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Dr Richard Baird

6452

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Being a Boy in Korea

BY MRS. W. M. BAIRD



PRICE, TWO CENTS

The Woman's Foreign Missionary Society of the
Presbyterian Church

501 Witherspoon Building, Philadelphia, Pa.

Being a Boy in Korea

BY MRS. W. M. BAIRD.

ABOUT forty years ago, high up in the hills of north Korea, stood a little heathen temple, presided over by a certain Booddha. He was a good-looking idol, as idols go, with much dignity of attitude, and a placid gilt countenance that had looked on unmoved during one hundred and fifty years of hope, doubt, fear, joy or despair, among his little community of worshippers at the foot of the mountain.

Every day for a weary length of time a woman from the little village had climbed the path to the shrine, and poured out the one petition of her heart at Booddha's feet. Like Hannah, she longed for a son. Daughters had been sent her, but no son, and she wondered dully what would happen if she should bear her husband another daughter. There was Soo-Oo's mother, whose husband had told her, on the birth of the third little daughter, that he would have no more of it; if she

could bear him nothing but girl children, she could leave, and he would find himself another wife. And there was the daughter of Mr. Ko, whose husband had sent her packing after the birth of but one little girl.

Pak Si's heart felt very heavy as she climbed the rocky path. It seemed to her that her husband's face had grown darker every day for a long time, and he scarcely spoke to her except to complain that the pickled turnip was flat, or his clothes not sufficiently starched. Oh, if Booddha, good Booddha, would only send her a son!

Nearly a week passed by, and Booddha waited in vain for his faithful worshipper. Then she appeared, with slow, weak step and white face. But, oh, the look of joy written thereon! One would have thought that even Booddha might have forsaken his sacred calm for a glad smile at the sight. Her prayer had been answered, and she was the mother of a little son!

Very precious was little Too Yungi, and every care known to Korean parents was lavished upon him. The weather was mild and lovely, but he was kept on his back on a heated floor until his little body was sometimes discolored to a dark purple. His body was never washed, and not often dressed, and above all, water was never

brought in contact with his head. If the dark accumulation on his little scalp were removed, would he not die? All the old women said so, and quoted this and that instance of children who had died after being given a thorough cleaning. Little Too Yungi's mother shuddered at the thought of such risks.

If ever little Too Yungi's parents called him pet names, it was under their breath, for fear evil spirits might hear and take him away for spite. Instead, they craftily referred to him as *Motnani*, meaning "ill-born," or *ouri chasik nom*, meaning "that rascal brat of ours," and his mother scarcely felt easy even after she had made him a little jacket with the five sharp claws of the weasel sewed securely to each shoulder. The devils might be afraid of them; but suppose they were not?

All summer long, when Too Yungi was not tied to his mother's back as she went about her ceaseless round of work, he was rolling about the floor or the muddy street outside, clad only in his own brown skin and glossy black hair. And in winter, even in bitter weather, he might have been seen sitting on a sunny corner of the doorstep, clad as to his shoulders in a little jacket, but bare as to his body and legs.

Playthings he had none, except as they

were furnished by the sticks and stones that he picked up on the street.

When Too Yungi grew to be four or five years old, he was sent to a Chinese school, and his education began. Day after day, from long before daylight until late at night, he sat on the floor, swaying back and forth and chanting the names of the characters in loud, monotonous tones. That was all. He thought that the earth was flat, that the sun moved, that his brains were located in his liver, that Korea was the largest and most important country of the earth; but Chinese he knew. And through Chinese he became familiar with the great doctrines of Confucius, which every gentleman should know and abide by.

Every year as the New Year season approached his mother worked from morning till night, and almost from night till morning, in order that each member of the family might have a whole new suit in which to appear upon the great day. And no garment was so laboriously wrought upon as the many colored silk jacket intended for Too Yungi.

At least two days before New Year's great preparations were begun for the feast, and by the time New Year's eve came around, a heap of dainties that Too

Yungi never saw at any other time were in readiness. Then began the final night of watching. Lamps and candles were lighted, and the ancestral tablets were brought out from their sacred retirement, and put in the places of honor. Hour after hour passed in reverential silence, while poor little Too Yungi fought desperately against sleep, for fear that, if he yielded to the temptation at such a time, his grandmother's threat would come true, and his eyebrows and lashes be forever after white. At the hour of midnight the food was placed before the shrine, prayers were chanted, and a welcome offered the ancestral spirits. At dawn, when the spirits were supposed to take their departure, the ceremonies were repeated, and only then did the family stretch themselves on the floor for a brief rest.

Very piously did young Too Yungi join in all these filial observances, and his parents sighed with relief and satisfaction as they looked forward to the time when their own shades should be added to those of the departed.

Time passed on, and Too Yungi became a man, with wife and children of his own. Then a great change came over the community at the foot of the mountain. Away across the sea, from a wonderful

western land never heard of before, came strange-looking people, who taught a strange doctrine concerning the only true and living God, and a gracious Way which He had provided by which all might come unto Him and find peace unto their souls. No more beating of drums and gongs and offerings of dreary oblations to propitiate spiteful devils; no more weary climbing of mountain paths to pour out wounded and broken hearts at Booddha's wooden feet; only acceptance of a Saviour who had been bruised and hurt in their place, and whose joy it was, not to tease and torment, but to bind up and heal.

Some scoffed, many doubted; but the Truth held its own, and one by one men, women and children opened their hearts and homes to the blessed influences of the Gospel. Nesting places for devils which had been cherished in every house for generations were torn down and thrown away, ancestral tablets were deposed from their high places, and the path up to Booddha's retreat grew up in grass and the rank mountain fern.

Too Yungi accepted these new teachings with all the fervor of a strong nature, and soon became leader of the little group. As their numbers increased, they felt the need of a building in which to meet. All

thoughts turned to the temple on the mountain. Nowhere were there timbers so fine, and stones so large and well cut. No sooner suggested than done, and poor old Booddha, who had fancied himself the idol of the neighborhood, was taken down from his sacred shelf and thrust to one side, while the roof that had sheltered him for so many years was taken to pieces before his very eyes. Presently the missionary came along on his rounds, and Too Yungi, who had learned to his astonishment that there were countries where idols were not known, promptly gave Booddha away, in the hope that, when Christian people saw what Koreans ignorantly worshipped, they might be moved to even greater zeal in the propagation of the Gospel.

This is the story of how one little Korean boy grew up from a heathen childhood to Christian manhood, and if you should visit Korea to-day, you might come upon him trudging here and there throughout the region where he was born, teaching, strengthening and exhorting the little band whom the Lord has called out from among the heathen, and refreshing with his strong young faith the missionary himself.—*The Sunday School Times.*

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA

156 FIFTH AVENUE
NEW YORK 10. N. Y.

Mrs. William M. Baird, Sr.
Memorial Minute

Adopted by the Presbyterian Board of Foreign Missions
December 16, 1946

On November 13, 1946, Mrs. William M. (Rose Fetterolf) Baird, Sr., was called into the presence of her Master, whom she had faithfully served for many years as a missionary in Korea.

She was born January 1, 1881, at Mainville, Pennsylvania, where she was educated in local public schools and the Normal School. She studied art at Drexel Institute and Pratt Institute and after some years of teaching the subject became State Supervisor of Drawing for Pennsylvania. While attending a Bible Class in Harrisburg she felt a call to devote her life to full-time Christian service and Bible teaching. With this end in view, she attended Moody Bible Institute, graduating in 1916. She joined the Billy Sunday evangelistic staff and worked with them through several campaigns. With this training and full experience, she was qualified to enter upon her missionary work and life in Korea when Dr. Baird invited her to go out with him as his wife in 1918. One child, Mary Anna, was born to them on June 29, 1921. After the death of Dr. Baird in 1931, Mrs. Baird was asked to continue her work with the Korea Mission and did so until her retirement January 1, 1946.

Rev. Richard H. Baird, her step-son, and since 1923 a missionary of the Board, paid her this tribute:

"Mrs. Baird was a person about whom there was nothing of smallness. She was great in faith, great in convictions, great in spirit and affection. Even after my father's death, Mrs. Baird's home in Pyengyang was always home for all the Bairds in Korea. We thank God for having had so fine a life and character in our family."

This tribute will have the hearty assent of all who knew Mrs. Baird, especially her co-workers in Pyengyang Station. All would agree that she was great in faith, in convictions, in spirit and affections and great, too, in enthusiasm and zeal for any service in the Kingdom of God.

Mrs. Baird was a remarkably versatile woman. An artist of high caliber, she taught art in the American School, the Young Women's Academy, and in the Higher Bible School, in addition to supervising industrial work in the Lula Wells Institute and the Higher Bible School. The underlying motive in all her work was to win souls for Christ, and to this end she devoted her energies, translating and distributing Bible Studies and, above all, teaching the Bible. Of this latter work she did a prodigious amount in different schools, Bible Institutes, Sunday Schools, country church classes, and in the great annual general classes in Pyengyang. She prepared and supervised the translation of synthetic outlines of all the books of the Bible, a course which was used very effectively in the Women's Academy. She also published a compilation of lessons on the practical use of the Bible in personal work with unbelievers. She multiplied her influence greatly by training Bible Women and the students in the Bible Schools to do evangelistic work on the streets, in factories, in hospitals, in student hostels and street chapels, and in clubs for boys and girls. All of these activities had fine and far-reaching results.

We thank God for this ambassador of His and at the same time wish to express our sympathy to her family and friends in Korea and America for the loss of her radiant presence from their midst.

*Via Helen Campbell
Tampa - Sept 18/67*

Former Chief At Lake City Hospital Dies

YANKEETOWN (Special)—Longtime veteran's administration chief John A. Baird, 73, (retired) will be buried in Lake City on Monday following a long illness.

Dr. Baird retired to Yankeetown in 1956 from serving as Chief of Medical Service, Veteran's Administration, Lake City. He died Thursday at J. Hills Miller Health Center, Gainesville. *Sept 14/1967*

Born of Missionary parents, the Rev. and Mrs. W. M. Baird, both deceased, Dr. Baird was born in Puscon, Korea and was educated both in Korea and China. He was a veteran of the Mexican War, the First World War in the air service of France and World War II Medical Corps.

He was a graduate of Western Reserve Medical School in Cleveland, and specialized in internal medicine, was a member of Masonic Lodge 33 of Wooster, Ohio and Parsons Memorial Church in Yankeetown.

Surviving are his wife, Mrs. Lois J. Baird; two brothers, W. M. Baird Jr., Live Oak and the Rev. Richard H. Baird, Oakland, Calif.; a sister, Mrs. Arthur G. Anderson, Rockford, Ill.; and a daughter, Mrs. William H. Cook, Lakeland.

BAIRD

IN MEMORIAM

JOHN ADAMS BAIRD

This note is being sent to people who knew John Baird, "Jan" as he was called, somewhere along the line from his childhood in Korea, through his school days in Chefoo, China, and the United States, and into his adult life as a doctor.

Jan died at a hospital in Gainesville, Florida, on September 14, 1967. He had been in poor health for several years and had had major surgery for cancer some months previously. Since that operation he had been in constant pain and under heavy sedation. He is buried beside his first wife and daughter in Lake City, Florida.

Jan was one of the first white children to be born in Pusan, Korea, which was then a tiny missionary outpost on the outer fringe of the world. His childhood was spent in Pyengyang, Korea, where his parents were setting up the educational program in what later developed into one of the great missionary centers of the century. His early education was in schools for missionaries' children in Korea and in Chefoo, China.

In 1911 Jan came to the United States and entered Mt. Hermon School in Massachusetts. Both of his brothers, his Adams cousins and a large number of his Korea and Chefoo friends also attended this school. In the fall of 1914 he entered Wooster College in Ohio. While there he enlisted, more or less as a lark, with a group of his college friends, in the Ohio National Guard. This resulted in his being called out in the summer of 1916 to be a part of Pershing's forces on the Mexican Border. Jan was a pilot in the Army Air Force during World War I, serving in both Italy and France.

After the 1918 Armistice Jan was held in Europe until the summer of 1919. He was permitted, however, to take some studies at the University of Dijon which enabled him to graduate with the Class of 1920 at Wooster. He graduated with distinction. His years in the army had made him more mature than the average of his class and he was elected President of the Student Senate, the most honored and responsible position in the student body. During this senior year he became a member of Masonic Lodge No. 33 in Wooster.

Jan graduated from Western Reserve Medical College in Cleveland and soon thereafter married Martha Kramer, a nurse whom he met during medical school days. They had one daughter, Martha Ellen.

BAIRD

After a few years in private practice in New Reigel (near Tiffin), Ohio, Jan entered the Veterans Service. He worked for longer or shorter periods in various Facilities, including those in Dayton, Ohio; Fargo, North Dakota; and Norfolk, Virginia. He served a period in the Headquarters in Washington, D.C. His final service was in the Veterans Facility in Lake City, Florida. Retiring from there he bought a home in Yankeetown, Florida, where he continued to live until his death.

At the time of his death Jan was a member of the Parsons Memorial Church of Yankeetown. In his younger days he had rebelled somewhat against the religious training of his childhood but the poor health of his final years gave him time to re-examine his faith. He wrote his family that he was putting his faith in Christ for time and eternity and was finding strength and peace through prayer.

While still in Lake City Jan suffered the loss of both his wife and daughter. Some three years after her mother's death, Martha Ellen Baird Roy, married but without children, died very suddenly of a cerebral hemorrhage. Jan remarried, taking as his second wife, Mrs. Lois Jeffcoat Bowers, who was a member of the technical staff in the same Facility where Jan was a doctor. Mrs. Baird is continuing, for the present at least, to live in the home in Yankeetown.

It was Jan's wish that there be no display nor flowers at his funeral. Anyone wishing to do so may send a contribution to the Living Endowment Fund of Mount Hermon School, Mt. Hermon, Mass. It should be stated that this is being sent as a memorial for John A. Baird of the Class of 1914.

Richard H. Baird
6452 Hillegass Avenue
Oakland, California 94618

✓ 11/1/67

RICHARD H. BAIRD
2918-B Regent St.
Berkeley, CA 94705

Feb. 22, 1973

Mr. Gerald W. Gillette,
Presbyterian Historical Society,
425 Lombard Sr., Philadelphia,
Penna. 19147

Dear Mr. Gillette:

At long last I have sent you a package (by the United Parcel Service) containing my father's letters, reports and other materials which may have historic value. We have already had some correspondence on this subject.

Enclosed you will find a list describing the materials which have been sent.

As some of my older missionary friends pass on to their reward it may be that some more reports, documents, letters or pictures of historic value may come into my hands. If so, I will forward them to you to add to these materials.

