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# THE KOREA MISSION FIELD



THE BIBLE HOUSE.

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# THE KOREA MISSION FIELD

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VOL. VIII

MARCH, 1912

NO. 3

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**EDITED** by LILLIAS H. UNDERWOOD.

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The Entrance of thy Word giveth life.

## NOTES AND PERSONALS.

February 1912 should long be remembered in Korea for during this month the New Bible House in the center of Seoul was completed and opened and dedicated. A notice and account of the same appears further in our pages and a picture of the new building is on our cover. As this building stands in the center of the central city of the land may the Bible ever be the real centre of the Christian life of the people of this land.

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The Bible House adjoins the Tract House and is almost opposite the Young Men's Christian Association where is housed the American Bible Society and further down the street there is fast drawing to completion a handsome brick-building which is being erected by a Korean Christian Publishing and Printing firm.

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Announcements of the Wedding of Miss Harritte Whiting, the daughter of Dr. H. C. Whiting to Mr. Ansel W. Gilles on the 18th of December, 1911 at Mt. Pleasant, Iowa have been received. While all must wish that Harritte had been secured for Korea we extend heartiest congratulate and best wishes in her new sphere.

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A large number of friends gathered at the home of the Rev. and Mrs. J. L. Gerdine to witness the marriage of Miss Elsie Lowe of Fortworth Texas and Songdo

Korea to Mr. H. Snyder of Lancaster Pa. and Seoul, Korea. Rev. Mr. Gerdine performed the ceremony and Mr. Edwin Kagin and G. A. Gregg acted as best men.

A reception was tendered the happy couple who took the night train to Songdo where they will reside for sometime.

Heartiest Congratulations.

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Valentine day was made even more propitious to one home for on that day the marriage ceremony of Minnie the only daughter of the genial Capt. and Mrs. E. S. Barstow to Mr. A. E. Drucher was celebrated at the Sontag Hotel. A large company gathered to witness the ceremony and in behalf of the large number of friends of Capt. and Mrs. Barstow all over Korea who were unable to be present we extend heartiest congratulates and best wishes to Mr. and Mrs. A. E. Drucher.

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On 13th Dec., 1911, Rev. and Mrs. C. D. Moris of Yeng Ben were rejoiced by the arrival of a little daughter Emily Muriel. Mother and child are doing nicely.

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The Korea Branch of the Royal Asiatic Society has been doing some excellent work of late.

The present members of the Council are

J. S. Gale, D.D., President  
 J. S. Badcock, Vice-President  
 P. L. Gillett, Secy. and Treas.  
 Robt. Brinkmeier  
 A. Hyde Lay  
 George H. Scidmore.

A number of interesting meeting have been held in the parlor of the American Consulate. One of the most interesting was that when the President Dr. J. S. Gale read a paper on the Korean Alphabet. The transaction of the society are published from time to time and can be obtained from the Secretary Mr. P. L. Gillett. On January 23rd a carefully prepared paper on Korean village guilds was read by Mr. Gillett.

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It is with regret that we announce the serious illness of the Editor and that this issue goes to press without her careful editing. From the first of April for five months she will in all probability be away from Korea but the readers of the FIELD all to be congratulated on the fact that so capable a person as Mrs. Hugh Miller will take her place during her absence.

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## THE GOSPEL TRUST.

*Put in trust with the Gospel. I. Thess. 2:4.*

Tune "Arise my soul, arise"

I have a calling high,  
 A charge to me is given,  
 To bear to men who die  
 The saving word from heaven,  
 O world and flesh, give way, ye must!  
 I'm with the gospel put in trust.

'Tis trust to own the land  
 Great trust to sit on throne,  
 But greater trust to stand  
 And Jesus Christ make known.  
 Throne earth and princes all are dust!  
 I'm with the gospel put in trust.

Swords may a glory reap,  
 And trumpets blare a fame,  
 And slain and slayer sweep  
 Down to eternal flame;  
 But oh, to save men died the Just!  
 I'm with the gospel put in trust.

Combined with saints on earth  
 And all the saints in heaven,  
 To deal in all of worth  
 That can be bought or given,  
 And lavish life—not dole a crust,  
 I'm with the gospel put in trust.

Above me is my God;  
 I hear His urgent voice,  
 He speaks of Jesus' blood  
 And resurrection joys.  
 No time have I for ease or lust;  
 I'm with the gospel put in trust.

ROGER S. GREENE, Seattle, 1901.

From *The Barley Cake*.

## NOTES FROM THE STATION

AND DAILY IN EVERY HOUSE THEY CEASED NOT TO TEACH  
AND TO PREACH JESUS CHRIST.

### YENG BYEN.

During October I accompanied Bishop Harris to Chinnampo where we had a most interesting Sabbath. The surrounding churches had appointed representatives to greet their Bishop on his visit to the district. He preached to crowded congregations on Sabbath morning and afternoon, and in the evening he preached to the Japanese congregation. Our Korean District Superintendent, Rev. Kim Chang Sik, accompanied the Bishop to the Japanese service, and at the close Bro. Kim was invited to speak, and did so through one of the Korean young men who spoke Japanese. Mr. Kim spoke on Christian fellowship, and illustrated his talk by an experience he had seventeen years before during the Chinese and Japanese war when he was almost the only believer left in the city of Pyeng Yang. He said there were three Christian Japanese soldiers who came regularly to his house for prayer and Christian fellowship. At the close of the service a Japanese gentleman came forward and asked Mr. Kim if he knew him, and to his delight he was one of the three men whom he used to pray with in Pyeng Yang seventeen years before. I need not tell you how happy both of them were to renew the acquaintance.

During the first ten days of December we held a workers class for the official men on the Yeng Byen district and had an encouraging attendance. This was followed by the general class. Bishop Harris' presence and ministrations were a great blessing to all of us.

It is with profound sorrow that we have to part with our dear fellow worker of many years, Miss Ethel M. Estey. Her health compels her return home. She is one of the most efficient workers in all Korea, and the love and prayers of a great host will follow her across the seas. During the early part of this month she held her last normal class for her volunteer workers and Bible women, and sent them out over the country to teach their sisters in the churches. This normal work was originated by Miss Estey, and has been greatly used by God in increasing the intelligence of the women, and in the building up of the congregations.

C. D. MORRIS.

### MOKPO.

During the last quarter the members of Mokpo Station have played such a lively game of "Puss in the Corner," that it seems almost necessary to introduce ourselves again, and tell "Who is Who" and "Where is Where"; Mr. and Mrs. Harrison being the only old Timers left with out a change of base.

Miss Martin returned to Mokpo in early fall after a three months absence occasioned by the necessity of some one going home with Miss Forsyth and her brother when they were invalided home. Mr. and Mrs.



McCallie left Mokpo the first of October for a six months' needed rest in the Homeland, leaving Mr. McCallie's island work temporarily under direction of Mr. Nisbet. For after four and a half years of happy work in Chunju, the Mission decided it best for Mr. Nisbet and myself to move to Mokpo and the Knoxs to go to Kwang Ju. After two strenuous weeks spent in packing, winding up unfinished work and explaining to wailing mothers and sorrowing school boys that it seemed best for the work as a whole for us to come here and that for them to appeal to either the Consul at Seoul for the President of the United States would not exchange the matter, we reached Mokpo and received a cordial welcome from the Koreans and the Harrisons (The only other family here.)

We got into our own house just in time to welcome Dr. and Mrs. Harding of Ault, Col. who have come out to take up the medical work at Mokpo. While Dr. Harding is studying the language, Dr. K. S. Oh formerly of Kunsan, is in charge of the Mokpo dispensary; there are about thirty patients daily and many are finding healing their for sin sick souls as well as for aching bodies.

Mr. Harrison writes of his work for the quarter—"During November and two days of December, I spent twenty-eight days visiting the twenty-three groups under my care. About the middle of the month I came home to welcome the Nisbets and look after the building of the Girls' School. I traveled about 330 miles, the first trip was made on a bicycle which is not very well adapted to the roads and weather, the second trip was made on horse back. I found the different churches in the greatest variety of conditions, the average church is doing very well considering the circumstances, one hundred and seventeen applied for baptism, of whom sixty-four were baptised. The sacraments were administered, the finances reviewed and the Sunday-schools encouraged. There were brought to our attention several interesting cases of faith in spite of persecution. One young woman was forbidden by her husband to have anything to do with the church, when she persisted she was beaten repeatedly; on one occasion she was beaten until she was reported to be dead. After that one day when she was at home alone, she took the ancestral tablets for three generations and put them into the fire, for which offence she was driven from home and is now acting as nurse to Pastor Yun's family.

