



# The Presbyterian

*A Religious Weekly*

Rev W L Swallen feb 45  
605 22nd Ave N (4)

## EDITORIALS—

THE WORD IS THE  
POWER

♦♦

OBJECTOR WITH A  
MEDAL

♦♦

A GREAT CRUSADE

## There's A Peter In Every Simon

By Harold A. Cockburn

Other Articles:

MOMENTS OF QUIET STRENGTH

By Stuart Nye Hutchison

THE COMMENTATOR

David DeForest Burrell

KOREA HOME LETTER ✓

By Charles A. and Mabel C. Clark

DR. MACARTNEY'S TRAVEL LETTERS

DR. JOHN SUTHERLAND BONNELL'S RADIO  
ADDRESS

VOLUME CXV  
Number 43

PHILADELPHIA 7, PA., OCTOBER 25, 1945

Subscription Price, \$2.50  
Ministers, \$2.00

EVERY WEEK WITHOUT INTERRUPTION SINCE 1831

## THERE'S A PETER IN EVERY SIMON

(Continued from page 3)

by God with hidden possibilities and it needs only the touch of the Master's hand to reveal them. We may not produce the music of an Augustine, a Xavier

or a Bunyan, but there is not one of us, who, if we allow the hand of the Master Musician to play upon us, could not produce in our lives notes simple yet divine which would sound sweet in the ears of God and be received with the applause of the Angels.  
Dumfries, Scotland.

## Korea Home Letter

By CHARLES A. and MABEL C. CLARK

HAVE you seen the pamphlet, "The War Beneath and Beyond the War," sent out by our Foreign Mission Board? Your pastor has one (or you can buy one from the Board for ten cents). It is a masterly description of the way in which the Board is going to re-occupy the countries from which our missionaries have been driven out, and of its forward looking plans for all of our twenty-six Missions around the world in sixteen countries. Read it. It will thrill you. Use it in your churches and women's societies for three or four study periods.

The war is over. Praise to our God! Now Korea will be free "in due course," just how or when no one knows. Rumor says that there will be a joint trusteeship of the U. S. A., China and Russia. We hope that it will be no worse than that. We have feared a single Russian trusteeship. If we should get that, with the ruling power favoring Communism, all of the latent, underground Communist activities of the country would come out in the open and become alive and dominant, and the Church would face a virile opponent which would bar the way to that full Christianization of the land for which we have been praying. The Church of Korea has stood loyal to Christ as few modern churches have, e. g., those in Germany, Denmark, Norway and other European countries. They will come back with great power if given a chance. Pray with us that they may have that chance.

The pamphlet mentioned above gives the plan for the missionaries going back to Korea. First, a delegation of ten men and women will return. They will discuss with the leaders of the Korean Church the types of work which that Church would like to have missionaries do. The Church has carried the full burden alone now for five years. Quite likely they have shown themselves fully competent to manage many types of work which missionaries used to do. If so, we glory in it. It is a sign of the success of the work so far. They should keep it.

When these things have been worked out, a Board delegation will go out and discuss these matters with the parties concerned. Only after that, will the Board decide which of the former missionaries will be needed in Korea and what new missionaries must be sought.

We, in our household, are very happy in that our son, Allen, next to the youngest member in service in Korea, has been chosen to be one of this original dele-

gation. It is a great honor. Of course, he is no longer a child, hard as it is for his parents to realize it. He has to his credit three years service in Manchuria, five and one half years in Korea and now four and one half years in Colombia, South America, thirteen years in all. Incidentally, if we are permitted to return, as we hope, we'll be senior in years of service of any missionary of any Board in all Korea.

The twenty-one Korea missionaries, who met in a conference in New York in September, 1944, felt strongly that, in this emergency, the Board's usual rule, of not returning to the field anyone over sixty-seven, should be waived for those who are physically fit, so that they might go back, though only for a few years, to help in reorganization. The Board now states that "in special circumstances" this may be granted. The Mission received a very large group of missionaries about 1910 and thereafter for a long time only a few. Now these 1910 folks are all coming to retirement age at once, so that, unless some of them go back to bridge the gap until new missionaries can be prepared, it will mean a terrible weakening of the work right now in its time of greatest opportunity.

Pray, also, for the Church of Japan. We have had as many Christians in Japan as there are people in the whole state of Wyoming—quarter of a million. For ten years, they have been under incredible pressure from their military, and yet they have stayed Christian. They have not stood up quite as well as have the Christians of Korea, but far better than did the Christians of Europe and far better than the Christians of America probably would under similar circumstances. They have been forced to participate in this war for which none of them had any sympathy. Now, along with others in their land, they are crushed. Their homes and, no doubt, many of their churches and other Christian institutions have been destroyed. The great Y. M. C. A. buildings and the ten story Christian literature building were on or near the Ginza, right in the center of the worst bombing of Tokyo. Surely, if our Gospel means anything at all, it means that we should extend our full sympathy to these, our brothers and sisters in Christ. It will be difficult at best to set up again the Church there. We should pray for them and help them.

The General Assembly, U. S. A., is now promoting the gathering of a Fund of \$27,000,000. A large part of that will go for the restoration of our Mission homes

and institutions all around the world. You have heard of the book, "It Is A Time For Greatness." It is. How big a Christian are you? Now is a time for you to make a demonstration.

You have heard of the poor old ragman and his bony horse. Using his horse and rickety wagon, he could barely make enough to keep alive. One day on the street, the old horse dropped dead. The poor old ragman sat down on the curb utterly discouraged and he cried. A crowd gathered. A crowd always gathers when things like that occur, and they were most voluble with their comments, "What a shame!" "Isn't it a pity?" "The poor man!" A business man, passing, stopped a moment, saw the situation and heard the comments. He took off his hat. "Folks," he said, "I see that you are sorry for this poor chap. So am I. I'm \$2.00 worth sorry. How many dollars worth are you sorry?" and he passed the hat and in a few moments got enough to buy another horse.

This is a time for greatness. How big a Christian are you? Here is a chance to show the world. Help to promote and raise the Assembly Fund to rebuild and restore and enlarge the Lord's work around the world. Our Methodist friends have already raised theirs. What are we waiting for? Let's go!

The war is over. The papers predict that seven million men will be without jobs by Christmas. There will be a scramble for all jobs. Here is another "opportunity for greatness" for yourself.

Challenge your soldier boy or girl, and any other young soldier whom you know, not to join that scramble, but to dedicate themselves to help in the "Biggest Business in all the world"—Foreign Missions, the richest opportunity for the investment of a life to be found anywhere on this earth.

The Foreign Mission movement today is far bigger than Standard Oil or any other corporation in America, bigger than any International Banking Corporation. Dr. Cleland McAfee in one of his books says, "The Foreign Mission enterprise today touches more people and more phases of their lives; reaches more areas and deals with more situations than any other movement or project in all the world."

Possibly they or you will say, "We would be glad to go if God would only call us." How do you know that He has not called you? In the last chapters of Matthew and of Mark, He says clearly, "Go ye." How do you know that when He said that, He did not mean YOU? The burden of proof is on you to show that when He said that He did NOT mean you. Unless you can prove that, He has called you.

There are special reasons why I say to challenge your soldier boy and girl just now.

