changed to a three-year course of two terms each year, a fall and a spring semester. In the same year, a doctrinal basis of the seminary was drawn up and adopted, which reflected the theology of the majority of the missionaries, including Moffett. Adopting the historic standards set by the Presbyterian Church¹ as its standard of instruction in all essentials of doctrine and polity, the Seminary declared that it stood for the doctrine of the supernatural inspiration and inerrancy of the Bible; the Bible as the infallible rule of faith and life; the Trinity of the Godhead; the eternal deity and true humanity of Jesus Christ, the virgin birth, Christ's substitutionary atonement by death on the cross, his bodily resurrection and ascension and his personal return, the deity and personality of the Holy Spirit, the total depravity of human beings, salvation by faith in Christ alone, and the bodily resurrection.²

This doctrinal basis of the Seminary at this time was closely analyzed by Arthur Brown in his description of the situation of the Korean Church. In his 1919 report to the General Assembly,³ Brown indicated that the Korean Church, like Korea itself, was passing through a period of transition, showing "itself in a religious ferment," as the Korean Church was exposed to "a wider variety of theological thought and Biblical interpretation" in addition to many secular interests. Brown said:

Before the Japanese annexation, the Koreans knew practically nothing of the great outside world. The lives of the Christians were centered in their churches. The majority of the earlier missionaries represented a single type of theology and religious experience, and the imitating Korean Christians naturally reproduced that type.⁴

In the same year, Brown again wrote about the missionaries in Korea:

The typical missionary of the first quarter century after the opening of this country was a man of the Puritan type. He kept the Sabbath, looked upon dancing, smoking, and cardplaying as sins. In theology and biblical criticism he was strongly conservative, and he held as a vital truth the premillenarian view of the second coming

*Samuel A. Moffett's Reform Theology
Korea in the Maturing Period*

of Christ. The higher heresies. In most of the British, conservatives together in peace; but view" have a rough group of missions."⁵

As early as 1915, when Ryang found that the Korean Church

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Also, in May 1916, Jan Theological Seminary, even "less concern about dogmat of his Christian dogma by bei Even though Gale owed his or and even wrote Moffett as the methods of running the semi bad, its materials outdated, it wrote that the issue between plex alignments of theolog

Not only Gale, but also t mosphere of the Korean Chur entitled *The Theological Wor* Ryang introduced higher critic of complete freedom";⁹ it w Moffett countered by publi editorial direction under G.

In 1922, even the Presb trinal discussions. Harry E. F York City, contended that libe the Christian faith.¹⁰ The Ge delivered a five-point doctr substitutionary atonement of C In the same year in an entire Theological Seminary becam *and Liberalism*, in which he and wholly different religio

founded Presbyterian Seminary 1902 to 1925. Also, he was the principal in 1907; two years later, he returned to Pyongyang's Fifth Presbyterian Church. He retired and went back home.

Champion of the reform theology in this article. I tried to examine the reform theology and the missionary success in the annals of the church in the 1920-36 period.

Director of the mission schools, he was successful in his works at the pastor and administrator. In 1920, he provided for the main building of a three-year course of two years. In the same year, a doctrinal basis was established for the majority of the historic standards set by the church. All essentials of doctrine and doctrine of the supernatural infallible rule of faith and life; the humanity of Jesus Christ, the atonement on the cross, his bodily resurrection and personality of the Holy Spirit, and by faith in Christ alone, and

was closely analyzed by Arthur Brown in Church. In his 1919 report on the American Church, like Korea itself, was itself in a religious ferment." The diversity of theological thought and interests. Brown said:

Men knew practically that the Christians were the product of earlier missionaries and their various experiences and produced that type.⁴

Missionaries in Korea: After the opening of the country after the opening of the country. He kept the Sabbath and displaying as sins. In the conservative, and of the second coming

of Christ. The higher criticism and liberal theology were dangerous heresies. In most of the evangelical churches of America and Great Britain, conservatives and liberals have learned to live and work together in peace; but in Korea the few men who hold "the modern view" have a rough road to travel, particularly in the Presbyterian group of missions."⁵

As early as 1915, when Robert E. Speer visited the Korea Mission he had already found that the Korean Church had been

trained exclusively in one theological view. Not only has it been protected from the modern critical problems and from what would be called at home "liberal" theological opinions, but every effort has been made to maintain a particular type and emphasis of conservative theological view. Even one who might sympathize with this view and especially with its great central convictions could not but be fearful of the day when the tides of thought with which we have to deal in the West break in upon the Korean Christians. Will they have been prepared for that day?⁶

Also, in May 1916, James S. Gale, a faculty member of the Presbyterian Theological Seminary, even submitted his resignation. He was considered to have "less concern about dogmatic theology" while Moffett was apparently more sure of his Christian dogma by being "deliberately unchanging in his views and policies." Even though Gale owed his ordination to the ministry to his close colleague Moffett and even wrote Moffett as the hero of his *The Vanguard*, he disapproved of Moffett's methods of running the seminary. He thought "its standards too low, its teaching bad, its materials outdated, its student enrollment too numerous." Richard Rutt later wrote that the issue between Gale and Moffett had "eventually expanded into complex alignments of theological liberals and conservatives."⁷

Not only Gale, but also the Methodist Seminary challenged the conservative atmosphere of the Korean Church. That seminary, founded in 1910, started a quarterly entitled *The Theological World* in February of 1916 with Ryang Ju Sam as editor.⁸ Ryang introduced higher criticism of the Pentateuch in 1916, enjoying "an atmosphere of complete freedom":⁹ it was a challenge to Presbyterian theology. In response, Moffett countered by publishing *The Theological Review* in 1918 and placing the editorial direction under G. Engel of the Australian Mission.

In 1922, even the Presbyterian Church in the USA had to face the wider doctrinal discussions. Harry E. Fosdick, Pastor of the First Presbyterian Church in New York City, contended that liberals are also Christians who could not be excluded from the Christian faith.¹⁰ The General Assembly of the Presbyterian Church USA in 1923 delivered a five-point doctrinal statement on biblical inerrancy, the virgin birth, substitutionary atonement of Christ, and the bodily resurrection and miracles of Christ. In the same year in an entirely conservative reaction, Gresham Machen of Princeton Theological Seminary became embroiled in the controversy by publishing *Christianity and Liberalism*, in which he argued that Christianity and liberalism were two distinct and wholly different religions.

The so-called Auburn Affirmation issued in May 1924 with 1274 clerical signatures further proclaimed the "five central verities" as theories, and the signers were opposed to "any attempt [of the General Assembly] to elevate these five doctrinal statements to the position of tests for ordination or for good standing in our church." The Auburn signers attacked the General Assembly, for they believed it had attempted to commit the church to certain theories, and held that these five doctrines were "not the only theories allowed by the Scriptures."¹¹ The Auburn Affirmation raised issues in the home church and also in the mission afield, for there were missionaries who signed the affirmation. William C. Kerr, who had been regarded as liberal in the Korea Mission, was one of the signers.¹²

Moffett delivered a sermon about 1925¹³ entitled "Charge to the Korean Church", which directly dealt with some of these issues. Some feel, he said, that "the church needs to be changed and revolutionized; that the old Gospel is not proper for the new age." But those people who insisted on preaching the new gospel to the new age misrepresent St. Paul, for Moffett believed that Paul, with his knowledge of philosophy and Roman citizenship, certainly would have been able to preach other gospels; Paul, however, said that he should be condemned if he preached anything but the gospel of Christ. Some thought, Moffett was told, that he was too conservative and that he should give up some of the old traditions, but he warned the church that "there is salvation in the old Gospel but no salvation in the new gospel. The church flourishes and sin is forgiven when the old Gospel is proclaimed, but not with the new gospel." Moffett charged the Korean Church to preach the same Gospel that it had received forty years before, which he delivered throughout the country.

