

Moffett 1910

The
KOREAN
REVIVAL



Sexton Cho, of Pyengyang,
"Singing to the Glory of God"

A Day of Prayer for Korea.

Through the evident guidance of the Holy Spirit the General Council of Evangelical Missions in Korea was led to decide to pray and work for a million souls in Korea this year. Therefore, because the present is without doubt God's opportunity for making Korea a Christian nation; and because Korea is the strategic point of the Far East, and to win Korea NOW means to help immeasurably in the evangelization of the East; we ask Christian people in all lands to observe Sunday, March 20th, as a "Day of Prayer" for the million movement in the onetime "Hermit Land." Pray that through the gracious outpouring of the Holy Spirit upon the missionaries, the Christian Koreans, and those who are still in the darkness of heathenism, the million may be more than realized.

It is especially requested that in the church services, and at Sunday School on that day, Christians be urged to pray daily, individually and in groups, that the full harvest may be gathered in by the 9th of October, 1910.

Committee.

Dr. JAMSS S. GALE, - - - - Chairman.
Mr. HUGH MILLER, - - - - Secretary.
Dr. H. G. UNDERWOOD.
Rev. D. A. BUNKER.

THE MILLION MOVEMENT IN KOREA.

THE HEROISM OF THE KOREANS IN THEIR CRUSADE FOR CONVERTS—CHRISTIANS EVERYWHERE ASKED TO ASSIST BY PRAYER.

By GEORGE T. B. DAVIS.

The movement for winning a million souls to Christ in Korea in a year is sweeping over the hermit nation like a tidal wave, and is arousing the highest pitch of enthusiasm. The passion for souls displayed both by the missionaries and the Koreans is little less than apostolic in its fervor and heroism.

Upon my return to Korea, after several weeks absence in Japan, my first glimpse of the million campaign was at Iehun, in the interior, at a conference with the Koreans presided over by Rev. J. L. Gardine, of the Southern Methodist Church. I reached Seoul at night and the next morning set off with Mr. Hugh Miller, Agent of the British and Foreign Bible Society, on the journey of about 150 miles by rail and horse. Leaving the train at Ch'ung Sung shortly after noon, we set out on our journey of 140 li on Korean ponies, and reached Iehun the following afternoon. The two and a half days spent at the conference were days of heaven upon the earth. God's Spirit was present in such power that one was carried back in imagination to the first century of the Christian Church when all hearts were aflame with love to Christ and a holy passion for souls.

There were about 300 delegates in attendance from all over the Southern Methodist district in Korea. They included pastors, leaders of groups of churches, helpers, colporteurs, Bible women, merchants and farmers. All were there at their own expense; all had walked from their villages; and some had travelled for a week a distance of 200 miles in order to enjoy the gathering and get inspiration for another year's work. I saw three Bible women who walked over 100 miles to be present, and a blind man who groped along more than 20 miles.

The keynote of the Conference was the "Million Souls for Christ" this year. Every address, every talk, and every song was concentrated on this one great aim. At the first meeting Dr. W. T. Reid led the congregation of over 400, in the beautiful country church, in singing the campaign song by Mr. Harkness: "A Million Souls for Jesus." It was the most popular hymn of the Conference. They never tired of singing it. Some of the Korean leaders suggested that it be sung at family prayers each morning, and this is now the custom in not a few homes.

The most thrilling hour of the Conference came when Rev. C. T. Collyer called upon the delegates to give their whole time for so many days during the next three months to working for the lost. I was amazed at the marvellous response to the appeal. Sometimes there would be 10 or 15 or more men on their feet at once eager to call out their "days of service." A merchant arose and said: "I am going to do this work continually; but I will devote my entire time to it for one week in every month," making 21 days during the next quarter.

A boatman said he would give 60 days to the Lord during the three months. A third declared he would give every day, *save Sunday*, when he wanted to attend church himself! Another said he could only give three full days, but he was going to preach every day no matter where he was. A travelling merchant said he was going to preach all along the road, but he would give six entire days. One man aroused enthusiasm by stating that he would devote 60 of the 90 days to the Lord, and would keep on in this way until the million souls were won. At length the blind man arose—the one who had walked 20 miles to be present—and said he would give the entire ninety days to the work. One of the women delegates said she could only promise six days, but she was going to preach to everyone she met. The total number of days promised was 2721; or the equivalent of one man preaching Christ constantly for seven years, seven months, and five days!

The second notable gathering I attended in Korea was a great Men's Bible Training Class held at Chai Ryung, 15 miles from a railroad. It was one of those classes for the study of God's Word for which Korea is famous. Each winter the country is literally honey-combed with classes for both men and women at which hundreds of Christian workers gather from scores of villages to spend a week or two studying God's Word. In these classes lies one of the open secrets of the marvellous progress of the gospel in Korea. Between 500 and 700 men had come to Chai Ryung, some from long distances, to spend eight days at their own expense learning more of the Old Book.

As at Iehun, the climax of their enthusiasm for souls came when Rev. W. B. Hunt asked how many of those present would devote their entire time for a part of the next three months to winning others to Christ. In a moment ten or more were on their feet declaring they would give the entire ninety days to God for the work. Others said they would give 60 days, others 30, and so on, until in a few moments over 4,000

days had been pledged. This was later increased to over 5,000 days of self-sacrifice for God and souls, or the equivalent of about 14 years of service for one man!

During the sessions of the Chai Ryung class the men also purchased over 5,000 gospels, at one sen each, to take back to their villages, and give to unbelievers as a means of leading them into the light. This widespread distribution of God's Word, by the Koreans themselves as a method of personal work, is one of the prominent features of the campaign. Already in less than three months over 250,000 gospels have been sold to the missionaries or Koreans, and 100,000 have been ordered from the printer.

The Koreans are praying for souls with an intensity and simple faith which puts to shame those of us in Christian lands. They think nothing of spending all day or all night in prayer. Last winter during some revival meetings in Soudo it was a common thing for Christians to go out on the hills after the evening meeting and kneel on the frozen ground while they cried to God for the outpouring of the Holy Spirit. At Chai Ryung at 5:30 each morning several Koreans came to the home of the missionary with whom I was staying to spend an hour in prayer with him. At P'yong Yung Pastor Kil and an elder were in the habit of meeting at the church for prayer at dawn each morning. Others heard of it and asked permission to meet with them. Mr. Kil announced that any who wished might pray with them for a few days at 4:30 A.M. The next morning people began gathering at 1 A.M.; at 2 A.M. a large number were present; and at 4:30 A.M. over 400 had assembled. Is it any wonder that they have faith for a million souls in Korea?

Because of the oppression of centuries the Korean is often lazy and shiftless, but when he becomes a Christian his transformation is marvellous. He becomes an intense personal worker. In many Korean churches it is a kind of unwritten rule that a new convert must lead someone else to Christ before they are admitted to church membership. A day or two ago I was told of a big burly Korean who had been a drunkard and criminal. He found Christ, and less than a year later, when the missionary visited the heathen district in which he lived he found 200 believers in three villages as a result of that one man's efforts. In another village the membership of the church was recently doubled in a month. Upon investigation it was found to be due largely to the prayers and work of one man. They said the man simply prayed the people into the church.

One of the foremost missionaries in Korea is Dr. James S. Gale, of Seoul. He has been here for a score of years, and is the author of "The Vanguard" and other books on the country. In response to my request for his opinion of the million souls movement he gave me the following:

"The present moment calls for special effort in Korea. Its watchword of 'A Million Souls' rings out at a time of supreme national hopelessness. Wrecked and humiliated through her own failures, incapable of self-defence or self-government, she has fallen to a place of contempt among all nations. Authority no longer rests with her, finances are out of her control, the world of graft and fraud in which she lived has been spirited away, and to-day stripped, and convicted and undone, she looks for a Saviour. This is the supreme moment. We cannot reckon on the future or foretell it. Now is the moment, and it is here: the wide-open door, the humbled people, the waiting heart. Will he come, this great somebody for whom they wait? Is it the Church? Is it the Salvation Army? Is it Education? Is it America? Who will save them? This is the question. Jesus the Nazarene, specialist for all hopeless ones, despised ones, incapable ones, impure ones, fools and knaves, thieves and robbers, outcasts and ruffians of men and nations. He is here, touching this one and that. Reader if thou knowest how to pray, pray that this moment may be made sure, this sealing of a hundred and forty-four thousand and all the extra ones to make up the million."

Will you not pray, and pray daily for a great outpouring of God's Spirit upon Korea? A call has just been issued by a committee of missionaries in Seoul asking that March 20, 1910, be observed in America, England, Australia, and other lands as a "Day of Prayer" for Korea. It is suggested that on this day the million souls movement be explained both in church and Sunday School, and all Christians be requested to join in daily prayer, alone and in little groups, for such a mighty outpouring of God's Spirit upon the land that the million converts may be secured by the 9th of October, 1910. The missionaries are convinced that NOW is the hour of crisis for Korea. Will you help by prayer?

BOYS *and* GIRLS
in KOREA



Price Two Cents

Woman's Foreign Missionary Society
Methodist Episcopal Church

36 Bromfield Street . . . Boston, Mass.

BOYS and GIRLS in KOREA

(Gleaned from Many Sources)



WHAT do you know about Korea? If you say, "Nothing," I will tell you that you have a very old and just now very interesting country to study. Of course you know that it has been a "bone of contention" between China and Japan for many years. It is hung to China's left arm by a narrow ribbon of land, has an area of about 90,000 square miles, and a population of 14,000,000. This is only a bit of fact to start with, and sometime you will learn many things about the country.

Here we are, then, at Seoul, in search of the children. Did you notice the wall built of huge blocks of stone, and overhung with ivy which surrounds this capital city? It is from twenty-five to forty feet high, and fourteen miles in length. There are eight gates in the wall which open at sunrise and close at sunset, with keepers to watch all who come and go. Hurry in, then, while the gate is open!

Ah! the streets are narrow and dirty, and low mud houses and shops crowd the very

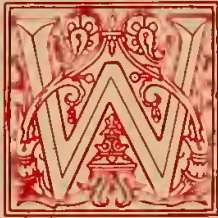
gutters. Better houses than these are found farther away; but in Korea, as in every idolatrous land, very many of the people are so poor that their homes are but miserable shelters. Can you think why?

But here is a group of boys! Did you think they were girls? That is what travellers have said, but it is because of their queer costumes. The Korean boy's hair is parted in the middle, braided, and left hanging down his back. The braid is tied with black, gauzy ribbon. He wears a loose jacket of pink, blue, green or red, and very long, loose white trousers tied at the ankle with bright ribbon or cloth. White padded socks and shoes of string or straw complete his dress. If he — Yung Pak we will call him — should come to your school he would slip off his shoes at the door and enter the room in his socks. You would laugh and wonder where such a funny *girl* came from, but his dress is "all the fashion" in Korea.

Young Pak's school days are different from yours. He sits upon the floor with legs curled under him, and studies out loud, just like his Chinese cousins, and his lessons are also like theirs because the literature of Korea is from China. If his parents are rich he may have a tutor and study many hours every day to prepare for a high position in the government when he is a man.

BOYS and GIRLS in KOREA

(Gleaned from Many Sources)



WHAT do you know about Korea? If you say, "Nothing," I will tell you that you have a very old and just now very interesting country to study. Of course you know that it has been a "bone of contention" between China and Japan for many years. It is hung to China's left arm by a narrow ribbon of land, has an area of about 90,000 square miles, and a population of 14,000,000. This is only a bit of fact to start with, and sometime you will learn many things about the country.

Here we are, then, at Seoul, in search of the children. Did you notice the wall built of huge blocks of stone, and overhung with ivy which surrounds this capital city? It is from twenty-five to forty feet high, and fourteen miles in length. There are eight gates in the wall which open at sunrise and close at sunset, with keepers to watch all who come and go. Hurry in, then, while the gate is open!

Ah! the streets are narrow and dirty, and low mud houses and shops crowd the very

gutters. Better houses than these are found farther away; but in Korea, as in every idolatrous land, very many of the people are so poor that their homes are but miserable shelters. Can you think why?

But here is a group of boys! Did you think they were girls? That is what travellers have said, but it is because of their queer costumes. The Korean boy's hair is parted in the middle, braided, and left hanging down his back. The braid is tied with black, gauzy ribbon. He wears a loose jacket of pink, blue, green or red, and very long, loose white trousers tied at the ankle with bright ribbon or cloth. White padded socks and shoes of string or straw complete his dress. If he—Yung Pak we will call him—should come to your school he would slip off his shoes at the door and enter the room in his socks. You would laugh and wonder where such a funny *girl* came from, but his dress is "all the fashion" in Korea.

Young Pak's school days are different from yours. He sits upon the floor with legs curled under him, and studies out loud, just like his Chinese cousins, and his lessons are also like theirs because the literature of Korea is from China. If his parents are rich he may have a tutor and study many hours every day to prepare for a high position in the government when he is a man.

But if Yung Pak's parents are poor he will be seen on the street selling "sweets," or chestnuts, or bundles of wood, or perhaps carrying a loaded "jiggy" on his back. If he has time to play he joins his mates in games, some of which are those that are played in every land under the sun, like "blind man's buff," and "soldier." They also have good times with kites. A favorite "kite battle" takes place when one boy's string, prepared with coarse sand, cuts another boy's kite-string, and brings the kite to the ground.

We have noticed the girlish braids of the Korean boy, but the time comes when he may wear a hat, and then he becomes a man. His age does not matter, for our missionary says she has seen little *men* of ten, and *boys* of twenty-five or thirty. If he is "engaged" and his parents say the word he has a hat! This is what happens. Early in the morning his head is shaven on top, then his hair is combed up over the bald spot and tied and twisted into a knot about four inches high. Then a band of woven horsehair is put around his head to keep the hair in place. Then the new hat, with its high crown and wide brim, is put on with great ceremony, and tied under the chin with ribbons! At the same time he assumes a long coat with sleeves which hang below his knees, and receives a new name — his "man-name" — by which

he is known thereafter. Now Yung Pak goes out to call on his friends, and afterward has a feast at home.

The hat is worn in the house as well as out of doors, and as the "top-knot" is a special Korean badge, the hats are "open-work" that it may be seen. The little prince in the palace wears "the tall black hat, tied under his chin with strings of amber beads." Because of this queer fashion the men of Korea are known as "Top-knots."

But lest you think these funny little fellows are only funny, I must tell you that Korean boys are taught to be very respectful to their fathers and all older people. Many of them become intelligent and kind hearted men, and when they become acquainted with their best Friend they make good Christians.