They have been engaged in something big. This war has been almost cosmic in size. There have been excitement, tenseness, danger. When they get back home, especially if "home" be a small town or village, they are going to miss all that. It will be hard to settle down to humdrum things. The liquor men, aided by our authorities, have done much to familiarize our soldiers with drinking. (Shame on them for doing it, on us for allowing it!) The soldier boy that

hasn't been close to such things in the army when he was out with his buddies is the great exception. The boy who has never tasted the stuff will be a great exception too. It is hard to push it away when your buddies are drinking and not drinking may make them call you a "Sissy." In the home town, perhaps the poolrooms and saloons will be the only places where they can meet their former buddies and live over these tragic years. The pull of it will be terrible unless your church is the exceptional one filled with power and with meetings seven days a week. Is it?

Challenge them to get away from all that and out among the big movements across the world where individuals and nations are being reborn, changed by the Gospel.

Some folks say that a large part of these soldier boys and girls, under our Government sponsored Beer Program, have deteriorated morally and spiritually during the war. What of it? Do you know of any better way to get them back than to get them busy winning the souls of other folks? The thrill, the romance of the Big Job is just what they need to straighten them out.

In this war, many of our boys have had to shoot and kill, boys to whom such a thing before the war was utterly unthinkable. It was necessary. I am not criticizing them. We have policemen who have to do the same sort of thing on a smaller scale every day. I am not criticizing them. It is necessary. War is what Sherman said it was and always will be, whether Germans and Japanese do it, or American boys do it. The only way to avoid it is to make war impossible.

To these boys of ours, five years ago, killing a man would have been thought impossible. They had to do it many times to save their own lives. To many of them, to the last day that they live, it will be a searing memory. To those to whom it is not a searing memory, it will be even a greater tragedy. Conscience will have become seared.

In past ages of history, many men who have been forced to do things like this, have dedicated the remaining years of their lives to service to man, hoping to wipe out the memory of those terrible things. Our boys have had four years of killing. Challenge them to give the rest of their lives, here at home or abroad, to "making men alive, for God."

Our Presbyterian Church, U. S. A., has some 10,000 congregations, and, of its two million nominal communicants, it might, with great effort, get a million to church on any given Sunday. Little Korea is only the size of Minnesota or Kansas yet it has 4,000 Presbyterian churches and on any given Sunday approximately 400,000 Presbyterians will be in those churches, two-fifths of what we have at home—and Korea is only one of our twenty-six Missions in sixteen countries around the world.

We have a quarter of a million believers (Protestant) of all denominations in Japan; two million in China; four million in India; three million in Africa; one million six hundred thousand in South America; two million down in the countries around Southeast Pacific where our soldier boys have been fighting for the last

four years. Doesn't the bigness of it thrill you? Jesus said, "All power is given unto ME," and we are proving it out across the world. Many soldier boys are reported as saying that, after the war, they want to get into something big, something bigger than they used to have. Well, here it is, so big that it is hard to visualize it. Challenge them.

Here are some of the reasons why I say that we have right before us the greatest thing in evangelism that the world has ever seen: The Laubach Literacy Movement. Today, in the world, one billion two hundred million people cannot read John 3: 16 in any language. Those pushing the movement believe that within thirty years there need not be a single adult human being on earth who cannot read. All Christian forces in India are pushing the plan. All of the secular Government Bureaus of Education in the twenty Latin governments south of us have officially adopted it. Within a generation 150 million people there will read.

The furrowing effect of the war. The Devil started this war, but God can "cause the wrath of man to praise Him," and great areas of the world formerly closed to the Gospel are now wide open to us. In China and Japan, under the old family system, it was terribly difficult for an individual to become a Christian. Six-sevenths of the Christians in China and Japan are in the cities. Only after the individuals had left the home village and family control, were they free, in the city, to be Christians. Now the 450 millions of China have been scattered to the four winds. One hundred and sixty of the 450 millions of China have gone over into the West to found a new China. Every individual is free to accept Christ if he wants to.

Transportation has brought every place on earth within sixty hours of where you live. La Tourneau of the Gideons, says that, after the war, he is going to make 10,000 aeroplanes available for missionaries. We are on the eve of the greatest thing in evangelism that the world has ever seen. Challenge your boy or girl to get into the BIG GAME. It is thrilling in its possibilities.

Incidentally, if your boy and girl are patriots (and they would not have put on that uniform if they were not) they should join the Big Game in order to "save America." In previous letters, I have pointed out to you that there are only 12,000 American Protestant missionaries, men and women, of all denominations, all around the world and that these 12,000 American missionaries have done more to "save America," in connection with this war than have any other 12,000 Americans anywhere on the earth, even to the soldiers, for, across the world, we have won 500 million "friends of America" who have helped to make this peace possible. Thousands of American soldier boys will come back alive from the jungles of the southeast Pacific islands where the cannibals used to reign, will come back because the missionary got there first, and the folks are not cannibals now.

When this war is over, if we can send 10,000 missionaries into China, missionaries of all denominations, China will be Christian and America safe. If we do not, China may become Communist with atheistic

Russia right behind her and some day we may have a Chinese Hitler.

There are many plans for world peace. The only peace with a chance for permanence will come out of changing the hearts of men. That is the work of the missionary, and the leverage that one gets over there to bring it about far surpasses anything that one man will ever get here.

Your boy or girl does not need to be an ordained minister or person in order to be a missionary. We can use farmers, mechanics, printers, teachers, doctors, nurses, dentists, bookkeepers, stenographers, music teachers—anyone who loves the Lord and is willing to fit in and help.

Challenge your boy and girl to come out and help in the Big Job—life employment, five to fifty souls a year for their hire. America has no place like that to offer them.

Tell them to write Dr. Herrick Young, 156 Fifth Avenue, New York 10, N. Y. He is candidate secretary of our Board and can put you in touch with National Missions opportunities if you prefer.

Just a word about the war. Many friends have asked me what I thought of the Allies being willing to retain Emperor Hirohito for ruling Japan. I think that it was a most wise and statesmanlike move. I believe that personally he is a good man. The military has used him, flouted him. Kept him in ignorance of what they were doing. President Roosevelt's final appeal to him before Pearl Harbor was held in Yokohama (according to Ambassador Grew's testimony) for twelve hours before the Emperor received it. That is a sample of what they have done. He can help MacArthur in many ways, and I believe that he will.

The myth of divinity which has grown up is only relatively recent in its present form. The military worked it for all they could for their own evil purposes. When this Emperor was a young man, he insisted on a journey around the world in spite of the furore in the court. That was not stressing his "divinity"! Of recent years, he has made many appearances at public functions, as, for example, the ceremony in Hibiya Park, Tokyo, in 1940, celebrating the 2,600th year of the founding of the Empire. At that ceremony he walked from his car to the temporary platform, sat down on an ordinary chair among the dignitaries, and laid his hat on the floor beside him. After the mutiny of the regiment in Tokyo on February 26, 1937, he went in person to the Parliament and read a message, beginning with the words, "I am ashamed of my soldiers." He could scarcely have gone further and stayed alive. The seven members of his supreme military council resigned in shame because of it. The scoundrels were all back in other positions within a year. He is a scholarly person, not too bright, whose greatest delight is the collection of marine specimens that he works on in his palace. If treated wisely, Japan may achieve real democracy through him.

We are still Korean missionaries; still hoping and expecting to get back "home" in Korea.

McAlester, Oklahoma.



Dr. Allen D. Clark

CLARK

Box 1125 International P.O.  
Seoul, Korea  
February 10, 1967

Dear Friends:

First of all, if any of you have at any time used an APO address for any missionaries in Korea, please cross it off your list now, while we wait. The Status of Forces Agreement went into effect yesterday and any such mail will be sent back to you as undeliverable. So much for that.