It has been my pleasure during December to visit part of my former charge in the Kunsan field, I visited ten groups, administered the Lord's supper nine times and baptised twenty-four out of fifty applicants. I enjoyed seeing the old friends and administering to them once more and their reception of me was so cordial that I felt fully repaid for the trip."

Mrs. Harrison has faithfully taught a weekly class for the women Sunday-school teachers and trained the school boys and girls some in singing although she has been hindered some in the work by her baby boy having a severe attack of bronchitis.

Miss Martin tells of her fall work as follows:—Since Nov. 7th, I have spent six weeks in the country, I held classes at eight churches and visited other villages, walked over sixty miles and was able to reach over

three hundred women and girls, all of whom seemed eager for a chance to study the Bible. This was first time that most of them had ever seen a foreign woman and of course my arrival made quite a sensation in these country villages. They often commented as I went through the country as to whether I was a Chinese woman or not, as we carried a good deal of baggage they frequently inquired where I was moving. Some of the Christian women waded through water and mud that they might attend the Bible study class. One woman came from a distant village to the church where we were spending the Sabbath that she might learn more of the Gospel. On inquiring of her where she had heard about the Gospel she replied that some one had given her son a copy of the Gospel of Mark and she and her husband and son had been reading the book daily; I asked her if she desired to follow Christ and she instantly replied "Would I have walked all this distance to day to learn more of Him if I did not believe the Gospel." "We praise the Lord that His Word is quick and powerful."

As for the work of Mr. and Mrs. Nisbet, for like Betsy and me we always "kill the bear" together, during the quarter we have moved twice; we first went into the new stone house intended for the doctor's home, but later moved into the Knox's house, we are now settled but whether we are to "sit where we are sot" remains to be seen. We have boarded the Harding family and Miss Martin, a task made easy by the fact that our faithful Chunju servants came with us to Mokpo.

Mr. Nisbet spent ten days in the country visiting his nine churches and getting acquainted with his ninety-eight church members; this field consists of three large counties as yet practically untouched by the Gospel. In one of these counties there is no meeting place and only a lonesome Christian here and there, so our work must be aggressive, we must storm the fortress of the enemy and plant our banner where now the banner of Satan floats.

I have charge of the Girls' School here and we now have sixty-two girls in school, several of them are past the age when Korean girls usually marry and they are bright, modest, sweet, studious girls; we are hoping for a new era for the Korean homes for these girls have been taught that "Cleanliness is next to Godliness" and know the simple rules of Hygiene as well as the Ten Commandments.

Each shareholder in Mokpo Station would rejoice that he had some share in this work if he could only hear our Christian boys and girls as they sing on Sunday morning "'Tis so sweet to trust in Jesus. Just to take Him at His word." You have helped us this quarter with your money, your love and your prayers, wont you give more, love more and pray more during the coming quarter for the Devil is afraid that Korea may indeed become the Scotland of the East and is putting fresh difficulties in the way of our work.

## CHONG JU.

## MEN'S WINTER BIBLE CLASS.

The class was held for ten days in January. One hundred and seventy attended. They were taught commentary on Mark, Luke, First Corinthians; Old Testament History, and outlines of Christianity, The Shorter catechism, map study in the Gospels, Acts, and Old Testament, being divided into five classes. In the evening they had conferences on spiritual subjects.

One afternoon was devoted to the Missionary Society to which the churches contributed six months' wages for an evangelist. After an evening conference on "Preaching," the class subscribed in days of preaching what would amount to one year for one man, to be done during the Chinese holidays.

Another evening was devoted to instilling the need of the churches raising the salary of the regular evangelists in charge of them. The salaries of the two men who have the most churches were raised and a small portion of the salaries of the two who have undeveloped territory in their care. Besides this the city church pays the salary of its pastor and Bible woman. This is doing well for this new work, the churches not averaging five years in age, probably, and having seven hundred and twenty-two members and catechumens. Last year they gave \$1,061.62 U.S. dollars, or 7,077 days wages about as much as if seven hundred and twenty-two Americans of small means gave \$10,600.

On two market days that occurred during the class the men distributed leaflets to the 6,000 marketers. Putting these things altogether, you will see that the men did something more than study and theorize.

Some of the men walked fifty miles to study the Bible. With the exception of a few especially invited men, the members of the class all paid their expenses.

The new dormitories proved most necessary and were enjoyed by the men. The floors are of stone and mud with flues under and mats on top. We supply comforts and the men sleep on the hot floor just as the would at home. The bath-room, with its Japanese bath, was in demand, too. It afforded a midwinter opportunity not to be missed.

The McClung Memorial Bible Institute Building was in great demand too. Three classes were held there and two in the church. The Institute building is so much better lighted and more comfortable than our temporary church building that we fell ourselves greatly blessed in it. May the donors find great pleasure too as they think of the hundreds that study the Bible there in such comfortable, light and cheerful surroundings.

The men seemed to enjoy a reception given them by the missionaries in the McClung Building, when several speeches were made on the early experiences of those who opened up work in the field. A light lunch rapidly became a recollection.

At one meeting the question was put: "How many of you were at the first Chongju Bible Class?" Colporteur Kim alone held up his hand.

“When was it?” “Six years ago.” “How many attended?” “Seven.” “How many are there now?” “One hundred and seventy.” Twenty-four times as big as it was six years ago and not boomed either. Thank God for that.

Next comes the class for the city men, then the class for the women of our field. In the meantime men and women are holding classes of four or more days duration in nearly all the churches. In the summer months we have our classes for helpers and colporteurs and one for country church leaders. These are our set feasts, when the tribes go up to Jerusalem to the sound of songs of rejoicing.

F. S. MILLER.

### SONG CHIN.

The privilege of being one of the first two ladies to visit the extreme north of new district in the interest of our Canadian Presbyterian Mission was mine last October when in company with Mr. and Mrs. Barker and Dr. Mansfield, a trip of nearly four weeks duration was made including the time spent in North Ham Kyung Province. Mrs. Barker and I first went to Hoi Ryung which has already been decided upon as the first station to be opened by the missionaries who have come to us from the Western section of our Canadian church.

Mr. Barker and Dr. Mansfield joined us at the close of our class in Hoi Ryung and we went on together. Our various modes of travel were, boat then hand trolley, interspersed with 20 *li* of ox cart over the mountain pass, and lastly pack and saddle horse.

About 10 *li* from Hoi Ryung we crossed the Tumen river in a small boat which accommodated our pack horses, ox carts with our various boxes, besides ourselves. The river was not as wide as I had expected to find it and only took a few minutes to cross. Then we were on Chinese territory and while the villages and people all seemed thoroughly Korean we were soon reminded that it was not Korea as we came to Chinese barracks and were stopped by Chinese soldiers who enquired our nationality and our destination. My residence in China for nearly three years before I came to Korea made me feel somewhat at home in these surroundings and the language sounded wonderfully familiar although so much seemed to have been altogether forgotten. At our first stop for the night at a Korean inn I was able to satisfy the curiosity of the police who called to make the usual enquiries of travellers by telling him that we were British subjects and were preachers of the gospel. It was interesting to brush up the Chinese part of my brain again.

Our objective point was a place where we have a small church which is a wonderful centre for work. Dr. Mansfield counted to large member of villages plainly visible with the naked eye from a small hill on the outskirts of the town. The place itself is a great mixture of nationalities having several typical Chinese streets with large brick buildings where trading of all kinds goes on. Chinese carts drawn by horses ranging anywhere from three to ten in one cart are travelling in every direction.

Pack mules too we met in great numbers with their unique way of carrying loads which greatly interested us. But again we find the Japanese here with quite a number of good buildings and Japanese policeman guarding the district over which they have jurisdiction. Last, but to us by no means least, comes the Korean settlement which needs no description to one familiar with Korean houses and manner of living. The little church was so small we could barely pack in the audience that gathered the first Sunday morning so a Christian Chinaman who has showed great friendliness to our missionaries on former visits, came to the rescue and put the more commodious Chinese church at the disposal of our men's class.