But it is surely time for us to go to Yung Pak's home and see his sisters. The house is surrounded by a wall — these people seem very fond of walls — and is divided into three parts, one for the men, one for the women and one for the servants. In the women's part are the girls. Unless the family is very poor, girls are not allowed to go out of doors after they are seven or eight years old. Yung Pak's sister Sounie wears a short green jacket and a red skirt. Her black hair is very smooth and braided like her brother's, but instead of a black ribbon, her braid is tied

But if Yung Pak's parents are poor he will be seen on the street selling "sweets," or chestnuts, or bundles of wood, or perhaps carrying a loaded "jiggy" on his back. If he has time to play he joins his mates in games, some of which are those that are played in every land under the sun, like "blind man's buff," and "soldier." They also have good times with kites. A favorite "kite battle" takes place when one boy's string, prepared with coarse sand, cuts another boy's kite-string, and brings the kite to the ground.

We have noticed the girlish braids of the Korean boy, but the time comes when he may wear a hat, and then he becomes a man. His age does not matter, for our missionary says she has seen little *men* of ten, and *boys* of twenty-five or thirty. If he is "engaged" and his parents say the word he has a hat! This is what happens. Early in the morning his head is shaven on top, then his hair is combed up over the bald spot and tied and twisted into a knot about four inches high. Then a band of woven horsehair is put around his head to keep the hair in place. Then the new hat, with its high crown and wide brim, is put on with great ceremony, and tied under the chin with ribbons! At the same time he assumes a long coat with sleeves which hang below his knees, and receives a new name — his "man-name" — by which

he is known thereafter. Now Yung Pak goes out to call on his friends, and afterward has a feast at home.

The hat is worn in the house as well as out of doors, and as the "top-knot" is a special Korean badge, the hats are "open-work" that it may be seen. The little prince in the palace wears "the tall black hat, tied under his chin with strings of amber beads." Because of this queer fashion the men of Korea are known as "Top-knots."

But lest you think these funny little fellows are only funny, I must tell you that Korean boys are taught to be very respectful to their fathers and all older people. Many of them become intelligent and kind hearted men, and when they become acquainted with their best Friend they make good Christians.

But it is surely time for us to go to Yung Pak's home and see his sisters. The house is surrounded by a wall—these people seem very fond of walls—and is divided into three parts, one for the men, one for the women and one for the servants. In the women's part are the girls. Unless the family is very poor, girls are not allowed to go out of doors after they are seven or eight years old. Yung Pak's sister Sounie wears a short green jacket and a red skirt. Her black hair is very smooth and braided like her brother's, but instead of a black ribbon, her braid is tied

with a plum-colored one. Sounie leads a rather dull life, for she cannot see through the oiled-paper windows, and if she could there is nothing to see but the little court in the centre, around which the rooms are built.

But there is plenty of work for this little *saxie*, as girls are called. She learns early to sew, prepare rice, wash and iron. As the men wear white garments which are ripped apart when washed, there are no idle hands in the women's part of the house. When Sounie irons she winds the cloth around a wooden roller, then takes something like a base-ball bat and pounds it until it is smooth and shining. "Rat-tat-tat! rat-tat-tat!" — the sound is heard far into the night.

Sounie will probably be married when she is fourteen or fifteen, but even then, if she wishes to go out she must cover her face; and if she rides, her carriage — with two men to carry it — is made so that she cannot be seen, nor can she look out at the trees and flowers.

Korean girls in the country work in the fields, but even there they cover their faces with the long apron if strangers appear.

There are no native schools for girls in Korea, and if they learn to read, their fathers must teach them. This happens sometimes, but not often, so it was a wonderful thing when missionaries opened schools for *saxies*. They knew that girls

could learn as well as boys, and for about thirty years mission schools have opened doors of hope to the girls of Korea. And both boys and girls make splendid Christians.

This is the story one of our missionaries tells about a Christian boy, and there are many others just as earnest as he.

In a little mud hut in the city of Chemulpo, little Wongunie lived with his parents. His home was unhappy because his father was a drunkard. There was a mission school for boys in the city, and to it Wongunie was sent. In the school and every Sunday he heard about Jesus, and every night he told his parents the stories he had heard from the Christian teacher, and began begging them to go to church with him and hear for themselves. In the one room of the house there was a good-sized idol upon a stand.

One night when Wongunie came home from school he walked straight up to the idol and knocked it from the stand. His mother was very much frightened and said: "Why did you do that? Now some awful calamity may come to us. Perhaps our house will burn, or perhaps some of us will get a dreadful disease and die. Why did you do it?"

Wongunie replied: "Why, mother, if that idol has any power to help us it can get up from the floor itself."

His mother then picked up the image as care-

with a plum-colored one. Sounie leads a rather dull life, for she cannot see through the oiled-paper windows, and if she could there is nothing to see but the little court in the centre, around which the rooms are built.

But there is plenty of work for this little *saxie*, as girls are called. She learns early to sew, prepare rice, wash and iron. As the men wear white garments which are ripped apart when washed, there are no idle hands in the women's part of the house. When Sounie irons she winds the cloth around a wooden roller, then takes something like a base-ball bat and pounds it until it is smooth and shining. "Rat-tat-tat! rat-tat-tat!"—the sound is heard far into the night.

Sounie will probably be married when she is fourteen or fifteen, but even then, if she wishes to go out she must cover her face; and if she rides, her carriage—with two men to carry it—is made so that she cannot be seen, nor can she look out at the trees and flowers.

Korean girls in the country work in the fields, but even there they cover their faces with the long apron if strangers appear.

There are no native schools for girls in Korea, and if they learn to read, their fathers must teach them. This happens sometimes, but not often, so it was a wonderful thing when missionaries opened schools for *saxies*. They knew that girls

could learn as well as boys, and for about thirty years mission schools have opened doors of hope to the girls of Korea. And both boys and girls make splendid Christians.

This is the story one of our missionaries tells about a Christian boy, and there are many others just as earnest as he.

In a little mud hut in the city of Chemulpo, little Wongunie lived with his parents. His home was unhappy because his father was a drunkard. There was a mission school for boys in the city, and to it Wongunie was sent. In the school and every Sunday he heard about Jesus, and every night he told his parents the stories he had heard from the Christian teacher, and began begging them to go to church with him and hear for themselves. In the one room of the house there was a good-sized idol upon a stand.

One night when Wongunie came home from school he walked straight up to the idol and knocked it from the stand. His mother was very much frightened and said: "Why did you do that? Now some awful calamity may come to us. Perhaps our house will burn, or perhaps some of us will get a dreadful disease and die. Why did you do it?"

Wongunie replied: "Why, mother, if that idol has any power to help us it can get up from the floor itself."

His mother then picked up the image as care-

fully as she would have handled a new baby, and placed it upon the stand again.

Wongunie was delighted to prove to his mother that the idol had no power to help them. After that he continued to urge his mother to go to church, and finally she went, and in a few weeks gave her heart to Jesus. Wongunie was happy, but could not be satisfied until he had won his father. He prayed every day that Jesus would come into their home and take away the appetite for drink. And that prayer was answered. The father soon began to attend church and after a few months the appetite for strong drink was all taken away.

As years passed he became one of the leaders of the large city church, and later was made superintendent of the Sunday school.

Little Wongunie is now a young man, and has come to America to study for the ministry. So you see the little "Top-knots" are worth saving, and they are coming to Christ just now by hundreds.



KOREA

The Land of Cho Sen



FOUR CHRISTIAN WOMEN

Who walked 130 miles over a hard road, with mountain passes, in order to attend a Bible Class in Songchin.

Where is Korea? It is a peninsula, lying between latitude 34 and 43 degrees North and longitude 124 and 130 degrees East. It contains about 80,000 square miles and has a population of about twelve million.

What are the people like? They are "a quiet, mild, gentle race marked by hospitality, generosity, patience, loyalty and simplicity of faith. These qualities under the restraining and refining influences of the Gospel, make them admirable followers of Jesus Christ."

JUDEA They are much alike. Judea was surrounded by three great nations, Syria, Assyria and Egypt. Korea is surrounded by Russia, Japan and China. Judea was a buffer-state and a great battlefield for the hungry outside nations. So is Korea. In the China-Japan war of 1895, Korea was the centre of the conflict. Japan and Russia fought their battles on both land and sea in and around Korea. Both are mountainous, with fertile plains covered with villages.

The people of Judea were pre-eminently noted for their religious characteristics. They were chosen of God for the special task of telling the nations round about of the one only and true God. Koreans have come to our notice as religious people, eager for Christianity, more than any other non-Christian nation. The Japanese name for Korea is **CHO SEN**. Shall we not consider that the Koreans, like the Judeans, are being chosen of God to carry His truth to the people of China, Japan and Manchuria?

Korea was opened with the lancet, twenty-six years ago. Dr. Horace N. Allen was called in to treat a member of the Emperor's family whom the native doctors could not cure. Operation, recovery. Since then missionary work has been carried on in Korea.

The two foundation principles of the Korean Church are: I. Close study and



HOI RYUNG

The first station to be opened under the Western Section of our Church. The Eastern Section has three stations.

absolute loyalty to the Scriptures as the Word of God, and; 2. Definite recognition of the Holy Spirit as the personal leader.

"The activities of the individual Christian in Korea challenge admiration. The church is essentially a witnessing church. Often the test question in connection with admission to communicant membership in the church is 'Have you led some other soul to Jesus Christ?'" They love to talk about their Lord to one another and to those who do not know Him. Christ and Christianity are as common subjects of conversation among Koreans as business subjects, politics or the weather with us."

"One church, in the course of a history covering only sixteen years, has become five churches, and still the congregation of the parent church, numbering 2,500, is so large that the men and women have to meet separately. The mid-week prayer meeting averages 1,100 in attendance, and is probably the largest prayer meeting that assembles anywhere in the world." (World Conference Report, Vol. I, Pg. 75).

A young man gave up a good salary when he became a Christian because his position required Sunday labor. He went to Kyung Hung, where together with one or two others, but **without the aid of a missionary**, he was instrumental in starting a church which though only a year old, has now an enrolment of about 170 adherents, ninety of whom are women and girls and eighty men and boys. Our missionary, Mr. Barker, when visiting this point thought he gave such promise of future ability that he took him on the staff as a colporteur in charge of a large territory, with Kyung Hung as his headquarters, selling the Bible. Mr. Barker says: "This is one more man for whom you have the privilege of praying." At this point Mr. Barker, Mr. L. L. Young and Mr. Barker's teacher, conducted Bible study and worship from 9.30 to 8.30 p.m. every day for six days. Mr. Barker says "There was no difficulty in getting prayers. The teaching on the life of Christ was very elementary to suit the knowledge of the Gospel by these new believers. The interest at the ensuing meetings was good, and one felt that these people were thirsting for knowledge." They petitioned the missionaries to send them a native teacher and volunteered to double their subscriptions. Of course, such a man will be sent as soon as he can be secured.

Note that at this point these nearly two hundred Christians are entirely the result of the personal work which possesses the soul of the Korean Christian. No missionary had been there to preach the Gospel.

Mr. Barker says that they are very much in need of more workers, and asks the support of the whole church in definite intercession that God would "build up His Zion" in Korea. Surely it is a great privilege to have fellowship with our missionaries before the Throne of Grace at such a time and for such people!



MAN-POWER RAILWAY

55 miles long from Chongchin to Hoi Ryung. Our missionaries and their freight will be carried this distance on small flat cars pushed by hand.

At another point, Ryong Jung, where no missionary had been, Mr. Barker reports conducting a Men's class. "The number at the class gradually increased, and after two or three days we had about 135 from all parts of Kando within 100 li, there. The Chinese Christians (this was in Manchuria) very kindly lent us their church. It was not large enough but it sufficed. The men seemed hungry for a knowledge of God's Word. We feel that a good spirit was manifested, and that we have great cause for gratitude to God because of the way in which he has been blessing the work. There is need for united intercessory prayer for our workers, one and all, for our groups of Christians, for us particularly, who are representing you in our weakness and inexperience. Hold up our hands day by day. There are problems and difficulties manifold. God has been with us in a marked way thus far. Pray that we may know His will, His way, His policy, His mind, and that we may truly be ambassadors of whom He will not be ashamed."

Mr. Barker writes further:—

"Last year the number of groups in our field was reported as 46. After the evangelistic campaign of 1910 there was a considerable falling off, whole groups disappearing. We are thankful to be able to report that now new groups are being constantly opened. Every little while a letter comes with news of a new group of from 10 to 30 members. Last week we heard of a new work starting in Musan, 400 li (133 miles) southwest of Hoi Ryung. There are said to be 3 new groups with a membership of about 50 altogether. There came also a request for an evangelist. The greater part of this large part of our territory has so far as we know never seen a missionary."

"During recent years one of the most conspicuous features of Mission history in Korea has been the Korean Revival, which has been a genuine benediction. 50,000 Korean Christians passed through its refining fires, and to-day through that experience, the Korean Church knows the terrible character of sin, the power of Christ to save, efficiency of prayer and the immanence of God."

The Koreans make giving Christians. "Already the total offerings of the Korean Church amount to over \$100,000 annually even though the wages of a laboring man in America and Korea show a disparity of seven and one-half times against the Korean. Their givings, therefore, were equivalent to three-quarters of a million when their condition is compared with ours. One Korean sold his ox and hitched himself to the plough, that a chapel might be built. Others have been known to mortgage their own houses that the mortgages might be removed from the houses of God; to sell their crops of rice, purchasing inferior millet to live upon through the winter and giving the difference to Christian work. Korean women have given their



GRINDING GRAIN

Notice how similar the Korean method is to our own of a quarter century ago.

wedding rings, and even cut off their hair that it might be sold and the amount devoted to the spread of the Gospel.

Koreans have the missionary spirit. The Gospel has been transplanted among the colonies of Koreans in Hawaii, California, Mexico, Manchuria and Siberia. "A Korean came to a missionary and said that he had heard that in Chientao where there are 100,000 Koreans, there were many brigands. The rice was not good to eat and many of the people lived in holes in the ground. He wished to go there and preach the Gospel, and as he had three sons he thought that growing up among the Chinese they would learn the Chinese language so well that they could become missionaries to the Chinese!" With men of this character there is no wonder that the Korean church grows by leaps and bounds.

MR. SEN'S CONSECRATION.

This native Christian was employed by the missionary to do evangelistic work. Learning that he was living in a little hut 6 ft. x 6 ft., and that his mother, wife and some disciples were sharing with him this small home, the Mission authorities sent him \$50 to fix up his house a little.

The next time the missionary visited him he found him living in the same pitiful way. On being closely questioned as to what he did with the money he said, "Oh, I could not use it on myself, Pastor, when so many all around us are dying without any knowledge of Christ."

Further than that, this devoted man and family and students were living on thin soup in order to be able to send out more evangelists. Such was his devotion that very soon he started a dozen churches.