Of the four Presbyterian Missions which worked with the Presbyterian Church in Korea, the Canadian Presbyterians tended toward more liberal theology. In 1925, when the Presbyterian Church of Canada merged with the Canadian Congregational and Methodist to form the United Church of Canada, the new body took over the field in Korea, and William Scott became chairman of the mission. He was considered to be a liberal and a critical interpreter of the Bible. He was joined by two Koreans who returned to Korea after studying in America. One of them, Cho Hi Hyun, did not believe the whole Bible to be the Word of God; he said that there were even some literary, historical, and scientific errors in it.¹⁵

Although the majority of the Korea Mission of the Presbyterian Church in the USA was strongly conservative, the missionaries felt a spirit of unrest throughout the church in Korea, due partly to the influence of Bolshevik and communistic ideas and partly to the general development of the different theological thought prevalent at the time. The mission felt obliged to make a clear testimony as to its position, since the Korea Mission was working with Korean Christians as well as in union with other bodies in many institutions. The Korea Mission, in its annual meeting of July 1, 1926, felt the necessity of defining its position and stated belief that the love for God is the first and essential condition of any effort for the improvement of economic and social conditions, that regeneration is the first essential condition of social advancement, that the Scripture as the inspired Word of God is the rule of faith and practice. They believed in the miracles, the virgin birth of Christ,

*Samuel A. Moffett's Reform
Korea in the Maturing Peri*

Christianity as a life founde-
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the doctrines of the Shorter
Church in Korea.¹⁶

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Christianity as a life founded upon a fact, the second coming of Christ, the effective-
 ness of prayer, the supernatural character of Christianity, and they also affirmed
 the doctrines of the Shorter Catechism and Confession of Faith of the Presbyterian
 Church in Korea.¹⁶

Some part of this declaration was especially a response to social gospel and liberal
 tendency of Christian theology as a whole. Edmund de Schweinitz Brunner, a representa-
 tive of the International Missionary Council, surveyed the rural church of Korea
 in 1927 at the request of the National Christian Council in Korea in order to report
 to the Jerusalem meeting of the International Missionary Council.¹⁷ He also dealt
 with the burning social issue in Korea at the time: land ownership had been arbitrarily
 transferred from Koreans to Japanese in many cases, and Japanese owned over half
 of the land in some of the southern counties. In one rural county, 32% of the assess-
 ed property was in the hands of 120,000 Koreans, while 68% was owned by 8,000
 Japanese.¹⁸ The farmers, heavily laden with higher taxes and caught up in a greater
 modern economy, went into more and more debt and eventually were forced to leave
 their land. He indicated that, while the evangelistic work in Korea in the past decades
 had made a great inroad into reading its rural area with a self-supporting and a self-
 governing rural church, there had been heavy losses in the 1920s. Although there
 were other factors involved in the decrease in Church membership, he found "a close
 relationship between the general economic situation and the progress of the Church."¹⁹
 While Brunner found that the rural church had regular church services, Sunday
 schools, Bible classes, primary schools, night schools, Daily Vacation Bible Schools,
 missionary organizations, and young people's societies, he advocated among other things
 that agricultural specialists should be sent as missionaries to train Koreans in this
 field.²¹

At the Jerusalem meeting, Moffett himself raised this question in his report that
 the churches and missions should pay a close attention to economic and social con-
 ditions. On the other hand, from the very outset of his missionary work in connec-
 tion with the Boys' School in Seoul, Moffett sought to establish an industrial depart-
 ment to help students with their vocations. As early as 1898, he was the first one
 to establish the industrial department in his Boys' Academy. About twenty years later,
 he even had developed courses on agriculture, dairying, fruit growing, and the canning
 of fruits and vegetables in the curriculum.²² As to the social welfare, Moffett
 was equally critical about the Japanese program for oppressing and depriving the
 Koreans' human rights. Also, in 1894, he appealed to the Board in New York to find
 a way to prevent opium traffic over the border between Korea and Manchuria. Even
 as late as 1928, Moffett, as chairman of the Government Relations Committee of
 the Federal Council of Protestant Missions in Korea, asked the Council to appoint
 a committee "to gather information on the subject of the importation and use of nar-
 cotics in Korea,"²³ and the Council did exactly that, and alerted the Japanese govern-
 ment. Moffett also brought to the attention of the colonial government the fact that
 "the harmful results of the liquor traffic seem to be increasing," and he requested
 that efforts "be made to protect the people against the physically injurious, econom-
 ically wasteful, and morally destructive evil."²⁴

Moffett was profoundly interested in the issues of social welfare in Korea. He

generally supported Brunner's report at Jerusalem but he personally also took up these issues in Korea. On the other hand, he also disagreed with Brunner's report on a number of statements. For instance: he believed that many of Brunner's suggestions were "based upon an entirely different conception of our Mission, of the purpose and aim of mission work" from that which Moffett held.²⁵ Moffett said that although they were living in a changing world, he stressed that: "what the world needs today is just what it [has] needed through the ages, the message of redemption from sin through the death on the cross of our Lord Jesus Christ." He further held that education, reformation, social improvement, and industrial and scientific advancement could never change the hearts of men nor be the means for the evangelization of the world, and that such secondary benefits accruing from the establishment of the church could never be the basis for the appeal to man if the church were to be the Church of Christ with "a supernatural message which has power to regenerate men and to become the spiritual force in the life of people and of nations." He said that *the message* would transform men's lives and meet the needs of the modern world. Moffett firmly held in his reform dogma that their greatest and supreme need was for an unchangeable, steadfast, confident faith in God and in His word, and a conviction that the spiritual message constituted the preeminent benefit of Christianity and that, if they were to secure permanent results, "the appeal to men must be based upon this and not upon secondary benefits which appeal to the natural man."²⁶

His reform dogma clashed with the views of some Korean theologians who had studied overseas. To begin with, the mission did not encourage the students to go abroad for study; many of them studied in Japan, exposed to liberal theology which dominated the church, in contrast to the conservatism of Korea. When these students returned to Korea, they brought this liberal influence with them. Kim Jae Joon, who originally studied at the American-run Aoyama College in Japan (which was thought to represent radical liberalism), went to Princeton Theological Seminary where he was further exposed to "an antithetical atmosphere . . . because of the violent cold war of theological ideas held by Gresham Machen." When he returned to Korea, he was not welcomed by the Presbyterian Church: he said, he "nearly choked" because of the coldness of the church to him, and then viewed the Korean church as "canned in orthodoxy."²⁷ Moffett believed anyone who had gone abroad before laying the firm foundation of faith and character proved not to be an asset to the church.²⁸

In 1926, Nam Kung Hyuck, a graduate of Union Theological Seminary in Virginia, was another example. He was appointed as a professor at the Presbyterian Theological Seminary, and in 1928 he became editor-in-chief of the *Theological Review*. Nam Kung Hyuck was sympathetic with and tolerable of Kim Jae Joon, and carried many of Kim's articles in this journal.²⁹ In one of his articles he contributed to the journal, Kim criticized the Presbyterian Theological Seminary for teaching "a fixed and dead article" of faith by means of "indoctrination."³⁰

Pak Hyung Nong was another Korean scholar who came back to Korea after studying at both Princeton and Louisville Theological Seminaries; he also became a professor at the Presbyterian Theological Seminary. There he found that liberalism was increasingly gaining strength, and that various kinds of liberal theological thought

Samuel A. Moffett's Reform Korea in the Maturing Period

had been freely published in a moderate in his reform the Evangelical Fellowship of Korea to lead the Korean Church away and to resist "the rise of modernism" of the Fellowship were: to not all-sufficient gospel of Christ of the Korean churches and not rationalism, to promote the p