Again a reminder of days in China came as I went one evening with Mrs. Barker to this service where I was to act as interpreter for Mr. Barker. The mud floor, the wooden benches, and the chilly atmosphere all were strangely familiar and I would fain have had one of my former wadded Chinese garments and a foot stove for my feet as I sat another long evening listening to our zealous Korean brothers as they held a meeting of their Evangelistic Society.

Schools have been started everywhere by young men who have crossed the border seeking doubtless some better scope for their ambitions. Pupils from the Y.M.C.A. School in Seoul, from Pyeng Yang, Wonsan, and other places are all in the flock who desire that we shepherd them. Mr. Barker was invited to be overseer of schools in every direction and we felt that the missionary for Kando has no easy task. A most urgent petition was presented to Mr. Barker asking that Nong Chong rather than Hoi Ryung be the first station opened. At our Annual Meeting in October thirty-two groups were reported in Kando showing how great is the work waiting for those who are to enter this new territory. The opportunity surely is great and we ask the prayers of the readers of the FIELD for Kando, its missionaries, its Christians and its heathen of various races.

LOUISE H. McCULLY.

### A CORRECTION.

EDITOR KOREAN MISSION FIELD,  
Seoul, Korea.

Dear Editor,

I beg leave to call your attention to the Article in the January number of the FIELD on Hoi Ryung Station work and to the second last paragraph. "There are said to be 3 new groups, etc." gives a somewhat wrong impression as though after the campaign all had disappeared while now there are 3 new groups altogether instead of 46, the same as in the previous year.

The paragraph in the report as presented at the Annual Meeting reads as follows:—

"Last year the number of groups was reported as 46 after the evangelistic campaign 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 40 members. *Last week we heard of a new work starting in Musan with 3 groups and about 50 members, together with 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."*

If you should have room for this correction in some issue and judge it worth while will you kindly make the correction.

Yours very truly,

A. H. BARKER.

### SEOUL.

The Seoul District Conference met at Chemulpo Jan. 8 to 10 and was characterized by a wonderful spirit of love and harmony. There were 110 members present and it had the interest and inspiration as well as the size of an Annual Conference. For a week preceding the opening of the Conference a Bible class consisting of 114 members assembled at the same church and at the close offered themselves to do individual work in heathen villages for a period during the coming year amounting to one man's labor for three years and one half.

The reports from the different circuits and churches show a large and healthy growth in numbers and a large increase in self-support.

There were several petitions for more attention to be given to school work.

On a recent trip to island circuits in which 12 churches were visited Mr. C. S. Deming baptized 150 members and found 4 new church buildings erected by the people free from debt. At one of the churches the immediate result of the Christmas exercises was to lead 4 souls to Christ.

### PYENG YANG.

The New Year Season in Pyeng Yang opened with a beautiful clear cold day. The Book Store held its Annual Reception for Korean men. The attendance was fine. One feature was the exhibition of various kinds of handicraft. Such was the interest manifested that this same exhibition bids fair to be an annual part of the New Years reception.

Our weather this past month has been perfect, clear and cold, but very uniform. The itinerators and those women who have held the many country classes, have found this kind of weather a great help.

Two classes have been held here this month, the Bible Institute for men and the Mens Winter Training Class.

Mr. Blairs report says—"The Bible Institute began Jan. 2nd and continued until Jan. 27th. This was the fifth year of the Institute. There were 95 men in the beginning class, 32 in the 2nd class, 22 in the third class, 18 in the fourth class and 25 in the fifth class, making a total of 192 enrolled in the Institute this year.

Heretofore we have had only one month a year, requiring nine years

to complete the course. Hereafter we hope to have two months a year and a five year course instead of nine.

To enter this Institute a man must be definitely recommended by his pastor, as a church officer or especially promising member, giving us a picked body of men. Out of the 192 enrolled this year, 8 were elders, 67 leaders and 70 deacons.

The regular Mens Winter Training Class began Jan. 16th and continued till Jan. 27th in connection with the Bible Institute. There were 768 men enrolled in this class making a total of 950 men in the joint classes during the last half of January.

Meetings were held every night except Saturday nights during the General Class, the first week in the Theological Seminary and the last week in the Central Church. The attendance at these evening meetings was greater than at any time since the revival year.

We expect to build three dwelling houses in our station this year. They are for Messrs. Holdcroft, Phillips, and Hoffinan. New Dormitories for the College are under way. In the Industrial Department of the Boys Union School more boys are accommodated this year than ever before.

Some of the carpenter work on the new Dormitories, is being prepared by these boys in the Industrial Department.

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## KANGWHA ISLAND WORK.

(A NATIVE PASTORS REPORT TO HIS SUPERINTENDENT.)

I myself and family are in great peace and also there is prosperity in all church affairs I am thankful not only for this but also for the fact that the Brethren and Sisters of the church are advancing daily in a knowledge of the truth. This is though Our Lords grace through the assistance of the Holy Spirit and unto God be all the glory.

I am pastor of the Kangwha Church in the city of Kangwha which contains about 800 houses and 3,000 inhabitants. The average attendance of our church every Sunday is 300 and they all except 10 or so are from within the city. The membership of the church including adherents is 725. Of these 200 are full members, 137 others are baptized probationers and there are 37 baptized infants. There are 82 other probationers and 269 seekeres.

There are primary schools both for boys and girls in connection with the church at which 46 boys attend and 43 girls. There are two teachers in the boys school each receiving 20 *yen* a piece. Of this the church raises 16 *yen* each and the balance 8 *yen* is rec'd from outside sources. There are two teachers in the girls school one a man and one a woman. They receive 13 *yen* each. The Womens Board gives 12 *yen* each and the Korean women raise the balance. I receive 10 *yen* each month from the church 6 *yen* from the men and 4 from the women. This money is gathered by tithing. Every day they take out part of their rice from their meal and lay it aside for the church.

There are 3 chapels in connection with this church one of which is merely a prayer room and the membership of these 3 chapels is about 100.

Kangwha is an island about 23 miles long and 13 miles wide. There are 32 churches on the island and three preachers and about 3,000 Christians and 35,000 inhabitants. There are also 12 other islands in this township and there are churches on all of them. I hope that very soon all these people will become people of our Lord.

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## FIRST GRADUATING CLASS.

The first graduating exercises of the Methodist Union Theological Seminary took place in the First Methodist Episcopal Church Seoul, December 20th, 1911.

There were thirty-nine members in the class, thirty-three from the Methodist Episcopal Church, and six from the Methodist Episcopal Church South. It was a memorable event in the history of the Christian Church in Korea. All the graduates are in charge of churches or circuits and are not only preachers with theoretical ideas but with practical knowledge and power many of them have been under instruction for seven or eight years and all of them four years.

If the large attendance upon and the deep interest manifested in this signal event are a criterion by which to augur the future then this Union Seminary is destined to exert a potent influence for God and the cause of personal and civic righteousness in the land of the morning calm.

The Seminary has about 200 students enrolled which no doubt makes it one of if not the largest institution of its kind in world wide methodism.

The great need of the institution at present is a modern dormitory, equipment for class rooms and a heating plant. To provide for these we will need \$10,000. The President of the Seminary is Rev. E. M. Cable. On the 19th of December a reception was tendered to the class by the President at his home.

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## OPENING OF THE NEW BIBLE HOUSE? CHONGNO.

On Saturday last, 3rd inst., in the British and Foreign Bible Society's new building a dedicatory service was held in the presence of a large audience.

The Rev. S. A. Moffett, D.D., was chairman and a goodly company of friends gathered to participate in the ceremony.

After uniting in the world-famous hymn of Isaac Watts', "Our God, our help in ages past" the congregation was led in prayer by the



pastor of the Union Church, the Rev. Allen DeCamp. Rev. S. A. Beck of the American Bible Society followed by the reading of Scripture. I. Chronicles, XVI.

Dr. Moffett, the chairman, then in a few well chosen words welcomed the visitors on behalf of the Agent, Mr. Hugh Miller, and explained the aim and purpose of the Society, outlining briefly history of its work during the past twenty-seven years in Korea.

The Rev. Dr. Gale then charmed the audience with an original paper on Korea's preparation for the Bible; an essay that deserves wide circulation. After this Mr. Gerald Bonwick of the Korean Religious Tract Society sang the old hymn, entitled, "My Mother's Bible," Suitably accompanying his voice on his sweat sounding harmoni-flute.

The Rev. W. Cram followed with an address vindicating the position of the Bible Society as an Evangelistic Agency. Colonel Hoggard of the Salvation Army then commended the Society and its work,—especially in Korea,—to the blessing and guidance of Almighty God.