A woman learned to read at the age of sixty, was at that time the only believer, but single-handed she bravely set out to work to win her city. To-day she is surrounded by a congregation of three hundred people.

The Y.M.C.A. in Seoul has all but four of its 876 members in Bible Classes. Last year 752 men were led to Christ by the Association.

There are more Bibles sold than all other books together in Korea. 116,492 volumes were sold last year, an increase of 66 per cent. To this prodigious distribution of the Scriptures is to be credited much of the splendid harvest. Fully one-sixth of the entire membership of the church are enrolled in Bible training classes, which continue from a few days to three weeks at various centres.

The best book on Korea is "Korea in Transition," by Dr. James S. Gale; price, cloth 50 cents, postage 8 cents; paper 35 cents, postage 5 cents.

Order from the Foreign Mission Office,

439 Confederation Life Building,
TORONTO.

Vol. VII

JUNE 1, 1910

No. 5

(行發日一回一月每) 可認物便郵種三第日一月七年八十三治明

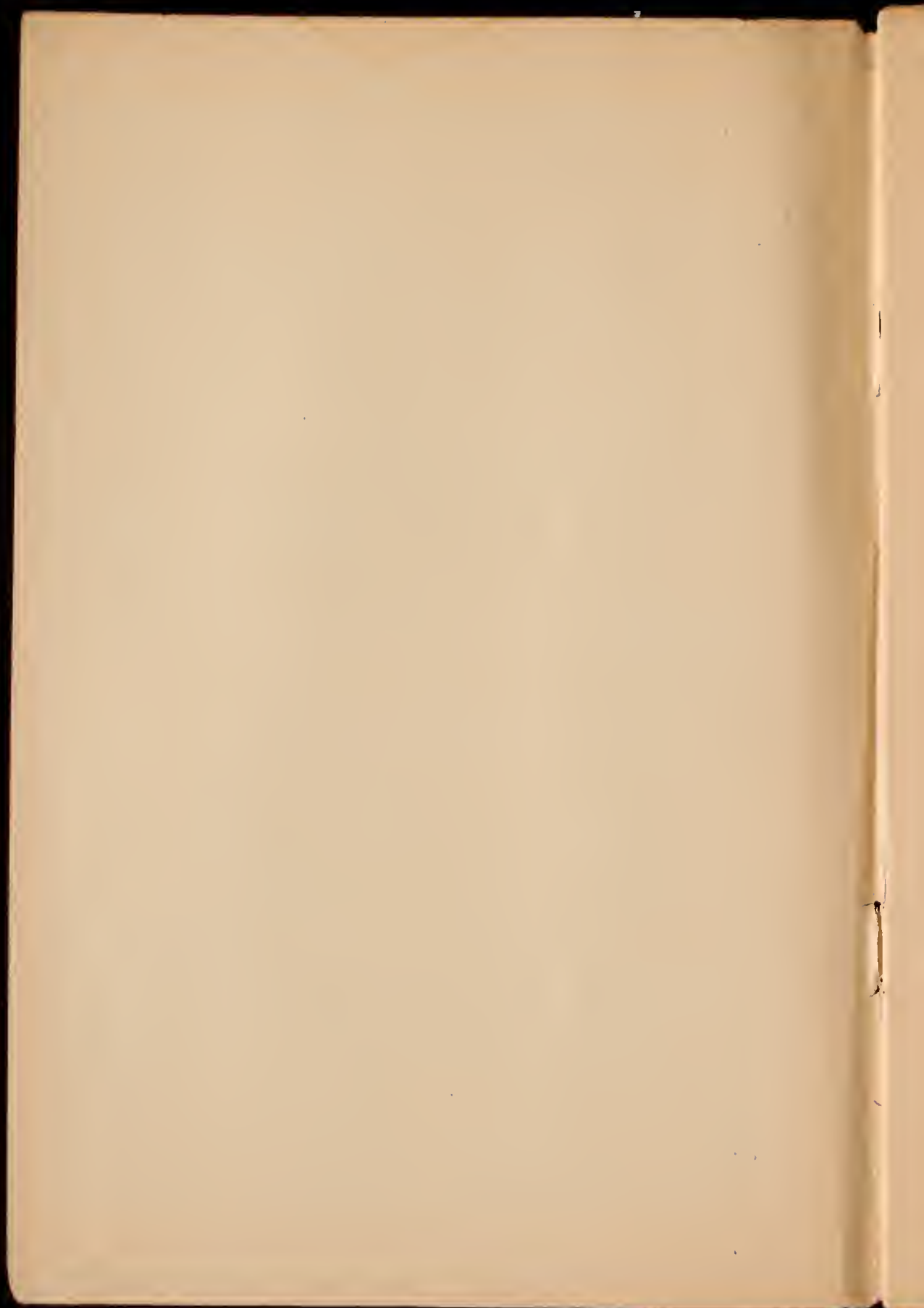
THE
KOREA MISSION
FIELD



NO TOHSA, FIRST CHRISTIAN BAPTIZED IN KOREA

SEOUL

KOREA



THE KOREA MISSION FIELD

VOL. VII

JUNE 1, 1910

NO. 5

That the World may know that Thou hast sent Me.

In Syen Chen a town of 5,000 people 2,300 attend Christian Church services.

In Taigu the Woman's Bible Class had an enrollment of 560 women from all parts of that section. One woman walked 70 miles and an old woman over 70 walked 40 miles to reach there.

778 women met in Syen Chen for the April Bible class, some walked 5 days to reach there, which would equal about 100 miles.

The Presby. Women City Class at Pyeng Yang numbered 450, the class for Bible Women and teachers, 215 and the general class for country women, 510, making a total of 1,175 women meeting for Bible study during the Spring in Pyeng Yang.

Over 4,000 women have travelled on foot from the country to Bible classes in the large stations, paying all their own expenses while at the classes, providing, usually carrying, their own food. Some of these classes were held in the winter, some in the Spring. The difficulties of the roads and the rivers to be crossed are quite beyond anything dreamed of in America.

Mr. Deming, M.E. reports a list of 402 names of applicants for baptism in April at Chumon on the Kyodong circuit, 96 out of 210 houses having become Christian. One church in Kangwha has grown from 40 to 130 during the winter.

In the circuit of one Seoul missionary, Presbyt., nearly 1,000 new believers and applicants for enrollment and baptism are reported in April by different leaders. This does not include those enrolled during the winter, a few months ago.

Mr. Clark sends the following: I have just discovered another statistical item that ought to have gone into the statistics of the Quarter Centennial and that now I think ought to go into the "Field."

Taking the list of names in the back of our Quarter Centennial Report and adding together the terms of all the members of our Mission now in service, plus the time given of all deceased and resigned members, not deducting time off for furloughs, we have a total of 965 years up to Sept., 1909. At that time not counting all Christians who have died during the 25 years, nor any who believed and fell away, we still had net 25,057 baptized, and in all 100,000 adherents, that is to say an *average of 25 baptized and 75 adherents besides, for every year of every individual missionary, including wives, in our Mission,* since the Mission was founded.* In other words to use a concrete example, Dr. Underwood with his 25 years of service and Mrs. Underwood with 21, can feel that on the average of the Mission, *4,600 saved souls have been given them for their hire.*

In the year 1909, the net gain in adherentage of the church was 22,599 and this divided among the 101 men, women, wives, doctors and all, averages *223 souls for every individual in the Mission for that particular year.*

What pastor in America can claim 446 souls per year, saved by himself and his wife under their direct supervision? If only the men in our Seminaries could hear this before they settle on their fields this year!

* Presbyt.

PUBLISHED MONTHLY at Seoul in the interest of all the Evangelical Missions in Korea.
EDITED by LILLIAS H. UNDERWOOD.

ANNUAL SUBSCRIPTION, including postage, one *yen*, or 50 cents gold, or 2/1 English Currency.

SINGLE COPIES 10 *sen*, three of same issue for 25 *sen*.

SUBSCRIPTION may be sent to

Dr. A. R. LEONARD, 150 Fifth Ave., New York, Rev. J. E. McCULLOCH, 422 Park Ave., Nashville, Tenn., Mr. J. P. DURHAM, 1155 W. 30th St., Indianapolis, Ind. On all business matters, address the Business Manager Mr. R. O. REINER, Seoul, Korea.

PERSONALS AND NOTES.

The business Manager of the FIELD wishes to call the attention of friends and subscribers to the fact that we cannot supply any more copies of the Jan., Feb., and March issues of this paper, as there are no more on hand.

Mr. Reiner also asks that our patrons will send him names of friends of Korean missions, or those who *ought to become such* in order that we may send them occasional copies of the paper.

After conference and correspondence with the railroad department, Dr. Underwood has succeeded in making arrangements that all who attend the Annual Meeting of Presbytery in the Fall shall be entitled to a reduced fare for the double trip, of one and four-tenths of the regular sum on condition, that they present the proper credentials from the Chairman and Secretary.

The Rev. H. C. Morrison, D.D., of the S. M. E. Church in America visited Korea in April and held impressive Evangelistic Meetings in Seoul, Songdo and Pyeng Yang. He is a speaker of great power, all that he says rings clear and true in perfect tune with God's Word, and those who were so fortunate as to attend the meetings were deeply impressed, and richly fed. We only wish Dr. Morrison might have remained longer and could have spoken to the Koreans without an interpreter.

All will learn with pleasure that Mr. G. Newa and family arrived in Seoul on the 16th of April to take charge of the Japanese branch of the Y. M. C. A. in this country.

Dr. and Mrs. J. S. Gale arrived in Seoul on April 16th with Mrs. Gale's mother and sister, Mrs. and Miss Sale, and with Miss Annie Heron. They were greeted by most of the foreign community who were at the depot to meet them, as well as most of the members of Dr. Gale's church, who welcomed him and his family with lanterns and songs, and accompanied them across the city to their home.

The Rev. Henry Brokaw of Japan passed thro Seoul in April.

Dr. J. W. Hirst left Seoul on the 30th of April for a few months greatly needed rest in America.

Rev. W. D. Reynolds and family of the S. Presbyterian Mission passed thro Seoul on their way to America where they will spend a well earned furlough. They will take in the Edinburgh Conference on the way.

The Messrs. Kilbourne, father and son, of Tokyo, Japan, spent some time in Korea in April. Mr. Kilbourne is one of the founders of the Oriental Missionary Society's Bible school for the training of Native Evangelists, Preachers and Bible Women. We understand they have two such schools in Korea, one in Songdo and one in Seoul in charge of Koreans, whom they have trained for the purpose.

Mr. Kilbourne came to Korea in April, especially in the interests of a marked New Testament similar to that used by their mission in Japan, which he is anxious to place on the market for the benefit of Koreans.

On Wed. April the 27th the corner stone of the Salvation Army Hall was laid with appropriate ceremonies. In fact to be strictly accurate four stones were laid, one by Mrs. Gale, one by Dr. Gale, another by Miss Pinder, and a fourth by Dr. Underwood in place of Dr. Chapman who had sent a very generous contribution toward the building. Dr. Underwood remarked that so long as he might serve in the place of so good a man of as Dr. Chapman, he would never care to do anything in his own name. Colonel Hoggard was of course in charge of the exercises, the Army was represented by all its Seoul missionaries, and by quite a number of native cadets, and followers. The Mayor of Seoul and a considerable number of missionaries of the various missions were present to show their sympathy with and interest in the work of the Army.

The day was most propitious, the addresses well timed and in the most fraternal spirit, in fact nothing was left to be wished for in connection with the whole affair. At a little dinner given later by the Army officers to a few missionaries, as representatives of all, Col. Hoggard stated, that their mission desired and intended only to work in harmony with others now on the field, without interfering in any way with the established principles, or the churches of other missions, and begged that all might unite in the most cordial fraternal spirit, in the one work of establishing the kingdom of Jesus in Korea.

We wish to express the sincere thanks of missionaries and Koreans to Mr. J. T. Brown, father of Miss Mary Brown formerly of the Presbyterian mission, who sent to us several pounds of the seed of the valuable *Catalpa Speciosa*, for the benefit of Korea. Applications have poured in, until now the seed having been distributed all over the country, no more remains. Several Koreans have forwarded money and asked us to order more which we shall do. We have some trees which will soon be bearing seed, and we shall be glad to give this to all who desire it, as soon as it is available. In connection with sending out this seed it has been delightful to observe how without any hint from foreigners, so many Koreans have advanced the postage on these packages, a considerateness which with their comparative unfamiliarity with foreign post offices we would hardly expect.

We understand that Dr. W. B. Scranton's new Sanitarium is now practically finished, and ready for occupancy. It is doubtful whether another place of the kind so attractive and so well equipped, with everything necessary for health, comfort and luxury, is to be found in the whole East, and we are sure that no where is there a kinder host and hosters. Korea is doubtless the most healthful place in Asia to which invalids can resort. We congratulate such on the provision that has been made for them in this Sanitarium, and we wish Dr. Scranton success, with the blessing of God.

We rejoice to be able to announce to their many friends that Mrs. Mills of Kangai and Mrs. Reiner of Seoul, both of whom have been ill, for some time, have made complete recoveries; also that Mrs. Frederick Vesey who has been very low, is now restored to health, for all of which we ought to render hearty thanks to Almighty God.

Dr. and Mrs. Wells of Pyeng Yang passed thro Seoul, in the last week in April on their way to take a brief rest in Japan. Mrs. Wells has never been quite so strong as previous to her terrible illness a year ago, and we hope this change will prove a great benefit.

Miss Greenfield, the sister of Rev. Mr. Greenfield of Seoul, arrived in Seoul on April the 25th, to take charge of her brother's home and little one. All who could do so tendered their hearty welcome and greeting on her arrival in the station and we are happy to voice here the most cordial welcome of all the missionary community, and their congratulations to Mr. Greenfield.

May the 22nd, the World's Sunday-school day, was quite generally observed among the Christians of Korea. The program prepared by the World's S. S. Times, was translated into Korean, and adopted by quite a number of the churches.

The government, it is said, have decided to widen the S. Gate street, and in doing so will take away a *very* large strip of Severance Hospital property, necessitating the removal of the Book store the Sarang, the present church and several other small buildings, bringing the street, with its noise and dirt almost to the very doors of the hospital. It is hoped that full compensation in land or money or both will be made for all this, but nothing can compensate for the loss in time and labor, which will be unavoidable.

We regret to record that the continued ill health of Ruth little daughter of Rev. and Mrs. E. F. McFarland of Taigu has made it necessary for Mrs. McFarland to take her to America. We ask the prayers of our readers both on the field and in the home land for these parents, and for the little one.

✓ Miss Chase of Syen Chen passed thro Seoul in April on her way to America.