I have just been enjoying dinner with a group of ten Korean Army chaplains here at the house, all of whom are former students of mine and five of whom served in charge of churches in my district while students. Nine of them graduate tomorrow from the Chaplains' training course; the remaining one has been teaching the rest, being an instructor at the training center. They go from here for assignment to their various posts. All will be assigned up toward the front lines and it is possible that some will be assigned within my district. They urged me to come and visit them and I should very much like to do it, but I have just finished revising the list of churches in my own district, following the annual visitation around the area with the district and presbytery officers, and there are now 115 churches on the list. My dates from now to summer are largely with churches that I have not been able to get to for a Sunday since 1962! Perhaps the Spring teaching schedule will leave a weekly free day which can be used for this.

I seem to be getting more involved with chaplains than before, though on no official basis. Two weeks ago, I visited a military chapel up at the extreme north edge of the district, where another former student is now chaplain, and stopped at five other churches on the way back. My monthly Bible study letters are going to more and more Korean soldiers. A recent letter from a Korean chaplain in Viet Nam brought a list of 57 to whom he asked me to send the letters. At first, I demurred, for the original idea was to mail to guys who had gone into the army from churches in my district. But then I decided that a little extra postage wouldn't do any harm and might even do some good, so here we go. There are about 150 Korean soldiers on the list, now. I get more letters of appreciation from them than from anyone else.

Minnesota people will know Dr. W. Robert Smith of Bethel College, for he has a wide acceptance as a speaker in that area. We have just had them and Karl, Mark and Elizabeth with us over the week-end and sent them on their way rejoicing to a sabbatical teaching stint in Hongkong. I think he spoke seven times, while here, five of the dates being at 8th Army. At a college-age Campus Crusade meeting to which I drove him, up in a back corner behind Ewha University, a young woman student present turned out to be a former member of my High School Students' Christian Club. The next evening, at 8th Army, a young man came up who proved to be another HSCC Alumni. Both are active Christians, for which I am very glad, and both asked if the club were still functioning, which it certainly is. Tomorrow, we have the annual party to speed the graduating seniors on their way, for the members graduate from the club when they graduate from high school.

The district winter short-term Bible Institute is on and has just completed four of the six weeks of the term. It is held in January and February to encourage those in the rural churches to come in for study. Last year we had an embarrassment of riches with an enrollment of 83 from 31 churches. This year, there have been only 40 from 18 churches. Why the difference, I wouldn't know, except that we raised the cash enrollment fee from 100 to 300 won (40¢ to \$1.20) and cash money is always hard to come by in the country (they bring their own rice for the six weeks). I am teaching 13 hours a week again. With the first year, I have Synoptic Gospels (for which they were given 2 sets of penny Gospels and a large notebook apiece with which to construct a Harmony of the Gospels) and Bible Geography (for which each one turns in a wall-map of Palestine). With the upper class, I have Isaiah. We give the first year courses every year; the second and third year courses in alternate years. 1967 is a third year course year. That is, I have all the second and third year students together in my Isaiah class. There should be ten graduating this year. Also, they are required to complete the New Testament and Old Testament Correspondence Courses under the General Assembly Department of Christian Education and about

a dozen have already handed in their course books for me to relay to the Course office. The diplomas will be awarded on graduation day. Not every school gives 2 or 3 diplomas to its graduating students!

The first (of two) volume of my studies in the Psalms is in press and should be out this month. The second will probably be out about June. I want to start on the Minor Prophets next, but probably won't be able to do anything about it until vacation. The 1967 Prayer Calendar-Directory of Protestant Missions took the usual three months to compile and put through press, last fall. It includes more than mere names: phone numbers, mail and house addresses, official correspondents of organizations, members of families, type of work and son on, as well as brief statistics of church work that I gather myself. These show 8,740 churches, 9,080 full-time church workers, and a constituency (not baptized roll) of 1,903,003 for the entire Protestant community. I would not stake my salvation on the accuracy of these figures, but I think they are as correct as anybody's and possibly a bit more so. On Korean Chaplains, it shows 262 in Army, Navy, and Air Force, including those in Viet Nam. Or didn't you know that there were Korean soldiers in Viet Nam? And making a very commendable showing, if we do say it ourselves.

Gene continues to do her weekly stint in connection with the English-language broadcasts on all five stations of the Christian radio network. On December 30, at the new transmitter site ten miles out on the west edge of Seoul, HLKY's new 50,000 watt transmitter went on the air. This extends the range of the listening audience and increases the reach to north Korea. At least one letter has already been received from Japan saying they can get our signal there. At a church up at the north edge of my district, when I asked if they were able to get our programs, they said they can now; they were formerly not able to hear them.

One of the things the Smiths were impressed with, as all visitors are, was the very remarkable choir at Young Nak Church, last Sunday morning. However, I could have found them 200 other very commendable choirs in town, for the Koreans are born singers, and the results are usually more than pleasing. Just before Christmas we went to hear what is becoming an annual event, the presentation of Handel's Messiah in Citizen's Hall, the largest hall in the country, with a combined choir from six main churches accompanied by the Seoul Philharmonic Orchestra. It was well done. Earlier in the fall at the start of the 20th anniversary celebration at Taikwang (Presbyterian) Boys' High School, we heard a concert given in the same hall by the boys. The 60 voice boys' choir of Junior High boys was out of this world! The finale of the program was Sibelius' Finlandia by the combined choirs of the school, about 125 voices with orchestra and would have delighted the heart of the composer.

I am appending, on a separate sheet, some requested comments on Korea items on the current Fifty Million Fund list. This is for Presbyterian readers, but the rest of you will be interested in the work described. And you could pray for the projects with us, in any case.

Since the last, we have a new grandson, Dorothy and Jerry's first-born, Kenneth Brooks, born November 5, the day before my birthday, and now residing in Albany, California, of all places. Someone who moved west must have had nostalgic sentiments! Any grandparents want to compare pictures???

Sincerely,

Allen D. Clark

from Dr. Allen D. Clark  
Feb. 1967

CLARK

KOREA ITEMS FOR THE FIFTY MILLION FUND

I've been asked for some information on this, so have selected these items on which I am best qualified to speak. I've included list numbers, whatever they may mean.

\* \* \* \* \*

#233 Christian Servicemen's Center for Korean Army personnel \$15,000\*

We are already involved in the program of Hillside House, the Servicemen's Center in Seoul where three successive Presbyterian couples have worked, over the past nine years. It has been an effective work for U.S. Army personnel. More and more the feeling has been growing that there should be something similar for the Korean military, who are actually in the army for a longer spell than our own men are. One or two such centers have been started by the Baptist Mission at the boot-camp base and another nearer the front lines. There are several other places where similar programs should be carried on. The General Assembly of the Korean Presbyterian Church has given as one of the five priorities for which they have asked for new missionaries the work with the Korean armed forces. The effectiveness of the work already being done is indicated by the fact that, while the percentage of Christians in the general population is roughly six percent, the percentage in the armed forces is 15-20 percent. In my own district, I could give full time to visiting the numerous army units, large and small, which are in that area. There just isn't time to do it, but I wish someone could. Servicemen's Centers, with their out-reach program, would do a lot of good in that direction, serving as centers of witness and Christian fellowship: are much needed.