I still have about an apple-carton size box full of negatives on Korea which the Audio-Visual Dept. of the former Board of Foreign Missions mailed to me when they moved from 156 Fifth Ave to 475 Riverside Drive. I have had these for about 10 years but have been enjoying life and retirement so much that I have never found the time (it wd take about 2 or 3 months of concentrated effort, plus some sort of lighting, or viewing equipment) to study these pictures and try to identify the time, place and people. If I ever get around to this I may forward some of them to you too.

Sincerely,



Richard H. Baird

enclosure ✓

Blind copy to Dr. Moffett
for information only ✓

June 23, 1975

To His Excellency,
Kang Ryang-uk Pu Suryung Nim,
Democratic Peoples Republic of Chosun,
P'yungyang, Korea

Dear Sir:

It is an honor to me to have the privilege of addressing this letter to you and congratulating you upon your distinguished position as Vice-President of Korea. I am daily praying that God will give you wisdom from on high for your great responsibilities.

I am the third son of the Rev. William M. Baird (배 위 량 목사) who was the founder and first president of Soongsil Academy and College. I am sure that you knew my father (who died in 1931) and perhaps even my mother, who died in 1916. She taught biology in Soongsil College and wrote the first Korean textbooks in that subject.

You may remember that my mother was in the United States when the doctors told her that she had incurable cancer. She returned to Korea to die in P'yungyang because she wanted to be buried there. My parents are buried together in a cemetery out beyond the West P'yung--yang railroad station. Before I die I wish to see their graves once more. Please, in your gracious consideration for my parents, make it possible for me to visit their graves.

Enclosed is a copy of a letter which I have sent to the Department of Foreign Affairs. It gives additional information about the research I would like to do in the distinguished history of P'yungyang.

My Korean name is Pae Eui Chool.
I was born in P'yungyang and served as a missionary in Kangkei, North P'yung-an Province, from 1923 to 1941. I was arrested three times by the Japanese because of the Shrine Question.

I know that you have been praying that God might make it possible for Korea to be re-united, without war and bloodshed, as a free democratic republic, without interference by any foreign power. I too have been praying for this for many years. There is a way that this could be done. I would like to discuss this with you.

Yours with the utmost respect,

Richard H. Baird

cc: Foreign Office letter.

Richard H. Baird

1420 Santo Domingo Ave.
Duarte, California 91010

June 23, 1975

To the Honorable Director,
Department of Foreign Affairs,
Democratic Peoples Republic of Chosun,
P'yungyang, Chosun.

Dear Sir:

In the most respectful manner I request permission to visit the Democratic Peoples Republic of Chosun for a period of about three months, beginning, if possible, about September 1, 1975.

I make this request for the following reasons,-

1. I was born in P'yungyang 77 years ago and wish to see the tremendous progress that has been made there in recent years.
2. Both of my parents are buried near P'yungyang and I feel that I should see their graves before I die.
3. P'yungyang is the most ancient and historic city of Korea. It is actually one of the most ancient cities of the world. Unfortunately this distinguished 8000 years of history is completely unknown to the Western World. I crave permission to secure pictures, confer with historians and archeologists in P'yungyang regarding the Neolithic, Nangnang, Koguryo cultural remains, as well as sites associated with the names of heroes such as Tan-kun and Kija, for an article in an historical magazine.
4. In our boyhood days my brothers and I frequently visited Nong Hak San, west of P'yungyang. If it is possible I would like once more to climb Nong Hak San and also the Diamond Mts. After doing these things I could return home to die in peace.

A copy of this letter is being sent to His Excellency Kang Ryang-uk, Pu-Suryung Nim. I am quite sure that he knew my parents and he will know that they are buried near P'yungyang.

I beg of you to make it possible for me to reach P'yungyang via Tokyo. I do not have the money, nor could I get the necessary visas, to reach P'yungyang from Peking, or Albania, or Russia.

Most sincerely yours,

Richard H. Baird



September 26, 1975

To His Excellency
Vice-President Kang Ryang-uk,
Democratic Peoples Republic of Chosun,
P'yunguang, North Korea

Dear Sir:-

Once more I am taking the liberty of writing you. I do so because of my most earnest desire to visit the graves of mykparents, Dr. and Mrs. William M. Baird, who are buried near P'yungyang. I beg of you, please make this possible for me. I am now 77 years old and do not have many more years in which it will be ppossible for me to make the trip to P'yunguang.

In August I went to San Francisco to see the Exhibition of Archaeological Finds of the Peoples Republic of China. This Exhibit, containing priceless treasures of pre-historic China, Han Dynasty China, and other periods, was shown in Washington, D.C., in Kansas City and in San Francisco. It has now returned to China. The American papers described this Exhibit as, - "spectacular", "dazzling", "the greatest exhibit of Oriental art ever seen in the United States". In San Francisco alone 830,000 people came to see it. 20,000 people came on the last day, August 28th. This Exhibit probably did more to bring mutual respect and understanding between people of the East and West than any thing that has even been done in this country.

But where was Korea in all this ? P'yungyang has pre-historic remains (the dolmens) just as ancient as those shown in this exhibit from China. It has spectacular Han Dynasty relics found in the Nangnang tombs. It has murals in the tombs of the kings of Kogoryo equal or surpassing in beauty those shown from Chinese tombs in this exhibit. Why is the Western World being denied knowledge of this ancient history and outstanding artistic skill from Korea ? I beg of you to permit me to visit P'yungyang to gather material for an article on this subject in a scientific magazine, - or, even better, to discuss with you the possibility of an Exhibit of Korean Archeology and ancient art touring the United States. Such a thing would take at least a couple of years of preparation.

Please give this matter your careful attention and thought.

Sincerely and with the utmost respect,

cc to the Foreign Office

Richard H. Baird

September 28, 1975

To the Honorable Director,
Ministry of Foreign Affairs,
Peoples Democratic Republic of Chosun,
P'yungyang, Korea

Dear Sir:

Enclosed please find a carbon copy of my letter of September 26th, 1975, to His Excellency Vice-President Kang Ryang-uk. This is a continuation of the request contained in my letter of June 22, 1975. This is being sent to you for your information and to remind you of the request contained in my earlier letter that I be permitted to come to Korea via Japan. I am now too old and do not have the money to make the journey to Albania, or Moscow, or Peking, in order to get a visa.

With sincere respect,

Richard H. Baird

CC of letter to Vice-President Kang Ryang-uk

RICHARD H. BAIRD
6452 HILLEGASS AVENUE
OAKLAND, CALIFORNIA

September 23, 1966

Dr. Samuel H. Moffett, Ph.D.,
United Presbyterian Mission,
APO 94301, San Francisco.

Dear Sam:-

Golden and I were disappointed to have missed you when you passed thru the Bay Area. Wib Kuhl told us of your efforts to get us on the phone and we thank you for having made the efforts.

Enclosed are some letters I intended to show you when you passed thru. After some hesitation I have had xerox copies made and am sending them along to you. They are of no value in themselves and you may destroy them after reading. Busy as you are I should not bother you with this but as an historian and an historian especially interested in mission theory, policy and history as it developed in Korea, I thought you ought to know what a terrible hash has been made of the Korea Mission records from 1910 on.

Up to 1910 all have been microfilmed and are available at the Mission Library at "475". While I never saw the original materials from which selections were made for microfilming, I feel, after four or five days spent at various times in studying the microfilmed materials, that the selections were well made, adequate, comprehensive. Whether the history of those days is good or bad, it is accurately recorded.

COEMAR began work to prepare the post-1910 materials for microfilming. Before the microfilming was done all the post-1910 materials were picked up lock, stock and barrél, sent to Philadelphia and dumped into the vaults of the Witherspoon Building awaiting the completion of the building and vaults of the Historical Society.

I myself am not starting any campaign about this nor can I think just what sort of CAMPAIGN should be started even if I felt like starting it. However, I felt you ought at least to know of this situation. Some time, some where you might be in a situation to say a word to the right person so as to have a study made of these materials so that the present harm might be undone and the materials left in condition to make honest study and research possible.

After 2 years of fooling around I have resumed work on my father's Profile and expect to stick with it till it is done.

Golden joins me in regards to you and Eileen.

Sincerely,


Richard H. Baird

RICHARD H. BAIR
6452 HILLEGASS AVENUE
OAKLAND, CALIFORNIA

April , 1967

The Rev. T. Stanley Soltau, D.D.,
1235 E. Parkway South,
Memphis, Tennessee

The Rev. Samuel H. Moffett, D.D.,
International P.O. Box 1125,
Seoul, Korea

Dear Friends:-

Enclosed are three chapters of the Profile on which I crave your judgment. Identical copies are being sent to both of you. I beg your perusal, comment and return with such speed as is permitted by your involvement in more urgent matters of the King's Business. Tho I know how busy both you gentlemen are, I value your judgment on the matters involved here above that of any others. You will note that I am not bothering you with items derived from Father's diaries, letters, etc., nor strictly family matters, but your judgment is invaluable on the matters of mission history and policy, board-mission relations contained in these chapters.

When Father's papers first came into my hands I decided to write something only for my grandchildren and decided definitely not to go into the Nevius Method nor the College Question. Then when I really got into the business, looked up the Board's records in New York and other sources besides Father's papers I found that Father was involved in early decision and policy making in a way I had not realized myself and that he and the Mission had received an incredibly raw deal in the College business. Frankly, I had never known just what the details were. Father would not discuss it, said: "Its better forgotten". Now, when I read the stark sequence of events my mind too, like the Mission's, hesitates between bewilderment, incredulity and outrage. As both of you know, I have been further perturbed by finding that a careful and systematic effort has apparently been made at the Board's end to remove from the permanent record all mention of and documents pertaining to the College Question.

So what is the Christian thing to do in fidelity to the command to "speak the truth in love" ? I do not want to add to the world's literature of hate. Does this sound like it ? Should I drop the whole College Question chapter ? Should some paragraphs, lines, or words be omitted or altered ? In the long run will this document help to bring reconciliation, understanding and love ? Or will it perpetuate old grudges, hates and ill feeling ? Do I owe a duty to history, to the truth, to the Korea Mission, and to Father's memory to try to make a true record of what happened ?

As you help me think this matter through, please keep in mind that I have no intention of publishing this in the usual sense (I mean the whole Profile). The Profile I expect to mimeograph with my own hands. It may run to about 150 pages. I am going to run off perhaps 150 copies most of which will probably be given away to members of the family and people who knew Father. I am going to have it copy^{righted} and the law required that to qualify for copy^{right} a thing must be offered for sale. I am therefore putting on the flyleaf that copies may be obtained from me for \$4.00.

I shall also send copies to all the missions libraries that I can find as well as to the Presbyterian Historical Society. Having done this there is no telling where it might be quoted and it is on this account that I want it to be absolutely factual, and even more, loving in spirit, -loving the truth as well as loving my fellow men.

At Stan's suggestion I have written the three chapters so that one or any combination of them might be lifted out and published as a separate brochure or in a mission magazine.

Since you are both busy men please do not try to write letters to answer this or correct the manuscript. Please write your comments right on this letter or the manuscript and return to me.

Again, please accept my humble apologies, my sincere thanks, and please try to return the manuscript and this letter with your answers in the margin before Christmas, anyway.

Yours in the service of Christ,

Deck
Richard H. Baird

논문제목

서 용 요 약

비 고

그들의 미래의 관계의 성격을 재고려하고 공식화하기 위해 모든 선교사들이 적어도 5년이상 철수한다면,
 i) 제3세계의 교회들은 그들 자신의 주체성을 찾는것.
 ii) 현재의 계속되는 선교운동은 교회의 자아성 드러내준다.

이 제안은 충격적일지라도.

- i) 유럽. 북미의 기독교인들이 직면해야 될 문제.
 ∴ 에큐메니칼 관련 모든 개신교 선교부와 협의회 토의안건 중 주향목이므로.
- ii) Gatu의 표현은 A-A, Latin A. 많은 교회지도자들이 의해 공감되고 있다.

• Emerito P. Nacpil (필리핀. 아빌라 리오 유니온 신학교장)

1971. 아세아모인 교회지도자. 선교사 회의의 주장.

현재 조건하에서 아시아교회와 서구교회 사이의 협력은 계속적인 종속, 계속적인 지배를 의미하며, 오늘의 선교사는 서구 제국주의의 상징.
 현재의 조직하에서는, 아세아에서 철수하는것이 최상.

• Paul Vergheses (W.C.C. 전 협동총부. 인도의 정통 교회의 신학교장)

오늘날 경제적 제국주의와 선교형식의 세력민주의. 외국 돈과 외국 사교방식과 간부들 피선교지 교회들을 지배. 그래서 지금까지의 선교는 복음의 큰 적이다.

• José Miguez-Bonino (아르헨티나. 부에노스아이레스 유니온 신학교장)

피선교지 교회는 받아들일 수도 있고, 거절할수도있으며, 선교자금을 드려 기부화된 선교를 취하기보다는 자원을 선교사들에게 배치할 수도 있는 자유를 배워야 한다.

I.

제3세계 교회의 이런 감정은

- i) 과선교지 교회들이 성년이 됐다는 하나의 징조.
- ii) 선교사 철수문제에서 중요한것은 "성실성"이다.

복음이 기록하고 있는 고유한 세계선교의 위임에 대한 책임과 성실성문제. (유럽과 북미교회편에서)
그들 자신의 주체성 확립하고 표현하기를 추구 (제3세계 교회편에서)

II.

진실로 어떤 상황에서는 선교사들의 철수가 기독교 선교의 최선의 해결책이 될지도 모른다.

- 1977년 "백인 신부단" 모잠비크로부터 철수.
- 1969년 우루과이 감리교 선교사 1년간 철수결정.
토착교회 돕는방법, 교회구조 조정.
초청하는 선교사의 봉사 조건 만듦.

그러나 이 같은 움직임은 일부분에 그쳤다.

확실히 그들의 해결방법은 지극히 복잡한 역사적 인 배경에서 볼 때 너무 근시안적이고, 단순하다. 우리는 거의 200년동안의 축적된 선교관계의 문제들을 갑작스런 분리의 방법으로 책임있게 해결할 수도 없거니와 신약성서가 우리에게 그렇게 가르치지도 않는 것이다.

III.

① 선교사 철수론은 그들을 멀리 격리시키는 것은 이교화 주세를 고무시킬 위험이 큰 것이다.

② 예수 그리스도가 모든 인류의 주이시며 구제주이심을 믿는다면, 비기독교인의 복음화를 위해 선교사 철수론이 어떤 영향을 끼칠것인지를 생각해야 한다.