Misses Harmon and Hankin, and Revs. Cable and E. H. Miller sang a quartette, entitled, "When the Weary Seeking Rest," accompanied by Mr. Gregg on the organ.

In the absence of the Rev. Dr. Underwood who was detained through the serious illness of Mrs. Underwood, a letter was read expressing his disappointment at not being able to be present, and confirming his interest in and affection for the work of the Society.

Mr. Hugh Miller, the Agent for the British and Foreign Bible Society then made a short statement giving figures of the cost of site and building—as well as the expenditures for the past year which were as follows:—

	<i>Yen.</i>
Cost of Site .....	6,322.30
Cost of Building and Heating Plant .....	<u>21,442.49</u>
Total Cost of Bible House.....	27,764.79

#### EXPENDITURES FOR 1911.

Publication.....	20,242.41
Depôt.....	8,644.88
Colportage.....	21,853.77
Biblewomen .....	<u>3,673.57</u>
	54,414.63

Mr. Miller also explained that the Society does not use its general funds in the purchase or erection of buildings, but inaugurated a special fund for that purpose, so as to leave free the yearly income entirely for Bible distribution.

The Chairman then made a gracious appeal for free—will offerings toward the furnishing of the building, and the splendid total of 183.00 *yen* was subscribed.

This was followed by a trio sung by three Swedish lady officers of the Salvation Army in their native tongue, accompanied by their guitars. This gave the first notes of an international tone to the meeting.

The Rt. Rev. Bishop Harris, in a beautiful and touching prayer solemnly dedicated the building to the glory of God. It was most fitting that he, the oldest missionary and the one who had seen more years of service in the Far East than any other in the company, should have led the standing audience in the dedicatory prayer. In well chosen words and with the utmost sincerity he invoked God's blessing on the work of the Society in Korea and prayed that the Bible House and its Book might be blessed to every soul in Chosen.

Then followed speeches of an international as well as interdenominational character.

The Rev. J. S. Badcock of the English Church Mission gave a five minute greeting, studied with some important facts about Bible translation and its effects upon both church and nation.

Archimandrite Paul of the Russian Church read his hearty greetings from his Korean notes, testifying to the great value of the Society.

The Hon. Judge Watanabe gave a splendid and telling address in appreciation of the book, the cheapest of medicines—the medicine for souls.

The Rev. Chai Pyeng Hyun, for the Koreans, told briefly of their affection for the Book and wished for the Bible House and the colporteurs, longevity and unbounded blessing.

Mr. Cha To Sim, a Christian Chinese Doctor touched the heart of his hearers by his effort, in the Korean language to give expression to the feelings of his heart with regard to the Book of Books. He hoped and prayed that the work would spread outwards and inwards in the hearts of men not only in Korea but all the world over.

Mr. P. L. Gillett, General Secretary of the Y.M.C.A. moved a cordial vote of thanks to the chairman and to those who had contributed to the success of the meeting by taking part in the program as well as to the Agent Mr. Hugh Miller who had arranged such a rich treat for the audience.

The Doxology was then sung by the entire congregation, ten different languages blending in one note of praise. The Rev. John Thomas of the Oriental Mission pronounced the benediction, thus concluding a memorable service and the beginning of another epoch in the history of Bible work in Korea.

After the service visitors were shown over the commodious and well stocked building, and entertained at tea by Mrs. Hugh Miller and other lady friends of the Society.

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## CHAIRMAN'S ADDRESS.

DR. S. A. MOFFETT.

It is with very great appreciation of the privilege accorded me that in behalf of the B. F. B. S. and its greatly esteemed Agent, Mr. Hugh Miller I extend to the Christian friends gathered here the sincere greetings of the Society.

The Opening of this Bible House is an event of no little significance and import in the establishment of the Church in Korea. In the history of the Society it is a marked Epoch constituting a fitting culmination of its 30 years of work in Bible Distribution among this people. More strictly speaking I should say the Society has had to do with the work for 37 years, for while in 1881 it took over the work of Bible translation into Korean done by the Scottish missionaries, in Manchuria that work had been begun in 1875 and this Society refunded to them the money spent in that work and has ever since been active in providing for the publication and circulation of the Scriptures. It can look back with unfeigned thankfulness to the work accomplished and for that work and the spirit of helpful co-operation shown, it merits the sincere appreciation and gratitude of the missionary body and the Korean Church.

We all recognize the fact that the circulation of the Scriptures and the preaching and study of the Word of God have been the great factors in the wide and extended establishment of the Church here—a church with such a character that it is making itself a great spiritual and moral power in the lives of the people.

This building is a promise that the Society which has begun such a good work will render even greater and more efficient service in the future and we note with thankfulness the Society's more adequate provision for the carrying on of this work of supreme importance.

It is a pleasing co-incidence that the date 1911 on the first edition of the completed copy of the whole Bible in Korean is also the date on the corner stone of this building, and I am sure that the whole Christian community—Korean and foreign—extend its congratulations and express its sense of gratitude to the Society for its part in securing the Bible for Korea and for the erection of this building.

We shall join most heartily in the prayers offered here to-day that God's blessing may rest upon the Society, its Agents and colporteurs and Bible women, and more especially upon His own word which in printed page goes forth from here, with its message of love and of hope in the Gospel of the Incarnate Word, the Son of God, our Lord and Savior Jesus Christ, in whose name and to whose glory the building is dedicated.

In this dedication of the new building there has been prepared a program of pleasing variety of short addresses, of prayers, of music and of greetings from representatives of the various churches and nationalities interested in the work of the Society as carried from this building.

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## KOREA'S PREPARATION FOR THE BIBLE.

JAMES S. GALE, D.D.

It would seem as though Korea had fallen within the circle of prophetic vision when we consider the marked preparation she has shown for the coming of the Word of God.

I shall mention five points specially noticeable.

FIRST:—The Name for God—*Hananim*, meaning The One Great One, the Supreme and Absolute Being, suggesting the mysterious Hebrew appellation "I am that I am." *Hana* meaning *One* and *Nim*, *Great*.

Our Saxon word "God" used in the plural and applied to heathen deities had to be adjusted greatly before it could serve the desired end. The Greek "*Theos*" like the Japanese *Kami* was applicable to many so called deities also *Sang-je* of China, it being but the highest of many personalities. But *Hananim* strikes at once a note to which other names labour to attain and arrive at only after a lengthy period of service.

The Character *Chon* 天 *God* or *Heaven*, being an exact equivalent in Chinese of the Korean name *Hananim*, brings us into accord with those who use *Chon-ju*, so that to-day we can claim union in our appreciation of the wonderful appellation by which Korea stood ready to welcome the coming of the Bible.

SECOND:—By the Associations and characteristics that Korea attributes to the One God.

How greatly Jupiter of the West fails in acts, on moral virtues, and indignity to suggest the God of the Hebrews so far also falls short the Eastern Ok-whang *Sang-je*. But let me give you the translation of a few passages that have been handed down through a thousand years of time (Coming from China it is true in the first instance but none the less Korean to-day) that deal with *Hananim*, translating the name in each case by God.

"The man who does right God rewards, the man who does wrong God punishes."

"He who obeys God, lives; he who disobeys Him, dies."

"Where is God that He can hear so well? So vast is the universe, I wonder! Still, when I come to think of it, it is not a question of height or of distance, God is in the heart."

"Secret words that men whisper to one another, God hears as a clap of thunder; and the dark designs plotted within the inner chamber, He sees as a flash of lightning."

"When a man's measure of wickedness is full, God takes him away."

"When one through wrong doing, wins great renown, do not be anxious about it, for if he is not killed by his fellow man God will deal with him."

“When you sow cucumbers you reap cucumbers, when you sow beans you reap beans, the meshes of God’s fishing net seem very wide, yet none of us shall ever escape through them.

“Life and death are ordered of God, so also are riches and poverty.”

“God never made a man without supplying his need.”

“The hidden wickedness of the heart is what we need to fear, for God’s eyes, like wheels, turn seeing everything.”

“Flowers bloom, and flowers fall,

“Men have hopes, and men have fears,

“All the rich are not rich all,

“Nor have the poor just only tears.

“Men cannot pull you up to Heaven,

“Nor can they push you down to hell,

“God rules, so hold your spirit even,

“He is impartial, all is well.”

THIRD:—By the conditions under which Korea lives.