1-A Seminary Library \$50,000

The need of the Seminary for adequate books for the library is a constant frustration to both professors and students. Again and again, in teaching a course I would want to refer students to the library, but there were no books. Or if there was a book, it was only one copy and how can you tell a class of 60 or 70 students that they are required to read the one and only copy? All you can do is to mention it, recommend it, and hope that a few will go and look for it.

Then when it comes to working up a new course or revamping an old one, it would be a big help if the seminary library had what was need to supplement your own library or those of your neighbors. I speak from sad experience. Last year a graduate course was started. For this the need of books for reference or seminar study use is obvious. We are making some progress on this, but there is a long way still to go. A little help, please.

#108 Taejon Rural Training Center for Lay Leaders; equipment and building material \$10,000

Taejon is the large, strategically located city about three hours south of Seoul. For the past ten years or more a very effective training program for lay workers for rural areas has been carried on there. The course is a ten-month course covering the farming season for the year, in the course of which the students learn both the theory and the practice of farming, erosion control (a major problem in Korea) and so on. The purpose is to give them an understanding of the needs and possibilities of the rural areas. When they go out they should know what kinds of things are likely to work in Korea, how to help those in farming communities to improve what they are doing, and where to get help in carrying out such improvement projects.

What does all this have to do with the Gospel? A great deal. One of the most frequently discussed problems these days has to do with the life of farmers and the self-support of small rural churches. Jesus included an item about "our daily bread" in the Lord's Prayer, and these are the people who produce what the rest of us eat. In the process, they ought to be able to retain enough to be able to eat

themselves and to pay their own bills, and have something to tithe for the support of the Lord's work. Rural people don't have to live as poorly as they do. The Lord has provided enough for His children. The idea is to help them to know that they are His children and to use and improve the resources He has provided, recognizing that it all comes from Him.

I could refer you to a former student of mine, graduate of the Bible Institute, who took this course and then went down with his wife and settled in another part of the country, farmed and worked with the local church and taught others what they had learned about farming. Also about home-keeping, for there is a course for women, as well as for men. About a year ago, he moved into my district and is serving a small church and developing an interesting rural improvement program in the mountain valley where he is located. He has been in wide demand for short conference on Christian farming, in this area. We could do with more such.

#216 and #294 Bible Club-school building fund \$10,000 and \$20,000 (2 items)

For those who came in late, let us pause to identify what a Bible Club is. It is not a Bible study club in the local church. It is a local church sponsored day-school for underprivileged children who would otherwise have no schooling. The "Club" name dates back 35 years, but has been retained, partly from sentiment and partly because part of the activities are still of a club nature.

To begin with, there are no free schools in Korea. Hence, families with no money have a major problem in educating their children. The Bible-Club school program was a life-saver immediately after the Korean War when so many had lost everything and had no money for school expenses. As the government has made progress in providing primary schools for the country (though there are not nearly enough yet), the Bible Club program has been moving up into the Junior High level and there is even one Senior High Club school.

I am chairman of the board of a small Junior High Bible Club school which is a project of a little church in my district; actually of a group of ten churches in that valley working together. There is no Junior-High schooling available for quite a ways in any direction. I do not know how many have graduated since the first class ten years ago, but they probably number about 400. I do know that all the first Sunday Schools up and down that valley are largely staffed by teachers who are graduates of this little school. It has more than paid its way, working on a very slim shoestring.

At the post-war peak, there were some 70,000 children getting their education in this way. Today, there are still about 40,000. The instruction is not second-rate. They measure up well with other similar schools. Many have taken the entrance examinations and have done well in standard high schools and colleges. One graduate from a Junior-High Club school entered the Kyungsin Presbyterian Boys' High School and is president of the student body. The same thing has happened in several other cases. The Christian influence of the work is shown in the many families who have been led to Christ as a result of the Christian instruction and Christian character training which their children have received.

These are a few of the items for which the Fifty Million Fund is helping you to help us fill a need that has great potential for the future of the Christian Church in Korea. Please pray with us for these opportunities.

## Memories of sixty years.

C. A. CLARK

The other day I had a birthday - 70. I can hardly believe it, for the Lord has been wonderfully good to me in giving me the vitality of one 30 years my junior, so that I am still able to do the work of a pastor in three widely separated churches, in addition to the multitudinous special assignments that fill the days between.

On this birthday, I've been looking back over the years and have felt that I might be forgiven if I leave a record of what the Lord has done for me, leave it to my children, and to the loyal friends who have "held the ropes" for me all down the years. Graciously some young person may read it and receive the call to go out and take the place of the mother of my children who went to glory 8 years ago, and of myself now that they will not let me go back.

### I. Preparation.

As a boy, for 10 years I carried papers up the streets and in the houses in Minneapolis, the last five of those years mornings and evenings both to a matter of 150 customers.

My father was a Building Contractor, and I worked on his buildings from my earliest years, so helper to the carpenters, masons, plumbers, tinners and painters. I did not know then that God was getting me ready to be a missionary in Korea. I am still a bit proud of my Union Card which I had to take out in the Carpenters' Union.

Just a few days after I landed in Korea, I was put on the Mission Property Committee, and I served on it for more than 30 years. For several years, I was honored with the title "Mission Building Advisor". I had something to do with every building erected in the Mission for over 30 years.

In addition, I wrote the last chapter in my book on Pastoral Theology to tell my seminary students about church plans and materials, acoustics, lighting etc, and I had a standing offer to visit their churches to help in planning new buildings or repairing or correcting mistakes in old ones, and made many trips for that.

As I had lived for 10 years in Americ. found printing presses, I did all my 40 years among presses in Korea, creating and selling books, magazines, and other literature, and acting as manager of the Presbyterian Publication Fund, publisher of magazines, Director all the years in the Christian Literature Society and usually also on the Bible Committee.

This experience at home, in building and ground presses, was equal to what I learned in schools and was most valuable on the field.

### II Educational Preparation.

I passed through all of the grades of the Minneapolis city schools, being promoted and skipping two of the years, and then went to the University of Minnesota. At the end of two years, when I had offered myself as a student for the ministry, at the urging of the Presbytery, I transferred to Macalester College and graduated there in 1909. In both high school and college, I had the honor of being valedictorian. In 1911, after my first term of 2 years in Korea, I received the honorary degree of Doctor of Divinity from Macalester College. In 1913, after a year of study in the University of Chicago, I received my A.B. and, after some correspondence course study, and another year, I received my M.A. in Religious Education from the same institution. It might be noted that I took that work on two furloughs, 8 years apart, and lost no missionary time.

The only scholastic honor to which I was eligible along the way that I missed was the Phi Beta Kappa. In the U. of Minn., there was a group of a dozen or so of us who lived at home, and used to eat our noon lunch sitting up on the lockers in Old Main. We wore all "warbs", not "grats". We had also found all of the literary societies full up, and no room for us,

sitting there one day, we founded the Australian Literary Society, which, for 50 years, has been one of the outstanding ones in the University. Six or seven of my classmates of that group won the Phi Beta Kappa, but their scholastic records were not equal to mine. I forfeited my chance of winning it because I transferred to Macalester College, which, at that time, had no chapter.

In the University, these two years, I had the honor of leading the class in Greek, and, at the end of my sophomore year, the University Y.M.C.A. offered me the position of Head of its Department for students making up work in Greek. That position almost guaranteed the holder an instructorship in the University after graduation, and then further advancement according to teaching ability. I had to forego that because I was working towards the ministry and going to Macalester. It may be of interest that I was called on the carpet by the Univ. Faculty about that time, when they discovered that, though I was only a sophomore, I had garnered the major credits was in the Junior studies also. They told me that "I had done nothing wrong, but must not do it again".