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By this time, Moffett recognized theology among themselves: men with a strong conviction the Spirit, and that Salvation

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had been freely published in several religious magazines and translations.³¹ He was a moderate in his reform theology. *Christianity Today* reported in 1932 that the Evangelical Fellowship of Korea was then organized to "resist any and all efforts to lead the Korean Church away from a foundation upon which it was established."³² and to resist "the rise of modernism in the mission fields."³³ The stated purposes of the Fellowship were: to maintain a witness to the truth of the Bible and to the all-sufficient gospel of Christ; to withstand every effort towards the nationalization of the Korean churches and missions; and, in the conflict between Christianity and rationalism, to promote the preaching and teaching of the themes of the gospel.³⁴

In November of 1932, one of the most influential works for understanding the direction of the Presbyterian Church was published: *Rethinking Missions: A Layman's Inquiry after One Hundred Years*. It was drafted by one of the able Presbyterian lay scholars, William Hocking, as chairman. Many people found that the theological presuppositions underlying this book were not those of traditional Christian orthodoxy. The Korea Mission of the PCUSA, composed of about 150 missionaries was greatly concerned over the report. They were particularly worried about all-too-friendly attitude and support that the Board of Foreign Mission showed to the report. The Korean missionaries were dismayed and said:

The report has much in it worthy of careful consideration, especially in the latter chapters which take up the different departments of mission work from a practical viewpoint, but the theological basis has so little in common with evangelical Christianity and with the faith that brought us to the mission field, that we find ourselves in direct opposition to a great many of the conclusions drawn and to the suggestions made with regard to the carrying on of the work.³⁵

At the conclusion of the statement, 106 missionaries in Korea, including Moffett however, recorded their affirmative vote, two recorded their negative vote, and 22 were listed as "not voting."³⁶ Harvie Conn contended that the negative votes and the abstentions might indicate to some real degree the strength of liberal sentiment in the mission at the time.³⁷

By this time, Moffett recognized, matter-of-factly, some representatives of liberal theology among themselves: he said to the effect: "Most of its member have been men with a strong conviction that the Bible is the very Word of God, the sword of the Spirit, and that Salvation is in none other than in Jesus Christ."³⁸

The General Assembly of the Presbyterian Church in Korea in 1934 saw "one of the stormiest sessions" in its 23-year history when it accused one pastor, Kim Young Joo, of denying the Mosaic authorship of Genesis and another pastor, Kim Choon Pai, of "relativizing" Paul's comment on women. Kim Choon Pai called upon the Church to recognize the role of women and their leadership and of harking back to "custom of two thousand years ago."³⁹ The General Assembly also saw a north and south split in the church loom up when five southern presbyteries threatened to withdraw from the General Assembly. For several years the church in the south had not been satisfied with the northern domination in the General Assembly due to the greater strength of the church in the north,⁴⁰ while those in the north

contended that the dissatisfaction was fostered by liberal groups of ministers and elders who tried to "break up the orthodox witness of the Korean Church."⁴¹ When the General Assembly adjourned, it looked as if the southern groups would meet separately the next year and organize their own assembly.⁴²

A. J. Brown said "Pyongyang was to become the center of the largest mission station in the world with great churches and 65,000 believers in the city and outstations" (in *One Hundred Years*, p. 414). In 1934, there were 5,000 communicant members in the Seoul area provinces, while there were 50,000 in a population of equal size in the area around Pyongyang.

By 1938 about 80% of the churches and Christians in the PCUSA mission territory were in the north, and about 75% of all the more than 600,000 Protestant Christians were in the north.

Moffett returned home from the General Assembly feeling that a crisis was upon the church — a crisis which might lead to division or which, if met in the spirit and power of the Lord, might "lead to a deepened sense of the Headship of Christ, of the unity of believers and of the preciousness of faith in the true God."⁴³ Thus he and three other missionaries representing three other missions which had connection with the Presbyterian Church of Korea called a "Retreat" of about forty Korean church leaders and ten missionaries "to earnestly entreat God to give to all members of the Church a spirit of forgiveness, reconciliation and love, and of mutual esteem," and "to study God's word together and pray over the situation in the hopes of bringing about a reconciliation."⁴⁴

Twenty of the forty pastors invited came to the retreat at Chungju, November 8-12, 1934. Bruce Hunt reports that it looked at first as though the retreat would go on the rocks because some desired to discuss the issues directly.⁴⁵ In the end, however, they adopted the original program of prayer and Bible study.⁴⁶

There were many opportunities for discussion and an interchange of views. Men from the Southern and Northern extremes of the country went back feeling that they understood each other better and that the supposed issues were not fundamental issues at all but arose out of a long-standing quarrel in the Seoul Presbytery.⁴⁷

Moffett wrote that every man present received a new vision of the possibilities of fellowship with his Lord and with his brethren in the Lord.⁴⁸ The Seoul Presbytery was not satisfied with the conclusion of the retreat and acted to cease all of its obligations to the General Assembly.⁴⁹

Moffett noted that the conditions in the church were far from what they should be and that quarrels and division within the churches were common. He took another initiative to resolve the issue: he and seven other missionaries, representing the four missions, decided to hold another retreat and to invite all Presbyterian pastors. It was held in Chunju from April 27 to May 1, 1935, at the expense of the missionaries.⁵⁰ One hundred and twenty-nine pastors from every section of Korea and on all sides of the trouble gathered, along with eighteen missionaries. For five days, "they searched God's word and their hearts to discover His will and the hinderances that were in them." The church trouble was only alluded to, while the main emphasis was put on a loyalty to Christ and dependence upon the Holy Spirit for power.⁵¹ Moffett was

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one of the leaders of the session in this retreat. L. T. Newland of Chunju said that the pastors went back to their churches "with hearts knit together, their eyes washed clear of selfishness and prejudices, and with their soul's aglow for Christ and their unsaved countrymen."⁵² Moffett saw "the quite evident presence of the Holy Spirit" in the retreat and thought that the two gatherings affected the whole church so that there was "good promise of overcoming the conditions which threatened division . . ."⁵³

The 1935 General Assembly of the PCK voted that no man who held the documentary hypothesis of the Pentateuch was fit to hold office as a Presbyterian minister, and also voted to oppose the ordination of women as either elders or pastors.⁵⁴ The assembly condemned the one-volume Abingdon Commentary which was translated by the Korean Methodist Church on account "of the theological liberalism expressed within its pages."⁵⁵ They asked the Presbyterian translators and contributors to "issue a statement promising that they would retract the work they had contributed at the time of reprinting"⁵⁶ and advised presbyteries to investigate the faith of Presbyterian ministers who had worked on that publication.

The conservative forces, under the auspices of the Presbyterian Theological Seminary, were engaged in preparing a new commentary on the Bible which they hoped would help to "strengthen faith in the Word of God" and which was designed to combat the "injurious effects of the Abingdon Commentary."⁵⁷ The General Assembly's committee for its preparation assigned to Moffett the books of Jude and Malahi.⁵⁸ In the preface to *The Standard Bible Commentary on Mark* written by Charles A. Clark, Moffett declared his own sentiments:

The point of view in this commentary is what we commonly call "conservative." The writers of the commentary believe the whole Bible to be the inspired Word of God, the only infallible rule of faith and practice. They do not believe that some parts of the Bible are the Word of God, while other parts of it are not. They believe that some parts of the Bible are of more value than others, but that all are equally true as written by the original authors, and that all parts are what God wanted His people to have.