Customs, habits and usages common to those of Scripture are found to a remarkable degree in the hand of the Hermit. Listen: Is the dragon seen there? So is he here. Did bad kings rise up and oppress the people? So did they here! Were there devils in those days that pestered and be dogged the footsteps of men? So are there here. Did they labor to cast them out? So do they here. Did they say go in peace there? So do they here. Did their new year fall toward spring time? So did it here. Was the 15 day of No. 1st moon a date never to be forgotten? So was it here. Did they sacrifice there? So do they here. Did they wear long robes girt about with a fancy girdle? So did they here. Did they put off their shoes when they touched holy ground? So do they here. Did they go forth to meet the bridegroom? So do they here. Did they take up their beds and walk? So do they here. Did the mourners go about the streets? So do they here.

When Western Worlds are illimitable distances removed from the kind of life found in the Scriptures, Korea sees herself one with the Bible in the common walks and ways of men and so prepared to appreciate the times of Abraham, Isaac and Jacob, as well as these of Peter, James, and John.

FOURTH:—By her exaltation of Literature.

Literature has been everything to Korea. The literate was the only man privileged to ride the dragon up into the highest heaven. The scholar could not only look at the king but could talk with him. The pen was master of the sword. Could you but read or intone or expound the classics you might materially be dropping to tatters, but still the world would wait on you, listen regardfully and show honor. Many an unkempt son of the literate has the writer looked upon with wonder to see him receive the respectful and profound salutations of the better

laundried classes. Korea is not commercial, not military, not industrial, but is a devotee of letters. She exalts books and so the Book of all books finds its pathway prepared and as by a kind of prophetic prescience, a welcome accorded which is perhaps greater than that seen in any other part of the world.

FIFTH :—By Virtue of its simple and efficient Script.

The East elsewhere has offered but a poor reception to the agent of the Bible Society when we regard the question of general ability to read on the part of the masses. The Nearer East and India with their Arabic and Sanscrit and other complicated forms of writing have made no provision for the wayfaring man. China more than all sails complacently with her literary ideals touching the Sky, while the poor and the unlettered live on the bones of rumor, hearsay and superstition.

Korea, by what prophetic instinct we know not, prepared 466 years ago a simple form of writing, so that the old and the poor, the toil worn, the prisoner, the hidden wife and mother, the slave behind the mill, the butcher, the baker, the hat mender, the water-carrier, the bean-curd peddler, the sorcerer, the witch-wife, the less than no man, all might read. To-day among successful church workers are those who never had a day of schooling in their lives. King Sejong's simple Alphabet has served us a medium for the transmission of the Scripture and the Land of the Hermit has been put into touch with all the familiar stories clear down from Eden to the Sea of Galilee.

Thus has Korea prepared the way for the glad reception of the Bible, by her special name for God, by the attributes ascribed to Him, by the associations of every day life, by the peace accord to literature, by her easy and comprehensive form of writing. It means something for the past wider in significance we hope than what is measured by the narrow compose of this Peninsula.

These things have combined to help focus attention upon the Bible and to make it the first book widely received in the native Script. To-day as we dedicate this building to the service of God, we could remember with gratitude the way in which Korea has unconsciously reached out her hands to take what the Bible Society is actively engaged in giving. May this House be indeed a receiving station for good news, and a distributing centre for light, joy and consolation.

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# ANNUAL REPORT OF P. L. GILLETT Y.M.C.A. SEOUL, KOREA FOR THE YEAR ENDING SEPT. 13, 1911.

## FACTS FOR ENCOURAGEMENT.

During the year the following sums have been received toward meeting the current budget :

	<i>Yen</i>
Membership Fees .....	2,079.75
Educational Fees .....	1,350.50
Subscriptions from the Diet and others .....	10,095.07
Interest on local endowment.....	3,139.67
Rentals .....	4,041.03
Admission tickets to entertainments.....	130.70
Athletic Fees.....	33.30
Miscellaneous.....	1,507.55
Sale of products of the Industrial Dept.....	2,546.77
Total.....	24,924.34

In the latter part of March and the beginning of April, 1911 a membership campaign was held which netted 722.15 *yen* in membership fees and brought the number of *fully paid up members* to 1087. The plan of giving three campaign lunches per week at which reports were received and recorded on a large bulletin board was productive of many good results in the way of developing team work and loyalty besides that of securing the new members.

A quick term canvass for 10,000.00 *yen* for a gymnasium was an experiment that, under local conditions, called forth all the faith and energy that could be mustered. It resulted in the following subscriptions:

	<i>Yen</i>
A Korean Friend .....	1,000.00
Henry Chang (A Chinese Business man) .....	1,000.00
D. W. Townsend Esquire .....	500.00
Dr. A. T. Pierson (Traveling in Korea) .....	489.00
350 Koreans.....	5,588.00
35 Chinese residents .....	818.00
12 Japanese .....	236.00
59 European and American Residents.....	2,568.00
Total.....	12,199.00

of this amount 6,189.75 *yen* has been collected by Oct. 1st, 1911.

## STEPS TOWARD THE FINANCIAL INDEPENDENCE OF THE INDUSTRIAL DEPARTMENT.

The management freely recognizes the fact that an industrial school cannot be loyal to the Educational interests of the students and have as its ideal solely the making of money. Yet it also recognizes the fact that unless the students learn to make things well and quickly which the market demands, their training is liable to be theoretical and impracticable. If they are to run a factory or a business house (as some of them are now doing) after graduation they may well learn their trade in a place which combines the features of a factory with that of a school presided

over by trained teachers. Not only are we coming to believe in this type of instruction but limited financial resources force this department to seek as large an income from the sale of its manufactured products as can be consistently secured. The receipts of the Industrial Department for the year are as follows:

	<i>Yen</i>
Fees of students in the industrial classes.....	408.77
Cash from the sale of manufactured articles .....	2,546.77
Bills Receivable.....	1,188.96
Total.....	<u>4,144.50</u>

Expenditures were as follows:

	<i>Yen</i>
Salaries of Oriental teachers .....	2,024.39
Material for stock .....	5,248.37
Incidental Expenses .....	696.62
Power .....	560.00
Total.....	<u>8,629.38</u>

Leaving a balance to be raised of 4,384.94 *yen*.

The above table of figures does not include the traveling expenses not the salaries of the experts who were brought from America to install the various trades but is based upon our plan of using Korean trained teachers to instruct and oversee the work. Three young men were brought from Canada by especially provided funds secured locally, and kept here for a limited period. Two of these men have already installed their departments and left our employ. Therefore the above table is based upon the scheme under which we are now running. Considering the fact that there is now a considerable stock in hand, the initial expenses have been met and the men are better trained, it is fair to expect that the next year will make a still better showing financially. The following accounts with three of the trades will show something of the work they are doing:

#### SCHOOL OF PHOTOGRAPHY.

EXPENSES.		RECEIPTS.	
	<i>Yen</i>		<i>Yen</i>
To teachers salary .....	265.00	By Membership and Ed. Fees.	205.00
„ Supplies from America .....	60.18	„ Cash from sales.....	828.75
„ „ in Korea .....	412.24	„ Bills receivable.....	223.26
„ Petty cash .....	69.66		
Total.....	<u>807.08</u>	Total .....	<u>1,257.01</u>
		<i>Yen</i>	
Receipts.....		1,257.01	
Expenses .....		<u>807.08</u>	
Profit .....		449.93	

#### FURNITURE MAKING DEPARTMENT.

EXPENSES.		RECEIPTS.	
	<i>Yen</i>		<i>Yen</i>
Salaries .....	921.39	By Membership and Ed. Fess ...	94.17
Material.....	1,568.55	„ Cash from sales .....	1,282.92
Petty cash .....	298.98	„ Bills receivable .....	686.30
Power.....	240.00		
Total .....	<u>3,028.92</u>	Total .....	<u>2,063.39</u>



	<i>Yen</i>
Expenses .....	3,028.92
Receipts .....	<u>2,063.39</u>
Stock and possible Loss .....	965.53

## SHOE MAKING DEPARTMENT.

EXPENSES.		RECEIPTS.	
	<i>Yen</i>		<i>Yen</i>
Korean Teachers.....	529.25	By Memb. Dues and Ed. Fees ...	108.00
Material.....	2,138.17	„ Cash from sales .....	314.60
Petty cash .....	51.85	„ Bills Receivable.....	129.44
Power.....	<u>100.00</u>	„ Stock of made up shoes .....	<u>334.00</u>
Total .....	2,819.15	Total.....	886.04
			<i>Yen</i>
Expenses .....		2,819.15	
Receipts .....		<u>886.04</u>	
Stock and any possible loss.....		1,933.11	

Regarding the above departments it should be noted that the Photography School receives the minimum of supervision by the foreign Staff.