A letter has been received from Mr. and Mrs. Davis, dated March 22nd written on the Canadian Pacific Railway *en route* for Chicago. Mr. Davis says, "We both praise God with all our hearts for our wonderful 3 months in Korea. We had an excellent trip across the Pacific for the time of year." An officer on the steamer became a member of the Bible Success Band, and our friend was busy as usual giving away Chinese and English gospels. Two men, one an editor, became Christians during the trip. Mr. Davis expected to go on directly to Columbus, Ohio, to rejoin the Chapman Alexander party. He concluded his letter with love and all best wishes to all his friends in Korea, which, means of course every one who was fortunate enough to meet him, and we can safely say that everybody sends love and prayers after Mr. and Mrs. Davis and bids them God speed.

The prospects for Sorai Beach as a summer refuge are brighter than ever this year.

One house and three bungalow cottages—the latter mere Korean houses, but built only for foreigners—are ready for occupancy. Another clap boarded house with five bedrooms, large dining hall, kitchen, etc. will be ready by the 1st of June.

It is hoped that some one will manage the house-keeping arrangements at this house, which has been made possible by a friend of missions. The rooms are 12×9 feet with a ten foot piazza in front. They will be rented for a merely nominal sum, barely enough to provide for upkeep, as this is in no sense a business enterprise. All who go, will have to take the regular itinerating outfit, including food and not forgetting *blankets*, and *sweaters*. It is expected there will be a regular steam-boat service. Applications for these houses or rooms should be made at once to H. G. Underwood. Parties intending to tent will be assigned sites on which tents can be placed, and wooden flooring in large squares can be ready if desired dimensions are sent.

The following is a Program of the Educational Association held in Seoul on May 17th and 18th. We hope to be able to give some of these good things to our readers in a future issue.

PROGRAM OF MEETING OF EDUCATIONAL ASSOCIATION,
SEOUL, KOREA, MAY 17—18, 1910.

1. A Plea for the Christian Education of Christians. J. E. Adams.
2. A Review of the Work that is being done at Present. R. O. Reiner.
3. Textbooks. F. E. C. Williams.
4. What Shall we Teach our Christian Girls? Miss Snook.
5. The Higher Education of Women in Korea. Miss Frey.
6. Industrial Education. Frank Brockman.
7. The Relation of our Schools to the Government. W. M. Baird.
8. Courtesy between Schools. M. W. Greenfield.

June 1-1910.

NOTES FROM STATIONS.

SEOUL.

From Jan. 1st to April 19th in Y. M. C. A. meetings in Seoul 520 young men have announced their decision to become Christians, and 150 took this stand in the month of April alone.

HOSPITAL CHURCH. ✓

Mrs. Avison sends the following notes of the work in connection with the South Gate church, mainly under the care of Dr. and Mrs. Avison.

The church which will hold but 250, now has a congregation of 242, on Communion Sunday in April 270 were counted. There are sixty or seventy boys and girls in the Sunday-school class.

The church supports a leader, Mr. Chai who also runs the book room and sarang, and is hospital Evangelist. These Christians have developed work at three suburban places which they help to carry on. One of these little groups is at Ryong San, they have about 40 in attendance at the Thursday evening meeting which Mr. Chai conducts. Each Wednesday evening another Christian goes to Toonjoonce, where the second group have started, and still another takes charge of the third company at Honju-won, where they have turned a temple, in which they formerly worshiped idols and false gods, into a church, having destroyed all the symbols of their former heathen worship.

The medical students go out in twos, each Sabbath afternoon, to the neighboring villages preaching. Besides the morning preaching and S.S. service, in the South Gate church, there is one at two, and one in the evening at 7 o'clock; the latter carried on by the church officers. Dr. Hirst is S.S. Superintendent and Dr. Avison usually takes the morning service. (Dr. Underwood who is the pastor, divides his attentions between Sai Mun An, two suburban churches, and the South Gate, when he is not in the country, or in some other station). There is a night school for young married women who have no opportunity to learn to read and wish to do so. Kim Sunai a graduate of our Girls' Boarding School, teaches here gratuitously two evenings a week, as well as two hours every morning, in a day school for little girls, because she wants to do something for Christ, but we hope an income will be forthcoming before long.

On Tuesday afternoons we have a woman's Bible class with an attendance of from 25 to 57. The interest is very good indeed. It is from this class the night school and day school have both arisen, and house to house visiting is carried on in connection with it.

Patients who have left the hospital are visited in their homes on Wednesdays. This is both profitable and pleasant work. We are always welcome because we go on their invitation and so not only help and strengthen the one who has become a believer while in the Hospital, but

have an opportunity to tell the good story to the rest of the family, as well as to friends who drop in while we are there, as happens nearly every time.

A prayer circle is held for the nurses in our home every Friday, led by one of us, unless otherwise arranged. On Saturday we do house to house visiting mostly in the neighborhood of the hospital, leaving tracts, or teaching whenever opportunity affords, but more especially to say, "To-morrow is our Lord's day, we have a service at the Hospital Church near you, come and see and hear. We hope you will believe in our Jesus." We ask them as pleasantly and politely as we know how, and a good many accept the invitation and come. Visiting is sometimes done on Monday also to invite those who for some reason did not attend our previous Tuesday class, to be sure to come next day, and to inquire if they were ill, or for what reason they were absent, and let them know they were missed.

Visiting is done in the wards to the women every day, and sometimes also to the men and boys, if we have some new tract or reading matter to give them, or flowers or fruit for any one.

Mrs. Chai, the hospital female Evangelist is very faithful and reports much that is interesting, she says it is Chammy manso.* (*very pleasant*.)

The editor would add that there were 38 applicants for baptism at a session meeting held in the end of April, for this church, of whom 22 were received into full membership and 16 were received as catechumens. The evidences given of sincere conversion at their examination were most gratifying.

Saimon An, Seoul, Presbyt. congregation hope to enter their new church some time early in June. In April even with divided congregations, there was not enough room for the audience either of men or of women, and members frequently stood outside. One Sabbath evening men were packed in the small court yard, quite to the gate. On the 1st of May, 79 were received into the church, 48 as full members and 34 as catechumens, but most of these were put on this list, only because they were very recent believers. Word comes from colporteurs and leaders of the country districts in connection with this church of many new believers. One man reports 170, another circuit reports 200 and another 300. Outside of these Pastor Soh reports 206 persons whom he examined for baptism, the others having come in too late, to be received before the session for examination. Urgent petitions are being sent for Bible women to hold local classes in some of these places to teach the large numbers of recently converted women.

Classes are being held in different neighborhoods in the city, by the Saimon An people, once a week, for teaching the new comers, in the fundamentals of faith, and the use of the Kukman (native character). Every Sunday the people go out in companies of two each, distributing tracts and exhorting unbelievers, either on the street or in house to

* Much taste.

house work. Every Sabbath when new believers are asked to make themselves known, from ten to twenty-five or even thirty rise or hold up their hands. The Christian women workers came in with beaming faces, with their little flocks of new believers, and delightedly introduce them to the missionary at the first opportunity; then one hears them making arrangements to study "the doctrine" and pray together in the afternoon. The Sai-mon-an women's weekly Bible classes are averaging 12, 20, 35, and 40, in four widely separated meeting places.

The need of Bible women becoming more and more urgent and immediate, volunteers who would be willing at some time during the ensuing year to go to the country and hold at least one local class, were called for. In order to prepare somewhat for this it was arranged to hold a training class, once a week for six weeks. Outline studies in Mark and Acts were prepared, the women trained in these by two of the missionary women of the station and then sent out with copies of these lessons to hold classes in them and in the Catechism and reading. Some 18 or 19 women from two churches responded to the appeal. Some women were so bound down they could not well get away even for a week, but they offered to help others who could go if some one would supply their places for a while, and so serving each other all would share the joy of the work.

One of the women had already in April held one local class at Munsampo, with Miss Taylor and came back with inspiring accounts, of the readiness of unbelievers to listen, and the eagerness of new believers to learn. Meanwhile the city women are constantly busy and each day adds to the harvest. The weekly teachers' meeting for Saimon An and South Gate Church now numbers about 60 men and women. Several local classes were held in the country, during May by the voluntary women workers. The Yun Dong church also kindly lent one of its Bible women for two country classes, held during the same month.

THE ISLANDS OF THE KYODONG CIRCUIT, M. E. CHURCH, N.

Mr. C. S. Deming tells of an inspiring trip to these islands, he says: I found a delightful spirit pervading the churches on the Kyodong circuit. Everywhere there seemed to be harmony, spiritual life and enthusiasm. There were large accessions to all the churches. At Chumoon they handed me a list of 400 names of candidates to be examined for baptism and other church relations. I was kept busy from 9.30 in the morning to 4 in the afternoon with the exception of but an hour for lunch examining those that came and I am ashamed to say that I was really glad that no more came. On this island 96 out of 210 houses have become Christian homes. One place which I visited was a village consisting of not a single heathen home.

What a privilege to labor in such a field!

CHEMULPO.

The same correspondent tells of one Christian man living at Chemulpo who during the year has bought and given away 60 gospels of Mark, and has brought in 130 new believers, of whom 30 have already joined the church.

KANGWHA.

Mr. Deming also informs us, that the M. E. denomination have some 30 churches in the island of Kangwha. One of the leaders who came up to the recent class in Seoul has charge of a circuit of ten of these churches, and told with joy of one, the membership of which had grown during the winter from 40 to 130, having had a blessed revival during the last two or three weeks.

SYEN CHEN.

Mrs. Sharrocks writes that, "The Syen Chen woman's class ended in the graduation of eight beautiful girls from the Girls' Academy, living monuments of Miss Chase's past year, for they are modest, sweet and good. Not a 'high mind' among them but each eager to do something for her own people. They are a *joy* to all of us. And if there were more Miss Chase's there would be no problem in Girls' school work."

She writes of the Syen Chen Class:—

The first week in April 778 women of North Pyeng An Do met in Syen Chyun for the Spring Class.

They gathered from far and near, some coming even from far away Pyek Dong, taking five days* of constant travel to get here.

All could not stay the eight days of the class, but they surely received an inspiration that will bring them back next year with renewed zeal. Some mothers whose homes were not distant studied a few days then returned and sent their daughters-in-law that both might receive a taste of the good things.

Pyeng Yang was, as usual, very good to us and lent us Mrs. Bernheisel who led two of the advanced classes in a way they will not soon forget.

Mrs. Swallen could not be here for all the time, but for three days we had her loving help.

The evening meetings, in interest and enthusiasm reminded me of conventions in America. Sometimes we had a religious topic, and at others the subject was along the more material lines of life. "The care of our children's bodies and our own." "The mothers' relation to home, husband, children," &c, &c. It was according to their need, for next to the study of God's Word they need to be told *how* to perform the precious duties of wife and mother.

The classes were led by the foreign women so far as possible, but as there were not enough to go around, the native pastor, church officers and Bible women helped.

* Women travel 20 miles (Eng.) a day.

At 9.15 we had morning prayers, at 10 study in classes, at 1.30 study and after that singing, at 7.30 the general evening meeting. Hitherto we have had three studies in classes a day, but experience has proved it unprofitable as the women could not take in and digest so much variety. We find two *longer* classes much more helpful, each woman paid 25 cash for a badge, in that way registering; on the badge was her name and church. Of course all paid their own board and travelling expenses. No "delegate" system in Korea.

Two of our Bible women acted as special police for some of the dear mothers were so glad to have really gotten here that they wanted to spend all their time wandering from class to class. This rear guard rounded them up and guided them gently but firmly to their own class.

The pledge of special preaching was not fraught with large results as many of the women had pledged in their local churches. Our own local church here shows some results. Every Sabbath when the question is put "Who wishes to-day to agree to become a believer in Jesus," ten, fifteen and sometimes twenty arise. The women know too which women are the results of their preaching and their joy is great! If I were asked what impressed me most about this class I should say "The close attention of the women to the lessons taught." In the evening meetings as well as in classes the interest seemed intense, keen, and the women very responsive.

We felt very strongly the absence of diversion in their lives so our homes were opened and they poured in to see them; the Boys' Academy building was viewed, and Mrs. McCune's gramophone often poured forth its varying strains to their eager ears.

One evening the foreign children sang for them in Korean and English. Aside from the many lessons learned in the meetings we hope they carried back to their monotonous lives the feeling that "the love of Christ constraineth us" for we loved them so and our hearts yearned to give them a little taste of the joy that so richly fills our days.

Five medical students graduated in Syen Chen in April.

ANDONG.

A personal letter in April from Mr. Kerr of Chai Ryung who has been working for two months in Andong illustrates not only some of the difficulties of travel in Korea, but the way in which God leads, and in which the seed takes root, in ground which He must surely have prepared, bearing as it does sixty and one hundred fold. We quote the following:

During my first week, on the way in from the railroad, as my teacher and I were picking our way along, from group to group, with no helper of any description, we woke one morning to find a snowy and rainy day preparing the way beautifully for a 23 mile trip. Snow on the ground, rain, a late start and bad roads; but we had heard of a place named Kal Gol where there were some new believers and we planned to stop there for a short time. After going some distance we inquired the way and

found we had just reached the road where we must turn off, tho it was sooner than we had expected. Then followed a climb up a river-bed that grew rougher constantly. Finally the path turned away from the river-bed, but directly up the side of the biggest mountain in the region. Up and up we went, thru mud and snow, all the time wondering if something was not wrong. An inquiry at a little mountain village near the summit let us know that we were headed right, so on we went, higher and higher, around and over peaks by paths faintly outlined in the snow, until we saw a good-sized village away down in a valley in front of us. Down we went in a hurry. Yes it was Kal Gol. No, no Christians lived there. The Kal Gol we were looking for was forty *li* away! Well, we smiled, and after a few words I left a gospel and a tract with the men, tho they said they could not read at all. Coming out we had a partial reward for our labors in the most beautiful valley I have yet seen in Korea. After dark we reached the right Kal Gol. Over twelve hours between breakfast and lunch, with nothing in between except a little Korean candy. Fortunately the load had stopped here to wait for us, so the night was comfortable enough after the hard day. Now for the sufficient reward. I heard to-day, less than a month since that visit, that thirteen people are meeting regularly in that place to study God's Word. Talk about Burbank's wonder-berries and quick harvests!

TAIKU.

Rev. E. F. McFarland writes, April 23rd: Our work is coming up splendidly this year and the preaching is being carried on with much enthusiasm. Our Bible classes were the best that we have ever held in this city, and we trust from the results seen that our report of the work for next year will be far ahead of the report for this year. The Gospels of Mark are being scattered far and wide over the province and men are travelling the roads at their own expense in order to preach the number of days they have given for the Lord's work. As a result of this new life and effort being put forth by the Christians, a great deal of persecution has sprung up, especially from foreign sources. They evidently do many things to frighten the new converts. Strange doctrines are being proclaimed on all sides, so the poor Koreans look on in amazement wondering what is the true way. Still this is not without its advantage to our work, in that it makes men investigate for themselves the right way, and enables them to distinguish between the true and false doctrines. We praise God for the showers of blessing being poured out and take courage daily.