A WORD OF EXPLANATION

This is an account of the missionary labors of the Rev. William Martyn Baird, Ph.D., D.D., of Korea. It is called a Profile because it is an outline rather than a complete biography. While covering the main points of Dr. Baird's life special emphasis has been laid, first, for his family and descendants, on his pioneering days in Pusan and Taegu and on personal incidents which would not be found in the mission histories; second, for the students of mission theory, space has been given to Dr. Baird's contribution to educational work in conjunction with the Nevius Method.

Dr. Baird kept diaries during the years 1891 to 1895. He wrote with some frequency to his brother, the Rev. John F. Baird of Cincinnati, Ohio, until the latter's death in 1905. Fortunately, these materials together with Dr. Baird's personal reports for all the years of his service in Korea have been preserved and are the raw materials for this Profile. These materials were preserved by William M. Baird, Jr., who, in the hectic days when missionaries were leaving Korea prior to World War II, found room for them in his limited baggage. Without them this Profile could not have been written.

All Korean words and titles are explained in Appendix 1. In the text neither translation, explanation nor footnotes will be given.

The color scheme of this Profile is to emphasize "Korea" rather than "Dr. Baird." Dr. Baird himself would have been sparing in the use of color. But Korea cannot be expressed in simple blacks and whites. The color scheme which most delights the Korean, whether expressed in the clothing of his children or in the decorations of his temples, is a rainbow explosion. In our feeble way we have tried to approach this ideal. The colored pages, or those with a colored border, indicate a digression or some special story. The narrative of the Profile will follow through on the white pages.

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Price \$4.75

Richard H. Baird
6452 Hillegass Avenue
Oakland, Calif. 94618

A WORD OF EXPLANATION

The following studies of the Korea Experiment and the Nevius Method were written as Chapter 15 and Appendix 3 of an account of the missionary labors in Korea of the Rev. William M. Baird, a pioneer Presbyterian missionary. This account, written by his son, Richard H. Baird, is titled: "William M. Baird, of Korea. A Profile". While it is almost impossible to take one or two chapters from a work without some loss in thought, these two sections have been made available separately because some students of mission might have an interest in these topics beyond their interest in Dr. Baird's personal story.

The copyright of the Profile also covers these two chapters. They should not be used without the written permission of the author.

July, 1967

Richard H. Baird,
6452 Hillegass Ave.,
Oakland, Calif.
94618

The following books (listed in the alphabetical order of the authors' names) are referred to in these two chapters or are necessary to their understanding.

- Clark, Charles A. : The Korean Church and the Nevius Method.
New York, Revell. 1930
- Harrington, F.H. : God, Mammon and the Japanese.
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- Nevius, John L. : The Planting and Development of Missionary Churches.
1899. Out of Print.
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- Paik, George L. : History of Protestant Missions in Korea.
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Pyeng Yang, Korea
- Rhodes, H.A. : History of the Korea Mission of the Presbyterian Church in the USA. YMCA Press. Seoul 1934.
- Shearer, Roy E. : Wildfire: Church Growth in Korea.
1966 Eerdmans

Read first

CHAPTER 15
THE KOREA EXPERIMENT

Everything that happened in Korea in mission work is usually regarded as a part of the Nevius Method. To understand what we shall here call the Korea Experiment and Dr. Baird's part in it, however, it is necessary to distinguish between the original Nevius Method, as worked out by its founder, and the application of Dr. Nevius's idea in an historic process in Korea.

The Korea Experiment. Step One- A Philosophy of Mission.

Before adopting the Nevius Method, the Korea Mission was started off with a philosophy of mission which made it an experiment in mission methods, a sort of laboratory for trying out new theories.

The philosophy of mission accepted without question in most mission lands at this time is well expressed by the Rev. W.T.A. Barber, of the Wesleyan Missionary Society, London. He opened the seminar on education at the Ecumenical Missionary Conference in 1900 by an address entitled: "The Place of Education in Foreign Missions". (Minutes, Vol II, Chapter XXVIII)

"When Christianity sends its ambassadors to heathendom it is with the aim of radically changing the character of heathendom: of building up a Christian State. +- + - +- + - + - + - +
+- + - + We then when we lay the foundation of a new Christian State are bound to provide for school as well as church, for teaching as well as worship."

The idea here is that of bringing "Christendom" to "Heathendom". The culture and institutions of Europe and North America were to accompany as an indispensable part the preaching of the Gospel and the establishment of the Christian Church in heathen lands. It is true that the above speaker hedged his opening statements by saying that this aim was to be accomplished by individual conversions and that the distinctive characteristics of a nation were to be left untouched. Nevertheless, the adherence to this basic philosophy of mission had resulted in the great majority of mission lands in the development of great institutions, - educational, medical, charitable, in places where the Church was non-existent or only incipient.

An opposite philosophy was expressed by Dr. Nevius in "China and the Chinese", 1882 (page 354).

"The great aim of the Christian Church imposed upon her by the express command of her glorified Head is that of making known the "Good News" of salvation to every creature under the whole heaven. It is not to teach mechanics or civil engineering, or foreign languages or sciences; not to Christianize heathen nations by civilizing them, as some plainly assert; but to Christianize them, and leave them to develop their own form of civilization."

From the very beginning Korea was committed to the second philosophy. Dr. J. F. Ellinwood, the Board Secretary who was in charge of the work in China and Japan, who opened the work in Korea, Baird, Adams and all the early missionaries and who had briefed them for their work, had stressed the idea that Korea was to be a laboratory for the development of new missionary methods. "We believe the mistake has been made in some fields of over-centralization. We want to inaugurate a new policy in Korea, that of diffusion and the widespread preaching of the Gospel. We (will) locate stations throughout the entire field." (Paik, p. 187; Rhodes, p. 125)

While Nevius is not mentioned in the above statement the identity of ideas is too plain to be missed. The fact that missionaries were to be scattered through the whole land engaged in the widespread preaching of the Gospel meant that the establishment of an indigenous national church was to come first. The fact that the mistake of over-centralization was to be avoided meant that educational and other institutions would have to wait. It is the presence of institutions that causes missionaries to be centralized.

This was Step One of the Experiment. While Dr. Ellinwood had made the original decision, it is certain that the missionaries entered conscientiously and enthusiastically into it. Their evangelistic journeys in the early days are amazing. They tried to open new stations in Euiju and Pyongyang but were prevented by the Korean Government because these towns were ^{not} Treaty Ports. There was a strong anti-institutional attitude in the young Mission, - a determination to keep themselves mobile and not be tied down to any institution till they had thought through a policy and program.

Step Two - A Method for Developing Mission Churches.

The Second Step in the Experiment came when Dr. and Mrs. Nevius visited Seoul in 1890 and the Mission adopted for itself what Dr. Nevius called his New Plan for the development of mission churches. This New Plan was a step by step procedure whereby new Christians or groups of Christians may be led into full commitment, spiritual maturity and active participation in the life of the Church. Appendix Three gives a resume of how the Nevius Method works. The books by C.A. Clark and Roy Shearer in the Bibliography give more complete accounts of its working. We shall not discuss it further at this point except to note how it came to be built into the Korea Experiment.

How did Dr. Nevius, a prophet without honor whose views had been repudiated by his own Mission in Shantung, happen to arrive in Korea just at this critical and opportune time? The Neviuses were returning on furlough to the U.S.A. They came to Korea after a week in Shanghai attending the Second General Missionary Conference of China, May, 1890, where Dr. Nevius had been the principal speaker ("An Historical Review of Missionary Methods, Past and Present, in China") and had been elected President of the Conference. Though rejected by his fellow Presbyterians he was at the peak of his influence with other Missions in China, notably with the largest of them all, the China Inland Mission, which had published his works in the first place.

FOUR STAR

In her husband's biography Mrs. Nevius says (p. 446) that they had repeatedly been invited by the missionaries to visit Korea. Dr. Allen met them in Chemulpo and they were entertained in Seoul in the Underwood home. But it is hard to believe that Dr. Ellinwood, the Secretary for both China and Korea, did not have some hand in bringing this visit about.

Mrs. Nevius tells (p.309) how the Ellinwoods had visited the Neviiuses in Chefoo in 1874. The two men had journeyed together from Chefoo to Peking overland by cart and donkey-back. The rugged journey had nearly been the undoing of the Board Secretary unaccustomed to such hardships but it had cemented a friendship between the two men which lasted for the rest of their lives. Mrs. Nevius's biography (Chapters XXIX, XXXI, XXXV) shows an extensive correspondence in which Nevius reported his progress in testing and improving his New Plan and Dr. Ellinwood encouraged him.

It certainly fitted in beautifully, therefore, with Dr. Ellinwood's desire that Korea should be a laboratory for trying out new ideas of mission, that Dr. Nevius, - in the development of whose New Plan Ellinwood himself had had a sympathetic part, should have visited Korea at this time.

After spending a week in constant conference and consultation with Dr. Nevius the Mission officially adopted his New Plan as their mode of operation and this is known as the Nevius Method. This was Step Two of the Korea Experiment. This free and voluntary decision of the Mission indicated its own acceptance of making Korea an experimental mission. It knew that the Presbyterian missionaries in China, older and more experienced than they, regarded the Method with criticism and hostility.

It should be made clear that Step One and Step Two do not depend upon each other. The philosophy and the method, while harmonious, could exist each without the other. Dr. Nevius had actually developed his method in a missionfield where the other philosophy was accepted without question.

Step Three- An Educational Policy.

By 1896 the work had reached the place where some sort of an educational program was necessary. The Mission made Dr. Baird its educational advisor and transferred him from doing pioneer evangelism in the Pusan and Taegu areas to Seoul.

The Mission now had a unique opportunity to pioneer. It could study what had been done in older fields and itself formulate a policy unincumbered by precedents or mistakes. It was at this point also that the Mission was forced to think for itself because no clear policy toward educational work and institutions is found in Dr. Nevius's writings.

Dr. Nevius had no occasion to formulate educational policy since he had not been in educational but in rural church work. He lived and worked in a mission committed before his arrival to the current "Bring-

ing Christendom to Heathendom" policy with its big institutions. Accepting these as a fait accompli he went about his work of establishing churches in the villages of the province in which he worked. Among his few references to educational work, in "China and the Chinese" (p.359) he opposed the policy of some missions of having no educational work at all. He said that in his experience boys and girls boarding schools had been valuable and efficient tools for evangelism and for raising up leaders. In his book on the famous Method his only reference to educational work is an aside in which he said that he was uncertain as to the value of church schools in developing village churches (p. 51, 52).

After a year in Seoul Dr. Baird presented a paper entitled, "Our Educational Policy", at the '97 Annual Meeting of the Mission. What he proposed constitutes Step Three in the Korea Experiment. The total purpose of missions was to convert the heathen, yes, but the purpose of missionary education was not to convert the heathen but to train the Christian, strengthen the Church. After quoting from the Mission Rules certain previously accepted statements about education, he proceeds:

"Heartily agreeing with this I would add a third clause,-

(3) The main purpose of a mission school should be to develop the native church and its leaders for aggressive Christian work among their own people.

+ * + * + * + * +

The ideal school is one founded primarily to train the native church, with Christian pupils constantly in the majority in order to keep the fountain from becoming poison at its source."

This was a change of category for mission educational institutions. The current theories made them agents for evangelism. Step Three made them agents for training those who have already been evangelized. This difference would profoundly affect the nature of the school, the curriculum, the educational level of operation.

In most mission lands the educators try to avoid the question by saying that their institutions serve both purposes. Possibly in some cases they have been able to do so. Dr. Nevius thought that they could. In actual practice, however, it has usually been necessary for educational institutions to adjust their curricula and standards to the desires of the outside culture in which they operate, rather than to the needs of the children or leaders of the small, weak Church with which the great institutions has, in theory, some tenuous affiliation.

It should be said that Dr. Baird in proposing Step Three and thus in effect demoting educational work from being the Queen of the Mission Field to a status of handmaiden of the Church, was not claiming that educational institutions can not be at any time or any place valuable means of evangelism. He readily admitted that in Moslem or Roman Catholic lands they might be the only ^{means} for "making friends and influencing people". He himself had no objection to using schools as means of evangelism as that was exactly

what he had done in Pusan.

Certainly Dr. Baird did not mean that that Mission Schools should not accept non-Christian students. The Pyongyang Schools and all schools in Korea always accepted non-Christian students who could pay their way. He did mean that the program of instruction, the courses offered, the level of education should be geared to the needs of the Church's young people and leaders as they developed, rather than to imitating institutions in the U.S. or ^{the} outside culture.

What Dr. Baird meant was that in the Korea situation, which did not exist anywhere else in the world, in view of the great breakthrough in the north western provinces, which they hoped would spread over the whole country (it never did, quite), with churches springing up in valleys and villages which had never seen a missionary, the obligation upon the Mission to train the leaders of this movement (who were wide open and pleading for instruction) was such that it would have been tragically bad stewardship and the loss of a great opportunity for the Mission to divert its funds and time to teaching chemistry, physics, foreign languages to young men whose only ambition was to become interpreters or clerks in the foreign embassies, banks or importing houses. The fact that some of these men would become Christians through their contact with the missionaries and might ultimately occupy places of political and financial influence could not possibly compensate for neglecting to train the leaders and children of this great movement which was snowballing before their eyes.

With Step Three the Korea Experiment was rounded out. In Step One it had a philosophy of mission. In Step Two it had a method for developing new churches which made a truly indigenous mass movement possible. In Step Three, which was peculiarly the child of the Korea Mission, it had an educational policy adapted to the needs of a rapidly growing church. It was a creative adjustment to the existing conditions in Korea. In the next seventeen years under Dr. Baird's leadership it developed the largest, best rounded, most indigenous educational system in any Presbyterian Mission, if not in the world. Its contribution to the development of the Korean Presbyterian Church can not be calculated. The clearest and most complete statement of this educational policy is found in a Sept. 4, 1913, letter of the Executive Committee of the Mission to Dr. A.J. Brown in New York. In December, 1914, (Board Letter #249,) the Board repudiated this policy. (See Appendix Four: The College Question.) In spite of this disapproval, however, this continued to be the official policy of the Mission until every^{thing} was closed up by World War II.

Read Second
Appendix 3, of the Profile

SOME COMMENTS ON THE NEVIUS METHOD
AS DEVELOPED BY THE KOREA MISSION

OF THE PRESBYTERIAN CHURCH IN THE USA.