Mr. Hylton keeps the machinery in running order for the Wood and Shoe Departments and Mr. Gregg has to do a great deal of supervising and designing for the wood working feature. When the new catalogue is complete much of the designing work will be done away with and Mr. Hylton's Assistants are fast becoming capable of doing most of the actual work required around the engine and machinery.

The shoe department had been putting its output on the market but two months and a half when this report was prepared.

Owing to lack of time the stock of raw material in hand does not appear in the above tables. Later on this will be always obtainable if our present plans as to book-keeping carry out.

## POPULARITY OF THE LECTURE COURSES.

Aside from the Sunday Gospel meetings and popular Friday night Bible classes there have been 108 platform meetings during the year. An average of a little less than three per week during the Fall, Winter and Spring. The following table gives some idea of their character :

9 Debates Attendance .....	5,421
24 General Religious Lectures.....	4,823
27 Week night Evangelistic Meetings .....	11,981
26 Popular Educational Lectures .....	<u>13,171</u>
Total Attendance .....	35,396

Among the speakers were Bishop McDowell, President David Starr Jordan, Mr. J. M. Kennedy of the Associated Press, Dr. Jas S. Gale, Secretary Paton of the Presbyterian Board of Missions in Australia. Dr. H. G. Underwood, Secretary Brown of the International S.S. Association, Rev. Dr. DeForest of Japan, Dr. O. R. Avison, Rev. Ebina, Prof. W. W. White, Mr. G. Sherwood Eddy, 12 Ordained Korean Pastors, 8 Japanese Pastors and educators, 10 Missionaries to Korea, 9, Visiting Y.M.C.A. Secretaries, 22 Lectures by Members of our own employed force.

**BASE BALL.**—There have been from six to nine base ball games played by the members nearly every month of the year. Even in December there were three games. So much enthusiasm is evident that it calls for constant practise on the part of young men and threats have been made of some day invading the United States of America. One of the most interesting sights your secretaries have seen during the year was the psychological condition of the members of the Seoul Y.M.C.A. Base-ball team after they had beaten (13-8) a team of young American missionaries who got together at an Annual Mission Conference is Seoul "Horatio at the Bridge," was a mild figure compared to them. At a recent game in Pyeng Yang in which the Seoul Y.M.C.A. team beat a mixed team of the Pyeng Yang College and the best players among the resident missionaries by a score of 9-4 it was noticeable that the Religious Work Director of the Association who had charge of the team on this trip, lined up the two sides on the field before the game and after a few remarks offered prayer.

**FOOT BALL.**—The soccer game is played extensively by the athletic members of the association. Seventy-eight events were pulled off in addition to a great deal of additional practice during the year.

**CALISTHENIC AND SETTING UP DRILLS.**—There are from seventeen to twenty-five classes per month held outdoors under the direction of a former Police Sergeant when the weather permits. The average attendance at each class during the Spring was forty-three.

**FIELD DAY.**—The Annual Field Day on May 13th was a great event from the social standpoint, 351 members spent the day in the mountains and took two meals a piece with us on that occasion. The athletic events were entered by over 190 members. The athletic and social activities leading up to this meet are perhaps of greater significance than the occasion itself. Groups of athletes from our men have contended in various interscholastic events.

**OUTINGS.**—These are mostly spontaneous in character and represent various groups of men who gather at the Association for one purpose or another. Receptions to departing Friends or Missionaries are frequently given. The mountains around Seoul furnish many places which are ideal in distance and beauty for such occasions.

**FENCING AND WRESTLING.**—A padded floor has been prepared for these features and they have been popular throughout the entire year. The two kinds of work use the same room on alternate days. The shower bath is as much used and enjoyed by these men as it is by our athletic men in America.

## THE TWILIGHT FALLS.

The twilight falls, the night is near,  
 I fold my work away,  
 And kneel to One who bends to hear  
 The story of the day.

The old, old story ; yet I kneel  
 To tell it at His call ;  
 And cares grow lighter as I feel  
 That Jesus knows them all.

Yes, all ; the morning, and the night,  
 The joy, the grief, the loss,  
 The roughened path, the sunbeams bright,  
 The hourly thorn and cross.

He knoweth all—I lean my head,  
 My weary eyelids close,  
 Content and glad awhile to tread  
 This path, since Jesus knows.

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## CHILD LIFE IN KOREA.

In speaking about or rather in writing "on Child Life in Korea," the writer of this article can find nothing more interesting and more real to himself, begging the pardon of his readers, than the recollections of his own childhood. Some of his early recollections may be more or less vague and indefinite but one thing for which he is thankful to God is that he knows he was born in Korea. He has a right to claim that the life of his own childhood was "Child's life in Korea."

If the writer should be asked, however, by an American boy as to when he was born, he would not be quite sure how to answer intelligibly. It is not because he doubts whether he was born at all, nor is it because he does not know his own birthday. In fact Koreans are more particular than Americans in remembering and celebrating birthdays. But the way they keep their calendar is different from that of the western people. The writer, for example, was born when all the Koreans did not know anything about the birthday of Christ. Therefore, instead of saying he was born in the year of our Lord one thousand so and so, his mother told him that he was born on the 19th day of the second month of Bird-and-pig-year at the Rat hour. Everybody in Korea who understands the old lunar calendar will know exactly when it was but I doubt if boys and girls in America could make anything out of it.

I was third and last son to my parents. Two brothers were born very early in my father's age but they died early too. "The Spirit

Envoy from the South River," the name of a fictitious place where the spirits of small-pox dwell, carried them away one after the other. When my second brother was taken away, my father became so enraged that he smashed with a wooden club the table on which sacrifices were offered to the spirit and wielded a large sword around the shrine, where the spirit was supposed to abide, in order to wreak vengeance upon the spirit. As a result of this heedless action, it was said, father became invalid for three months. In those days vaccination was entirely unknown in Korea. Even if the people had known of it, they would not have applied it for fear it might offend the annual visitor from the South River; namely the small-pox spirit.

Before I was born, my father was without a son for many years. No son means no child. His two daughters were ever loving and devoted to him but what were girls to the family? They will not worship their ancestors. They will get married and will worship the ancestors of their husbands instead. They belong or will belong to the ancestor of their husbands. While, therefore, they are aliens to their own parents, they would carry all valuable and useful things from the home of their parents to that of their husbands. Mr. Kim Fucha once rushed into his house from without and cried "Wife, wife, conceal all the valuables, for there comes a robber." After all things that were worth having were accordingly removed and locked up in a closet, they found his married daughter coming to visit home. "Where is the robber?" "Inquired the wife. "Why, isn't she a robber?" "whispered the old gentleman. "She comes home to say the same old thing. "Father, give me this; mother, give me that." This may be an extreme case but as a rule the birth of a girl is a matter of regret and disappointment while to wish a person "hundred sons and a thousand grandsons" is one of the most general forms of benediction.

My father spent thousands of Yang (old Korean money) in hunting for a grave site. A grave hunter told him that my grand father was buried in an unlucky ground and it was due to this that he had no son. Even now many people are superstitious enough to believe this kind of talk.

Sacrifices were offered at most of the Temples and high places in the neighborhood, praying for a boy child. My mother used to say that I was given by the Buddha in one of the Temples to the West of Seoul. In the night after she offered a sacrifice at that Temple she dreamed about a dragon coming into her bosom. That is the reason why my boy name was Yongy, or Dragon. I would not now allow any one to call me a dragon or serpent or snake or any other member of that ancient family whose ancestor made all the children of Adam sin. But according to the notion of Oriental peoples, who know nothing about what a serpent once did in the beautiful Garden of Eden, Yongy was a sacred name because a dragon was supposed to dwell somewhere in celestial regions while its cousins creeping on the earth are nothing but common reptiles. Boys are often named dragon, tiger, phoenix, calf, pig or the like, implying high

ideals, heroism, power, long life, etc., though hardly anything high or great is attached to the last named animal. Sometimes the worst name brings the best luck, it is often said. Girls are frequently named Pretty, Virtue, Beauty and the like. One can always tell by the name whether it is a girl or a boy. However, these names are gradually giving away and the Bible names such as Joseph, Jacob, Peter etc. for boys; and Mary, Esther etc. for girls are taking their places.