Mrs. Sawtell also sends the following from Taiku, April 12, 1910: Our woman's Bible class of this province was held March sixteenth to twenty-fourth. We had an enrollment of five hundred and sixty women. The women came from all parts of the country. One woman walked from An Dong alone, a distance of seventy miles. Another, a poor old woman over seventy, walked forty miles. She bade us good by with tears, saying that she thought this class would be her last one on earth.

The interest all through the class was good, in fact better than ever before. The attention was noticeably good in all classes. We had four divisions the Adherents, the Non-Reading Catechumens, the Reading Catechumens and the Baptized.

We instituted two new methods this year, the memorizing of Bible verses, and a drill in finding the places in the Bible and Hymn Book quickly. Besides all the other women of our Station having a part in the class, Mrs. F. S. Miller of Chong Ju assisted us.

This class is the only Women's Bible Class held in Taiku during the year. There will be a Woman's Normal Training Class in the Spring for the picked women of the province, to train them for Bible women.

Last week Miss Mills, McKinzie and I held a four days' class at Sin Kce, a little country village. Miss McKinzie took her folding organ and mandolin with her. This added a great deal of interest to the class. The women thought it very wonderful that so much music could come out of so small a box.

We had a very good class and a fine opportunity to preach to the non-believers. While there four women decided to accept Christ. We enjoyed our stay with the women, and we were more and more impressed with the great need, and are praying for the time to come speedily when more workers will be able to go into the remote parts of the country and preach the Old, Old Story.

The women hated to see us come away. They do appreciate what we try to do for them.

PYENG YANG.

Miss Butts writes, April 9th: The Spring is a very busy time for Pyeng Yang. The Theological Seminary in addition to the regular work of the Station keeps the men pretty busy while a succession of Classes* in addition to work in the Girls' School takes all the time of the women.

In the latter part of February we had the woman's city class with an attendance of 450. This was followed for the first two weeks in Mark by the class for S. S. workers, and pastor's assistants, and Bible Women. This class of 215 was an especially interesting one because they were all so bright and energetic in their work. This was followed by the General class for country women continuing ten days with an attendance of 510. This was a very different class to manage from the one we had just closed. This was partly due to the fact that it was much larger, but more especially because of the women in it. There were a large number who were in for the first time and so did not have the remotest idea of law and government. It was like trying to get order among a lot of wild Indians fresh from the woods. The cause of course is evident, and we are very glad so many of the new believers brought in by the million movement are anxious to study God's Word. In time they will become as nice and refined as the older Christians. In the evening the "King's Business" was taken up in its various phases by different missionaries

* Bible study conventions or conferences.

including those who are here teaching in the Theological Seminary. The women seemed to enjoy the class and receive much profit from it. These three classes make a total of 1,175 women who have studied in Pyeng Yang for the six weeks from the middle of February to the end of March.

In the first of April the Bible Institute for the special purpose of training Bible Women opened for the first time. The course of study covers five years of two and a half months each. This year it will be only two months on account of so many of the missionary ladies leaving in the spring. There is an attendance of fifty, six of whom are from Syen Chyun territory. This is much larger than we expected the first year as we have very rigid conditions for entrance and allow only the very best women to study.

We are presenting in this issue an outline of the course of study and rules of the Presbyterian Woman's Bible Institute at Pyeng Yang, the latter kindly sent us by Miss Best.

So desirable and all important do we consider the principle of self-support, so sure a method has it proved under God, in establishing our church on a sound basis, so sure does it ever prove in calling out, and keeping the most reliable and consecrated class of workers that we hesitate to raise a question which might seem not in entire accord with it, and yet a question does arise, as we read the rules; of this Woman's Institute.

We find that these students who come in from the country, are required in addition to providing their own bedding, eating utensils, etc. and paying for their share of fuel, to pay for or bring their own food, as well as 1 *yen* per term. This regulation makes it so that no country women except those unusually well off can attend. While away from home, their expenses there go on much the same, two months and a half is a long while for people as poor, as even moderately well to do Koreans, to be away from home eating and not earning.

It is true that there are those who can, do so, as is proved by our girls' boarding schools, although they do not afford a parallel case, exactly, for there is a far larger proportion of very young girls who are free from home duties and able to go away. The fact remains that no poor woman can do what is here required, and there must be many such who would make admirable Bible women and who ought to be enabled to take advantage of such an institution.

We find that the number reporting this year at Pyeng Yang as students was 50, out of all their large constituency, consisting of several thousands of women, not counting those of the city itself with its four large churches, and some of these were from Syen Chen. If such is the case here, what would it be in other stations with smaller districts or a smaller proportion of Christians? This shows we think that the present rules practically put this beyond the reach of the Christian workers of the country generally.

As has been pointed out before there are many difficulties in the way of Korean women taking up regular Bible work.

The customs of the people, public opinion and the dangers which she runs make it out of the question for a woman under thirty to be sent about the country alone. Nearly all women young enough to do such work ably and well, yet not too young, have family cares that bind them down, nor can we encourage such women in any case to leave their homes for two months at a time. On the other hand, the older women are often weak

and unable to read, or to study well, so that healthy middle aged childless widows, or women whose families have grown up, and whose husbands can spare them, and secondary wives who have separated from their husbands, are the only ones to be depended on for this work. We see then how the great mass of our Christian women, are excluded from this service and *remembering* this, to exclude those who fit all the conditions except the financial one, seems a mistake when our needs are so great.

Some have suggested training the girl graduates from our schools, so that even tho they might be too young to hold classes in the country, time and circumstances might make it possible for them to go into the work, later. But it is the custom for these girls to marry early, in fact marriages are arranged for most of them shortly after leaving school, and it does not seem right or wise nor can we think it would be successful, in the long run, to accept these young girls as students except in very rare instances. It is evident the Pyeng Yang Committee were of this opinion as they refuse to receive any under 25.

It is plain then that with so much smaller a proportion of the whole body of women, who are available from this work than in Western lands, we ought to try to make it possible for those who are suitable and willing, except for the want of means, and who could do grand service.

With perhaps the exception of Pyeng Yang, and Syen Chen, and those who are willing to use money more freely, the whole country is crying out for Bible women, Pastor's Assistants and Teachers. There are churches that would gladly pay the salary of one, could she be had, there are missionaries who see with growing anxiety, the sore need of their country circuits for several, there are missionary women doing evangelistic work who need helpers, and who could save time and multiply themselves in this way, and on the other hand, there are doubtless women of just the right kind, who would rejoice to take up the work and should be trained for it as perfectly as possible, but cannot do this entirely at their own expense.

While it is to be remembered that in connection with this institute, and with most of the larger stations, there are preparatory training classes for Bible women, of from ten days to two weeks each, in which they receive a careful drill in the lessons they are to teach, are sent out with lesson outlines, and a good measure of preparation, still it cannot be anything like as complete as that of the institute.

Should the Pyeng Yang Institute have 30 freshmen each year and keep two thirds or even half of these, the whole five years, with an annual output of 15 or 20 graduates, it will be far from a failure; whether this will be the case remains for time to prove.

There are one or two ways, by which it appears to us, poor women might be aided in getting a training, without violating our self-support principles. One of these would be by developing somewhat more fully the "Home Study" work, already provided for. This would entail a good deal of work for the Institute in the examination and correction of papers, but could be done by Koreans, at comparatively light expense. The main objection would be that in many of the subjects, as Physics and Hygiene it would be impossible for the student to gain much without a teacher. At the two weeks annual class for teachers, this want could be remedied in part.

Again a shorter term might perhaps be arranged, of six weeks or even one month, if need be, with some things omitted from the course, or arranged for home study.

In the third place, employment should be found for these students, for the ten months during which they are not in the institute, and whenever a women is so employed

whether by a church or individual missionaries, her employer should pay her salary for the *full* year, not merely by the month during the time she is teaching, because it must be remembered, she is as truly working for them when studying, as when holding classes or selling books.

There is one other question which occurs to us in regard to this course, namely that as to the number of hours per week, of study in class. From 17 to 20 hours during six days, seem to us too may even for a twelve days' class, much more for a term of ten weeks especially as quite a number of the subjects such as Physiology, etc. call for considerable work out of class hours. Missionaries of long experience, with many women have come to the conclusion that women cannot take with advantage more than two classes a day, and even then they often show signs of fatigue. Native leaders and helpers inform the writer that in their opinion two classes a day are all that the women can bear. These country women are used to farm work and a good deal of exercise out of doors, they are not accustomed, have never been trained to study and women over twenty-five, most of them will be over thirty, who are of our Christian workers, do not change these habits and become students very easily, and we are inclined to fear that in the majority of cases they will become tired and discouraged and fail to take what is given them. In another generation, when we have a class of women who have been trained to study, and when Korean customs have perhaps become somewhat different, so that younger women can be employed this objection may not hold. This is a matter however which may be modified if a mistake is proved to exist, and we surely hope and believe, that this institute, gradually adapting itself to the exigencies of these thrilling and strenuous times, and the conditions it must meet *to-day*, will prove the grand success which God has accorded to all the work with which the capable and untiringly devoted Pyeng Yang missionary women have been associated.

The picture presented on the cover of this issue is that of No Tohsa, the first native Christian baptized in Korea. This man had heard that foreign religions were very vile but that the nations practicing them were great and powerful. He doubted whether evil and wicked belief, and all sorts of freedom and advancement, could go hand in hand, so came and made the acquaintance of missionaries on the pretense of wanting medicine. He was very shy and did not allow his real intention to be known, and finally managed unseen to steal a Chinese copy of the gospels. He read and re-read it with delight, gave himself up to it with abandon, and came back to fearlessly confess his faith in Christ and ask for baptism. He was baptized by Rev. H. G. Underwood in the presence of missionaries of both Protestant denominations, in 1886 in Seoul, secretly behind closed doors, for it was still death by Korean law, to become a Christian. This was the first of a great army constantly increasing, and he remains to this day to rejoice in what the Lord has wrought.

SEOUL THEOLOGICAL CLASS, M. E.

A large number of enthusiastic native pastors and workers assembled in Seoul on March 15th to attend the joint theological class of the Methodist Episcopal Church and Methodist Episcopal Church, South.

They came in large numbers from Kangwha and other islands off the western coast, from the distant provinces of Kangwondo, North Pyeng

Yang and South Chung Chungdo, in fact from all parts of the Methodist territory in Korea.

They were divided into 3 classes, and then the classes were so large as to be difficult to handle, and would have been further divided had there been more teachers to look after them. Dr. Hardie acting as President, W. A. Noble, W. C. Swearer and C. D. Morris took charge of the two upper classes and the overflow of unclassified students were taught by W. A. Noble, G. M. Burdick and C. S. Deming.

The subjects taught, embraced Systematic Theology, Practical Theology, Biblical Church History, Genesis, Kings, Luke, Acts, Romans and James.

The members of all classes were divided into bands, with commanders and went abroad every afternoon except Wednesday, when they met to report upon their work, from 4 to 5 o'clock to carry the gospel to the unsaved in Seoul.

On their own initiative a nightly prayer service was held in the Chongtong church for God's blessing upon Seoul and the million movement in Korea.

This class was the continuation of the three months' session held last Fall in Songdo, and our purpose was, to have a three months' session this Spring, but the early session of the Methodist Episcopal Church Annual Conference made it impossible.

After one month of hard work the class enjoyed a week of revival services conducted by Rev. H. C. Morrison, D.D., and a large number entered into a deeper religious experience. They went back to their work with the endowment power from on high and with a great faith that God would lead them to victory in the campaign that lies before.

C. S. DEMING.

THE DISPENSATION OF THE SPIRIT.

This is the dispensation of the Spirit. To many of us who have been reared from childhood in a Christian atmosphere this has become almost a meaningless formula. On account of it the Holy Spirit has been shorn of his power to do the things He was sent to do. It is not through an intellectual assent to the doctrine of his present pre-eminence that He is enabled to do his works of manifest spiritual power, but through the loving, clinging, depending hearts of those who directly apprehend His presence, and lay hold upon Him for the things they need and desire.

I doubt if there is any place in the world, where a man with a spiritually scientific bias of mind can at the same time have his mind more joyfully refreshed, his scientific instincts more keenly aroused, and his soul more humbled before the mighty and manifest power of God than in the midst of this young church of Korea. Also, to really get the true fragrance of the situation, one must needs be on the inside and in the hearts of the people. It is here, and not in the multiplication of converts, that we missionaries come into our blessings.

It probably is not possible to say whether it is a special and gratuitous gift to this people, or whether their natural, or rather acquired, character of dependence, their primitive social state, and the hard political experiences of late years, have also constituted a conducting factor in the matter, but the fact remains, for whatever cause, that the doctrine of the Holy Spirit in relation to Christian life and service, has been pushed clear up to the front, and occupies a pre-eminent position in the church's life. A knowledge of the offices of the Spirit is ranked, and goes hand in hand, with a knowledge of the object of the death of Christ. Many an ignorant old woman, in her first catechizing for entrance to the catechumenate, will perhaps give a more illuminating testimony as regards the first than the second, her knowledge of the first being drawn from personal experience, of the second, from the instruction of others. And after all is said and done we must admit it is the dispensation of the Spirit.

It has been extremely interesting to trace the results of this in the developing life of the church. The doctrine is given an extremely practical bent. He is the personal power of God, sent for the express purpose of illuminating, protecting, inspiring, and endueing the otherwise weak and ineffectual lives of those who lay hold upon Him, and He is never absent from any. After years of attentive observation, I am convinced that in very large part, the many and gratifying characteristics of the Korean Christians, which have been noted and commented upon so often and widely, and the marked existence of which cannot be controverted, are directly due to this childlike directness in laying hold upon the Great Helper. He has been given a clear field and it is the dispensation of his working.

In the matter of His direct unfolding of the will of God through the Scriptures, the results are manifest. The Bible Societies have not been able to publish and distribute Bibles fast enough to supply the demand of this people, of whom, before they became Christians, probably not one in ten knew how to even read. The following is simply a single illustration of what every worker of experience could duplicate many times over in his own experience. My helper, itinerating, met this man Cho, a peddler, at a wayside inn one night, and preached to him in the common room. The man became interested, said he could not read, but he had a brother who could, bought some books and left. A month or two later he turned up at our Winter Bible Class, and asked to be taken in as a catechumen. I found him not only ignorant, but one of the darkest minded men that I had ever met, and there is a great difference between the two. He still did not know how to read, he had but a hazy idea of the purpose of the death of Christ, but he was manifestly deeply convicted of sin and much in earnest. I finally, with misgivings, admitted him. A year and a half later I catechized him for baptism at his home down in the country where a group had sprung up. The place had not been visited more than three or four times in the interim, even by a helper. He had learned to read, he had read the Gospels until he could tell me most of the parables, many of the miracles, and had a very fair idea of the point of

their teaching. While there were many things he did not know, he was clear and immovable on all the essentials of the plan of salvation. It was his custom to open the Bible with prayer for the Spirit's teaching.