When one speaks of the Nevius Method of missionary work people usually think of Korea. They also think of everything that was done in Korea as being a part of the Nevius Method. As has been shown in Chapter Fifteen of this Profile what actually happened in Korea was an experiment in mission operation and procedure. This Experiment was brought into being in three Steps. Step one was a philosophy of mission attributable to Dr. Nevius but actually put into operation in Korea by Dr. Ellinwood, the Board Secretary who opened the work in Korea. Step Two was the adoption by the Mission of the Method set forth in Dr. Nevius's book, "The Planting and Development of Missionary Churches". Step Three was the adoption by the 1897 Annual Meeting of an educational policy. This was proposed by Dr. William M. Baird, the Educational Advisor of the Mission, and was put into effect by him during the next seventeen years in the development of a system of church primary and high schools, culminating in Soong Sil College (the Union Christian College) of Pyongyang.

Having thus separated Dr. Nevius' original Method from some features which were added to it in Korea and have become completely a part of it in most peoples' minds, the purpose here is to ask: "How does Dr. Nevius' original Method differ from other Methods for establishing missionary churches?"

The usual answer is that the Nevius Method was different because it stressed evangelism and self-support. This is probably untrue and certainly it is an over simplification. It is probably untrue because all missionaries in all lands have (in their own thinking) stressed evangelism and self-support. What Nevius did propose in his method was a way of dealing with new Christians and new groups of Christians which he felt to be more scriptural, to follow more closely the method of the Apostle Paul. He found that it brought new Christians to spiritual maturity and responsible discipleship faster than the old methods he had tried. Incidentally the new method imposed less burden upon mission funds. Thus evangelism resulted and self-support was achieved by Dr. Nevius's Method but it is very likely that missionaries employing this Method actually talk about and stress these two terms less than those using the other methods.

What the Nevius Method does ^{is} to bring the spiritual forces inherent in the Good News of God's Love in Christ, in God's Word, and in the Holy Spirit into most direct operation, -with a minimum of human intervention, in the lives of new Christians. It also releases and further develops the leadership capacity inherent in the new Christians themselves. It therefore makes possible the

rapid expansion of Christianity thru the means of grace working directly in the hearts of the Christians and reduces to a minimum the importance of man, whether missionaries or their paid national workers, and of money.

Dr. Nevius's new Method was simplicity itself. Under the old method when word came of the formation, or the possible formation of a new group of Christians in some hitherto unreached region, the first question asked by the mission was, "Where can we find the right ^{native} evangelist to pastor this new group, and also, where can we find the money for his salary?" Nevius said this was wrong. It limited the number of new groups which could be started by the number of native evangelists available and limited it even more by the amount of money provided by the Board in the home land. Not Nevius but the writer (who has worked both in Korea and in other lands where the Nevius Method was not used) says that another wrong thing about this is that it was a foreigner (the missionary) who selected the evangelist who should be sent. The basis of selection was that individual's ability to make himself acceptable to the missionary. A much more reliable basis of selection is that individual's ability to make himself acceptable to his peers, his fellow Christians in his or other village churches.

Dr. Nevius proposed; -let that little group of new Christians meet for worship just as and where they are. Worship is not unknown to them. They have been worshipping something, - fetishes, images, ancestral and other spirits, the Buddha, the heavenly bodies and many other things. Now direct their worship as they understand it toward the Creator God of the Universe who is also, as Christ has revealed, a loving Heavenly Father. This redirection of their worship is a first step of which all people are capable from the most primitive jungle tribesman to the most civilized university graduate. The primitive man does not understand all that is involved in the worship of an infinitely powerful, just, and holy Being, but neither does the university graduate. The mere fact of the redirection of worship begins a process which is in itself broadening, educative, transforming.

The part of the missionary in this Method is first of all to get this group of new Christians worshipping together and to introduce them to the fellowship of other Christians. For this purpose he will visit them himself as soon as possible and perhaps spend a few days with them to establish a basis of personal friendship and Christian fellowship. He will instruct them in the elementary principles of Christian worship and the changes in their individual conduct and family customs which this worship requires. He will also introduce them to Christian groups in the nearest villages. He will arrange for leaders from these surrounding groups to visit the new group from time to time and lead their worship.

If the missionary cannot himself visit this new group he may send one of his national, paid, helpers to do the same things. It is at this point that the Nevius Method either stands or falls. If the missionary and/or his national helper stays with this new group just long enough to get them to launch forth in their own meeting and worshipping together and to integrate them into the fellowship of other Christians in nearby communities, he is working according to the Nevius Method. He then leaves them to develop their own spiritual growth under the dynamics, inherent in the Gospel, in the Word, and in the Holy Spirit.

If, on the other hand, the missionary cannot resist the pleas of the new Christians that because of their poverty, ignorance, humility, helplessness, he or his evangelist should continue with the new group so long that he becomes indispensable to them, they cannot or do not worship without him, then he has failed to follow the Nevius Method. The missionary or the evangelist has become a crutch on which the new Christians lean. A human personality is standing between the new Christians and the ~~power of God inherent in the message of grace~~

Thus, the formation of every new group of Christians there is a fine balance of judgment, which the missionary alone can decide, as to how long he or his evangelist can be with a new group so as to be a help and at what point they become a hindrance.

Having established the new Christians in worshipping and in a fellowship relation with other Christians, the great responsibility of the missionary is in leadership training. Suitable literature is the first step in this direction. Without a paid evangelist in their midst the worship of the new group is conducted on any Lord's Day by local leaders, -farmers, merchants, herb doctors, carpenters, etc. If these untrained men are to be able to lead the worship in such a way as to hold the congregation together and also to attract the outsiders, it is absolutely necessary that they have available teaching helps applying to the scripture for each Sunday. This help must be brief enough so that busy laymen will read it, simple enough that they will understand it, obvious and practical enough that they may draw illustrations from their own experience. Seeing that literature of this kind, prepared months in advance and at prices suitable for village churches, is always available, is a necessary part of the missionary's task.

Another part is the system of training classes. In modern terms we might think of these as retreats or times of spiritual emphasis and Bible study. They are absolutely indispensable to the Nevius Method.

The training classes begin at the level of the local congregation. Leadership is provided for a few days or a week of spiritual retreat open to all the congregation and their friends. The activities will include prayer groups, systematic Bible study, training in congregational singing, house to house visitation during the day, and evangelistic preaching during the evening. So important did these congregational classes become in Korea that at the time of the Mission Jubilee in 1934 the statistics showed that that the total number studying in these classes equalled the number of communicants in the whole church.

A higher level of training classes will be held at the presbytery or county level to which the leaders of each congregation may go. Regional classes in large central cities will also give an opportunity for further study and inevitably bible institutes will be developed. While the classes seldom last more than a week, the bible institutes will offer a term of three to six weeks a year, - perhaps after the most important harvest, when the farmers have some leisure. In the bible institutes the ^{whole} Bible will be covered and other subjects useful to church ^{leaders} will be offered.

Since there are never enough paid pastors or evangelists to provide leaders for all the congregational classes, local leaders who have studied in the advanced classes or the bible institute will be asked to help in the classes in other churches. While they are not paid for this service they are rewarded by the gratitude and Christian fellowship they receive, the deference that is paid them. For that week, at least, they are no longer just farmers they have become teachers, which in the Orient is the highest possible status.

Missionaries from lands where the Nevius Method is not known often ask, - "How do you get your leaders to attend these training classes?"

We have offered opportunities of this kind, even offering to provide entertainment for the whole time, but practically no one came and those who did were the wrong people."

As was stated above, the Nevius Method stands or falls on the missionary's success in getting the new group of Christians to worshipping among themselves without outside paid leadership. If the missionary has failed in this respect the training class and bible institute system will also fail. If the worship each Sunday is conducted by an evangelist paid by the mission, the local leaders will be enjoying his ministry (enjoying it all the more perhaps because it costs them nothing) and they feel little or no necessity of attending training classes. If, however, there is no outside trained and paid leader in their midst, and if Sunday by Sunday the inadequacy of the local men as interpreters of Scripture and of God's will is painfully manifest to their own consciences as well as to their fellow Christians and even to non-Christians who may be present, they will be in a mood to welcome, even request, an opportunity

for further study. They will be willing to leave their farm or work bench for a few days in order to gain some knowledge which will increase their own self-esteem and the respect they will receive from their Christian or non-Christian neighbors, as well as make them better church leaders.

It is at this point that self-support may begin. A man or woman may be an active and promising leader, they may be really anxious to study in an advanced class or bible institute but be unable to finance the week or month away from home. It is not a question of pay, they are willing to sacrifice their time, but they lack the cash outlay required. It is most natural for their fellow Christians who will themselves profit from this person's further training, to take an offering of grain or cash for this purpose.

From the very ^{start} it will be evident that certain persons in a group of new Christians are much better at teaching and communicating than others. These people will naturally be the ones who attend the training classes and the bible institute. Their attendance will further increase their abilities as teachers and leaders. They will have been used successfully as volunteer teachers in classes in ~~other~~ other congregations. In time when some paid evangelist is needed for that county or to shepherd a church or group of churches it will be obvious that one of these men is qualified for that work. It must be pointed out that he has demonstrated his fitness not to the missionary (who is easily deceived) but to the Christians among whom he lives and to whom his life is an open book. Since he must give up the farming or carpentry by which he gained a livelihood it will be obvious to his fellows who are inviting him to this ministry that they should contribute to his support.

And so the Nevius Method is on its way. It makes possible the rapid expansion of an indigenous church. Leadership develops out of its own life. It requires a minimum use of funds from abroad. The missionary does not control or direct the movement. He guides it by his training of the leaders in the advanced classes and the bible institutes. The actual control comes from the common allegiance both of the missionary and the national leaders to the teaching of God's Word as illuminated for them by the Holy Spirit.

It should be emphasized that the Nevius Method is really a great act of faith. It acts on the belief that the power of God working through the Gospel, the Word and the Spirit will guide simple and ignorant peasants and villagers in the right way. Objections to the Nevius Method begin at this point. The Method will not work, its critics say, because the local people are too ignorant, helpless, abject to direct their own worship. Even worse, the Method is positively dangerous because these poor people might be misled by unworthy leaders. The missionary might lose control! The new church might fall into dangerous heresies! These dangers exist, and so it is that every application of the Nevius Method is a fresh act of faith. That the Korean Church has had its share, perhaps more than its share, of schism and heresy none can deny. Neither can they deny that it is the most vital, active and completely indigenous church in Asia today.

Read last
Appendix 4, of the Profile

The College Question

By 1911 the Korea Experiment was an outstanding success. Missions in some lands had been working for 50, 75 or 100 years, in Korea:

"Within thirty years from the beginning a church of 100,000 Christians had resulted, self-governing, with its own presbyteries and general assembly, and this church is practically self-supporting. In the aggregate of all the twentyseven missions operating under our Foreign Board twentyfour percent of the native ordained pastors, thirtythree percent of the churches, thirtyfour percent of the communicants, eightythree percent of the self-supporting churches were in the Korea Mission; while but ten percent of the missionaries and eight percent of the appropriations were to this country." ("Presentation of Difficulties", page 13)

The same applied in the sphere of education. In the fifteen years since Dr. Baird had resigned from the charity school for some twentyfive or thirty boys in Seoul, he had become superintendent of a system of over 100 primary schools, educating some 3000 boys and girls, financed almost 100% by the churches of the Pyongyang area (figures for all the work of the Northern Presbyterian Mission in Korea would more than treble these).

He had headed the Normal Classes where in some years from two to three hundred Christian teachers studied. To make this service more effective for all parts of the Christian community he made this Class the first co-educational work in Korea. In 1906 he invited the Methodists to make it the first interdenominational education in Korea.

The Academy, also a union with the Methodists, although the largest and best equipped secondary school in Korea at that time, was unable (for lack of scholarship and self help department funds) to receive all the applicants.

Finally, as the capstone of the whole system, there was the Union Christian College (Soong Sil) with ~~its 65 or 70~~ ^{over 50} students. Never in the history of missions has there been a more perfect coordination between a growing church and an educational system, each one in vital relation with, in dependence upon, but at the same time supporting and strengthening, the other.

One might think that all that any friend of missions could ask would be for this experiment to be permitted to continue for perhaps twenty years or a generation to show what such a well rounded system might accomplish. But just at this time there began an amazing series of events which, by January, 1914, brought an action by the Board in New York closing Soong Sil College in Pyongyang and ordering the opening of another college in Seoul operating on a different philosophy and educational policy.

This series of events and its aftermath are known as the College Question.

This Question became a sort of witches' cauldron into which were tossed, during the three years the dispute raged, not only the immediate problem of the location and character of a college in Korea, but almost every difference in basic philosophy of mission, disputes over missionary methods, questions of jurisdiction between field bodies and boards at home, and similar problems which have plagued missions since their beginning. Things were made worse by the difficulty of communication between board and field, - no air mail, no telephone, cables only in code and so expensive they were seldom permitted except by actual board authorization. Urgent requests from the field to the board (or vice versa) for immediate action and cabled reply arrived (after a month on the way) the day or week after the official body had adjourned. Another meeting might not occur for a month, or two, or three. The delay caused impatience and emotions to rise, suspicions to ripen.

The Elements Involved in the Question, - On the Field.

The Presbyterian USA Mission in Korea was completely committed to Dr. Nevius' philosophy that the first work of mission was to establish a national church and then allow and aid that church to mold, modify or transform its environment. For the establishment of a national church the Mission was committed to ~~the~~ the Nevius Method for the establishment of missionary churches. On the basis of Dr. Nevius's philosophy Dr. Baird was the chief spokesman and architect. These three factors, the philosophy, the method and the educational policy we combine to call the Korea Experiment in Mission.

*and Method the Mission had developed an educational policy of which The Mission was fully conscious that in their Experiment they departed from the norm in the missionary thinking of that day. They knew that like all innovators they were regarded with reservation, increasing in some cases to outright hostility by followers of the norm.

The outstanding success attained by the Korea Experiment had two effects. First it increased the resentment of those who rejected it. Second, it increased the defensive, possessive psychology of the Korea Mission. They felt themselves especially favored of God at being permitted to demonstrate new methods which would be a blessing to future missionaries. They felt morally obligated to defend their Experiment against its critics. The College Question increased this feeling beyond measure but it had existed long before the Question arose.

The Ecumenical Missionary Conference in New York, April, 1900, had been a sort of battlefield pro and con the Nevius ideas. Dr. Nevius' book, "The Planting and Development of Missionary Churches", had first appeared in China serialized in a magazine of the China Inland Mission. Its early editions were printed in China. The Method was enthusiastically adopted by some of the Faith Missions in China but the Presbyterian Mission, Dr. Nevius's own mission, rejected it. The first British edition of Dr. Nevius' book was printed in London in 1898. In 1899 the Presbyterian Board published the first American edition, with a foreword which recognized that the book was controversial.