### III. My Call.

There wasn't the ghost of a reason, outside the direct will of God, why I should have become a minister. My father was a builder and I was a half-carpenter myself, and I was studying to be a Professor of Latin and Greek, up till the end of College; and later in Hebrew and Arabic, after I had a 2 year's of those in Seminary. Praise the Lord! He headed me off!

Really I got my call when I was about 16, but I felt that I could not think of it, for I was terribly shy even before my classmates in school, in recitation, and I felt that I could not stand up before people and talk. I'm still fighting that shyness after 51 years in the ministry.

There was another reason. In Oliver Church C.A. I had been on the Foreign Missions committee, collecting \$1 a month from each of the members, and I was afraid that, if I became a minister, I would have to go to the Foreign Field and I didn't want to.

I fought the Lord for 10 years about it and did not surrender till four months before my graduation from Seminary. I didn't want to be a minister and fought it off till half through the University. Then I got so I could not pray. I felt that I had no right to pray when I was unwilling to do what I felt the Lord wanted me to do. When I surrendered, I was so happy that I could sing all day long. But I didn't want to be a missionary. The Lord began pressing me again and I fixed up a compromise with Him. I told him that I would go to the hardest Home Mission Field in America, but I could not go abroad. Just then my elder brother was drowned and I had become the oldest son. How could I leave? But that argument got knocked out when our pastor, in a sermon, said "Did you ever think that God sent His Son to earth to die for us, and that He was an only son? - and I had a younger brother. When I definitely committed myself to the Home Mission Field, again I was very, very happy. (I did not know then that many Home Mission kinds of work are harder than Foreign Mission the you don't get shot at so often or get threatened with jail).

Then I went down to Koberniak Seminary in <sup>Chicago</sup> ~~Ill.~~, and the Lord began to press me again. A lot of old mission ricks from various fields used to come to the Seminary and they said "we've got a half million folks in one area of our field and no one to work among them" or "we need teachers in our colleges and academies and no one to help us" etc. I used to rant to them a book at them. They bothered me terribly.

Just then a great song was written that said the rest - "I'll go where you want me to go, dear Lord, o'er count, in or plain or sea". Everyone was singing it. I never could, for I did not want to go. They sang it in Sunday School and in Christian Endeavor and even in church. I hated it but

could not change it. In these later years, I've heard young people sing that song blithely with apparently no conception of its meaning, just as they rattle off the Lord's Prayer "forgive us as we forgive our debtors - and no further". It is amazing.

Finally, four months before my ordinary graduation, I surrendered it all, and said "I will go where you want me to go, Dear Lord, the Foreign Board sent me an application blank. Believe it or not, you had to say, "pretty please, may I be a missionary?" - and I had struggled so hard to avoid it. They asked what fields we would like to go to. I said in order - Korea (a classmate had been there and talked it up and night), China, Japan. But, on the blank was one more question - if the Board would send you to any of these places, will you go anywhere in the world that they send you on, how I hated to sign that! It took two weeks of praying before I could, but finally I did sign it, and I thank His mercy that He heeded me to it. Eighteen men of the 44 in my class volunteered for the Foreign Field, every one asked for Korea, tho, in those days Korea was insignificant and few people even knew where it was. It asked for Korea, but only my class, Kearns and I got there. Kearns went to glory just a little while ago.

#### IV. First things on the field.

We landed in Korea at Chumungo Sept. 22, 1902, having touched at Fusan and then come around the south end of Korea. We landed right in the middle of an epidemic of cholera, where thousands were dying, some dropping dead in the streets. A little later the smallpox came and baby bodies, by the hundreds were being carried out the little west gate of Seoul to be buried among those great spherical mountains running out for miles. Outside that gate, one day, I saw 12 little dead bodies of small red babies exposed along the city wall, sticks set upright and other sticks into the cracks of the wall making a small platform for the body. The people believed that, if they buried the babies at once, the "Great Ghost" (small red spirit) would come and take other children in their homes. Then the scarlet fever came and took our first baby boy. I nursed that and 21 other ones. Six months after we landed, I nursed a colleague missionary with small pox 14 days until he died. Mission-ries have to do everything. Then our second baby boy left us for Heaven, both babies in one year. Sometimes that is the cost of being a missionary.

#### V. Evangelistic work.

Really my preaching career began five years before we sailed, when I was a Junior in the college and preached every Sunday for two years at the town of Coconino, 70 miles south. Then I went to McCormick Seminary in Chicago and, for six months, I helped in the Water Street Chinese Mission, in Erie Street in the slums etc. In March, I took charge of what later became and now is "First Church" on the West Side in Austin. It was only a sort of Mission Sunday school at first, but, for the two years, I preached there twice every Sunday and went out the 10 miles each Thursday for the prayer-meeting. Two summers I went out and lived there.

In the senior year of ordinary, my classmates and I staged a revival here of two weeks, we doing all of the preaching with no other person to help us. I am still amazed at the effrontery of us tackling that task. However, at the end, a visiting pastor baptized 42 converts gathered in by the meetings not counting a dozen children who went to be baptized by nearby Methodist and Baptist churches. Their parents were so glad that on the Sunday that I left for Korea, we organized the church with 70 members. That

church now has a communicant roll of 823.

### 5. Evangelistic Work in Korea.

Through all the years on the field, I always insisted that I was first of all an evangelist, even though I taught 22 years in the Seminary and, for the last six years, was its President.

After my thirteenth first year, I opened three regular preaching places in front of our properties, set off the street, in Seoul and had regular preaching in each every day. After my third year, I never had under my charge less than 20 country and city churches, and one year, still in my dividing territory with the Methodists, I had 121 churches, extending clear out to the Japan sea and I lived that year on horseback.

The year that I came away from Korea, I was pastor of 23 churches, 45 in a territory beginning 20 miles out and being 25 miles square, and 7 near the city. During my 40 years, in Seoul territory and Pyongyang, I had a part in founding over 100 churches. Always, Korean men and women did the day by day pastoral work, but, even while I was professor and President in the Seminary, I went out almost every week and to two or three of my churches, doing the baptizing, taking in of Catechumens (Probationers) and holding Communion services. I do not know how many I baptized in my 40 years, but it was surely a total of over 2000. In Pyongyang territory, during my last 20 years, I travelled by my trusty horse (Horse F and A). My field began 20 miles out from the city. In all, in my 23 churches, city and country, about 2000 people worshipped every Sunday.

During the first 20 years, while I lived in Seoul I travelled on my feet or on horseback. Since I had to spend 2 months every year in Pyongyang at the Seminary, my spring rounds of my churches there had to be done mainly in the rainy seasons. During that season, the country is flooded, "China's teeming millions" (insects) are abroad. Because the farmers come in late from the fields, meetings would come about 11 P.M. since those examined for baptism or the catechumens had to be looked after first. Roads were washed out and bridges. Often I had to cross dangerous swollen streams, once the water came to my waist as I sat on my horse. Another time, I started to drive into a stream when a Korean on the bank called out that the water was 12 feet deep in the middle. Another time, being cautious, I climbed into a tiny boat and let my horse behind. Half way over he stumbled on a rock and went in all over. One winter, I came to the fork of the Han River 27 miles from Seoul and found blocks of ice running in the river. I definitely had to be at a circuit meeting 15 miles further on, so I left my horse at an inn, crossed the river on the blocks of ice like little Elias. Another time, I crossed the river with several friends with one man running ahead testing the ice with a wooden maul. One man stepped out of line and broke thro' up to his armpits and he looked like some of the hand lotion ads with a pretty girl up to her armpits in a bottle. These are the joys of itinerating.