The illumination of the Spirit in ignorant souls, concerning the principles of Christian living, even after admitting all that can be said concerning moral weakness, is remarkable. It is usually through the Scriptures. It is generally ascribed by themselves to the Spirit's operation. And why should it not be? This is the dispensation of the Spirit.

The same thing is equally true with regard to the subjection of their corrupt nature unto the obedience of Christ. They themselves ascribe their victories in temptation to the Spirit's co-operation. One of the most common phrases one hears is "Ie pyen himuro hal su epso" or "It cannot be done with the strength on this (*i.e.* the natural) side," meaning, "this is a matter for the Spirit's help." The necessity, the reality, and the availability of the Spirit's help overcoming in the worldly mind is a principal theme of conversation among themselves and of discourse in preaching to others. The practical application of it also is just as evident in its outworking, in their lives.

The man Cho, mentioned above, early in his experience, abandoned his business because its profits depended on his swindling his customers. He starved. So did his wife and children. He once said to me, "A man can go hungry himself. He can stand it. But when your little children are clinging to your clothes and crying because they are hungry, and you have nothing in the house to give them, then it is difficult." I could not but agree. I never saw him again. He went home and starved on for months more, and finally by a starvation dysentery went to Him who rewards. But neither he nor his wife ever seemed to consider the going back to the old business as a possible solution of the difficulty. They could starve, if so be the Lord willed, but not swindle.

In the city church here not long ago a man of fifty, a catechumen, arose and confessed his sin. Before he became a Christian, he was a drinking gambling fellow, with a concubine. When he became a Christian he stopped all that and put her away, and both he and his wife became catechumens. Not long since he had gone home late from the meeting at the church and his wife had accused him of going to his former concubine's house. A quarrel arose, and developed into a fight, and he had beaten his wife. On coming to a realizing sense of what he had done in the heat of passion, he went at once to the elders of the church, confessed it with tears and begged that his name might be taken from the roll. He was not fit to be inscribed among believers in Christ. They counseled him to confess it before the church, which he did, and broke down and sobbed. When I went to comfort him after the service, among other things he said, that after he realized what he had done, his "heart was so hot inside of him that he couldn't stand it." Said a bystander, "Ah, brother, that was the Holy Spirit."

Last Winter I paid a Christian coolie a dollar too much on some work he had done. He took it and said nothing. Months after he came

to me recalled the matter to my mind, and confessed his fault, and paid it back. Said he, "I thought I was just deceiving you. I did not realize that I was slaying my own soul. But the Spirit has taught me."

The transformational evidences in the line of standing out against oppression and wickedness are equally clear. This is not a naturally Korean characteristic. Like other nations who know not God, while their ethical theory may be correct, practically, they know no reason why they should undergo hardship and suffering just for righteousness' sake. The way of the least inconvenience to oneself is to them, the way of wisdom. But when the power of the Holy Spirit comes upon them, or rather when they pull their old stakes, and move their camp in under his wings we find a breed of new men. The Scriptures are right. They are new creatures in Christ Jesus. They fear neither man nor devil.

In a certain part of my district an ignorant farmer got hold of our books, read and believed. He gathered together a few farm hand boys, built them a little building to meet in, in the corner of his dooryard, and called it a church. The district was infested with bands of outlaws and the common people stood in constant terror of them. One night an outlaw leader visited this man's house, entered the court, fired off his gun, aroused the inmates, and demanded everything they had. The old man stepped down and quietly laid him out, and took away his weapons from him and said, "I rather think you have made a mistake in the house. You don't know who we are, do you? We are servants of God Almighty, who stands with us day and night, and we have no call to fear any such small persimmons as you. Go," and he went. But a few nights later he came back and fired the house and the church, and they went up in smoke. But the old man never turned his hand to his own house until he had put the church up, better and larger than before. Now there is a congregation of 150 there, with a new building and a thriving spiritual work.

Some time ago a certain clan was fixing up their ancestral worship house. A Christian member was approached for his share three cents. He refused. The collector had him haled before the magistrate. The magistrate roundly abused him and ordered him to pay the money. He refused. The magistrate in a rage ordered him stripped, tied to the beating board and flogged till he payed it. As the flogging was about to begin the man raised himself on his elbows and asked if he might say a word. Permission was granted. Said he, "Your most honorable greatness, it is not from the love of money that I refuse to pay this. It is because I believe it is wrong, for I am a worshipper of God and try to do what I believe right. What is three cents? Nothing. Yet one may commit a great sin with three cents. My life is in your hands. You have the power to flog me to death, but you cannot make me pay this money; therefore I beg you to consider. Is not a man's life worth more than three cents?" The official ordered him loosed and driven out. The man who related it to me made only one brief comment—"Je pyen himero mot hal il io." "That was something that couldn't be done with

the strength on this side." Of course. Why not? Indeed, when you come to examine it, what more natural? Alas, poor drooping, dissatisfied heartsick, worldly Christianity, to lose the kernel and hold only to the shell. Here is where the grip must hold or all goes, for it is the dispensation of the Spirit's power.

Equally remarkable has been the manifestation of this Spirit's out working, in the churches spontaneous evangelism. What is true of this station is more than true of others. Since the founding of Taiku Station ten years ago, when there was not a Christian in this province of 250,000 people, work in all its developing branches has practically doubled on itself each year, until now there are probably 12,500 Christians, in considerably over a hundred churches. They are supporting numerous parochial primary schools. A boys' academy has started with an attendance of over fifty to which each church contributes once during the year. They are rapidly taking over the support of three missionary's helpers who travel on fixed circuits in the churches. Last year a seven days' Bible Class for Country Men was attended throughout by six hundred enrolled men gathered, at their own expense, from all the churches of the province. Yet wherever there has been an attempt to use the church for political or civil ends it has been ruthlessly checked, and in all these years I have never entered a Korean court in behalf of a Korean litigant.

Since the early years this growth has been entirely due to the voluntary preaching of the lay Christians, and is in no sense the product of the employed evangelist. Every Christian is an evangelist. It is the simple and natural subject of his conversation with all whom he meets. He is ever ready to recommend and urge it upon his fellows.

It is the dispensation of the Spirit. The arm of the Lord is not shortened, but it is our sins that have separated us from his power. It is a joy unspeakable to be on the inside of this movement and to watch and test it. It responds to all tests, and amply vindicates itself as of Him. Any fear for the outcome which we may have is not drawn from the side of the Korean conditions, but from those of the American Church. Necessarily in so tumultuously rapid and large a movement of undisciplined people toward the Kingdom, assurance as to the outcome depends greatly on the ability to give sufficient superintendence to control and guide and keep it in safe channels. This is the peril and this is the part of the Church in America, whose child the Korean church is. Will it rise to the call, and prove that for it also, this is the dispensation of the Spirit's power.

J. E. ADAMS.

CAROLINA INSTITUTE.

BY MRS. J. P. CAMPBELL, M. E. CHURCH, S.

(Pai-wa Hok-tong) is a school for girls, located in the north western section of the city of Seoul, under the auspices of the Woman's Board of

Missions, M. E. Church, South. It has been established about twelve years, and has an enrollment of eighty-two boarding pupils, and twelve day pupils. We were limited to thirty boarding pupils until 1905 when an added building and dormitory rooms made it possible to enlarge. The minimum age of entrance is ten, when after trial they sign papers to continue for a stipulated number of years, other conditions are also exacted. The course of study is as follows with an elasticity for advance :

FIRST SIX YEARS' PRIMARY AND PREPARATORY WORK.

FIRST YEAR OF HIGH SCHOOL.

Old and New Testament.
 Arithmetic.
 Letter writing and composition.
 Korean and Chinese History, in Han Mun.
 World's Geography in Han Mun.
 English.
 Physiology.
 Bible taught systematically throughout the course.

SECOND YEAR OF HIGH SCHOOL.

Proportion in Arithmetic and Algebra begun.
 World's Geography and History continued.
 Ancient and Mediæval History in English.
 Physiology completed.
 Instrumental and Vocal Music.

THIRD YEAR OF HIGH SCHOOL.

Algebra and Geometry in English.
 Mixed Script composition.
 Higher Geography in English.
 Mediæval and Modern History.
 Physics and Botany.

Music, gymnastics, embroidery, housework, needlework and cookery are exacted unless there are special reasons for omitting. It is the effort of the teachers to emphasize Bible study and Christian life in the school. A number of our girls have finished the course of study prescribed at the time of their being in the school, and several are now doing efficient work as teachers and Bible women, others are wives caring for their own little families. The school curriculum is gradually being advanced to higher grades as books and more proficient teachers in the language are prepared.

We are hoping that the class of seven, our first to receive diplomas, will fulfill our expectations, as they pass from the school life this term to the great outer life of an untried world. It is exceedingly interesting to note the emerging of young womanhood in Korea from its former order of civilization to that of the progressive order. It is a condition where every merit of untrained humanity presses forward for recognition. A heavy responsibility rests upon the one who is to mould these talents, emphasizing the right one and curbing the wrong, for out of the chaos no relation of the one in training or the pupil herself has the least idea about the matter. The child is placed in the teacher's hands with the request to make a woman of her. It is not what kind of a woman shall we make of her, but with God's help what kind of a woman can be made of her. The wheels are set in motion the great work of training an eternal mind begins, another generation brings the test.

June 1, 1910

PRESBYTERIAN THEOLOGICAL SEMINARY.

By HARRY A. RHODES.

It is rather singular that the number of students in the theological seminary is exactly the same as last year—137. The classes beginning with the first year number 35, 33, 21, 20, and 28 in the graduating class. A few more will come later for post-graduate work. Since the beginning of the seminary in 1901 up until the present year there has been a steady increase in the number of students. If the number does not increase for a few years there will be no anxiety. The present number is probably as many as the church can support and quite as many as the several Presbyterian missions can well take care of at present.

The seminary is still in its formulative stages. It is totally unequipped as to endowment as yet inadequately equipped as to buildings, and has but few permanent instructors. Because of a generous gift from an American donor there is a good sized main building in which are six class rooms by making three class rooms out of the chapel room. Moreover the same donor has provided for two good dormitories. It is to be hoped that each Presbyterian mission may soon be able to provide dormitory room for its students, and that the \$15,000 (gold) endowment asked for by the Presbyterian Mission (North) as well as endowment to the other missions in proportion to their needs may be forthcoming. Two smaller requests for things very much needed are 1,500 (gold) each for a heating plant, and for well and grading. In comparison to similar institutions at home these requests must seem extremely modest. If so, the Board of Trustees hopes they will be granted the more quickly, until they are granted the seminary ground and buildings must remain in an incomplete condition.

Rarely if ever has a seminary been maintained with so little help given to its students. When the buildings are finished it is proposed to provide the students with rooms. Farther than this the students provide from private funds. In some cases individual missionaries help theological students, but there is no systematic aid given either by the Mission or the Korean Presbytery. Most of them are poor men with families to support but by strict economy they can save enough during the nine months while they are in the employ of the Korean church as chosos (local preachers), to pay their expenses during the three months while in the seminary, and this rigid training is good preparation for their future ministry. As elsewhere the Korean theological students do not look forward to large salaries. Few of the fifteen men already graduated, some of them serving 1,000 to 2,000 parishioners, get as much as 12.50 (gold) per month.

The seminary year is divided into two periods of six weeks each, the first term extends from March 15 till May 1st and the second term from May 1st to June 15th. During each term there is almost an entirely different set of instructors. This is not ideal; it is a make shift but the best that can be done under the present pressure of work which makes large demands upon each worker in each station.

This year the first term instructors are Dr. Moffett, Mr. Swallen and Mr. Clark of the Presbyterian Church, North; Mr. McCutchen of the Presbyterian Church, South, Mr. Engel of the Australian and Mr. Foote of the Canadian Presbyterian Church. The last named received a message the other day of his daughter's serious illness so he had to leave immediately on that long journey of 550 *li* across the country to Wonsan. This shows how quickly the personnel of the faculty may change. On May 1st this list of instructors is to be replaced by Drs. Underwood and Gale and Mr. Sharp of the Presbyterian Church, North, Mr. Bell and Mr. Bull of the Presbyterian Church, South, Mr. Swallen remaining throughout the entire session.

The following is the course of study. It is still tentative as each year's experience reveals the necessity of certain minor changes as will be seen the two terms are often interchanged:

FIRST YEAR.

FIRST TERM.	Time.	Instructor.	SECOND TERM.	Time.	Instructor.
New Testament Exegesis			Old Testament Exegesis		
—Synoptic Gospels ...	6 wks.	Gale.	—Genesis	6 wks.	Sharp.
Shorter Catechism ...	6 wks.	Moffett.	Theology-Evidences of		
Old Testament History			Christianity and Theo-		
and Biblical Geogra-			logy Proper	6 wks.	Bell.
phy of Old Testament	6 wks.	Swallen.	Homiletics	4 wks.	Clark.
Homiletics Exercises in			Old Testament History...	2 wks.	Swallen.
Chapel	—	—			

SECOND YEAR.

FIRST TERM.	Time.	Instructor.	SECOND TERM.	Time.	Instructor.
Old Testament Exegesis			New Testament Exegesis		
—Exodus	4 wks.	Bull.	—Acts	4 wks.	—
Theology Anthropology..	6 wks.	McCutchen	Old Testament Readings		
Homiletics	4 wks.	Clark.	—Outlines of Number,		
Psychology	2 wks.	Sharp.	Deuteronomy, Joshua		
Biblical Geography of			and Judges, New Test.		
New Testament... ..	2 wks.	Bull.	Galatians to Thess. ...	2 wks.	—
			History—Apostolic ante-		
			micean to 325 A.D. ...	6 wks.	Swallen.
			Ethics	4 wks.	Engle.
			Reading and Conference		
			on Confession of Faith.	2 wks.	Swallen.

THIRD YEAR.

FIRST TERM.	Time.	Instructor.	SECOND TERM.	Time.	Instructor.
New Testament Exegesis			Old Testament Exegesis		
1st Corinthians	4 wks.	Bell.	—Isaiah	6 wks.	Moffett.
Ephesians	2 wks.	—	Homiletics	5 wks.	Underwood.
Theology—Soteriology ..	6 wks.	Bell.	Theology — Soteriology		
History—Micean Post-			(Concluded) Church		
Micean and Mediaeval			Government and Sacra-		
325 A.D.—1073 A.D.	6 wks.	Foote.	ments	4 wks.	Moffett.
			Old and New Testament		
			Readings — Outlines		
			Ruth to Esther, 2nd		
			Corinthians, Timothy		
			to Hebrews	2 wks.	—

FOURTH YEAR.