Missionaries who held the traditional views probably did not appreciate the fact that views they had rejected on the field were being promoted in the United States and Great Britain ^{by the} Mission Boards. By the time the Ecumenical Missionary Conference met in 1900 the stalwarts were girded for the fray and crying "Aha, Aha", among the chariots.

Ewing of India and Mateer of China, great names in missionary circles, led the attack which was personal, direct, intense even bitter. Dr. Nevius had passed away in 1893. No one from his own land of China or from any other mission field came to his defense but the Korea Mission filled the breach with their bodies! Dr. Underwood as the senior missionary was given the most time and spoke eloquently and persuasively. Dr. Avison, Vinton, the Bairds, F.S. Miller all did their part and sometimes dragged the Nevius ideas into speeches on other subjects. (In passing it should be noted that the Ewing was the Rev. Arthur Ewing, a brother of the more famous J.C.R. Ewing who was for a time President of the Board. The Mateer was R.M. Mateer whose relationship to Calvin Mateer is not known to the writer..)

With this background, coupled with a decade of unparalleled success in their Experiment, when the College Question opened, the Korea Mission was not in a mood to quarrel with the Methodists (who they knew had never accepted the Experiment) if they wished to withdraw from the Pyongyang college and start their own college in Seoul. They would not prevent some Presbyterians who lived in Seoul from cooperating with such a college. In fact, in 1911 the Mission took action permitting the Presbyterian Kyung Sin High School in Seoul to start giving college level classes in conjunction with the Methodist Pai Chai High School. But anyone who touched Soong Sil College, the capstone of their whole educational system, was going to have a fight.

The Mission Minority.

Even before 1911 Dr. Underwood had been exploring the possibility of a college in Seoul. The Methodists were making no secret that they intended ultimately to have one there. Letters to Dr. Brown in New York brought the reply that tho it might be a good idea, it was an academic question, -there was no money for two colleges in Korea. Underwood then replied that there resources available which would make a Seoul college possible without causing any diminution of money for the Pyongyang college. Still the Board gave him no encouragement.

The spectacular growth of the Korean Church was mostly in Whanghae and in North and South Pyongan Provinces. In other parts of the country the growth was as good as compare to Japan or China and would have been regarded as wonderful in a Moslem land but it never approached the growth in the three north-western provinces. The growth in Seoul was then, and has always been, very slow.

Some of the Seoul missionaries, Drs. Underwood and Avison and seven or eight others, may have felt that a new type of evangelism was called for and that a Christian college would be the thing. This was the accepted idea in all other mission lands and while it did run counter to the educational policy of the Korea Experiment, the Underwoods had never been convinced on this point. This educational policy was not a part of Nevius' original ideas but was an elaboration of them by the Korea Mission. The Minority agreed with Nevius (China and the Chinese, page 359) that schools of the right kind can be valuable evangelist agents. (*Shearer's book, "Wildfire: Church Growth in Korea", is excellent in charting the comparative church growth in different parts of Korea.)

One thing is sure, in the beginning at least, the Mission Minority did not intend to injure, much less destroy, the Korea Experiment. In the Pyongyang area where the movement to Christianity was flowing in full force, they wanted the Experiment to continue to its full maturity and logical conclusion. The college in Seoul would be a plus, an addition to the total work which need not hurt the work in Pyongyang at all.

Dr. Baird, in a letter of November 8, 1912, to Dr. Arthur J. Brown, said:

" Dr. Underwood also in a letter written immediately after the action* of the Methodist Conference became known, while contending earnestly for a college in Seoul, says, "We must all of us do our best at this time and you may rest assured that I will not refrain from doing my utmost to see that noble work which you have instituted has the heartiest support." And Mrs. Underwood in a letter written at the same time says, "I have no doubt that our whole mission will stand by our college in Pyongyang and see that its quota of teachers is filled up, for we all believe in supporting that work to the fullest extent. I believe God is leading in all this and although I would rather see a union college in Pyongyang and another in Seoul, if God sees best to have a Presbyterian College in one place and a Methodist in the other I have naught to say."

(*An action expressing determination to start a Methodist College in Seoul.)

The Mission Minority was not wrong in thinking that the Methodists were going to have a college in Seoul, whether or no; that in time there would be many educational institutions in and around Seoul, and that there might as well be a Christian one from the start; that with the resources available in the Underwood family and Mr. Louis Severance of Cleveland, Ohio, (who had already given Severance Hospital in Seoul ~~in Seoul~~), Presbyterian co-operation with the Methodists in the Seoul college could be financed without detriment to any other phase of the Mission's work. All these things were true, and the Minority was right in thinking that these objectives were good in themselves and could be achieved without undue difficulty. What precipitated a crisis, with strong emotional overtones, was an effort (not originated by the Minority but in which they ultimately seemed to become involved) to obtain these objectives at the price of closing the already established college in Pyongyang.

The Methodists.

Tho there were two Methodist Missions in Korea at this time, the Southern Methodist Mission regarded Seoul as their natural center and never were interested in a college in Pyongyang. The Northern Methodist Mission had worked in Pyongyang with the Presbyterians from the very beginning. In 1906, at the urging of Dr. Baird, they united with the Presbyterians in academy and college to form "The Union Christian College" of Pyongyang. The fact that they entered this union on the basis of furnishing only one third of the capital and operating expenses but of having equal voice in administration and governing would indicate that they were only half hearted about it and had perhaps been over persuaded by the Presbyterians. By 1911 they were anxious to get out of the Pyongyang college and get one of their own started in Seoul.

Not having access to Methodist sources the writer does not know to what extent Dr. Baird himself may have been responsible for some of the Methodist dissatisfaction. That could easily have been for Dr. Baird was very conservative both in his theology and as an educator. The Methodists may have felt that he limited them. From a study of Dr. Baird's papers the writer can say with assurance that Dr. Baird regarded the Union as a success, had a high regard for the professional competence and a personal affection for the Methodist missionaries associated with him. The Methodist withdrawal was a disappointment to him.

Whatever personal reasons may have been involved in the Methodist withdrawal there were most certainly matters of mission philosophy and method which were crucial. Just as the Presbyterians were committed to the Korea Experiment with its Nevius Method and educational policy, the Methodists were committed to the traditional views. The Presbyterians wanted to establish a church first and then develop educational work only as fast and at the levels needed by the church. The Methodists wished to establish a first rate college regardless of any stage attained by the church and (in the words of Dr. Frank Mason North, the Methodist Board Secretary, in a speech in Seoul), "allow that college to leaven society with Christian ideals".

Never having accepted the Korea Experiment the Methodists were not happy to be in a situation so completely dominated by it. Their unhappiness was increased by the fact that tho the two missions started on equal terms in the Pyongyang field, by 1911 the Methodist work was lagging far behind. Tho far more generous in giving scholarships the Methodists could never muster more than about a third of the student body. (The Presbyterians did not give scholarships. Promising students were allowed to work in the self-help department.)

Methodist historians have been embarrassed by this lag which occurred not only in other parts of Korea but even in the north-western provinces, -the region of explosive church growth. They offer various explanations, none of them convincing. (See Shearer, page 168 and following). Shearer states: "Simply stated: the Presbyterian Mission put its emphasis on evangelistic effort, using education only for the training of Christians, while the Methodist

Mission laid strong stress on education in general for both Christians and non-Christians as an evangelistic tool." Why not put it even more simply? It was the Korea Experiment that made the difference.

One wonders why the Methodists were never convinced about the Nevius Method. At the Ecumenical Missionary Conference when Dr. Underwood, surrounded by critics, was making his defense, he stated; "Thus with the exception of the two American Methodist Missions, and perhaps the Mission of the S.P.G., all the missionaries in Korea have adopted the one plan", (i.e., Nevius' new plan for developing missionary churches). (Minutes, Vol. II, p.301.)

This rather put the next Methodist speaker, the Rev. C.F. Reid of the Southern Methodist Mission, on the spot. Like all good Methodists when the going gets tough, he called up the ghost of John Wesley. The precepts of John Wesley, he declared, so completely stressed evangelism and self-support that they out-neviused Nevius before Nevius had been born. Methodists, therefore, in Korea or anywhere else, need only to be true to Wesley's precepts and they can forget Nevius. Maybe so. That may have sounded good in 1900 but by 1911 the lag required some better explanation.

No ill will was caused by the fact that the Methodists wished to withdraw from the Union Christian College and start one, on principles more agreeable to themselves, in Seoul. Under the circumstances this was understandable. Ill will arose, however, when the Methodist Mission initiated the action which, eagerly taken up by their Board representatives on the joint Committee in New York and abetted by amazing permissiveness and some at least unusual procedures on the part of the Presbyterians representatives, resulted in the order from New York to close the Pyongyang College.

Other Presbyterians Missions.

The Southern Presbyterians and the Australian Presbyterian Missions were one hundred percent with the Northern Presbyterians. They were unanimously and deeply committed to the Nevius Method and the educational policy that was associated with it in the Korea Experiment. Neither of these Missions had plans for colleges of their own but they wanted their students to go to the Pyongyang college even though it meant they had to pass thru Seoul every time they went to and fro.

Was this the factor?

The Canadian Presbyterian Mission agreed with the Methodists in desiring a college in Seoul.

The Educational Senate.

In 1909 Dr. Baird had been instrumental in setting up an Educational Association representing the two Methodist and four Presbyterian Missions in Korea, -all the major missions. This was a clearing house for sharing educational problems, standardizing the curricula and textbooks of Christians' schools. It enabled the educators to present a common front in dealing with government requirements.

This Association became so useful that when, in 1911, there began to be talk of a union Christian college for all Korea in which all six Missions might participate, it was decided to work thru this organization. The name was changed to the Educational Senate. A constitution was drawn up and approved by all the Missions and by their Boards. The constitution provided that the Senate should have power to decide about the location of any arts colleges, technical or special schools which any of the six missions should set up. In order to raise money for the college in the United States and act as a general financial agent there, the constitution required the Boards to set up a Joint Committee in the US.

Summary of Situation on the Field.

Cursory as has necessarily been the above study of the elements involved in the College Question, a few things are clear. The union of Methodists and Presbyterians in Soong Sil College was not going to last much longer. There would be a college in Seoul. It might be Methodist or a union of the Methodists plus the Canadian Presbyterians and the Minority of the Presbyterian USA Mission. It would be run according to the current theories of missionary education, not those of the Korea Experiment.

The Presbyterian USA Majority together with the Presbyterian US Mission and the Australian Presbyterians were determined to continue the Pyongyang college under the principles of the Experiment on which it had been founded.

As the Question started, there was no great ill will between the supporters of the two colleges. There seemed to be no reason why such an arrangement could not be achieved without major dislocation. The machinery for attaining these objectives was already operative (the Educational Senate), working satisfactorily and with a constitution approved by all the Missions and Boards.

The Elements Involved in the College Question - In the United States.

As originally set up under the constitution of the Educational Senate, the Joint Committee was composed of representatives appointed by the Boards. Each Board appointed the secretary who had their Korea portfolio. They were a distinguished group. It is safe to say that it would have been difficult to find in the six denominations a group of men more knowledgeable on Korea or more devoted to the cause of missions.

The
The Northern Methodists appointed Dr. Frank Mason North, for years their honored secretary of Foreign Missions and Dr. John F. Goucher, who had been president of Goucher College in Baltimore. It had been a personal gift from Dr. Goucher which had enabled the Methodist Board to open its work in Korea in 1884. The Presbyterian USA Church's representatives were Dr. Arthur J. Brown and Dr. Robert E. Speer, their two outstanding men in the area of foreign missions. Both had visited Korea and were well informed on the situation there. The names of S.H. Chester, of the Presbyterian US Board, Canadian Presbyterian Board, are not familiar to the writer. It should be noted that although the Australian Presbyterian Board appointed a representative, on account of distance he was never able to attend a meeting.

The constitution of the Educational Senate put the Joint Committee in charge of finances in the USA. It was to be a banker to hold the funds the six Boards might set aside for the Union college and a promotion ^{agent} to raise more funds for the same purpose. Apparently dissatisfied with this limitation on their powers the Joint Committee later on, without consulting or informing the Senate, had the Boards increase their powers to cover all matters of any nature relating to a union college in Korea. Since the members of the Joint Committee were the Korea secretaries of their various Boards, there was no occasion during the duration of the College Question when a Board failed to approve an action of the Joint Committee.

As far as the Korea Experiment was concerned, all members of the Joint Committee had attended the Ecumenical Missionary Conference where they must have heard the Nevius Method roundly criticized. The Experiment's originator, Dr. Ellinwood, had retired. His successors, Drs. Brown and Speer, knew of it but were not committed to it. The Northern Methodists had doubtless heard of it from their missionaries, -and wanted none of it. While the Presbyterian US Mission was strongly in favor of the Korea Experiment, the fact that their representative on the Joint Committee voted, in the final showdown vote, contrary to the unanimous vote of his Mission, would indicate that he was either ignorant of or disapproved the Experiment. The attitudes of the other men is not known but since all these secretaries had charge of other fields where the current views were accepted as the law and the prophets, their increasing knowledge of the Korea Experiment could not have created a very favorable impression. So "the mistakes of other fields were not to be repeated in Korea"? What mistakes? It could only have been with a sense of outrage that they learned that the mistakes to be avoided were the time honored methods they had been employing in all their missionfields. In mission work, as in other ecclesiastical matters, a practice, -even a mistake, which has been repeated every year for a hundred years has become sacred! Was the Presbyterian USA Mission in Korea a prophetic voice or merely a bumptious young upstart?

From the start the Joint Committee was adamant on one point, - there should be but one college in Korea. From their point of view their reasons were unanswerable. They were:

Financial. There simply were no funds available to finance two colleges for a little country like Korea. It was all right to say that special donors would start the Seoul College off. Donors come and go but colleges go on for generations and become increasingly costly.

Ecumenical. The recent Ecumenical Missionary Conference had stressed cooperation in education. The day was past for a Methodist college in Seoul and a Presbyterian college in Pyongyang. All the mission boards were definitely committed to Union educational institutions.

Theological. There were no theological differences, they said, among the missionaries of the different denominations in Korea that warranted two union colleges two hundred miles apart. As for the differences engendered by the Korea Experiment, they never recognized its existence.

As was stated above, in 1911 it looked as though two colleges were inevitable but this could be accomplished without major difficulty. In January, 1914, the Joint Committee acted to close the Union Christian College in Pyongyang and open a Union Christian College in Seoul. In February the Presbyterian Board adopted the Joint Committee action.

In December, 1914, the Presbyterian Board modified the Joint Committee's action to permit the Pyongyang school to continue as a junior college only.

In May, 1921, the Presbyterian General Assembly reversed the Joint Committee and Board actions and ordered the Pyongyang school to be continued as a full and regular college.