The authors of this commentary, moreover, not only believe that the whole Bible is the Book of books, and the very Word of God; they also believe that the system of truth taught in the Bible is well summarized in the Westminster Confession of Faith and the Catechisms of the Presbyterian Churches. These standards constitute the creed of the Presbyterian Church of Korea, and the authors of this commentary believe in this creed because they believe it is taught in the Word of God. The authors believe that the Bible completely sustains the articles of the creed. While there are passages in the Bible which, if taken alone, would seem to contradict parts of this system, these passages are always found to have an interpretation which harmonizes with the other teachings of Scripture and which supports our Westminster standard.⁵⁹

This was Moffett's lifelong position and, more appropriately, his fundamental reform theology for the Korean Church which he firmly helped to establish.

Defender of Mission Control: The Relation to the Korean Church

The Mission, as an agent of the Board of Foreign Missions for organizing and administering the work on the field, is not a permanent institution but a necessary organization in the first stages of evangelization, which aims to build up as soon as possible an indigenous church, which shall be self-propagating, self-supporting and self-governing, and prepares and encourages the native church to complete the work of evangelization in the mode best suited to its own national genius.⁶⁰

Thus the Manual of the Board of Foreign Missions of PCUSA for 1927 described the relation of the mission to the church on the field. As described earlier, Moffett helped establish a self-propagating and self-supporting Korean Church. He was instrumental in gaining permission of the four Presbyterian Boards to organize the one Presbyterian Church. When the first seven Korean ministers were ordained, Moffett handed over the position of pastor of the Central Church of Pyeongyang to one of them, Kil Sun Chu.

As to the relationship of the missionaries to the Korean Church, Moffett made provisions in the Constitution of the Presbyterian Church in Korea, which he drafted. The missionaries retained their connection with their home churches and were subject to their jurisdiction and discipline. However, they became members of the presbyteries and General Assembly of the Korean church with the latter's consent, but not subject to their discipline, until such time as two-thirds of the missionaries should decide to withdraw from the Korean Church, at which time all the missionaries should withdraw.⁶¹ Thus all of the ordained missionaries held their dual membership as members of the Korean Church and their membership in their home presbyteries, still remaining under their jurisdiction.⁶² Thus missionaries could be and were elected moderators of the Korean presbyteries and the General Assembly.

After the General Assembly was organized in 1912, a minority of the missionaries took the position in 1913, through the Presbyterian Council, to withdraw their membership. The General Assembly of 1914 acted on this issue on request and decided to vote it down.⁶³ Indeed, a missionary was elected Moderator of that General Assembly. Some missionaries were not happy about the issue, and they did not bother to attend the meetings regularly. Moffett took the more open and moderate position saying that while the missionaries were members of the presbyteries and General Assembly of the Korean Church, it was essential that they should attend the meetings.⁶⁴ When some missionaries brought the matter up again in 1916, the General Assembly, under Moffett's leading influence, exhorted the missionaries to be more faithful in their attendance and participation in the General Assembly.⁶⁵

Some missionaries wished to withdraw from the courts of the church and into the mission where they could not completely control the theological seminary, academies, Bible institutes, and colleges. The Presbyterian Theological Seminary was under the control of the Board of Directors, composed of missionaries, representatives

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of the four cooperating Presbyteries. The Board of Directors recommended the General Assembly to nominate the Board of Directors as an important step for the Korean Church towards theological education. The Board of Directors towards the selection of Korean ministers was not available.⁶⁶ In 1918, Moffett was elected Moderator of the Seminary and then to give a course of lectures on leadership in 1923. Kim Sun Chu was elected Moderator for the Seminary. Moffett

In 1919, the March 1st Movement was organized. The Moderator of the General Assembly was elected to succeed him in the Korean Church. He was the Moderator of the General Assembly showed for the first time, it elected Korean members.⁶⁹ The Assembly decided to include a section for the Korean church. By this time the mission position of belonging to two churches was a reality.

When the General Assembly was organized, it was decided that any of the four Presbyteries members of the Presbyterian Church in Korea, home Presbyteries belong to the Korean Church, how can you be a member of that church, how can you be a member of that church, but as saved by the Spirit, are

Han Suk Chin, one of the missionaries, was regarding their relation to the Korean Church while retaining membership as if they had the extraterrestrial citizenship. Since they came to this country with credentials from their home churches, they were to work and should pledge to its discipline and to be

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of the four cooperating Presbyterian Missions. Moffett took the initiative and the Board of Directors recommended in 1916 that the Presbyterian Council request the General Assembly to nominate three Koreans to the Board of Directors in 1917. It was an important step for the Korean Church to participate in the management of the theological education. The Board also recommended in 1916 that they take steps towards the selection of Korean members of the faculty as soon as suitable men were available.⁶⁶ In 1918, Moffett invited Kil Sun Chu, one of the first seven graduates of the Seminary and then the pastor of the Central Church of Pyongyang, to "deliver a course of lectures on lessons from ten years in the pastorate."⁶⁷ Also, for the first time in 1923, Kim Sun Chu was appointed as the first Korean Assistant Professor for the Seminary. Moffett made these decisions as the President of the Seminary.

In 1919, the March 1st Independence Movement imprisoned Kim Sun Chu, the Moderator of the General Assembly. Moffett, then the Vice-Moderator, was elected Moderator to succeed him, after five ballots, to ride out another great crisis of the Korean Church. He was the last foreign missionary moderator to this day. In 1920, the General Assembly showed the evident capacity for self-government of the church; for the first time, it elected all of the officers of the Assembly from among the Koreans.⁶⁹ The Assembly also appointed a committee for revision of its constitution. It was to include a section defining the relations of the Western missionary to the church. By this time the missionaries were being criticized because of their ambiguous position of belonging to two churches, yet not being under the discipline of the Korean Church:

When the General Assembly of the Presbyterian Church of Korea was organized, it became independent of and does not belong to any of the four Presbyterian Churches. How can you become members of the Presbyteries and General Assembly of the Presbyterian Church in Korea without being transferred from your home Presbyteries and Mission Boards? While it is natural that you belong to the Korean Church when you become members of the church, how can you say that you are not subject to its discipline? That is why you don't regard the Korean Church as brother or fellow church, but as savage or subject to you. So repent! Having begun in the Spirit, are you now made perfect by the flesh?⁷⁰

Han Suk Chin, one of Moffett's early co-workers, often criticized the missionaries regarding their relation to the Korean Church: It was not right that the missionaries, while retaining membership in their home presbyteries and General Assemblies, acted as if they had the extraterritorial right (i.e., special privileges) in the mission field. Since they came to this country for mission and evangelization, they should hand in credentials from their Mission Board to the Presbytery in the area where they were to work and should pledge to obey the constitution of the church and to be subject to its discipline and to be reappointed by the Presbytery.⁷¹

When the new constitution of the church was prepared by the General Assembly's Committee of fourteen — eight Koreans and six missionaries — Moffett took the position of a matured realist with his persistent reform theology. He commented:

So far the Koreans have been opposed to our severing our connection with the Korean Presbyteries and Assembly, but for the last two years we missionaries have been discussing the advisability of withdrawing, leaving the General Assembly to decide what, if any, relation should there be provided for. The relationship which has existed in Korea can exist only if desired and approved by the native church. It could not be imposed upon the church by the missionary body.⁷²

The rise of nationalism following the Independence Movement caused the missionaries to discuss more actively their relationship to the Korean Church. Moffett felt that the desire of the Koreans was the key element for the survival and success of the Korean Church.