FIRST TERM.	Time.	Instructor.	SECOND TERM.	Time.	Instructor.
New Testament Exegesis			New Testament Exegesis		
—Gospel according to			—Romans	4 wks.	McCutchen.
John	4 wks.	Engle.	Old Testament Exegesis		
Old Testament Exegesis			—Jeremiah	4 wks.	Bull.
—Selected Psalms ...	3 wks.	Engle.	Theology—Pneumatology	2 wks.	Gale.
Theology—Eschatology..	4 wks.	Gale.	Pastoral Theology... ..	2 wks.	Bull.
History—Pre-Reforma-			History—Reformation to		
tion 1073—	4 wks.	Foote.	1648	4 wks.	Foote.
Church Discipline and			Readings—Outlines of Job		
Directory of Worship..	3 wks.	Underwood.	to Song of Solomon,		
			Jeremiah and Ezekiel,		
			James and Jude... ..	2 wks.	—

FIFTH YEAR.

FIRST TERM.	Time.	Instructor.	SECOND TERM.	Time.	Instructor.
Old Testament Exegesis			New Testament Exegesis		
—Daniel	4 wks.	—	—Hebrews with com-		
Theological—Office and			parative study of		
Work of the Holy			Leviticus	6 wks.	—
Spirit	6 wks.	Underwood.	Pastoral Theology... ..	4 wks.	Swallen.
History—Post Reforma-			Pedagogy	2 wks.	Engle.
tion	6 wks.	—	History of Modern		
Readings—Outlines of			Missions	2 wks.	Bell.
Hosea to Malachai ...	2 wks.	—			

In addition all grades are taught music. Also during the months out of school each grade has a provided course of reading upon which examinations are given. The course includes Dubose's Fundamental "Evidences of Christianity" and his "Village Sermons," Williamson's "Life of Christ," Sheffield's Theology, Hayc's "Introductory Ethic" and "Apostolic Age," Lives of Knox and Luther, Moody's Sermons, etc., etc. Each student is expected to read the entire Bible. This accounts for the numerous "Readings" and "Outlines" marked in the course.

The course is elementary in some respects but it had to be adapted to the situation that confronts us. Things vitally important have been taken up first. The Korean pastor is well versed in his Bible. He knows nothing about Greek and Hebrew yet and may never know. Since most of the students' time (9 months in each year) is spent out on the "fring line" among the churches, he must be carefully instructed in the Bible and as to the practical problems that confront him. His field of investigation is limited to a few books in his own native script and to a greater number in Chinese which most of the students can read, otherwise he is dependent upon his contact with the missionary for his theological instruction and upon his constant study of the Word.

It is not hard to entertain a just feeling of pride over what has been accomplished in the way of getting a trained ministry for the Presbyterian church in Korea. The seminary course is only one stage in the process. These 137 men have all been tested before coming to the seminary. Their entrance requirements are not only scholastic but spiritual and practical. They have been leaders of the church for years and students in numerous Bible classes. They have been admitted to the seminary largely because

they have demonstrated their ability to do a pastor's work. Fortunately the Korean church is not compelled to wait until men finish the seminary course before it has leaders, and moreover when these students go back to the church as pastors they will find their hands upheld by experienced and capable leaders. This is ideal. The gap between the ministry and laity is almost un-noticeable. The ordained man will have certain ordination rights and his seminary course ought to make him a more capable instructor, but in other respects his work will be the same as it was before he entered the seminary.

It is not strange that the Korean church should produce such a prolific and able ministry in so short a time. It is the natural fruit of a zealous church, whatever causes may be given for a declining ministry in any church, the chief cause is within the church itself. A luke warm church cannot produce a large and active ministry. A commercial age cannot well produce spiritual leaders. Even in Korea we have examples of good church leaders spoiled by getting the money making habit. The Korean church is raising up a splendid native ministry because the Korean church is vitally interested in affairs pertaining to Christ's Kingdom. An overdose of so-called western learning, and western civilization will give grave cause for alarm. May Korea continue to be just enough of a Hermit Nation to save her at this point.

COURSES OF STUDY AND RULES OF ADMISSION OF THE PYENG YANG PRESBYT. WOMEN'S BIBLE INSTITUTE.

MISS MARGARET BEST.

TERM 2½ MONTHS APRIL 1ST TO JUNE 15TH.

FIRST YEAR.		SECOND YEAR.	
MAJORS.	Hours per week.	MAJORS.	Hours per week.
Luke	5	John... ..	4
Acts... ..	5	Corinth. I. II.	4
N. T. Geog. in connection with Luke and Acts	2	Exodus	4
		O. T. Geog. with Exodus	1
MINORS.		MINORS.	
Arithmetic (Notation, Addition and Subtraction)	3	Writing	2
Writing	2	Arithmetic (Multiplication, Short Division)	2
Total hours per week	<u>17</u>	Total hours per week	<u>17</u>
THIRD YEAR.		FOURTH YEAR.	
MAJORS.		MAJORS.	
Life of Christ... ..	5	Romans, Galatians, Jude	4
Hebrews with references to Leviticus John I. II. III., Philemon, Titus	5	Isaiah	4
O. T. Hist.	2	O. T. Hist.	2
O. T. Geog. with O. T. Hist.	1	Bible Doctrine (God, Jesus, Holy Spirit)	3

MINORS.		MINORS.	
Arithmetic (Review and Long Division)	2	Arith. (Fraction)	2
Physiology and Hygiene	2	Physiology and Hygiene	2
		Bible Teachers Training Class (Lesson Construction and Practice Teaching) ...	1
Total hours per week	<u>17</u>	Preparation of Food, Care of Sick, Personal Work, Protestant Missions. ...	2
		Total hours per week	<u>20</u>

FIFTH YEAR.

MAJORS.		Hours per week.
Thess. I. II., Peter I. II., Revelation	5	5
Daniel and Zechariah... ..	4	4
O. T. Hist.	2	2
Bible Doctrine (Man Angels, Demons, Satan)	3	3
MINORS.		
Physiology and Hygiene	2	2
Bible Teachers Training Class (Lesson on Construction and practice teaching)... ..	1	1
Lecture on Preparation of Food, Care of Sick, Personal Work, Protestant Missions	3	3
Total hours per week... ..	<u>20</u>	

COURSES IN REQUIRED HOME READING.

- Between 1st & 2nd Yrs. *Matthew* and memorizing certain Psalms and other passages.
- „ 2nd & 3rd „ *Genesis* and memorizing certain Psalms and other passages.
- „ 3rd & 4th „ *Timothy I. II. Joshua* and memorizing certain Psalms and other passages.
- „ 4th & 5th „ *Ephesians, Kings I. II.* and memorizing certain Psalms and other passages.

Directions for above Course in Home Reading :

1. Read the book all through carefully three times before answering questions and making outlines.
2. Write an outline (main headings only) of each chapter.
3. Memorize the best verse of each chapter.

Answer the following questions in writing :

1. By whom was the book written?
2. To whom was it written?
3. When was it written?
4. Where was it written?
5. What occasion called it forth?
6. What is the main subject of the book?
7. What is main thought of each chapter?
8. What is the best verse of each chapter?
9. What is the principal spiritual teaching of each chapter?

Requirements: Outlines (headings) of chapters and answers to above ten questions and to other examination questions to be sent to the Superintendent of the Institute not later than the last of January each year.

INFORMATION.

Length of Courses. 2½ months each year for 5 years.

Candidates for Admission: Sabbath School Teachers, Bible Women, Pastors, Assistants, Evangelists, who have been baptized at least one year.

Recommendation from Pastor required.

Qualifications: Proved Christian character. Evidence of love for and zeal in Christian work. "Of good report." Free from home duties. Able to read well. Good health.

Age. Minimum 25 years.

Requirements. All women except those who live with their families in the city shall be required to live in the Institute Dormitories.

All women living in the Institute shall provide themselves with bedding, chopsticks and spoons, and food, and pay a certain amount towards kitchen fuel.

Tuition: 50 *sen* per month, or one *yen* for full term. Diploma of the Institute will be given to those completing satisfactorily the 5 years course of 2½ months and the Home Reading Course.

Connected with the Institute there are special classes besides:—

- (1). The Workers' Class of two weeks.
- (2). The S. S. Teachers' Class of two weeks.
- (3). General Class of all women of country churches 12 days.
- (4). Class for women of city churches one week.

Each of the above classes has a prescribed plan and course of study.

HARVESTING.

We have been greatly interested in reading of the work that is now going forward in Japan to win 100,000 souls for Christ, and especially in the way in which they have divided this work into "Preparation of Workers, Sowing the Seed, Cultivating, Harvesting, and Thanksgiving."

This up to a certain point is identical with the way in which the million movement in Korea has been carried on, without any conscious arrangement of divisions, showing the guidance of one over ruling Mind in both.

In Korea the preparation of workers was in the great conferences in all the large centers, aggregating thousands of leaders, who in prayer and conference were filled with fire, who there pledged thousands of days of evangelistic work, and armed with hundreds of thousands of copies of the gospel and tracts, went back to their own villages to help in preparing

other hearts, and to faithfully fulfill their pledges in preaching the word, thus *cultivating the ground and sowing seed*.

It is impossible in the nature of things that almost 100,000 days of evangelistic, personal work should have been given all over this land, that 600,000 copies of the gospel, not to mention many hundreds of thousands of scripture texts, should have been placed in the hands of unbelievers, without momentous results. The ground which is naturally receptive and yielding has been *well* cultivated, tears and prayers of honest loving men of faith have enriched it; the seed has been sown, the harvest is ready. It is only waiting for the harvesting.

Late last Fall, a committee of missionaries in Seoul suggested and urged, that this seed sowing should be followed by a series of simultaneous evangelistic meetings, to be held in each of the large cities, led by the Koreans and foreigners of the greatest fervor and ability. Singing was to be under the direction of men of peculiar enthusiasm and talent, and the best workers of both nationalities, and every mission were to assist in the Campaign. At that time, with all the great conferences coming on, it was impossible for the men to be spared, but every one has agreed that the whole country is now ripe for such meetings, the conferences are over, the heaviest of the year's itinerating is nearly done, the school vacations have begun and hundreds of young men are now free to join in the work with all their youthful enthusiasm and unflagging strength. To change the metaphor, isn't it almost time to fall upon the Midianites, brethren?

"The country is ready for a great evangelistic campaign," say all. "It looks to me as if in my field at least, our share of the million might soon be gathered in, if I could leave everything else and put my full time on it," said one. "Ye shall possess all the land, *on so much as your foot shall rest*," said the Lord, and we cannot expect He will give us a million souls, if we are not ready to go up and possess.

Did we mean a million souls, and were we expecting to receive such a stupendous blessing without extraordinary effort? "This kind cometh but by prayer and fasting." It sometimes looks almost as tho many of us, were going along the ordinary way, leaving all the extra work and prayer to the Koreans, God bless them!

Numerous, simultaneous, enthusiastic meetings in each of the large centers, conducted by men on fire, like Kil Moxa, Dr. Forsythe, Dr. Hardy, and others, of whom every mission has several examples, such meetings, at such a time, in this country—*for the Holy Spirit goes with these men*—could not fail to result in great ingatherings.

May God move the men who *do* things, to call together the laborers and cut the ripened grain.

L. H. U.



Korean Religious Tract Society.

WE CALL YOUR ATTENTION TO THE FOLLOWING BOOKS WHICH HAVE RECENTLY BEEN RECEIVED WHICH CAN BE SENT BY RETURN POST:—

	EA. SEN
Teachers' Training Lessons, by Dr. HAMIL. { Paper Cover. 20	
주일학당교과서..... { Cloth ,, 30	
A Companion for Christian Workers. 전도인의동행훈칙.....	35
Studies on the Life of Paul. 바울행적공부.....	08
Life of Dr. Hall, by Mrs. Dr. HALL. 하락의원소적.....	50
Life of Luther, by Dr. J. S. GALE. 노득기교기략.....	45
Important purposes of the Parables. 비유요지.....	12
Illustrations of Christian Truth. 안인거.....	20
Outlines of Church History. 경수철요.....	12

KOREAN RELIGIOUS TRACT SOCIETY

SHIPPING DEPOT CHONG NO,

SEOUL,

KOREA.

THE KOREA MISSION FIELD.

L. RONDON & C^IE.

GROCCERS AND 

GENERAL STOREKEEPERS

FRENCH BAKERY

AERATED MINERAL WATERS MANUFACTURERS



FRESH SUPPLY BY EACH STEAMER. . . .

THE BEST PLACE TO BUY EVERYTHING.

PRICE LIST AND SPECIAL TERMS FOR

MISSIONS SENT ON APPLICATION



SEOUL  **AND**  **CHEMULPO.**

THE KOREA MISSION FIELD.

Mrs. Y. NAKAMURA, D.D.S.

Graduate of Penn. Dental College.

OFFICE HOURS : 9 A.M. to 4 P.M.

No. 65 Rokuhome Honmachi,

 **SEOUL, KOREA.**

...~ ALL WORK GUARANTEED. *~...*

YUEN TAH.

TAILOR AND GENERAL OUTFITTER

Prices the most reasonable. Quality of goods and
workmanship guaranteed.

CHEMULPO, KOREA.

T. YUEN TAI.

MERCHANT TAILOR AND GENERAL OUTFITTER

FULL STOCK OF LADIES' GOODS.

Next door to METHODIST CHURCH, CHONG DONG,

SEOUL, KOREA.

WUN TAI & Co.

GENTLEMEN AND LADIES' TAILOR

AND

 **GENERAL OUTFITTER.**

SEOUL & CHEMULPO, KOREA.

THE KOREA MISSION FIELD.

SONTAG HOTEL

J. BOHER, Successor.

SEOUL LEGATION STREET KOREA.

The largest and most Convenient HOTEL in KOREA.
25 Bed-Rooms ensuite with Bath-Rooms.
Every home comfort for family and tourist visitors.
Cuisine under experienced French Chef.
Banquets, Weddings, Balls, Feasts and all kinds of entertainments
provided for at short notice.

Interpreters, Guides, and Carriages supplied.

Cable Address: "SONTAG."

Telephone No. 739.

ASTOR HOUSE

SEOUL, KOREA.

LUCIEN MARTIN, *Proprietor and Manager.*

ELECTRIC LIGHTS AND FANS
RUNNING HOT AND COLD WATER

All the Latest modern Improvements and Comforts.

Agent of the INTERNATIONAL SLEEPING CAR COMPANY.