So the final result was exactly what appeared inevitable in 1911, but in the interval there had occurred a boiling, roiling fracas which alienated lifelong friends, embittered relations between denominations, between majority and minority factions, between Mission and Board. It inflicted wounds and left lifelong scars. It was a major calamity for all concerned. Did it really have to happen? How did it happen?

The answer will be found in the step by step historical sequence of events given below.

An Appeal to the General Assembly

Following the Joint Committee action of January 12, 1914, the Seoul college immediately got under way. The name Ghosen Christian College was selected apparently some time in 1916, for as late as February, 1916 (p. 93), the Board was still referring to the Seoul school as the Union Christian College, to the intense irritation of the Mission.

The Mission had never really believed, in spite of the attitude shown by the Joint Committee and several plain intimations in Dr. Brown's correspondence, that the Board would actually vote to close Soong Sil College. Now eight years old, a union of three Presbyterian Missions, well established on a good campus, so located that it was in immediate and vital relation with its Christian constituency, with a student body comparing favorably in size with mission colleges in other lands,* it seemed to have made a place for itself. The news brought by Board Letter No. 146 (Feb. 24, 1914) left the Mission incredulous, stunned. Just then an unfortunate situation developed which, at this psychological moment, enormously increased the Mission's emotional involvement.

During 1912 and 1913 there had been a correspondence between Dr. Brown in New York and Dr. Underwood on the field re securing some government land, just outside Seoul, for a college site. The microfilmed records in New York show that the correspondence was begun innocently enough on a slim, hundred to one, chance that some land might be obtained at a very advantageous price. While it may have been innocent, it was certainly irregular since correspondence re property and financial matters is usually conducted by the Board with the Mission's Corresponding Secretary or Treasurer.

By February, 1914, the negotiations with the Government had reached the place where a down payment on the land should be made. So in the same action in which the Board voted to close Soong Sil College, it authorized Dr. Underwood to draw on the Mission Treasurer for the purchase of the Seoul college site. Certainly some of the Methodist Mission and others of the Minority must have known of this correspondence but communication between the two sides had reached a low ebb and apparently this cabled authorization to a leader of the Minority was the first knowledge that the Mission officers and Majority had of it. In the emotional atmosphere of the moment the effect could hardly have been more unfortunate. The Executive Committee of the Mission made a formal protest to the Board on this point (p. 84), but the parliamentary language of the protest fell far short of expressing the Mission's true feelings.

* Hang Chow College, 31; Soo Chow University, 45. Page 75.

The Mission had been dismayed that their Methodist brethren, instead of simply withdrawing from a union in which they were dissatisfied, had initiated action (March, 1912) for "one college, and that in Seoul," which could only mean the closing of Soong Sil College. They had been surprised at the speed with which the Joint Committee (organized to deal only with financial problems) had, at its first meeting, June, 1912, taken up the question of one college only for all Korea. They had been puzzled at the permissive attitude of their Board representatives on the Joint Committee who took the supine attitude that since the Methodists, both on the field and in the Joint Committee, favored Seoul, there was nothing further to be said or done.

As the correspondence dragged on the Mission had become convinced that the location of a college was only a minor issue. The real issue was a revival of the attack, begun before the Ecumenical Missionary Conference but actively pushed in its discussions, on the Nevius Method and now even more on the educational policy of the Korea Experiment.

Then at the same time came several surprises:

1. The order to close Soong Sil College.
2. The amazing logic of many items in Board Letter No. 196, not the least of which was the re-interpretation of the field vote 63 to 37 in favor of Pyongyang, to mean a majority in favor of Seoul.
3. The authorization for Dr. Underwood to purchase a college site, which revealed that all during the 1912 and 1913 correspondence, while the Joint Committee and the Boards had apparently been studying the question of the best location, ordering polls and re-polls of the missionaries, there had been an unofficial correspondence between the Board and the Minority negotiating for the purchase of a site in Seoul.

To this must be added that just about this same time the Mission came to the realization that the powers given to the Senate by its Board-approved constitution, had been given to the Joint Committee (the Board Secretaries, really) by another Board action, taken a few months later, which has to this day never been explained.

While any one of these things would have produced an adverse reaction, all of them within a few weeks had a cumulative effect. The feelings of the Mission ran from stunned bewilderment, to incredulity, to outrage. The result was a conviction on the part of the Mission that their own Minority and their Board Secretaries had joined in the attack on the Korea Experiment, had in fact, betrayed them. They also felt that their normal duty and

privilege as missionaries and as a mission to study the problems peculiar to their field and seek solutions for them (as they had done in the Experiment, all of which had been begun, step by step, with the full knowledge and consent of the Board) was being abridged by bureaucratic legerdemain in New York. It was at this point that the emotions which had such devastating effects came into full play. It was on this account that the more ironic tone of the Board's December, 1914, letter (No. 249), with the concession that Soong Sil might continue as a junior college, failed to mollify the feelings of the Mission. If that solution had been offered in the February letter it might have been accepted, but not by December.

Dr. Speer attended the 1915 Annual Meeting of the Mission. In a series of devotional talks he presented two ideas; that rights, whether of an individual missionary or of a mission exist only that they may be laid on the altar for Christ; and that all Christians must constantly struggle to attain a higher spiritual plane. He pled with the Mission, calling certain leaders individually by name, to life on a higher spiritual level. Thinking of the above series of events, the missionaries sat before him, row upon row, and listened to his pleas in stony silence.

In this conviction the Mission decided to appeal to the General Assembly. The Seoul college was now an established fact and was not in question. At issue was the Board's treatment of the Mission, the use or abuse of its power (pp. 13 & 97), and an effort to save Soong Sil College.

Up to this time there was apparently no clearly defined procedure whereby a missionary or a mission could appeal to the General Assembly from a decision by the Board. It is natural that the Board Secretaries were not happy to have this appeal--a criticism really of their handling of a problem--go to the General Assembly. The fact that this appeal went from the Mission which had been highly advertized by the Board's own promotional literature as one of the most successful mission fields--"the miracle of modern missions," etc., "made things even worse. That it took the Mission from 1914 to 1920 to get its case before the General Assembly is a high tribute to the deftness and skill of these same Secretaries, their expertise in Assembly rules and procedures--a field in which the Mission representatives were inept and awkward.

Finally, however, the General Assembly appointed a Chosen Commission of which the Rev. Thomas R. Good of Schenectady, New York, was chairman. It met with representatives of the Board and Mission in the summer of 1920, and read the horrendously voluminous correspondence. It rendered its report in two sections, both of which were accepted by the Assembly. The first is found in the 1921 Assembly Journal, pages 96-100. The second is found in the 1922 Assembly Journal, pages 126-129.

The first dealt with specific points at issue. After some complaint about the complexity of the issues and the volume of the correspondence,* it decided:

- a. "Whatever differences have arisen, all parties concerned have been moved by a conscientious conviction . . ."
- b. "The actions of the Board . . . at no time exceeded the powers conferred upon it by the General Assembly."
- c. "The policy which the Board supported in the establishment of the Union Christian College in Seoul is in harmony with the generally accepted educational policy successfully operating in other mission fields. . . ."
- d. ". . . [We] believe that a strong Christian college in Seoul was inevitable, sooner or later The question of location was referred to the Joint Committee, in the U.S., by the Educational Senate on the field, and in spite of the fact that some confusion arose as to the exact terms of reference, we feel that our Mission, having entered into a Union Movement of both Boards and Missions, should have accepted the action of the Joint Committee as final."
- e. "The Board made an error of judgment in designating the Pyeng Yang College as an Academy, and adopting a policy which subordinated that institution to the College in Seoul, with the limitation of development to that of a Junior College or Middle School. We believe that the splendid evangelistic work which centers in Pyeng Yang justifies a policy of full development for a college devoted primarily to the training of children of the Church, and the development of Christian leaders for the future."
- f. (This dealt with a matter which arose in 1915 and was not a part of the original College Question.)

The second section, presented to the 1922 Assembly, dealt with problems of democratic self-government on the field, under proper Board authority. This part was not ready to present to the 1921 Assembly because it had been sent to the various missions for their comment and criticism. Leaving final authority with the Board, as was right, it laid down a number of wise provisions re Board-Mission relations which were followed for the next twenty years. (That is, until World War II. After World War II, the entry of the National Churches into the question of Board-Field relations changed the whole picture).

* It was for this Commission that Dr. J. E. Adams prepared the booklet, "Presentation of Difficulties," 179 pages, containing the correspondence pertinent to the College Question.

In addition, the second section established the right and set forth the procedure for a mission, or a mission minority, to appeal an action of the Board to the General Assembly.

The only item that applied to the College Question came under the heading of the Board's final right of supervision:

"In the exercise of such supervisory authority, however, it is the policy of the Board not to engage in new union work within the territory of any mission if such work is against the judgment of the mission, unless directed to do so by the General Assembly."

A study of the items of the report shows that a, b, c, and d were face-saving provisions for the Board. Under b, no one had ever questioned that the Board had the right to delegate certain powers to the Educational Senate and, within six months, give the same powers to the Joint Committee (which was really its own Board Secretaries). It was only a question of whether it had exercised its authority wisely. Under c, no one was questioning, least of all the Korea Mission, that the Board was following the current views of mission policy. The only question was--why was it rejecting the Korea Experiment which was proving such a tremendous success?

The Board's face was saved by slapping the Mission's wrist under d. The Mission was told it should have accepted the decision of the Joint Committee, which e declares was wrong anyhow. Paragraph e was a resounding vindication of the Mission view that the existence of the Korean Church warranted one college especially for its service, whatever other schools anyone might want.

In the second section the Board was specifically ordered never to do again what it had done in the matter of establishing the Seoul College.

It was a moral victory of major proportions for a group of fumbling, inept, nobodies from the mission field to obtain a decision such as the above report in a contest with Secretaries Speer and Brown whose stature and adroitness in the labyrinths of General Assembly procedures and councils were the admiration of all who knew them.

THE COLLEGE QUESTION

Sequence of Events

- 1904 Soong Sil Academy graduates its first class.
Dr. Baird begins college level classes in the fall.
- 1906 Methodists enter Soong Sil School to form the Union Christian College and Academy.
- 1908 First college graduation.
- 1909 Dr. Baird and others organize the Educational Association of Korea, representing all Missions, for the purpose of standardizing curricula and texts in Christian primary and secondary schools and providing a single representative to deal with the Japanese Government General's Ministry of Education.
- 1911 The Educational Association is reorganized into an Educational Senate. A constitution approved by all six Missions and their home Boards provided: "The location and number of High Schools, Arts Colleges, Technical Schools, and Special Schools which shall be founded or maintained by any of the constituent Missions, their correlation and the delimitation of their respective territory, shall be determined by the Senate." For financial purposes, and to act as a holding body, the Boards were requested to set up a Joint Committee in the USA. p. 5*
- March 1912 Methodist Annual Meeting votes to raise question with Educational Senate of "one college, and that in Seoul." p. 6, 56, 57, 62.
- Apr. 15, 1912 The Presbyterian USA Foreign Board approves the constitution of the Educational Senate and appoints Robert E. Speer and Arthur J. Brown as its representatives on the Joint Committee. p. 5
- June 27, 1912 First meeting of Joint Committee. Recommends one college only for Korea. Location to be decided. p. 27
- July 24, 1912 Joint Committee at its second meeting requests Boards for additional powers: p. 27

* Page references are to the pamphlet, "Presentation of Difficulties."

". . . that the Joint Committee in America appointed by the Co-operating Boards should be understood as constituted to deal with questions affecting union educational work of any and every kind in Korea which may require co-operating consultation and action in America, and that the Co-operating Boards should be asked to endorse this interpretation."

(Note: Board approval of this request was given without consultation with the Missions or the Senate although this was a virtual cancellation of the Senate's constitution which had been approved by the Boards only a few months earlier. The Joint Committee Minutes and the Board Actions were reported to the field in the routine way but aroused no protest (at the time) because the field organizations interpreted the emphasis to be on the words "in America." They took this to be an expansion of the sphere of the Joint Committee from merely finance to wider activities in America only. They understood the actions of the Joint Committee to be recommendations to the Senate, which was by its constitution, the parent body.)

p. 5A

- | | | |
|------------------|---|-------|
| August
1912 | Southern Presbyterian Mission unanimously votes to join the Union Christian College in Pyongyang. | p. 56 |
| Sept.
1912 | Presbyterian USA Mission votes, 36-6, for one college in Pyongyang. Invites all other Missions to join. | p. 28 |
| Sept.
1912 | Australian Presbyterian Mission votes against Seoul location and to continue co-operation with the Union Christian College in Pyongyang. | p. 58 |
| Oct.
1912 | Educational Senate considers question of Methodist Mission re one college, in Seoul. Approved one college idea but refused to discuss Seoul location since Pyongyang College was a fait accompli. | p. 62 |
| Dec. 20,
1912 | Senate meets again. Is informed that Methodist Mission Cabinet, then in session, had decided that "unless the Senate at that meeting consented to make some provision in the matter (i.e., of a Seoul college) the Mission would withdraw its educators from the Pyongyang institution and center them in Seoul." | p. 62 |

On insistence of the Methodists, the Senate then voted that: p. 55
p. 71

- the Senate, including absentees, should be polled (the result was 7 for Pyongyang, 6 for Seoul)
- the results of the poll should be forwarded to the Joint Committee
- the decision of the Joint Committee re location should be final.

The Australian Mission entered a strong protest against this referral to the Joint Committee. It violated their constitutional rights. The Senate constitution put power of decision re location in the hands of the Senate, on which they were represented. By referring to the Joint Committee they would be denied their voice in the final decision because their Board representative never attended Joint Committee meetings in New York on account of distance. p. 58

(Note: They were already co-operating in the Pyongyang College, strongly committed to the principles of the Korea Experiment on which it was operated, equally opposed to the current views of mission on which the Methodists planned to operate the Seoul School.)

Feb. 25, 1913 Having received the referral from the Senate, the Joint Committee drew up a well rounded program for educational work in Korea, covering all levels, and recommending the Seoul location for the college. It ordered a vote by all missionaries with this program before them on the college question. Re this vote the Joint Committee made this proviso: "If a majority shall be for Seoul it shall be deemed a final settlement of the question and that prompt effort be made to secure funds for the purchase of land and the erection of buildings # - # - # ; but that if the majority shall prove to be for Pyengyang, the Boards reconsider their decision and no further steps be taken pending results of such further consideration." pp. 33, 41, 39.

(This action was not reported to the Mission till Board Letter #145, April 15. Delay was due to awaiting approval of it by the Boards.)