The new constitution was adopted unanimously at the 1922 General Assembly. It defined the relationship of the Western missionaries to the Presbyterian Church in Korea. The missionary should bring from the authorities of his mission a certificate of introduction in order to be enrolled as a member of a presbytery. When the presbytery assigned ecclesiastical responsibility to him, he would acquire the right to vote; otherwise, he had no vote. Any missionary taken in as a member of the presbytery should obey the ordinances of the church and should be subject to its discipline.⁷³

When Robert E. Speer visited the Korea Mission in 1926, he commented on "the singularly happy" relationship between the mission and the Korean Church. The ordained missionaries were all members of the presbyteries and responsible to them for their assignment and work on the same basis with the Korean pastors. He found that as all evangelistic and primary school work was supported by the Korean Church, there had been no question as to the transfer to the church of the administration of foreign funds.⁷⁴

On the other hand, Robert E. Speer drafted in 1926 a report evaluating the missionary works in Japan and China, in which Moffett observed that "not more than five out of forty Chinese in attendance upon the National Christian Council in China" were supported by the Chinese Church. The leaders of the anti-foreign feeling were the foreign-paid pastors in the cities. Moffett commented that it was a "pity to have the leadership of the Chinese Church so largely in the hands of foreign supported men, neither in sympathy with nor in touch with the real church and yet assuming to be the spokesmen for and the leaders of the church."⁷⁵ Moffett thought the leaders of the National Christian Council in China were not helping the church by elevating such men to positions of leadership. He hoped to see "the development of a few outstanding pastors as leaders of the Church, men of ability, spiritual power, and a conviction born of experience, with a program for building up the Chinese Church as a self-reliant, self-supporting church with enthusiasm for aggressive evangelism."⁷⁶

When Moffett found in China that the Chinese demanded control of funds and powers of administration, he held that "in its present state of dependence upon foreign aid," the church was not justified in its demands. He said he feared "the danger that the control of funds and institutions fall into the hands of men who, lacking the spiritual qualifications for office in the church, yet have an education and an executive ability

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superior to the pastors and power of review and control.

When he said that, he was referring to these problems. While he was not qualified to be leaders of the church, he had all the control of funds and institutions in his hands, on the grounds that this situation also changed. In 1920, Moffett placed the General Assembly in charge of the management of the church. He said that he was glad that at the same time safeguards our situation."⁷⁸

In the same year, S. I. Moffett wrote in behalf of his mission, considering having the whole of the church under the committee of the Korean Presbytery. He indicated that the Korean church was far better than the missionary church, and evangelistic mission was not yet capable of handling the church administration and that the Korean Presbyteries were not yet ready to be added. "We ought to rejoice in our usefulness, we ought to be glad that the ideas of Moffett's auto-

John Mott, Chairman of the Board, held a conference December 1928, and gave an address on the current problems of the Korean Church. At the forthcoming meeting of the International Council in 1928. He found an important problem of the church leaders was one of the missionaries and the first condition of mutual dependence between the missionaries and the Korean church was the preconceived Korean conditions, the self-reliance, and the greater complexity of the church. A wish was expressed that the church should follow the example of Paul, who

Most of the Korean demands for the Korean church. Han Suk C. said that the work of the missionaries, and the work and their thought are the church." Pointing to the

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 power of review and control should rest."⁷⁷

When he said that, he was probably telling his own experience in Korea raising
 these problems. While he believed that the leaders of the Korean Church were spiritually
 qualified to be leaders of the self-supporting church, yet he and the mission still held
 all the control of funds and power of administration of the institutions in their own
 hands, on the grounds that they were supported by churches in America. However,
 this situation also changed, when the new constitution of Pyongyang College, adopted
 in 1920, placed the General Assembly representatives, the alumni, and other Koreans
 in charge of the management of the college. Moffett, the president of the college,
 said that he was glad that the constitution was a necessary forward step and "at the
 same time safeguards our rights in the property and also the character of the institu-
 tion."⁷⁸

In the same year, S. I. Proctor, a missionary of the United Church of Canada,
 wrote in behalf of his mission: "The time has come when we should seriously con-
 sider having the whole of our mission work, including finances, handled by a joint
 committee of the Korean Presbyteries and the Mission, with equal representation."⁷⁹
 He indicated that the Koreans, who knew the conditions and needs of their people
 far better than the missionaries did, had no voice in deciding financial matters, educa-
 tional, and evangelistic matters."⁸⁰ When objections were raised that Koreans were
 not yet capable of handling such problems as came up in regard to policy and
 administration and that they only wanted mission money, Proctor replied that the
 Korean Presbyteries were as efficiently conducted as those in Western lands, and
 added, "We ought to rejoice that they can do without us, for if we have outlived
 our usefulness, we ought to be willing to leave Korea."⁸¹ To be sure, he partly echoed
 the ideas of Moffett's autonomous church in Korea.

John Mott, Chairman of the International Missionary Council, visited Korea and
 held a conference December 28-29, 1925, with sixty Christian leaders. After he gave
 an address on the current world situation, he asked for a general discussion of the
 problems the Korean Church confronted to bring them to the attention of the for-
 coming meeting of the International Missionary Council to be scheduled at Jerusalem
 in 1928. He found an improved relationship between the missionaries, and Korean
 church leaders was one of the topics.⁸² In the discussion, it was found that the early
 missionaries and the first converts had been bound together by strong personal affec-
 tion and mutual dependence through intimate personal contact, and that with later
 missionaries the preconceived ideas gained from reading out-of-date descriptions of
 Korean conditions, the self-contained activities of the larger missionary community,
 and the greater complexity of the work were barriers to a mutual understanding. The
 wish was expressed that the missionaries should become more Koreanized, follow-
 ing the example of Paul, who became all things to all men.⁸³

Most of the Korean delegates praised what the missionaries had done for the
 Korean church. Han Suk Chin also joined them in appreciation of the contribution
 of the missionaries, and then added: "I think, however, the present methods of their
 work and their thought are by no means helpful, rather harmful, to the advance
 of the church." Pointing to the elderly Presbyterian missionaries, he continued: "My

deep appreciation goes to these missionaries who came to our country to work so hard as to get their hair gray. Now that they have done all that they could do, the best thing they can do for Korea is now to go back to their own country or to go to heaven." As Moffett rose to respond to this remark, Han was reported to have said: "Rev. Moffett, you had better leave this country very soon, or you will be nothing but a great harm to this country. Pardon me, but I say this because I love him and he has been my co-worker and friend from the beginning."⁸⁴ Han's biographer, Chae Pil Keun, further suggested that Chung In-Kwa, who was interpreting for Moffett, dared not translate exactly what Han said, but offered an indirect and a partial interpretation.

When the International Missionary Council was to meet at Jerusalem in 1928, the National Christian Council in Korea, meeting in Seoul in 1927, elected four Methodists and one Presbyterian as delegates. The Presbyterian members at the NCKC reported it to their mission meeting with a "feeling of resentment"; the representation seemed unbalanced. "If our church is to be really represented, or our view presented, some more adequate means of expression must be found."⁸⁵ With Mott's permission, Moffett was appointed at the meeting of the National Christian Council to be a coopted delegate without voting power.⁸⁶ Chun Sung Chun, a contemporary historian, writes:

One reason the Methodists could supply more adequate delegates than the Presbyterians was that their leaders had been educated in America and could speak English. In fact, James K. Chung and Keung Soon Oh, two of the Presbyterian nominees to the Jerusalem council, were the only Korean Presbyterians who knew the English language. It is probable that this fact was the basis of their election.⁸⁷

As early as 1919, Frank Smith had criticized Presbyterian missionaries in Korea, for not allowing Koreans to go abroad for education, and indicated that there was only one foreign-trained Presbyterian. He was named Pack, and was a teacher in Seoul.⁸⁸ Smith said that Pyeongyang missionaries, including Moffett, were "believers in the literal inspiration of the Bible — in the second coming — etc. They don't like Koreans to go abroad lest they become contaminated. At the best these men are only half educated."⁸⁹ Moffett found that there were seventeen⁹⁰ Asians, including Yun Chi Ho, a Korean Methodist, present at the World Missionary Conference at Edinburgh in 1910, representing and talking about their own churches. While Moffett himself had advocated the "world church," when he returned to Korea, he failed to prepare the leaders of the Korean Church for that world church.