Through all the years, one of my greatest delights was the preaching in the country market towns. Most of the business of Korea in the early days was done in these market towns 10 miles apart and each town had "market" only once in five days. There were no stores and little or no selling on other days. On market days, every one who could from an area 8 or more miles around came to market to buy or sell or barter. The goods were spread on the ground under awnings, and the populace streamed in as to a Gony Island. One could get off in a corner with a colporteur and a Christian or two, sing a song, and we had our audience at once. In the early years, even with my faulty Korean, I could stay out and talking and those of the song as a starter would talk for a few minutes. The country people were all curious about the Foreigner with the big nose and big feet (our distinguishing features) and they would listen well even if they did not understand. After a few minutes, I would tell them that possibly they had not entirely understood and I'd push one of my men forward to continue the preaching. All of us watched the faces around us and, if we saw someone who seemed specially interested, we'd slip out and button hole him and try to win him an invitation to his village. We'd follow that up at once and, since he had invited us, he had to stand for us in his village, and soon we had a church started. In one of my roadside preaching places in Seoul, I gathered in a Korean soldier who later became one of my best elders.

#### VI. Seminary work.

This was considered by the Mission as my first assignment and might have been my only one if I had desired it. I began this work less than 6 years after I landed on the field. That year I was asked to pinch hit for an older man who was unable to be present. The Faculty was delighted when they heard that I had a book on Homiletics (Merrick Johnson's Seminary Lectures) just ready for the press. None of the other men had yearned to teach Homiletics. I went in as a pinch hitter that year and stayed 36 years.

The next year, they added Pastoral Theology to my schedule. After that I took over all of the Church Law courses. After getting my Ph.D. I installed a full department of Religious Education using the materials (thoroughly fumigated as to theology) that I had gotten at the University of Chicago. We had a post-graduate course for this of six weeks a year for 3 years open to only one man from each presbytery. In that course, we taught 18 twenty hour courses. The graduates of this course became the teachers in most of the Sunday School conventions and institutes throughout Korea.

I also took over the psychology and social courses and "Personal Work" courses. The Faculty did not at first believe in teaching English but I did, so I taught personally as an outside subject any who wanted to study. Later our two American trained Korean professors helped and we charged a small fee. Still later, the Faculty made a knowledge of English up thro the third reader one of our entrance qualifications.

Besides the Religious Education post-graduate class, we started one of 3 months in the Fall as a fourth year with an additional diploma and we had in the Spring one month of a "Refresher Course for pastor". In these last two every year, it was necessary to create and teach many Practical Theology subjects. The other professors did not care to teach in this department, so I always had 18 teaching hours and, often, spring and Fall as many as 22 hours though the regular hours for a professor were only 8 or 10. My "chair" was called "Practical Theology" but it was more like a settee than a "Chair". The only Bible that we let us teach was Psalms and Leviticus. Leviticus on which I early wrote commentaries.

To make my students "practical", I required every man every week to give at least one 90 minute period to soul winning work out around the Seminary. Each term, I required them to taste five kinds of evangelism -

250 (a) work in one of the three street shops in the city (b) in the factories building up in the city (c) out on the open street usually near the big railway station (d) houses to lease in the city and (e) down in the stores and hospitals of the city. Each week every man made reports in writing, particularly giving the names and addresses of prospects with whom they had dealt. Many of these, gathered near the railway station, were from far over in the country where there were no churches. We mailed out those names to the nearest pastors for follow-up. In a single year, I have taken in as many as 300 such names and addresses.

Every year, at vacation time, especially at Christmas, I helped arrange for my boys to teach in revivals. A number always had invitations already. The rest I assigned to go out. It was exciting to see them go, some of them scared stiff at being all on their own, and it was a joy to see them come back reporting as did one seventy "The very devils were subject to us" with the stamp of the Seminary on them, the people where they went accepted them as competent and that made them competent.

During the later years, the city churches together arranged each year for a great revival in the gymnasium behind the College. 6000 could jam into that hall in, sitting on the floor. Often 4000 would be there night after night. When the Committee selected the man to lead that revival, they could easily have chosen any one of a score of my boys living within 100 miles. My boys knew how to preach even in great revival.

To run out my service to the Seminary, I published the Seminary magazine for 22 years and wrote at least one sixth of its copy, and sold from 10 to 20 pages of ads for each issue to help finance it. I was chief directory for the legal holding corporation which held the property. I was treasurer of the Seminary for 20 years before I became president. I ran a bookstore in the basement of the building, the second largest in Korea. 1000 men went all or partly through the Seminary in the years that I was teaching.

VII. Literature.

All my life I have believed that preaching through the printed page is at least equal, in the long run, with oral preaching. Pastor Kil, the half blind pastor of the Central Church in Pyongyang was brought to Christ by reading a sheet tract.

I wrote 49 books for Korea, most of which are now in print and several have gone thro many editions. Twenty one of the books are Bible Commentaries to go in the great Unabridged series of 15 volumes of 1000 pages each gotten out by the Korean General Assembly and the Seminary. My Job-Parables was the first volume in that series published and has sold 4000 copies and is ready for another edition. Fifteen of my commentaries are on Old Test. books, and three on the New Testament - Matt, Mark and Luke. In each case, for the commentaries, the conditions laid down by the Committee were that we should get under a year at least six standard U.S.A. commentaries, and then we were to write our own commentary fitted to Korea conditions. They were to be "critical". Four of the 15 volumes are now in print.

Only six or eight of my commentaries will bear my name as they do not want a one man series. For the rest of my books, I analyzed the materials and organized it and wrote the commentary; then turned it over to English speaking Koreans who are to be free to add to or subtract from the text, then to translate into Korean and sign as their own work.

Of the remaining 11 of my books, two are on families, seven on Sunday School work, two on Pastoral Theology, four on Church Law and I translated F. S. Dyer's "Jeremiah", McConaughy's "Money the Acid Test", Page's "Billion of South" and Applewell Edge's "What is Presbyterian Law".

While my son was in Colombia, I prepared a simple commentary on Proverbs and 100 Devotional lessons on Psalms and he translated them into Spanish.

Through 22 years, I published the Seminary magazine; through 12 years helped with the Home-Work magazine; and for five years helped with the Law

The Summary Freely got out a Bible Dictionary based on the above one of Princeton. I adapted and translated 1/5 of the articles

Sunday School work magazine since, as a sideline, for that time I acted as General Secretary for Sunday School work for all the churches in Korea, travelling in vacation periods to help in Conventions and Institutes.

To round out my total of 51 books, I wrote 7 books in English. The first was a novel, "Firey Fruits in Korea", a story book which attempted to inject some missionary information into the readers when they were not conscious of it. I wrote the Digest of 1917 and the one of 1934 which in which is the dated documented history of WMSM all our work in Korea to 1904. Bishop G. C. Kim, prominent in missions around the world, wrote of these books, that "They are a great contribution to Christian knowledge, and, if all other lands would produce similar information, we would be a long way on the road to the construction of a science of missions." After writing the Constitution of the Church of Korea, I translated it back into English and published it.