Mar. 31, 1913 Not having received Joint Committee action, the Senate on its own polls all missionaries on the field of all co-operating missions. Of 128 eligible 109 voted, 38 for Seoul, 71 for Pyongyang, not voting 19. pp. 33, 62

- April 15, 1913 Board Letter #145 reports minutes of Joint Committee meeting of Feb. 25, with request for vote by missionaries. Also reports - the Joint Committee could not vote for Pyongyang because the Methodists would consider only Seoul. Unity being more important than location, it had to be Seoul. pp. 28-30.
- " . . . the Board has no idea whatever of 'destroying work at Pyeng Yang,' and it is at a loss to understand how anyone could have gotten such an impression."
 "There has been no disposition to take the matter out of the hands of the missionaries. Indeed, the reverse has been true. If the workers on the field had decided it, I believe all here would have gladly acquiesced. But when the missionaries came to a deadlock, there was no alternative but for the Boards to take up the matter." p. 30
- July 25, 1913 Letter, Brown to Moffett p. 31
 " x - x - the Boards are not forcing the question of location in favor of any one station - x - x ."
 "The missionaries themselves, therefore, have a chance to put the college where they want it."
- Aug. 13, 1913 As secretary of Senate, Adams reports on second poll of missionaries as directed by Joint Committee. Of 121 eligible, 100 voted, 37 for Seoul, 63 for Pyongyang, not voting 21. p. 33
- Sept. 4, 1913 Executive Committee of Mission to Board. Calls Board's attention to the priority of an obligation to the children and leaders of a great church--already the greatest in any Presbyterian mission field and growing rapidly. pp. 74-79
 ". . . the location and establishment of a college here is for at least one-third of your entire developed constituency . . ." (in the 26 lands in which the Presbyterian Board was working). p. 74
 ". . . the Pyeng Yang proposition is for an institution where every influence and every agency shall be bent to the service of this great church." Asserts that the Joint Committee and the Boards in putting a college in Seoul are following the current views of mission strategy--that educational institutions are for evangelism. These views are all right for "relatively hard and different conditions in other mission fields," but do not apply to Korea. p. 75

(Note: This letter, five printed pages in Dr. Adams' "Presentation of Difficulties," is the clearest statement by an official body of the Korea Mission of the educational policy which, in this Profile, we have called Step Three of the Korea Experiment. As far as the Board was concerned, it was its Swan Song.)

- Sept. 20, 1913, Adams, as secretary of Senate, writes to Joint Committee questioning propriety of J.C. accepting referral as a neutral body ready to study question of location on its merits, when the Methodists, both on the field and in the J.C. take the same attitude--Seoul or nothing. If this is so, all recent correspondence, requests for polls and re-polls, is nothing but a false front designed to cover a matter already decided. p. 37
- Oct. 21, 1913, Board Letter No. 177. Dr. Brown acknowledges that differences both on the field and in the Joint Committee are along denominational lines. Reminds Mission of February 25 proviso by Joint Committee that only a vote for Seoul can be final. p. 38
- Jan. 12, 1914, Joint Committee meets. Names Seoul as location for the Union Christian College (which was the proper name in English of Soong Sil College in Pyongyang). Recognizes no college as ever having been in Pyongyang, much less a union college. p. 39
- Feb. 2, 1914, Board approves of Joint Committee action. pp. 39-41
- Feb. 24, 1914, Board Letter No. 196. After summarizing in some detail the history to date: ". . . the well-meant effort of the Joint Committee and the Boards to have the question of location settled by the missionaries on the field had failed . . ." Field vote on location confused by other issues--by false idea that two colleges might be possible. p. 43
- Differences re location were along denominational lines so Boards would have to settle it. p. 42

- Re-interpreted Adams' report on field poll (Aug. 13, '13). By adding 21 not voting to 37 Seoul votes, created 58 votes for Seoul vs. 63 for Pyongyang. This was practically a tie so Boards must decide it--in fact, counting in the Boards it was even a majority for Seoul. p. 42
- Even if the majority for Pyengyang had been larger it would not have settled the question. A union college in Pyongyang never had been possible because the Methodists would not have it. p. 48
- Even Dr. John R. Mott and other church statesmen approved Seoul location. p. 43
- Apr. 6, 1914 Educational Senate protests Joint Committee taking initiative in areas that properly belong to the Senate, under its constitution. p. 45
- Apr. 14, 1914 Mission Executive Committee writes Dr. Brown challenging practically every assumption of Board Letter 196. Signed by every member of Committee. pp. 49-51
- Apr. 18, 22, 1914 Strongly worded protest, signed by 48 out of 64 members of Mission, challenging action of Joint Committee and Board Letter 196, forwarded to Dr. Brown by Dr. Moffett, who pleads with Dr. Brown as Presbyterian representative on the Joint Committee to support his mission. pp. 80-83
- Apr. 23, 1914 Letter, Adams to Brown, points out: Boards had given authority to the Joint Committee which they had previously given to the Senate--without so informing the field. pp. 83-84
- Re-interpretation of Adams' figures on Aug. 13 poll completely contrary to parliamentary custom. Dr. Brown is dealing with "a body of men who will not be moved (no invidious references intended), by pious platitudes, or a shuffling of figures, or an imposing assumptions of names, wisdom, or of authority."
- May 19, 1914 Joint Committee writes to Senate: The approval by all the Boards of its request of July 24, 1912, makes it responsible only to the Boards and in no way bound by the constitution of the Educational Senate in Korea. Signed by every member of the Joint Committee. pp. 52-55
- pp. 68-70

- June 13, 1914, The Senate protests treatment it has received from the Joint Committee and Boards. Repudiates Joint Committee action settling College Question in favor of Seoul. Having been stripped of its authority it soon ceased to exist. pp. ⁶⁶⁻⁶⁸ 58
p. 53
- July 8, 1914, Board Letter No. 228. Reply to Mission Protest. Hopes that further delay and restudy of Board's position will enable missionaries to harmonize their differences. pp. 70-74
The matter of a union college no longer a field question. p. 71
Since finances and new personnel inevitably need Board action all six Boards are involved. Korea simply not large enough nor important enough to warrant two colleges. Board absolutely committed to union in higher education, as Mission also was until the missionaries became unable to agree among themselves as to location and type of college. p. 72
"Fewer institutions and better sustained ones must be our effort. . . ."
"The two college solution of the present problem in Korea would therefore not be a solution at all."
"Pending some further arrangement, the Board is not disposed to withdraw the support which the Mission is now assigning to collegiate work in Pyeng Yang within the limits of its present force and annual budget. But this must not be construed as implying an acquiescence by the Board in an indefinite continuance of the college at Pyeng Yang, unless it shall be found within a reasonable time, the duration of which the Board shall determine that the one union college for Korea can be developed there." p. 73
Further action withheld pending certain actions from the Mission at its August-September Annual Meeting.
- Aug. 28, 1914, At Annual Meeting Mission decides: p. 87
". . . in accordance with this permission of the Board, as granted in Letter No. 228, we continue to co-operate in the Union Christian College in Pyeng Yang until such time as the Board shall order otherwise."
- Dec. 8, 1914, Board Letter No. 249. Final Action on College Question. Finally faces differences between current views of mission education and the Korea pp. 87-92

Mission's educational policy (Step Three of the Experiment). Definitely repudiates the Mission's views.

Sets up a man of straw--the correspondence had confirmed "our impression that the majority of the Mission advocate an educational policy which limits a college to the young men of the church."

p. 88

Successfully demolishes man of straw by quoting 1833 letter addressed to first Board missionaries going to the Near East; "We recommend to your attention and to your unceasing prayers the children of the heathen."

p. 89

(Note: To compare the present situation in Korea with its explosive church growth, to the situation in a Moslem land in 1833, merely confirmed the despairing feeling of the Mission that the secretaries in New York were like the Bourbons in Napoleon's famous remark--"They learn nothing, they forget nothing.")

The Seoul College was approved and authorized.

The Board made an important concession:

"If a majority of the Korea Mission still prefers an institution in Pyeng Yang on the restricted basis of Christian pupils only, and can maintain it within the appropriations and missionary force that the Board shall make available for ordinary mission purposes, in addition to such support as may be given by any other Missions and Boards that may unite with it, the Board shall acquiesce in deference to the wishes of the Mission, on the condition that the college shall be a 'Junior College.'"

There were other concessions showing the Board's continuing concern for the Pyong Yang work:

p. 90

In providing for the Seoul College: "The Board will endeavor as far as practicable, to provide its share of faculty and maintenance without lessening the force and budget that would normally be assigned to the Mission." Since the withdrawal of the Methodists had left Soong Sil Academy without a building, the Board suspended its rules to allow the Mission to make a special appeal for funds for a new building.

p. 92

"The Board earnestly hopes that the majority of the Mission will regard this action as the best compromise that is practicable - x - x - and that the spirit which has prompted the Board to make it as its final decision will prompt the mission to co-operate heartily with the college in Seoul."

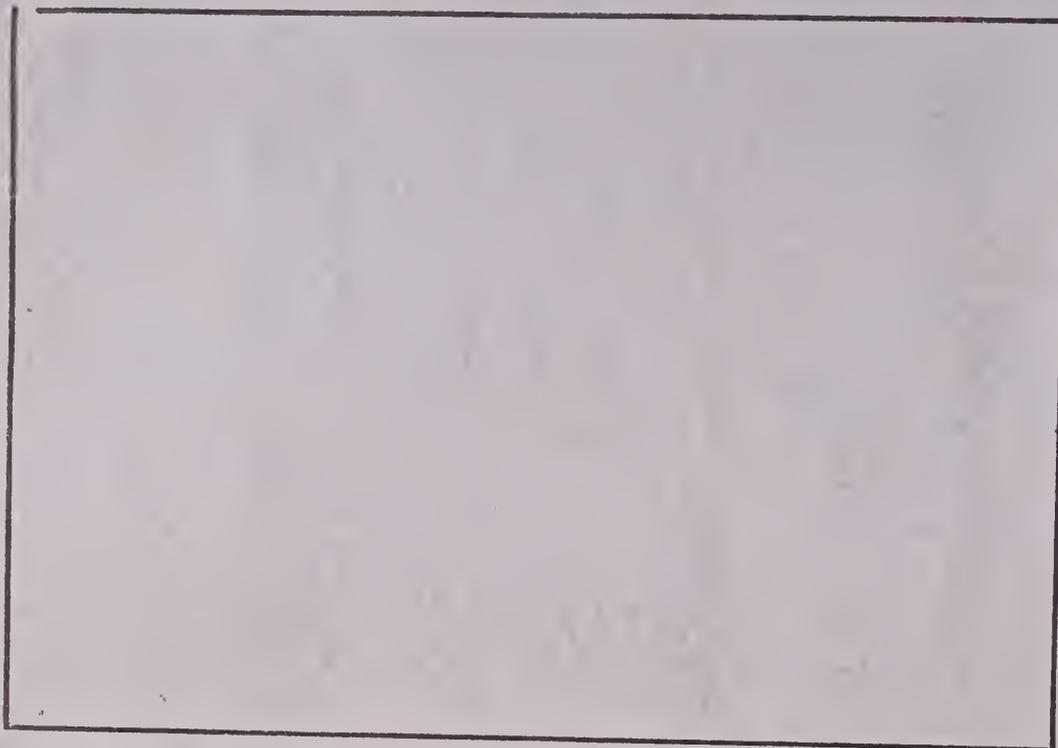
p. 90

(Note: Unfortunately emotions on the field had reached such a pitch that the above hope was not realized till after the passage of several years.)

CHAPTER TEN

Korean Fellow Workers

*Since this chapter too deals
with the Nevius method I have
included it for your comment.
R.B.B.*



Suh Sang Yoon

Dr. Baird

Koh Yoon Hah

It is almost certain that the above picture was taken in the fall of 1895. The fact that both Koreans are in mourning (white hats) would suggest that this was during the time of mourning following the murder of Queen Min in October, 1895. Dr. Baird wore Korean clothing when he went to Taegu to make the first property purchase there in January, 1896. This may have been the outfit he wore at that time.

In beginning a chapter on Dr. Baird's Korean fellow workers it is worthy of comment that in these early days all the Koreans associated with him were from the north. The houseboy and his cousin, the laundress, were from Whanghae Province. Nothing is known of the origin of Mr. An but since Dr. Baird mentions lengthy absences on visits home it is certain he was not a Pusan man and very likely was from Seoul or farther north. The Suh brothers and Mr. Koh were from Whanghae Province and Euiju.

Shearer (p.161) quotes Dr. Swallen that in 1898 eighty percent of the Christians in the Wonsan area were emigrants from Pyongan and Whanghae Provinces. All this presages the tremendous growth of the church in these provinces after the turn of the century and indicates that from the very beginning, even before the great break-through but a contributing factor to it, the Koreans in the north west provinces were more independent, more adventurous, more open to new ideas, more willing to be associated with foreigners, than those in other parts.

Mr. Suh Sang Yoon.

In the picture the gentleman on Dr. Baird's right is Mr. Suh Sang Yoon, the outstanding Korean Christian of these early days. In Dr. Baird's diaries the name is spelt Saw. Other missionaries' narratives render it Soh and So. The family now prefer the spelling Suh. This family is the great family of early Korean Christianity. Tho both Paik and Rhodes give them honorable mention, most early narratives, written by missionaries and telling for the most part their own impressions, make only casual references to the Suhs and generally fail to give them the outstanding place they deserve.

Suh Sang Yoon and his younger brother, Suh Kyung Jo, were of the town of Euiju on the Manchurian border. In the Eighteen Seventies Sang Yoon began slipping across the Yalu River and the no-man's land on the far side into Manchuria. Here he met McIntyre and Ross of the Scottish Presbyterian Church. He worked with them in translating the New Testament into Korean. Sang Yoon was baptized in 1876 and in time became a colporteur to distribute the Scriptures in Korea. Kyung Jo also took part in these activities all of which were punishable by death under Korean law of that time.

Inevitably this became known and word went out for the execution of the two brothers. Timely warning from a friend among the officials enabled the Suhs to flee their homes before the arrival of the executioner. Seeking a remote, isolated spot in which to hide, they finally settled (and brought their families) in a tiny fishing and agricultural village in Whanghae Province, far removed from any town or political center where they might come under official observation. This was the village of Sorai (meaning Pine Creek, in English), on the Yellow Sea coast.