Probably the first Korean Presbyterian who attended an international church meeting was Chong Soon Lim. Representing the Presbyterian Church of Korea at the Alliance of Reformed Churches holding the Presbyterian System held at Pittsburgh in 1921, he addressed the Alliance in his Korean language, with Herbert E. Blair, a missionary of the PCUSA, as interpreter. It was "the first occasion when a delegate" from Korea went to that Council.⁹¹ James K. Chung, General Secretary of the Korea Sunday School Association, and a Presbyterian who was not even "a member of the Presbyterian Church in Korea"⁹² attended the Jerusalem meeting of the International Missionary Council. He was not reported to have said anything in the conference.

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The Korean Methodists, though the Korean Methodist bishop since the Korean National meeting was convened to the solution of the church, religious, social conflict, and missi-ference in 1910, almost forty-two of them coming prepared to deal with the did on this regard.

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The Korean Methodists, on the other hand, were active in the discussions⁹³ even though the Korean Methodist Church had been under the control of the American bishop since the Korean Methodist Church was only organized in 1930. The Jerusalem meeting was convened to consider, among other things, the questions of indigenization of the church, religious education, missions and rural problems, missions and social conflict, and missions and industrialism. In contrast to the Edinburgh Conference in 1910, almost a fourth of the delegates came from "younger churches," forty-two of them coming from Asia. The Korean Presbyterian Church was not prepared to deal with the situation as effectively as the Korean Methodist Church did on this regard.

On January 25, 1934, Moffett celebrated his seventieth birthday at the mandated age for retirement from active service. The birthday anniversary was also the date of his arrival in Korea forty-four years before. These two anniversaries were celebrated in Pyeongyang by the Koreans and by the missionaries; Moffett received messages by telegram and by letter from many friends all over the country. The Japanese Imperial Association even presented to him a gold medal for his "distinguished service in the cause of education" in Korea.⁹⁴ Although his health was good and his vigor unabated,⁹⁵ the retirement was obligatory. The *Manual* said: "Whether the missionary after retirement shall remain on the field or return to the homeland will be decided in consultation with the Mission and the Board . . . Beginning with the date of retirement, the missionary salary and other Board provisions cease, and the retiring pension begins."⁹⁶ C. A. Clark hoped that "for many years to come he may help guide the great Korean Church which he has helped so much in building."⁹⁷ He remained an advisor to every department of the mission work for Koreans as well as for missionaries. Probably he could not leave the work and the church, partly because he had invested all his life there, and partly because he was worried that the church would go astray with the wind of trials — politically and theologically — without his supervision.

The year 1934 was also the year of the fiftieth anniversary of the Protestant mission in Korea. The Methodists held a celebration in Seoul June 19-20, while the Presbyterians held a four-day commemoration June 30 to July 3, 1934. At the Methodist meeting, Ryang Joo Sam, General Superintendent of the church and chairman of the celebration, delivered the opening address. Helen Kim read a paper on "Methodism and the Development of Korean Womanhood."⁹⁸ The Presbyterian celebration, however, was centered on the missionaries. For four days no Korean read any paper for praise or for evaluation.⁹⁹ While the Presbyterians had 250,000 adherents in contrast to 60,000 Methodist adherents,¹⁰⁰ they had few national Christian leaders to listen to in the jubilee celebration, or else the jubilee planning committee did not have the vision or generosity to invite them. In the Findings of Fiftieth Anniversary Celebration of the Korea Mission of PCUSA, with Moffett as honorary chairman of the commission, issued in 1934, spelled out its fourteen findings which stated reaffirmed Moffett's original reform positions in Korea:

Rejoicing in the independent self-government of the Korean Church and its response to the principle of self-support, we recognize that more and more the government, control, and support of the mission institutions should become the responsibility of the Church,

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the Governor suggested that they should go by car to the new Shinto shrine to wor-
ship. McCune asked the Governor to excuse him and Miss Snook because it was
impossible for them as Christians to take part. McCune was angrily ordered home
and given sixty days to reconsider and comply or lose his permit to teach.¹⁰⁷

McCune and Snook informed the missionaries in Pyongyang of what had hap-
pened, and also the Executive Committee of the mission. They called a meeting of
the pastors of the twenty-seven Presbyterian churches in the city for advice. All but
one of the pastors urged them to refuse to go to the shrine, no matter what might
happen. Worship of deified spirits seemed to them contrary to God's commandments;
they asked the missionaries to protect the faith of the church. McCune received "A
warning to Dr. G. S. McCune" on December 31, 1935 from the Government-General.
It emphasized shrine worship as essential to the national moral virtue from the point
of view of national education, and urged McCune to go himself to make obeisance
at the shrine and to cause his students to do the same.¹⁰⁸

While the "warning" indicated that the ceremonies were "no less than the actual
practice of reverence and respect for ancestors," McCune and Moffett realized that
since the Korean Church had from the beginning taken a very strong stand against
ancestor worship in any form, it would require a much stronger statement and a much
clearer explanation of the shrine than the government made before the Christian con-
science would allow the members of the church to bow before it. Final discussion
went on among Moffett, founder of the seminary, college, and academy, G. S.
McCune, president of the college and principal of the boys' academy, and S. L.
Roberts, president of the seminary. They reached the conclusion that they would refuse
to make obeisance even though they might be forced to close the schools.¹⁰⁹

On January 16, 1936, the Governor of South Pyong An Province invited McCune
and Moffett to his office and gave them the ultimatum that by January 18 McCune
should make an official answer to the two questions: "Will you go yourself and do
obeisance at the shrine?" and "Will you cause your teachers and students to go and
make obeisance?" The answer was clear to him. In the letter of reply, McCune
indicated that obeisance at the shrine was "a matter concerning which each individual
conscience must be convinced before it is possible for one to perform that act without
compromising sincere religious convictions." Further, he declared that he was unable
to perform the act which was required of him as a school principal.¹¹⁰ As a result,
on January 20, 1936, both McCune and Snook were notified that their educational
qualifications were revoked. The Governor asked Moffett to appoint another presi-
dent and other principals of the institutions. While Moffett was trying to negotiate,
a Korean educator and Miss Olivette R. Swallen were appointed to take charge of
the academies, and Eli Mowry was accepted by the government as the president of
the college.¹¹¹

There had been individual cases of teachers who were imprisoned or deprived
of their teaching certificates, and of students who were expelled from school or even
imprisoned. McCune and Moffett were threatened by members of a fanatically
nationalistic organization of Japanese ex-soldiers. Bruce Hunt said that police "pro-
tection" seemed designed more to hamper the movements of the two missionaries.¹¹²
Police "guarded" McCune's gate and front door and examined and even abused

all Korean visitors who approached the house. He was followed by the police wherever he went.¹¹³ He finally was unable to endure the pressure, and left Korea after three months.¹¹⁴

For Moffett, the shrine issue was "a most unexpected experience and trying situation." It was related to "the question of the very existence" of their college and academies. It occupied the time and thought of a number of missionaries and interfered with other activities. Moffett and others met "daily for months in prayer that the Lord would lead" them to a solution of the problem which would maintain the spirituality of the Korean Church and of their schools. He said: "The Lord God omnipotent reigneth and our hope and our trust are in Him."¹¹⁵ In spite of his strong trust in God, Moffett was physically unable to retain the position of the "founder" of the schools and president of the Board of the seminary. The shrine issue had further exhausted him. He resigned both positions.¹¹⁶