My book on Shamanism, the "Religions of Old Korea" is the only comprehensive book ever written on the subject and no one can ever write another on the subject, for a large part of the old religions of Korea, the animistic objects and fetiches, and the Buddhism and Confucianism has faded away before the approach of Christianity. I wrote this expecting to use it for my Ph.D. dissertation, but, at the last minute, was told that I could not write in that department, so produced another dissertation.

This was the "Korean Church and the Nevius Methods". After this had been out for some time, queries came in from all over the world and I wrote "The Nevius Plan for Mission Work in Korea" revising the old material and adding over 100 pages new, with the answers which I had been sending to the many letters received.

These books made a great stir all around the world. They described how in Korea we had built a self supporting, self governing, self propagating Church strongly based upon the simple Bible text, using the principles enunciated by Dr Nevius of China. Everyone on mission fields and in mission boards had heard of the "Nevius Principles", but few knew what they were, my book was the story of the application of the methods over a period of 30 years and showed the results, all documented and dated as required in Ph.D. dissertations.

In South India, as they were setting up their famous Union Church, they had a week of conference on my book. The Canadian Presbyterian Mission near Bombay bought 18 copies and had a Mission meeting of two days to discuss it. The Southern Presbyterian Mission in China asked me to get for them 18 copies for study. A member of our Mission was present on Long Island at a meeting of the Foreign Board Secretaries of North America and reported that the book was discussed all the week, some saying that the methods would not work, were too hard to put over; some approving. One of our Korean pastors went as a delegate to the International Missionary Council meeting in Herrnhut Germany. He had never heard of the book but he said that it was the main topic of discussion at that Conference. From a Mission by the headquarters of the Bible and from South America came queries, and visitors from India and China and Japan came to see with their own eyes. One independent Mission Board in the States bought 100 copies to distribute to their workers and supporters.

While studying in the University of Chicago. I had the honor of writing three signed articles for the one volume "Encyclopedia of Religion and Ethics" gotten out by the University.

VIII Selling Literature.

No matter how many books you print, they are of little value unless they are sold. Our mission had a Presbyterian Publication Fund for the purpose of publishing distinctive Presbyterian books which the literature society could hardly be asked to publish, such as our catechism, the Church Constitution etc. About 1930, I became chairman of the committee for this fund. I found upon loads of good books of all sorts belonging to the fund stacked up in warehouses, but not being advertised or sold.

I established a bookstore in the basement of the seminary, first for our students and then to be the central warehouse for our province. It gradually grew until it sold to the ultimate consumers about as many books as went out from the literature society store in Seoul. I took over the half dozen or more colporters of the Bible Society in our province and directed them. They worked entirely among non-believers. Then I organized a corps of colporters to travel the churches. To them I gave the sale of one copy of the three Best Sellers the hymnbook, Sunday school literature and the New Testament and, with that income the four men were self supporting. I made out itineraries for them to travel the 600 churches of the province, and sent letters on ahead to each church telling them exactly when the men would arrive, urging them to ring the church bell, to assemble at the church, listen to a sermon by my men and then buy. I selected men who could really preach. The men took all the books that they could carry and sometimes a mule load or bike trailer load and they sent bundles of books on ahead by mail and picked them up as their stock grew low. I urged the people to welcome them, not as merchants, but as "Literature Evangelists", and to entertain them as they did visiting pastors.

The system, built up over many years, was selling a total of 70000 books a year. We largely cleared out our warehouses and had little dead or dying stock on hand. Of course, we also handled Bible Society and literature society books. Throughout the province, we persuaded about 40 merchants in small towns to stock and sell the books.

When I got back from furlo in 1933, the literature society asked me to set up my selling plan in all the provinces of the country, and I started to do so, sending out letters to my missionaries who might cooperate. We got it started in two provinces but then came our troubles and like many other things, it could not be carried.

IX. Legal matters.

About 1928, the mission secured a Charter of Incorporation from the Japanese Government allowing us to register our properties securely instead of by the old village plan of "from this tree to that rock" or "along the road to the brook and then off to the right" etc. I cleared the titles and registered all of our properties in Pyengyang, Chairyung, Yenchun and Kangnai stations, some 300 pieces of ground with their buildings, possibly a million dollars worth. Then I helped all of the Presbyteries in the land to get similar charters and, for the three Presbyteries in our province I cleared titles and registered several hundred pieces of property. Some of the difficulties may be seen from the case of one church near the city. Its properties was registered in the names of eight individual elders. Two had died and I had to sue for title through Probate. Two had moved away and no one knew where. I had to sue for title in absentia. Two were no longer attending church, and were not too eager to sign. The good elders were left.

Through 20 years, I was almost continuously engaged in buying or selling pieces of property, for the seminary, the mission, the school for the blind and for Dr Moffett after he got sick.

Each year I had to figure out and check twice the land taxes, income taxes, auto taxes and every other form required for all the station.

Some lawyers in America do not have that much business. Dealing with officious and often hostile Japanese officials was no fun at times.

### Temperance Work.

In the early years, we did not have or need any separate work for Temperance, for the Church itself was that. No man could hope to become even a Deacon (Probationer) if he had anything to do with liquor, drinking, selling, making, transporting. In the early years some of our Elders would not vote to baptize a man if he even made and sold the yeast which might be used in making liquor. If a person already baptized, dipped and took a spirit he was put under discipline, discipline consisting in forbidding him to speak in prayer meetings. The disgrace of that was keenly felt.

About 1904, a young man came to our seminary to matriculate, who had made it his job, single handed to fight the liquor traffic, a very hard thing in a land where a large part of the expense of the Government came from the liquor taxes. This man came in the fourth reader in the Japanese schools a page urging the children to urge their fathers when the new rice came in in October to make lots of rice beer and sell in their friends to drink it. This boy stirred up the school teachers and the newspapers and single handed, forced the Government to tear that page out of those readers.

I didn't want to get involved in Temperance work, but I found that some of my colleagues, though they wanted the work to go on, were not willing to do it either so, little by little, I came to feel that it was a duty that I could not shirk.

I joined forces with the young man and we went all out to smash the liquor business in Korea. Of course, as an alien, I had to keep out of sight. My job was financing the movement and standing behind the young man who was doing the work. My colleagues in all of the Missions were willing to pay a little if "George would do it".

Five times I sent the young man to Tokio and he got in to see the Prime Minister, the Minister of Education and the Minister of the Colonies. Many of the finest people in Japan helped. There was a strong Temperance Society there and they helped. The Governor General of Korea was no angel morally but somehow he didn't want the Koreans to ever drink, so he helped. After a battle of 12 years, the legislature in Tokio passed a law forbidding the sale of liquor in Korea to any "child" under twenty. Then we started to change that to 25, but there we ran head on into the Army where they wanted their boys to get "cut-throat courage" out of a bottle.

The White Slave traffic in Japan is the rottenest in the world. My boy felt that we should keep that movement apart from the liquor battles lest we lose both, but he found in Tokio a Korean girl just graduating from a law school and she agreed to head up the movement. During the war with China, the Army forced every county in Japan to contribute a certain quota of girls for the brothel trade of the ARMY. Japanese Army in China. Thousands every month passed through Korea on their way over. We were all set to fight this new evil, but the war came and we were stopped.

XI Building Work.

As noted in the beginning, I had something to do with the erection of every building in the Mission over a period of 30 years.