The Suh brothers made this unlikely spot the "cradle of Protestant Christianity in Korea" (Paik, p.131). Though in flight and in danger of their lives they did not give up their Christian witness. Their home became a center of Christian worship and teaching. Thus there was actually a Christian group meeting for worship before the first missionary set foot in Korea in 1884, though this fact was not at the time known to the missionaries. When the remote village of Sorai heard that foreigners and even missionaries were being permitted to live in Seoul, Suh Sang Yoon journeyed thither and sought them out. In 1887 Dr. Underwood made his first visit to Sorai and baptized seven men who had been instructed and prepared by the Suhs. In 1895 the Sorai Church building was dedicated by Dr. Underwood. This was the first church building in Korea erected entirely by Korean funds, the first group outside the city of Seoul to be organized into a Presbyterian Church. The first infant baptism in Korea, Suh ^{Kyung Jo's} ~~Sang Yoon's~~ son, Phillip Suh, was at Sorai.

The influence of this remarkable family extended from the Manchurian border to the southern tip of the Korean Peninsula. As we have seen, they began their work in the Yalu River area. Mrs. Underwood records (Fifteen Years Among the Top Knots, p.87) that the thirty-three men baptized in 1889 by Dr. Underwood on a trip to Euiju were men who had learned of Christ and been instructed by Mr. Suh. One of

the Suhs accompanied Drs. Gale and Moffett in 1890 on their famous journey from Seoul into Manchuria and back by Wonsan (Gale, Korean Sketches, p.72). The influence of the Sorai Church extended through out Whanghae Province. In Seoul, Sang Yoon worked more closely with Dr. Moffett and Kyung Jo with Dr. Underwood. They served as colporteurs, evangelists, companions on missionary journeys. After his ordination, Kyung Jo was pastor of the Saemoonan Church.

On south to Pusan, both the brothers worked with Dr. Baird in pioneer exploration. Sang Yoon was with him on his first itinerating venture along the coast as far as Kosung and Tongyeng. Kyung Jo was with him when he selected Taegu as the site for the future mission center. It is hard for us to appreciate today how arduous were these journeys the Suh brothers shared with a series of the early missionaries. They involved many risks to health as well as dangers from robbers and from suspicious Koreans who resented their fellow countrymen associating with foreigners.

For the student of mission the history of the Suh family raises some questions. In the course of things that transpired in the work of missions in the north west provinces of Korea how much do we owe to Nevius and how much do we owe to the Suhs and the culture which produced them ?

At the Ecumenical Missionary Conference in 1900 both Dr. Underwood and Dr. Avison (Minutes, Vol. II, p.303 & 306) used the Suh family as a crowning illustration of the Nevius principles of evangelism and self support. The Suh family illustrated the principles all right. In their own and their family life, in the conduct of their church and school at Sorai, they exemplified everything that the Korea Mission later said had come from Nevius. But all this was well under way before the Nevius Method had been heard of in Korea. In the erection of the Sorai church building it is probable that Dr. Underwood and the Nevius Method deserve ~~some~~ credit. Dr. Underwood could have killed the whole business right there by rushing in with money from America. But there would have been no question about a building if there had not already been a congregation there brought into being by the Nevius principles,- but before Nevius.

Another question is, how much did these older and mature Christian Koreans, men who had already sacrificed much and risked their lives for Christ, influence the thinking of the young, inexperienced, and impressionable missionaries ? What came to pass in northern Korea was exactly what the Suhs had been doing. The missionaries later said it was all due to the Nevius Method. Was it ?

Undoubtedly the Suhs were the product of the people, the culture, the currents of thought that were then prevalent in Euiju and Pyongan Province. As typical children of their time they showed that this region was in a state of curiosity about the outside world, dissatisfaction with the old Korean customs, laws, culture and ideas and was ready for something different. The time was ripe for a cultural movement. Was it an accident, or was it God's Providence that Western

influences and Christianity came in just at this time ?

In the further Providence of God the missionaries, some of them, came equipped with the Nevius Method. This guided and channeled the movement along the lines of the teachings of Scripture; augmented and accelerated it by constant missionary visitation and inspiration; vastly strengthened it by enabling it to produce its own leaders and pay its way without dependence upon foreign authority or money. It was a truly indigenous movement guided toward Christianity by the Nevius Method and toward the Twentieth Century by the educational institutions which the educational policy of the Presbyterian Mission fitted directly to its needs.

The Methodist Mission, operating in the same areas and under the same conditions, by rejecting the Nevius Method and the educational policy that went with it, by keeping the episcopal authority, leadership selection, financial control in the hands of the missionaries, showed that while the movement could not be stopped entirely, it could be slowed down. This matter is discussed more at length in Chapter Fifteen and in Appendices Three and Four.

Mr. Koh Yoon Hah.

Seated on Dr. Baird's left, Mr. Koh Yoon Hah, was also from Whanghae Province and therefore, like Mr. Suh, a "foreigner" to the Pusan Koreans. The circumstances regarding his conversion are not known to the writer. The family lived in or near Haeju, the capital of the Province, but the fact that his son was later married to a girl from the Sorai Church (a sister of Mrs. Pilley Kim Choi) would indicate a connection there. He was already baptized and working with Dr. Baird as an evangelist in 1893. In December of that year Dr. Baird noted that Mr. Koh was badly beaten up by "Yamen runners" (bailiffs, marshalls, toughs who ran errands for the officials). This was because one of the runners had attended a worship service in the sarang. He observed men and women worshipping in the same room. This promiscuity between the sexes was felt by the runner to be contrary to the Korean way of life and filled him with righteous indignation.

Mr. Koh continued for many years on the staff of the Christian Hospital in Pusan. His son, Koh Myung Woo*, learned music from Mrs. Irvin, wife of the missionary doctor. He came to Seoul for further education and became the first Korean to serve as a church organist (it was in the Chung Dong Methodist Church). After graduating from Severance Medical College he joined the hospital staff and became head of the surgical department. When the Communists crossed the 38th Parallel and took Seoul in 1951 he stayed at his post. He, with one of his daughters, was taken prisoner to North Korea and neither of them have been heard from since.

Another daughter of Dr. Koh Myung Woo, Dr. Evelyn Koh, a Doctor of Philosophy from Michigan University, is the first president of Seoul Women's College which received its start from gifts of the United Presbyterian Women's Organizations in the U.S.A. When Dr. Baird's son (Richard) was Commission Representative in Korea (1957-1960) he worked closely with Dr. Evelyn Koh in purchasing the site and getting the first building erected. Neither of them were then aware of the relationship their families had had in Pusan pioneer days.

* See Chap. 9, diary reference to July 9th.

1914 etc.

June 21, 1966

Dr. John C. Corbin, D.D.,
United Presbyterian Ecumenical Commission,
475 Riverside Drive, N.Y.C. 10027, N.Y.

Re Korea Mission Records,
1910 - 1930.

Dear John:-

I am writing to express a serious concern re the Korea Mission records from 1910 on which are now placed with the Presbyterian Historical Society in Philadelphia.

Re permission. First a very minor point. After seeing the 1890 - 1900 records on microfilm in the missions library at 475 I asked to see a 1914 item and was told that I must go down to the file room. The lady in charge of the file room told me that the records from 1910 on had been sent down to the Presby. Historical Society. I asked what identification I would need to have access to these papers in Philadelphia. The lady replied that she did not know. On the chance I got a note from you to the Historical Society. On my arrival at the Hist. Soc. Office the first things requested were identification and permits from the Ecumenical Commission. On showing your note everyone was courtesy and kindness itself but it irritated me to have been blandly sent down from NY just the day before without any warning as to how many forms, on what colored paper, how many copies and signed by how many moguls I was going to need. As a matter of fact, I still don't know. Surely some system can be worked out whereby the staff in NY can adequately equip the Weary Traveller (me, that is) with what he needs.

Re organization of the records. All I wanted to see was a letter of Dr. Arthur J. Brown, dated July 8, 1914, and numbered #228 in the series of official letters from the secretary to the field. No matter what organization of the materials might have been begun I assumed that there would have to be a file of the official and numbered letters from the secretary to the field. These letters would be absolutely basic. They are more important to the future student of mission history and policy than the minutes of the Board because they interpret the actions of the Board and apply them to the actual conditions on the field. Most of the letters from the field, whether friendly or antagonistic, start with a reference to one of the official letters of the secretary.

To my amazement no such file could be found among the materials. I asked Mr. Gillette of the Presby. Hist. Society staff to check and he too was unable to find any such file. Even more puzzling was the way the materials from 1910 on had been organized for microfilming. About 250 items had been selected for microfilming and all other materials had been wrapped in bundles marked, "Not for microfilming". These 250 items were listed under the heading, "Chosen Christian College, 1905 - 1946".

One could only wonder, - didn't anything happen in Korea after

1905 except Chosen Christian College ?

Chosen Christian College was organized by action of the Board in December, 1914. In the selected materials the first ten or so items, from 1905 to 1910, have nothing to do with C.C.C. at all but are general exploration of the possibility of Presbyterian-Methodist cooperation in Korea in primary and high school work, an idea that was never carried out. These items are of value to future historians of interdenominational cooperation on the mission field but they are mis-filed under the heading Chosen Christian College.

The College Question embittered relations within the Korea Mission and between the Mission and the Board from 1910 on till it was settled by Board action in December, 1914, authorizing the organization of C.C.C. To lump all events from 1910 to 1914 under the title "Chosen Christian College", ignores the fact that the dispute was between two colleges one of which had been in existence since 1908, and that the Board action which authorized the organization of C.C.C. (December, 1914) also authorized the other college to continue in existence. As a matter of fact both colleges continued to exist till World War II and both colleges exist today.

I had no intention of criticizing the way the Commission organized its records for future historians. I was merely interested in seeing Board Letter # 228, dated July 8, 1914. Since this was a crucial letter in the dispute over the College Question I sought it among the 250 selected items. It was not there. The items were listed in chronological order. Neither under July 8 or in any other way was Board Letter # 228 to be found. Many other Board Letters were there but not #228. My amazement deepened to dismay coupled with, if I may confess my sins, a certain degree of wrath, -carefully controlled of course. I found three copies of this letter among the discards.

The history of the Korea Mission centers in four events in the year 1914. First a February Board Action. Second, a violent and unfortunately worded Mission protest against the Board Action. This protest came in March or April. It was signed by about 42 out of 52 members of the Mission. Third, on July 8th Dr. Brown sent B.L. 228 under the heading - A reply to the mission protest. Letters from the field in September, October and November refer to this letter either by date or by number. Fourth, the final Board action in December. Of these four key events two have been abstracted from the record.

The Protest of the Mission approached being offensive in its language. Plenty of copies of it, with 37 signatures attached, are found in the discard. In the chronological place where the Protest should have been there is no mention of it. In its place is an item marked "Letter of the Rev. Ross and others". Since the Rev. Ross was a kindly, sweet, somewhat ineffective soul who never served on the Exec. Committee of the Mission during his 40 years on the field, I looked up his letter to find what he had said of importance at this crucial time. I found that when the Mission Protest was being circulated among the stations for signatures the robust wording had been too rich for Mr. Ross's blood and he had four other members of Syen Chun Station had prepared and signed a mild, milk-and-water version. It was still a protest but quite mild.

Whoever edited the materials had entered this mild protest with the five signatures and discarded all reference to the more vigorous protest with the thirtyseven signatures. But actually the Ross version meant nothing at all except against the background of the larger protest.

Having eliminated the Mission Protest the editor of the materials was apparently at a loss when he came to Dr. Brown's letter of July 8 (No. 228) which was headed, "Reply of the Board to the Protests from the Mission against the action of the Board Feby 2." He neatly solved this problem by eliminating Dr. Brown's letter also from the record. In the next few months there are specific references to this letter in letters from Drs. Underwood, Moffett, Adams and others. The absence of all reference to the Protest and to Dr. Brown's answer to it makes all the other correspondence with the field unintelligible.

This letter of Dr. Brown's was the most important one he wrote in the year 1914. It may have been one of the most important ones he wrote to Korea during his entire service as secretary for that field. To leave the records from 1910 on as they are now organized for microfilming would be unfair to history, to Dr. Brown, and to future serious students of the history, theory and policies of Mission.

With apologies for having taken your time in such a long letter, I am

Yours most sincerely,

Richard H. Baird

cc to the Presbyterian Historical Society.



*Proposed new building of
The Presbyterian Historical Society*

The Presbyterian Historical Society

520 WITHERSPOON BUILDING • PHILADELPHIA, PA. 19107

28 June 1966

The Reverend Richard H. Baird
6452 Hillegass Avenue
Oakland, California

Dear Mr. Baird:

Thank you for the copy of your June 21 letter to Dr. Corbin, regarding the condition of the Korea Mission records deposited here in the Church's archives by C.O.E.M.A.R.

We appreciate very much your concern for the manner in which the important papers in question have been handled over the past several decades. Your constructive criticism to Dr. Corbin should prove of value as our Department works with C.O.E.M.A.R. and the other boards of the Church in the coming months to organize a more systematic records management policy. Our Department's main purpose in promoting such a program is to help prevent many of the problems in the future which you found so evident in the present condition of the Korea Mission papers.

It was a pleasure to have you visit our library. I only regret that these particular materials were not more efficiently organized, so that we could better serve you.

Cordially yours,

Gerald W. Gillette
Research Historian

GWG/ct

THE UNITED PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA
COMMISSION ON ECUMENICAL MISSION AND RELATIONS
475 RIVERSIDE DRIVE, NEW YORK, NEW YORK 10027

August 17, 1966

Reverend Richard H. Baird
6452 Hillegass Avenue
Oakland, California

Dear Dick:

Your letter of June 21, 1966 concerning Korea records in New York and, principally in Philadelphia, has not been thoughtlessly neglected. Upon reading it first, with work pressing on every side, I found it difficult to give appropriate attention to your close reasoning re: letter #228.

Now, with the relative quiet of our August days here at "475", I have studied your letter again; and I follow you through all the steps and join you in the distress you say you feel.

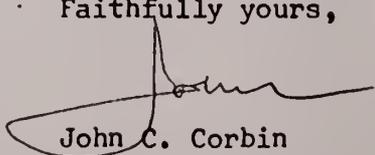
All I can say is that I will do what I can to correct the situation. The task may be more than I or anyone else can cope with. To sort out, evaluate, arrange and care for our correspondence and records of this agency and predecessor Boards for the period of 130 plus years is no easy task. Particularly, when the people, year after year, currently had no time nor energy to sort, evaluate, arrange and care for the material.

The only solution I see that holds any promise for the Commission is to decide that our stewardship requires it, and to employ one person to give full time to the job of Historian and Curator for Commission work, solely. He could be related to P.H. Society.

Thank you for raising this issue. It is always good to hear from you even in three-page letters.

My greetings and good wishes to Golden, too. Ever,

Faithfully yours,



John C. Corbin

JCC/dcg