The Annual Meeting of the Korea Mission of PCUSA was to be held in Seoul in June 1936. In order to get permission from the government to meet, the members of the Executive Committee had to sign a pledge that the shrine question would not be discussed. Two detectives were present at every session and committee meeting. The Japanese government maintained that the shrine question was closed. All schools had to go to the shrine and do obeisance. Faced with this situation, the mission, on July 1, 1936, took the following action, making no definite reference to the shrine issue:

Recognizing the increasing difficulties of maintaining our mission schools and also of preserving in them the full purposes and ideals with which they were founded, we recommend that the Mission approve the policy of retiring from the field of secular education . . . To do this in an orderly manner will require some time; it will also involve the questions of the future management of the schools and of the use or disposal of the property.¹¹⁷

This was adopted by a vote of sixty-nine to sixteen. It was to show to the authorities the strong determination of the mission to avoid doing obeisance at the shrine. For everyone, the most critical question was how the future leaders of the church could be properly trained. The mission, according to Archibald Campbell, felt that it could not say: "Let us do evil that good may come."¹¹⁸ The action was taken in hope that the general order to do obeisance at the shrine would not be given to all the schools. The mission believed that the Japanese government "appreciated and needed" the mission schools and wanted them continued. According to Blair, it was understood by the mission and the Japanese that the mission would not take actual steps to close any school unless and until the students and teachers of that school were ordered to go to the shrines.¹¹⁹

Within a few weeks of this action, the government ordered all the students and teachers of the Pyongyang College and academies to attend shrine ceremonies on a definite day. They were forced to march to the shrine and to bow before it. At once the Boards of Directors of these schools met to vote unanimously to close the schools.¹²⁰

Moffett and McCune took on their reform theology upholding the Korean Church

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missions firmly and steadfastly. Moffett, however, could take the strain no longer. His health became worse. In October of 1936 he left for the United States to stay there for five months to restore his health.¹²¹

Four of the Moffetts' five sons were there in America at that time. The first son, James, was working at the Home Mission Board in Pennsylvania.¹²² The second son, Charles, married in April of 1936, graduated from the Presbyterian Theological Seminary of Chicago, was ordained by his father's old presbytery (New Albany), and was working in a home mission field in North Dakota. He had applied to the Foreign Mission Board for an appointment. Samuel and Howard, the third and fourth sons, were both at Wheaton College. Samuel was ranked first in a class of 220 and was just elected as editor of the "Tower," the college annual, while Howard ranked 27th in a class of 336. Both were also athletes, playing in soccer, basketball and tennis. Moffett was convincingly satisfied with his sons.¹²³ Mrs. Lucia F. Moffett had been teaching in the Pyongyang Foreign School, conjugating in Latin and teaching Latin and English in the Sungui High School (or Women's Higher Bible School).

When Moffett arrived in America, the Board of Foreign Missions voted that "the Board can have no other thought than closing of the schools if the only way of maintaining them is by an unworthy compromise of Christian principles."¹²⁵ The Korea Mission of the Presbyterian Church in the United States (the Southern Presbyterians) took a similar action. Its Executive Secretary, Darby Fulton, issued a lengthy statement on the question.¹²⁶ The Pyongyang schools were finally closed in March of 1938. Other schools followed, leaving many students without access to Christian education. Otherwise, they were left to the government schools.¹²⁷

When the government ordered the children in private schools to go to the shrines, it was understood that the regulations applied only to educational institutions. Soon, however, individuals, including pastors and elders, were pressed to attend the shrines, or were arrested and imprisoned. When the General Assembly of the Presbyterian Church was to be held in September of 1938, all of the nearly four hundred delegates were summoned to their local police offices in advance. Under threat of imprisonment, they were instructed to vote for the motion approving shrine worship. The police even escorted the delegates to Pyongyang, their meeting place. With the Chief of Police of Pyongyang City and Province, and with uniformed and armed officers guarding and surrounding the session, the motion approving the shrine worship was carried.¹²⁸ The delegates to the Assembly were led to the shrine to do obeisance.

The closure of the schools from the primary to the college and the subsequent capitulation of the Korean General Assembly over the shrine worship apparently aggravated Moffett's ill health of old age. He died on October 24, 1939. The seeds he had deeply implanted in Korea have taken strong roots and the firm foundation of the faith on which he had insisted kept the Presbyterian Church strong throughout the period of Japanese colonial domination and 1930's oppression. Korea was finally liberated in 1945 at the end of World War II, and the Korean churches were completely restored and revived with a new vitality, vigor, creative energy and triumph which Moffett's reform theology and mission laid for the development of the Korean churches.