My birth was such a joy to the family that a big feast was given to the neighbors. Congratulations poured in, saying that Yi's (my father's name) ancestral worship is now to be continued. Ancestral worship is of such an importance. Woe to him who has no son to take charge of his ancestral tablets. Happy is he, on the other hand, who has many sons because his tablets as well as those of his father's and grandfather's will be worshipped by many sons and many grandsons. Of those who rejoiced over my birth, there was perhaps no one happier than my mother not only because she was such a good, loving mother but also because the life of a woman without a child would be the saddest life in the world. She would be ranked with unlucky women who ruined the family tree of their husbands.

On the first anniversary of my birthday a large table was prepared, over which all kinds of nice things to eat as well as swords, bows and arrows, tools and instruments of various trades, pen and ink etc. were luxuriously spread. The table was set before me and people were eagerly watching as to which of the things on the table I would lay hand on. By what the child holds first, the future prospect of the child would be determined. If he takes up a bow, for instance, he will become a good marksman, or if he takes up a sword he will be a soldier. I held up a pen, probably because it was laid nearest to me. It delighted my mother and she used to say that I would be a great scholar. When I am ever going to be a scholar I really do not know but I do know that I stand a very meagre chance to realize the prophecy.

All these are what I heard from my mother and from my two sisters. One of the things which I heard from my mother that impressed me so profoundly that I could never forget it was the story of Buddha. "If you go to any of the large Buddhist Temples" said she. "You would see five hundred Nahans or small Buddhas. The history of the Nahans is wonderful." Then she told the story which seemed really wonderful to my child mind. When Buddha was travelling all over the world, preaching his religion and chanting his prayers, Nam Mu Ha Mi Ta Pul, over and over again three hundred times for each prayer, he felt tired one day and sat down to rest at the corner of a millet field. The crop was then fully ripe and the ears were hanging low with grain. Admiring the beautiful golden harvest, the fatigued Buddha unconsciously touched one of the ears of millet. To his surprise, three grains fell into his hand. Not wishing to throw away such precious grains, he put them into his mouth without realizing what he was doing. But soon he was startled at the idea that he had sinned against the farmer by eating the first fruits of

his whole year's labor. Then and there he dismissed his disciples and transformed himself into a large cow. The Buddha-cow walked into the farmer's house and served him three years for the three grains he had eaten. During these three years the farmer became very rich, known far and wide. One morning the farmer was amazed to find his cow calling him and speaking to him as a man would. The cow told him that he, the farmer, had to entertain five hundred guests who would visit him that night. Mingled with wonder and fear, the farmer prepared a banquet for five hundred people. In the dark of the night a gang of five hundred robbers entered the house. When the hungry night visitors were highly entertained, the cow walked out of the manger and told the robbers all about the three grains and about his service for three years in return. As he had fully compensated the farmer he bade him farewell and started again on his mission. Every one of the highwaymen repented his sins and followed Buddha. That is the origin of the Nahans. I believed every word in the story. When I went to the Temple the five hundred images sitting in a large hall seemed so wonderful that I felt as though the spirit of Buddha was walking among them.

Every year on my birthday my mother sent me to a Temple in Domokai, about seven or eight miles from Seoul, to offer sacrifice to Buddha, praying for a long life and many blessings. For three days before the day of sacrifice I was kept at home fasting and tried not to see anything "unclean" such as blood or the corpse of a man or beast. In order to show my devotion I did not ride anything but walked over three high hills accompanied by a small servant girl. As I drew near the monastery everything around there seemed inspiring and sacred. The hills and brooks, pagodas and monuments, the remote sounds of bells and gongs in the solemn atmosphere, painted walls and stone-towers and a hundred other things, made me feel as if I were somewhere far away from the mundane sphere. As I entered an immense hall, behold, a golden Buddha sat on the high altar just opposite me. Candle lights and incense were ever burning around the Buddha. At the foot of the altar an old priest sat on his knees, eyes half closed, counting his prayer with a long rosary in hand. The ceiling and walls were covered with images and pictures. On the one side, all the pictures represented the judgment of Souls in the other world. Some men were dying in burning fire and some were receiving torture of various kinds according to the sins they committed while in this world. On another wall were the views of transmigration. There some men were becoming snakes or bulls or worms or numerous other animals. Still on another wall a glorious paradise was full of lotus blossoms among which those who did good work for Buddha were enjoying their lives with angels and heavenly hosts in the clouds. If any one asks why people in non-Christian lands believe in idol worship and do not accept Christ as their Savior, I have many answers for it. The strongest reason is perhaps that they had nothing but this sort of a religion and were therefore led to believe these things from childhood.

My mother taught me the Chinese First Reader. The book is

known as "One Thousand Characters," because it contains practically one thousand odd characters, Learning this is simply a matter of memory and it is such a hard thing to learn. Characters have no phonetic system and it is almost impossible for a child to understand most of the words and sentences. Reading up and down from right to left. It reads as this: Heaven and Earth; Black and Yellow: Celestial and Terrestrial, Big and Rough, etc. If you ask how it is that heaven and earth are black and yellow, the teacher would say, because the old Confucian books say so. My mother punished me with a long paddle if I failed to recite the lessons. When I was six years old I finished the book by committing to memory over half of the one thousand characters almost without knowing the meaning. Then I was sent to a school about two miles from home over a hill. Twenty or thirty boys reading their lessons in a small room bewildered me to the utmost and I wished not to go to school again. But they would thrash me if I refuse to go or to study Chinese. Oh, how I wished I were a girl; She would never be sent to school nor is she obliged to learn those mysterious characters. She is nothing and so will be left home separate from boys to help in rouse-work or to study Unmoon (Korean Alphabet) which is very easy and therefore called Ahmkul or female letters.

Taiju is a kind of sorceress who tells fortune through the medium of a spirit. If any one goes to see a Taiju, to find out something unknown or to learn somebody's fortune, she would call Aggisi, or Madam. Then he would soon hear a sharp whistling sound in the air over the head of the sorceress. She would speak toward the sound and the sound would answer. According to their belief or pretension of belief, a little girl's spirit would find out everything and report it to the sorceress who understand the message in the whistle. I have seen more than once a Taiju telling fortune in that way. Once some women were talking about a certain Taiju. They said that there was a scholar who could understand the spirit language, visiting a celebrated Taiju. He asked the spirit and found out the following story. The sorceress kidnapped a small girl and put her into a large empty barrel with a heavy lid on the top. The child was hungry, and crying for food. The woman fooled the child by opening the lid once in a while and saying "Aggisi, take this food," but she did not give anything until the poor girl died of hunger. The spirit of that child became accustomed to the woman's voice and still was asking for food. With the hope of getting food from her, the spirit child would do whatever she would tell her to do. Such was the story that I overheard from the women. Since hearing it, I so dreaded to be alone that I would never go out without company. No wonder people used to call me a coward boy but they did not know what made me so.

Korean children have very little amusement. Life in the Orient is always serious. Fun must not be allowed even to children. Duties are what every one must learn from his early age. The fundamental principles of Confucian teaching were based upon respect for parents and elders. In the presence of their superiors, they must sit on their knees. When in

streets they must walk behind the grown-up people, not before. Bowing so low as to touch the floor or ground with forehead is a matter of daily greeting to their parents and teachers. Etiquette requires a child who returns to his mother after a long absence to perform the ceremony at a distance before he goes to the arms of his mother. Parents do not believe in "Sparing the rod and spoiling the child." They believe rather too much in the opposite.

Any kind of labor except farming is regarded as degrading. If a boy of noble family once degrades himself by doing any manual work he will most likely lose his caste. He is taught to suffer from hunger rather than lose his nobility. Industrial conditions are consequently bad and the poverty of the nation is extremely pitiful.

Fine Penmanship is regarded as the best art of a scholar. Boys must devote their energy and attention to copying out Chinese characters. My mother did not allow me to lift up anything of considerable weight for fear it might spoil the nerve system which will help the art of copying.