E. D. STEWARD & Co.

JUST ARRIVED, a fresh supply of:

BUTTER BEANS.
BREAKFAST BACON 9lb to 18lb side.
"MILKMAID" CREAM.
PATENT GROATS } 1lb tins.
" BARLEY }
VALENCIA RAISINS 2lb tins.
CREAM CRACKERS No. 2 tins.
NESTLE'S MILK FOOD 1lb "
CUSTARD SAUCE (for plum pudding).
GROUSE PÂTE TRUFFLED 4oz. tins.
POTTED BEEF (for sandwiches).
GRAPE JUICE, Welch's qts. & pts.

CORN SYRUP $\frac{1}{2}$ gal. tins.
BREAD-MAKERS No. 4.
WIRE CLOTH SCREENS, Green 36"
SILK & WOOL FLANNEL, 28"
(blue and white).
CHINESE GRASS CLOTH, 34"
(blue and white).
WRITING PADS, 8" x 10" & 5" x 8"
ruled and plain 100 sheets in pads.
KIRRIEMUIR LINEN WRITING
PAPER, plain 5 qrs. in box.
ENVELOPES TO MATCH, 100 in boxes.

SEOUL, KOREA.

THE KOREA MISSION FIELD.

THE SEOUL SANITARIUM.

W. B. SCRANTON, M.D., M.E.,
SEOUL, KOREA.

A PRIVATE INSTITUTION FOR FOREIGNERS ONLY,

Situated in the City of Seoul, inside the South Gate, on an elevated site, with extensive grounds, A quiet place for a rest for one run down and tired, and needing a little change, with home comforts, or good nursing. Foreign Graduate nurse, and native trained nurses. Electrical apparatus. Medical, Surgical, and Obstetrical cases admitted.

NEW BUILDING READY FOR OCCUPATION

WITH BATH AND MODERN CONVENIENCES.

Terms given on application. Reduction given to missionaries.

A CARD

THE UNDERWOOD TYPEWRITER EXCHANGE AND STENOGRAPHIC BUREAU

OF

1 SAKAYE-MACHI ITCHOME, KOBE, JAPAN.

Beg to inform the DIPLOMATIC, BUSINESS & MISSIONARY sections of KOREA that they SELL, RENT & REPAIR any TYPEWRITER. MADE. Also Stock a large assortment of TYPEWRITER ACCESSORIES and OFFICE REQUISITES.

At PRICES on a PAR with any other house in the EAST.

Typewriter Ribbons any color.....Y1.50 plus postage for Korea.

„ Carbon papers 100 sheets 5.00 „ „ „ „

All other lines quoted upon application.

NO ORDER TOO SMALL AND NONE TOO LARGE FOR US.

THE KOREAN Y.M.C.A. IN TOKYO.

The following brief but interesting notes reached us just before going to press:—Our Korean Christian young men, now residing in Tokyo, both Presbyterians and Methodists, gather in the Korean Association building for worship, on Sundays three times, morning, afternoon and evening, and on Wednesday evening for prayer-meeting. The believers number over a hundred, but the total number of Korean students in Tokyo is reported to be about four hundred.

On October the 18th when Rev. O. Swearer and Chun Duk Ku arrived here from Korea they were met by all the officers and members of this Y.M.C.A. and also by some of the foreign missionaries at the Shimbashi Station. On the 20th we had a meeting of welcome for them at the Association, which proved to be one of the most delightful occasions in its history.

On the following Sunday at 2 p.m. a special service was conducted by these two brethren, in the course of which nine persons were baptized. At the evening service after a sermon preached by Mr. Chun, there were ten others admitted as catechumen.

CHOI SANG HO.

REPORT OF GENERAL COUNCIL OF KOREAN MISSIONS.

BY REV. W. C. KERR.

≅ Council →
Federal Council of Protestant Evangelical Churches in Korea

The General Council was manned this year with the following officers: Chairman, N. C. Whittemore; Vice-Chairman, C. D. Morris; Secretary, Wm. C. Kerr; Treasurer, S. A. Beck; Statistician, Miss Wambold.

The meeting marked an epoch in the life of the Council. The main work done was the effecting of a reorganization on a new basis with change of name and limitation of sphere of work. Questions of church polity and doctrine brought the matter to a head. With the realization that a body composed of foreigners no longer has the right to settle or even initiate such matters since the establishment of native bodies, came the desire for a more compact organization which could deal more effectively with matters which rightly came within its province. The result was that a tentative constitution was adopted subject to the approval of the Missions concerned, limiting membership and defining powers. A federation of Missions is the proposal, the hope being held that in this way best can the vision of a future unity be made a reality. As there were no dissenting voices to the new constitution, it is quite certain that it will be adopted by the Missions, so that at the next meeting the General Council will resolve itself into the Federal Council.

The presence of Dr. W. W. White was the sequel for a very broad outlook over the matter of Bible study for the Far East. A committee.

consisting of D. M. McRae, G. Engel, W. D. Reynolds, J. L. Gerdine, H. G. Underwood, P. L. Gillett, C. D. Morris, W. A. Noble and N. C. Whittemore, was appointed with full power to decide upon the location of a Summer Bible School after consultation with Dr. White and due consideration of available sites. Discussion on this topic lead to a consideration of the matter of Bible schools thruout the country, and resolutions were passed calling for the proper establishing of an Institute in connection with each station. The prospects for a unified system of Bible training in all the centers is excellent.

The report of Mr. Bonwick, Business Manager of Publications, showed a marked advance in that department of the Council work. The subscription lists are constantly increasing. In this connection it was interesting to hear the report of the Sunday-school Committee with its plans for complete Graded Lessons, recommendations for improving methods and increasing the efficiency of religious educational work and the plan for an Executive Committee, to include if possible, a paid Secretary, to keep Sunday-school work in this country in touch with all that is discovered to be best in the work in the home lands.

Plans were submitted by the Hymn Book Committee putting that work on a firmer basis and giving the Tract Society a large share in the responsibility.

The amount of business done by the meeting was not very large: the number of innovations introduced was striking: the spirit calling for scientific exactness and efficiency was excellent, we have reason to feel that as a Federal Council the work to be accomplished by the body is going to play an important part in the Church's development in Korea.

REPORT OF THE COMMITTEE ON MAKING THE GENERAL COUNCIL A DELEGATED BODY.

PREAMBLE:—Whereas, the question of making this body a delegated body has arisen, and,

Whereas, the establishment of the native churches has changed the scope of the work coming under the consideration of this body, and,

Whereas, while reaffirming our loyalty to the original aim of the General Council, viz. the eventual organization of but one native Church, we realize that the carrying out of this aim has now passed into the hands of some of the Korean Churches,

Be it resolved, that we reorganize this body, the plan of its reorganization to become operative after its adoption by a majority of the Missions concerned.

Art. 1. NAME: The name of this body shall be the Federal Council of Protestant Evangelical Missions in Korea.

Art. 2. OBJECT: The object of this Federal Council shall be:

Art. 8. EXECUTIVE COMMITTEE:—Sec. 1. There shall be an Executive Committee consisting of one member from each of the various Missions comprising the Council. Those serving on the Committee shall be appointed by the various Missions.

Sec. 2. This Executive Committee shall have power to arrange for all meetings and to execute plans agreed upon by the Council; and also to recommend ad interim concerning any question of comity or other matters pertaining to the work of the Federal Council which shall be submitted to it by any Mission. Such recommendations shall be communicated to the Missions concerned for their consideration.

Art. 9. AMENDMENTS:—Notice of amendment or amendments to this constitution shall be given in writing at an Annual Meeting and the Federal Council shall not consider the proposed amendment or amendments before the following Annual Meeting. A two-thirds vote of the members present at an Annual Meeting shall be necessary to amend the constitution.

RESOLUTIONS ON BIBLE INSTITUTE AND SUMMER SCHOOL WORK.*

Whereas, with the rapid development of the Church in Korea fostered as it has been in such large part by the Bible Training Classes, we have now a large constituency needing fuller, more thorough and more systematic instruction in the Scriptures, and,

Whereas, without provision being made for the instruction of these large numbers of people urgently clamoring for more study and teaching, it will be impossible to conserve the numbers and the evangelistic and spiritual character of the Church in Korea,

Resolved, that we deem the establishment of Bible Institutes one of the most urgent needs for the development and proper conservation of the multitude of converts already gathered in Korea, and,

Whereas, the numbers to be so cared for are so large that it is impossible as well as inexpedient to provide for their proper instruction in one or even in a few such Bible Institutes,

Resolved, that we urge the importance of establishing a Bible Institute in each Mission station, such to be developed to the extent and along such lines as may best meet the local conditions and needs of each station, and,

Whereas, instruction in the Scriptures of the people under the care of the Churches is of supreme importance in the work of the Missions, constituting the chief agency of the Missions in preparing the Church for its Evangelistic Mission,

Resolved, that we recognize the importance of the Missions exercising the control of the Bible Institutes, such control to be exercised according to the constitutions of the Missions interested so as to conserve local autonomy under local management and Mission control to the end that the needs of each station be met

* Passed by the General Council.

Sec. 1. The prosecution of work which can better be done in union than in separation.

Sec. 2. To express fellowship and Catholic unity of the Christian Church in Korea.

Sec. 3. To bring the constituent bodies into united service for Christ.

Sec. 4. To secure large combined influence in all matters affecting the moral and social conditions of the people.

Art. 3. POWERS:—Sec. 1. The Federal Council shall have advisory powers and such powers as may be delegated to it by the various Missions.

Sec. 2. With regard to such matters as may be referred to it by the various Missions in proper form, no decision of the Council shall be binding upon, or interfere with the autonomy of the Missions as regards the standing of individual missionaries, their Mission methods, the application of Mission funds, and the instructions and regulations of the home boards, or home assemblies and conferences under whose direction the various Missions work.

Sec. 3. It has no authority to draw up a common creed or form of government or worship or in any way to limit the full autonomy of the Christian bodies adhering to it.

Art. 4. MEMBERSHIP: Sec. 1. The bodies constituting the General Council, viz.:

Mission of the Presbyterian Church, U.S.A.
 " " " S. " " , U.S.
 " " " Methodist Episcopal Church
 " " " " " " , South
 " " " Australian Presbyterian Church
 " " " Canadian " "
 Each Bible Society working in Korea
 British Evangelistic Mission

shall be entitled to representation on the Federal Council.

Sec. 2. Other Protestant Evangelical bodies may be admitted into membership of the Federal Council on their request if approved by a two-thirds vote of the members voting at a session of this Federal Council.

Sec. 3. The Council shall have power, if it thinks fit, to elect from outside its membership its Treasurer, Business Manager, Statistician, and Editors of Papers, and those thus elected shall have the right of membership ex-officio in the Council.

Sec. 4. All bodies belonging to the Federal Council shall be entitled to a representation not exceeding one-fifth of its total missionary body, including wives of missionaries, providing that each body shall be entitled to at least one delegate.

Art. 5. This Federal Council shall meet annually at place and time agreed upon. The members present shall constitute a quorum.

Art. 6. Its officers shall be chairman, vice-chairman, secretary, treasurer and statistician.

Art. 7. FINANCE: The financial liabilities of the Council incurred for meetings, printing of minutes, programs, etc., also for postage and stationery, shall be met by an assessment on the membership of the federated bodies, and all bills against the Council shall be submitted at the Annual Meeting of the Council.

KOREA IS BLOTTED OUT BY DECREE OF THE MIKADO

Hermit Kingdom With 12,000,000 People to Be Merged With Japanese Nation.

KOREAN RULER AGREED

Negotiations Are Shrouded in Absolute Official Silence.

Jap Council Summoned.

TOKIO, AUG. 22. ¹⁹¹⁰—Within the week "The Hermit Kingdom" and the Empire of Korea will become historical terms. 12,000,000 of people will be added to the population of Japan and territory as large as England will become part of the Japanese emperor's dominions.

The treaty of Portsmouth, which settled the war between Japan and Russia, provides that Japan shall have the "guidance, protection and control" of Korea, and the last stage of this agreement now is becoming an actuality after three years of experimenting to discover a practical method for conserving the national entity of the Korean peninsula.

The privy council of Japan yesterday was summoned to meet at 10:30 o'clock this morning, and this is regarded by well-informed persons as practically the signal to complete the negotiations between Lieutenant General Terauchi, the Japanese resident general in Korea, and the emperor of Korea and his cabinet, which have continued for a full week.

NEGOTIATIONS SECRET.

While the negotiations are shrouded in absolute official silence there no longer can be any doubt that the Korean emperor has agreed to sign a convention by which, in view of the untenable condition pertaining, he and his government and people consent to the absolute control of Korea by the emperor and government of Japan.

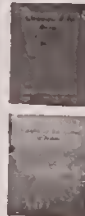
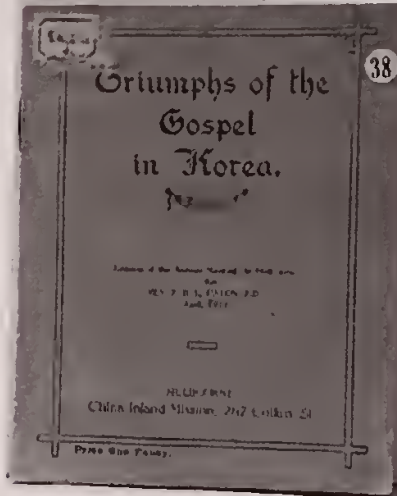
Throughout negotiations the masses of the Koreans have been kept in ignorance of what has been transpiring. The newspaper censorship is complete, and Japanese newspapers have not been permitted to be sold in Korea.

It is not believed, however, that annexation by Japan will involve disturbances in any section of Korea which is thoroughly policed. Certainly the court and cabinet officials in the peninsula are complacent.

Home >> Search Results >> Protestant Mission >> Triumphs of the Gospel in Korea

D Details

Click on a small picture to view supersize image.



Counter : 21

Data.No.	88
Title	Triumphs of the Gospel in Korea
Annotation	9 pages. Address at the Annual Meeting in Melbourne by Rev.F.H.Paton,B.D. April,1911
Author	China Inland Mission,Melbourne
Publisher	.
Pub.Year(s)	1911
Language	English

Add to Memo Basket

[Home](#) |
 [Privacy Policy](#) |
 [Register](#) |
 [Sponsors](#) |
 [View My Memo Basket](#) |
 [Contact Us](#)

Room 201 Daesung Bldg.,270-33 Eulji-ro 5-ga,Joong-ku,Seoul,100-195.Korea
 Tel:+82(02) 2269-3658 Fax:+82(02) 2272-3925 You don't dial 0 outside Korea.
 E-Mail Address : hwoon@korea.com
 © 2003 ARTBANK. All Rights Reserved.