FOOTNOTES

1. *They are the Confession of Faith, the Catechisms, the Form of Government, Book of Discipline, and the Directory for Worship. Catalogue of the Presbyterian Theological Seminary of Korea* (Pyeongyang: PTS, June 1923), p. 13.
2. *Ibid.*
3. Arthur Brown, *The Report of the Board of Foreign Missions of the Presbyterian Church in the U.S. Henceforth, The Report of the Board of Foreign Missions of PCUSA will be used.*
4. *The Report of the Board of Foreign Missions of PCUSA, 1919*, p. 27.
5. Arthur J. Brown, *The Mastery of the Far East* (New York: Charles Scribner's Sons, 1936).
6. Robert E. Speer, *Report of Deputation Sent by the Board of Foreign Missions of PCUSA in the Summer of 1915* (New York: Board of Foreign Missions PCUSA, 1916), p. 365.
7. Richard Rutt, *James Scorth Gale and his History of the Korean People* (Seoul: Asiatic Society Korea Branch, 1972), p. 60.
8. R.A. Hardie, "The Theological World's Outlook and Aim," *Korea Mission Field*, 14 (July 1918), p. 148.
9. Tong Shik Ryu, "Rough Road to Theological Maturity," *Asian Voices in Christian Theology*, p. 163.
10. Leffers A. Loetscher, *The Broadening Church* (Philadelphia: University of Pennsylvania Press, 1954), pp. 108-109.
11. *Ibid.*, pp. 117-118; J. Gresham Machen, *Modernism and the Board of Foreign Missions of PCUSA*, (New Brunswick: Presbytery of New Brunswick, 1933) pp. 10-26; Carl McIntire, Dr. Robert E. Speer, *The Board of Foreign Missions of PCUSA and Modernism, January 15, 1935.*
12. B.F. Hunt, "Trials Within and Without," *The Presbyterian Guardian*, No. 29, (25 February, 1960), p. 37.
13. The sermon is included in *Sermons by the Moderators of the General Assembly of the Presbyterian Church in Korea 1912-1972* (Seoul: Presbyterian Church in Korea, General Assembly Department of Education, 1972), pp. 53-56. He was Moderator of the GA in 1919-1920. But the content of the sermon indicates it was delivered in 1925, for he said the gospel which was preached 40 years before, which means the date of his preaching was 40 years after 1885, when the first ordained missionary entered Korea. While the retiring Moderator delivered a sermon to the General Assembly, Moffett was in America on furlough at the time of the General Assembly when he was to retire. He did not have a chance to preach.
14. Samuel A. Moffett, "Charge to the Korean Church" *Sermons by the Moderators of the General Assembly of the Presbyterian Church of Korea, 1912-1972* (Seoul: Department of Christian Education, General Assembly of Presbyterian Church, 1972), p. 55.
15. When he was asked in 1926 by one attendant at the Bible Institute how a merciful God permitted the destruction of the Amalekites and of Jericho, Scott said it was "an example of Israelish prejudice, not true history," Kim Yang Sun, *History of the Korean Church in the Ten Years since Liberation (1945-1955)* (Seoul: The Religious Education Committee of the Presbyterian Church in Korea, 1956), pp. 106-107; Harvie Conn, "Studies in the Theology of the Korean Presbyterian Church," *Westminster Theological Journal*, No. 29, (May 1967), p. 139.
16. A Declaration by the Korea Mission of PCUSA in Annual Meeting 1 July 1926 at Seoul, Korea.
17. Alfred W. Wasson, *Church Growth in Korea 1895-1961* (London: SCM Press, 1966), p. 146; Edmund Brunner, "Rural Korea," *The Jerusalem Meeting of the International Missionary Council*, Vol. VI (New York: International Missionary Council, 1928), pp. 84-172.
18. Edmund Brunner, "Rural Korea," pp. 105-106.
19. *Ibid.*, pp. 111, 119.
20. *Ibid.*, p. 147.
21. *Ibid.*, pp. 150-170.
22. Harry Rhodes, *History* (Seoul: YMCA Press, 1934), p.
23. Federal Council of Pro
24. Federal Council of Pro
25. Edmund Brunner, "Rural Korea," pp. 105-106.
26. *Ibid.*, pp. 238-239.
27. Kim Jae Joon, "What Thought (July 1964) Quoted in *Westminster Theological Journal*
28. S. A. Moffett to J. D.
29. In "The View of Imman No. 15 (March 1933), Kim said, "Passage in Isaiah," in *Theological purpose of the passage was not by the New Testament writer.*
30. Kim Jae Joon, "Theol 1965), p. 16-17.
31. Pak Hyung Nong, "Laymen's Missions Today, No. 4 (Mid-August, 1933)
32. "Laymen's Missions Today, No. 4 (Mid-August, 1933)
33. "Evangelical Fellowship Today, Vol. 4, No. 4 (August 1964), pp. 8-9. Quoted in Harvie Conn, "Studies in the Theology of the Korean Presbyterian Church," *Westminster Theological Journal*, No. 29, (May 1967), p. 139.
34. *Ibid.*
35. "Laymen's Missions Today, Vol. 4, No. 4 (August 1964), pp. 8-9. Quoted in Harvie Conn, "Studies in the Theology of the Korean Presbyterian Church," *Westminster Theological Journal*, No. 29, (May 1967), p. 139.
36. "Board of Foreign Missions of the Executive Meeting of the Korea Mission of PCUSA, 1964), pp. 209-210.
37. Harvie Conn, p. 143.
38. S.A. Moffett, "Fifty Years of the Korean Mission of the Presbyterian Church in Korea, 1912-1972," *History of Korea*, (1971), pp. 178-185.
39. Kim Yang Sun, *History of the Korean Church in the Ten Years since Liberation (1945-1955)* (Seoul: The Religious Education Committee of the Presbyterian Church in Korea, 1956), pp. 106-107; Harvie Conn, "Studies in the Theology of the Korean Presbyterian Church," *Westminster Theological Journal*, No. 29, (May 1967), p. 139.
40. Harry Rhodes, *History of the Korean Church in Korea*, (Seoul: YMCA Press, 1934), p. 10.
41. Bruce Hunt, "Korea and the Presbyterian Church," *Westminster Theological Journal*, No. 29, (May 1967), p. 139.
42. George Thompson Brunner said that, "The Northern party of the Presbyterian Church in Korea," *Westminster Theological Journal*, No. 29, (May 1967), p. 139.
43. S. A. Moffett, D. M. Moffett, and United Church of Canada (1964), p. 10.
44. *Ibid.* Those four were W. F. Bull of the PCUS, and F. W. Bull of the PCUS, and F. W. Bull of the PCUS, and F. W. Bull of the PCUS.
45. Bruce Hunt, "Korea and the Presbyterian Church," *Westminster Theological Journal*, No. 29, (May 1967), p. 139.

21. *Ibid.*, pp. 150-170.
22. Harry Rhodes, *History of the Korean Mission of the Presbyterian Church in the USA 1884-1934* (Seoul: YMCA Press, 1934), p. 169; *Report of Pyeongyang Station, 1925-1926* (typewritten), pp. 3-4.
23. Federal Council of Protestant Missions in Korea, *Minutes*, 1926, p. 12.
24. Federal Council of Protestant Missions in Korea, *Minutes*, 1927, p. 20.
25. Edmund Brunner, "Rural Korea," p. 128.
26. *Ibid.*, pp. 238-239.
27. Kim Jae Joon, "What Theologians and Books Did Most to Shape My Mind?" in *Christian Thought* (July 1964). Quoted in Harvie Conn, "Studies in the Theology of the Korean Presbyterian Church," *Westminster Theological Journal*, 29 (May 1967): 144-151.
28. S. A. Moffett to J. D. Jeffrey, 2 November 1927.
29. In "The View of Immortality as Revealed in the Book of Job" appeared in *Theological Review*, No. 15 (March 1933), Kim said, "The only reality of life is the life of this world." In "A Study of Immanuel Passage in Isaiah," in *Theological Review*, No. 16 (January 1934), Kim also contended that the original purpose of the passage was not to refer to Jesus Christ and that this was a later meaning placed on it by the New Testament writer.
30. Kim Jae Joon, "Theological Thought and Theological Education," *Christian Thought* (April 1965), p. 16-17.
31. Pak Hyung Nong, "Liberalism in the Korean Church," *Theological Review*, No. 31 (September 1964), pp. 8-9. Quoted in Harvie Conn, "Studies in the Theology of the Korean Presbyterian Church," p. 149.
32. "Laymen's Missions Inquiry as Appraised by Presbyterian Missionaries of Korea," *Christianity Today*, No. 4 (Mid-August, 1933), p. 2.
33. "Evangelical Fellowship of Korea," *Christianity Today*, No. 2, (Mid-February 1932), p. 23.
34. *Ibid.*
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by Bong Po

SAMUEL A. MOFFETT (1864-1939)

Samuel A. Moffett was born in Madison, Indiana in 1864, and graduated from Hanover College, Indiana, and McCormick Theological Seminary in Chicago. He was commissioned as one of the pioneer missionaries by the Northern Presbyterian Church, U.S.A., to Korea and arrived in Korea on his 26th birthday, January 25, 1890.

After his arrival in Seoul, while engaging in language study, he also directed and upgraded into a school an orphanage for boys which had been founded by the Rev. Horace G. Underwood in 1886. In 1893, after three years of shorter preparatory trips, he moved permanently into the northern provinces of Korea, establishing long-term residence in Pyengyang and laying the foundations for a mighty work of the Holy Spirit throughout the entire northern half of the country. Through strategic planning and wide itineration he raised up a growing network of village and city churches, established a Bible training class system for all believers and served, himself, as pastor of the Central Presbyterian Church of Pyengyang until 1907. He was elected to be the first moderator of the Presbyterian Church of Korea at its organizing Presbytery in September, 1907.

Moffett, a strong proponent of education for Christians, founded several hundred primary schools for the children of believers and in 1901 he started the Presbyterian Theological Seminary in his living room in Pyengyang with two students. The first seven graduates were ordained in 1907. He served as president of the seminary until 1924. Among many other early Christian institutions established by him and his missionary colleagues was a Christian Academy for young men which evolved into the first Christian college in Korea, Soongsil. Moffett served as its president from 1918 to 1928.

Moffett was very sympathetic to the movement for Korean independence from Japan which had annexed Korea in 1910. His well-known opposition to efforts by the Japanese colonialist powers to subjugate worship of the triune God to the deified Japanese emperor through forced attendance of Christians at the Shinto shrines led eventually to his being driven from Korea on four hours' notice in 1936 after 46 years in Korea.

Two of his children also became renowned missionaries in Korea until their retirement. The Rev. Dr. Samuel H. Moffett was a church historian at the Korean Presbyterian Seminary while Dr. Howard F. Moffett, M.D., was for many years Director of the Tongsan Presbyterian Hospital in Taegu, Korea. The contributions of the Moffett family to the Presbyterian Church of Korea cannot be easily forgotten.

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Do not forget to check the date of the book.