Physical exercises are entirely unknown among the scholarly class of people. Wrestling, boxing, jumping and the like are the sports of the common mass. There is an often told story of a boy watching with his father some foreign missionaries playing tennis. "Father; inquired the little fellow, why don't they have their servants do it?" So you see that physical development is utterly neglected. Boys are consequently weak and sickly. Since I began to enjoy the benefit of outdoor exercises when I was in America I came to realize how ruinous it is to a nation, not to say to the individual, to keep thousands of its young sons without a gymnasium or a playground. Last Spring the Young Men's Christian Association in Seoul, of which I am a secretary, raised twelve thousand *yen* for a partial contribution toward the building fund of a gymnasium. These twelve thousand *yen* mean in Korea, as Dr. H. G. Underwood has said, twelve millions in America.

I am giving my life very largely to work for boys. We have Bible classes in our Association building every Sunday afternoon exclusively for the boys of various schools in Seoul. Last Saturday evening we had a special meeting for the boys of primary schools and there were over a thousand little fellows in the main auditorium. In course of time we hope to be able to start a boy's department in the Association of Seoul.

Realizing from my visit to America and England what a blessing it is to be born in a Christian land I can hope for the children of Korea nothing better than a free opportunity to learn about Him who once said to His disciples. "Suffer little children to come unto me and forbid them not; for of such is the Kingdom of heaven." These little ones are ready to learn. The opportunity is here. All that we need in extending this opportunity to a larger number of children is the sympathy, the earnest prayers, and the substantial help of God's people in Christian America.

S. RHEE, PH.D., Princeton 1910,  
Student Secy. Korean Y.M.C.A.



## KOREAN LAY WORKERS.

Aside from the work of the clerical missionaries and of a few native ministers ordained in the last four or five years, the Church in Korea is the result of the labors of lay workers, the large majority volunteers. Many have been leaders of new groups, themselves such new Christians that one sometimes doubted the wisdom of allowing them to teach.

I have just sat beside one such worker this afternoon and as I listened to him teach the Sabbath School lesson I took new courage. He is a quiet, bashful fellow, baptized four years ago, unable to read before he believed. Recently he has gathered a group of about twenty in his own village, near Chong Ju, and is their leader.

He had read the Quarterly and had grasped only a few of the easiest and most essential points. The milk he fed the new beginners was very thin and watery and that is just where I found my encouragement.

Tied to that stake out there is a cow with a new born calf, and she has nothing for it but thinly watered milk. Is that a pity? Not so, it is just what the new born needs. If Pastor Pak or I were teaching these beginners, we would have extracted cheese from that lesson quarterly, cut it into chunks and fed it to these babes. But this ignorant one, himself a babe, gives them just what he—and consequently they—can take in and digest.

We have learned the alphabet so long ago we forget there is an alphabet. He has been thro it so recently he knows just what letters are hardest and where to go slowly and put the most effort. Being all he can teach he is compelled to stick to that and go over and over it, and that is just what his pupils need.

So let us take courage. Our poor, ignorant, babyish leader of babes, feeling his insufficiency and learning hard on the Spirit, is ordained of God. He has come to the Kingdom for such a time as this. He will develop with his group and they with him and he will be ordained of men bye and bye.

F. S. MILLER,  
Chong Ju, Korea.

## A FAITHFUL CHRISTIAN WOMEN.

By E. M. CABLE.

Nellie Kim has been a faithful attendant upon the services of the church for more than five years. During this time her devotion to and zeal for Christ has never wavered notwithstanding all that she has been compelled to endure in the way of abuse and persecution from her own people. Her father and mother-in-law are not Christians and have been very active in persecuting her. They know how sincere and punctual she is in attending divine service on the Sabbath and so have taken great delight in trying to compel her to work on the Sabbath and thus break the command of God. But Nellie has been true to God and has refused

to work on the Sabbath. She would take her hymnal and Bible and steal away to the church. Her husband, who at first, was disposed to sympathize with his wife, finally went over to the side of his parents and with them became her constant and fierce persecutor.

Nellie has borne it all patiently and gently. Her parents and husband, a little chagrined at her persistent attitude and their failure to compell her to give up the Christian Religion, seized her Hymn book and Bible and threw them into the fire. But the destruction of these books which she loved so dearly did not rile her. She endured it all quietly, and lovingly exhorted them to give their hearts to Christ. Through all this long and trying persecution she has remained faithful to her Master fully trusting and believing that He will lead all her persecutors to Himself. Do you think that it costs nothing to be a Christian in Chosen?

## THE WOMAN'S EXCHANGE.

The following helps have been received at the "Woman's Exchange" by Mrs. J. U. S. Toms, Seoul, Korea.

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By Miss Best.

(The above were taught in Worker's Class Pyeng Yang Woman's Bible Institute 1911.)

1 copy—Proverbs. Selected Studies, Chaps. 16-31. Miss Mills.

2 copies—Mark, "Passion Week" Chaps. 11-16. Miss Mills.

5 copies—"Commands of Christ." Miss Mills.

1 copy—"Character of Jesus." Taught in Taiku City and Country Classes.

### PRAYER STUDIES.

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### TOPICAL STUDIES.

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10 copies of a pamphlet on department for Girl's Schools. Prepared by Miss Wambold.

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1 copy—Food and Its Preparation. Mrs. Moffett.

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### MISCELLANEOUS.

2 copies—Certificate given as a reward to those who stayed from the first to the last day of the big city class. Taiku.

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## A NOTE FROM A CORRESPONDENT.

Seoul, Korea, Feb. 24th, 1912.

TO THE KOREA MISSION FIELD,

Dear Editor :—

In the February number of your Magazine, on page 40, is a paragraph beginning "We are glad....." It undertakes to speak a word of appreciation that we would all add to and second most heartily. To those of us who have received so many marks of kind friendship from the present Consul-General and Mrs. Scidmore, the fact of a prayer-meeting at the Consulate contributes but one individual incident in the life of a beautiful Christian home, that is helpful to everyone that it touches. This one fact recorded would have been most grateful, but unfortunately the paragraph carries with it a sharp sting that we cannot let pass. For while the statements in *THE KOREA MISSION FIELD* are private expressions of opinion only, yet as it goes on its way round the world, being a union mission organ, it would seem to voice the spirit of the whole mission community. This paragraph certainly does not. One of the best friends the Korean missionary ever had is deeply hurt by it, one, who sympathetically attended meetings, who labored in season and out of season in behalf of the missionary's cause, and never failed in that cheerful kind spirit, which is as truly the mark of the genuine Christian as the presence of a prayer-meeting. I refer to Mr. Sammons. Surely the spirit that recognizes the kind friends of the past, who have occupied the Consulate, and have been heart and soul in sympathy with all Christian effort, but were never asked to share the place for prayer-meeting, would, on second thought, run a pen through this whole paragraph and rewrite it, saying the sweetest word possible of appreciation of dear Mrs. Scidmore, and Mr. Scidmore, and adding a kind and tender expression of our constant remembrance of Mr. and Mrs. Sammons, Dr. and Mrs. Allen and Mr. Morgan, if not of others who have occupied the Consulate but are now absent from us.

Very sincerely yours,

JAMES S. GALE.

We regret to learn from the above, that the paragraph referred to, should have hurt the feelings of any of our former officials. We are more than sorry.

The gentleman Dr. Gale refers to, occupied the Consulate in Seoul only during a comparatively brief period while we were in America, and was neither known or included in this connection. Indeed the thought in the mind of the writer, was far remote from personalities of any kind. The idea which we attempted to express, it seems, alas, very ineptly, was with a word of appreciation, emphasized by a common contrast, to call attention to the *ideal* set before Christian nations at home and abroad, when Christianity shall be the pride, crown, and glory, both of our official and

private business houses, and holiness to the Lord shall be written on the bells of the horses.

It has been our definite purpose in editing the Field to omit with jealous care all unkind personalities, or anything which could cause pain. In the instance referred to by our correspondent, we were simply speaking of the mid week social prayer service.

All of our U.S. officials have been more than ordinarily friendly, sympathetic and helpful to us missionaries, and the kindest feeling has always prevailed; to any of these gentlemen who has felt that closer interest, which leads him to consider that the paragraph did him injustice we gladly and humbly apologize.

L. H. UNDERWOOD.

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### MY PRAYER.

“Lord Jesus, make Thyself to me  
A living, bright reality;  
More present to faith’s vision keen  
Than any outward object seen;  
More dear, more intimately nigh  
Than e’en the sweetest earthly tie.”



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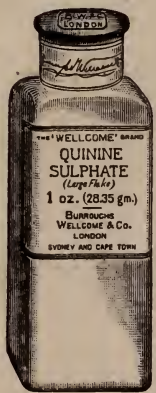
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