The biggest thing in that line, however, was the erection of a hospital and a dwelling for a missionary in 1900, where I had to do it personally. A new hospital had been erected there 33 by 80. Before it was ever occupied, it began to fall down, for, in building it, every possible building crime had been committed. Sticky mud was used instead of lime, and, when the mud dried, it was no better than a flat piece of board. Cross walls were not woven into the long side walls. Roof timbers were run thro active chimney flues etc. The Mission sent me there to tear down the building and erect a new one 33 by 80 with an operating room projecting to the rear. We were given what materials we could salvage and \$3000 to complete the job, a story and half high.

I could get no contracts and had to do everything by day labor, Chinese masons, Japanese carpenters and Korean coolies. The swelling was a story and a half with six rooms on the ground floor. It was all new.

The old hospital had to be taken down carefully, brick by brick by hand and it was most hazardous, especially the tall gables and chimney. When done, we built kilns, dug up mud in our yard and burnt the necessary brick; dug up more mud, built a different kiln and burnt our heavy tile for the roof, all needed to supplement the salvaged materials. We sent 10 miles out in the hills bought a mountain, dug out limestone and burnt our own lime, and brought it in on men's back, as no roads. We bought a wooded mountain, cut the trees and brought those in on men's backs for rafters.

There was no eater that was dependable. We found a somewhat likely place 600 feet from the hospital but it was solid rock. We blasted down 18' and no sign of water. We set a man with a six foot crowbar to drill down to see if there was water below. None in 6'. We then thened the crowbar to 12' and drilled on. At 10' the bar broke through into a stream of fine water and filled the 10' hole 10' deep. The man had to get out for his life. We bricked the big 15' in diameter hole bringing it in to a small opening so that the Koreans could draw water with their buckets; then ran a pipe to the surface, put in a force pump run by hand, drove the water 600 feet on the level and up to the attic of the hospital; installed there a Montgomery Ward tank, and then I installed the hole plumbing plant with my own hands. That well, after 48 years, is still the only dependable water on the compound for our 8 houses or for the nearby Korean village. There is a sort of water system in the city now, but my old well is the only dependable supply.

For the two buildings, we brought flooring, doors, sash, glass, nails and hardware from America. There is a big new hospital and dispensary now, but my hospital serves as a Home for Nurses.

XII Miscellaneous

A The year I landed in Korea, a Committee was set up to try to maintain churches among the Chinese in Korea and I was on that Committee off and on for 20 years. 50000 Chinese used to come across from China every Spring, entering at Chemulpo and scattering up thro the country. Great numbers of them were truck farmers who rented bits of land near large population centers and raised vegetables for sale. Many were artisans, Carpenters, masons, stone cutters and the like. In the Fall, they went back home. There were however, many merchants who stayed always, sellers of groceries, dry goods, Chinese silks etc. We had a dozen small churches among them and it is interesting to note, that, under the impact of the self supporting Korean churches, they, too, became far more self supporting than the churches in China itself.

11. In 1901, I went to Peking and helped in the organization of the Korean Church there. It was still existing when the Communists came in. At that time, I journeyed on out to the Great Wall and over beyond it a little ways into Mongolia.

Four

12. Several times I journeyed across Manchuria from west to east. The first time, in 1913, I went to help in a week long Bible Class, the first ever held by folks from Korea. I went 400 miles west from Mukden and then, after the class, east on further to Gungui far up in the North of Korea where I helped in a Bible Class and revival. At the class in Manchuria we had 120 men present and some of those men had walked 200 miles in 40 below weather to attend. On it, were all around us there and, a week after I went east, a group of Scotch missionaries whom I had met at the old Manchurian Capital of Manchuria, Yung Ling, journeying out to Mukden were held up and robbed of everything that they had. Luckily none were killed. They would have been if they had made even a token resistance.

It was interesting to see the Mohammedan temples in Manchuria, five in the city of Mukden, with their eight cornered buildings. Most of them are beef butcher- since the Mohammedans do not eat pork, the usual meat of the Chinese. We saw a butchered cow half cut up on the ground in the yard of the temple in Lungeh, 200 miles out east.

My second trip was just to what later became Minpin Station where my son lived for three years till he was driven out by the Japanese. The bandits were even worse than and we travelled mostly in the night in 80 below weather. Up there, the teamsters all start off about 3 A.M. because they stop at sundown, believing that all sorts of evils are busy just after dark. They know that no self respecting devil will be out at 3 A.M.

My third trip was with a Committee of General Assembly to meet a similar Committee of the Methodists to see if we could not divide territory in Manchuria between our churches as we had done in Korea. We went on up to Shinkyun, the new Capital of Manchuria and then, on the Siberian Railway, clear across also to Vladivostok and we came back down into Korea by the S.C. corner of the country.

My last trip was to visit my son in Minpin. We went to Mukden and then across country by train to **KIRIN** and then, by bus, 80 miles across country to Minpin. It was 80 below. There were four buses, a truck and another truck of soldiers with guns to guard us. Every town up there was surrounded by barbed wire entanglements, and every well to do families maintained hired soldiers to protect them. On the railway, sand bag walls protected the station and often there were soldiers on the roof as lookout. Every day there were battles between the bandits and the Japanese soldiers.

13. For 25 years beginning in 1918, I was Treasurer of the work for Koreans in Japan where 600000 Koreans lived. It was a union work of the six Missions and two Native Churches in Korea. I had to collect from the 8 organizations and we sent pastors to Tokio, Alternating Methodist and Presbyterian.

In 1921, after the union of the churches in Canada, the Presbyterians were shut out of Korea, the Union Church of Canada taking over. I went to Toronto and saw the Presbyterian Board there and they undertook to send missionaries to Japan for the Korean work, Mr Young, formerly of Korea, being the first. At one time, they had two couples and several single ladies working there. At present there is but one couple, I think.

We had 48 churches and about 2000 Korean Believers before the Canadians took over. Later the Japanese tried to force them all to worship in the Japanese language making it easier for their spies.

I went to Japan about every other year to visit the churches in the summer. I wrote the constitution of the Union Korean Church.

### E. General Assembly Assignments.

As Professor of Church Law in the Seminary, I drafted the Constitution of the Korean Church, that of 1919 and the Revised one of 1925. For the first, I was Chairman of the Committee of sixteen who worked over my draft and sent it to the General Assembly and thence to the Presbytery for vote. I also served on the Committee of Fourteen who worked over my draft of the 1925 Constitution.

One of the biggest assignments I ever had, and one of the biggest things that I ever touched was the dividing territory between ourselves and the Methodists. In 1906, we tried to get organic union with the Methodists and worked out a union policy and creed upon which all were agreed, but the Bishops in America would not stand for that, so it failed. In 1909, we got together with our Methodist friends again and divided the country by county lines from top to bottom so that, since then and until the war came, each part was a Methodist or a Presbyterian according to what county he lived in. If he didn't like to be a Presbyterian, he could move over into a Methodist country and be all set.

### F. Miscellaneous Other Teaching Work.

(1) Incidentally, before I went to Korea, while I was still in Worcester College, I taught Mathematics for ten years to the Freshman Class. Two men of that class, Dr. Sullivan and Verduyl went out to China as missionaries.

(2) In Pyonyang, for two years, while doing full work in the Seminary I taught the "History of Education" in the College across the street and received a rich reward in getting a background for all that I know about religious education. This was done because the college wanted to secure a permit from the Japanese Government for one more department and they wanted a Ph.D. on their Faculty Roll.

(3) On several occasions, while teaching in the Seminary, I taught as principal teacher in the Higher Bible School for Women, an institution parallel to the Seminary, and also many times in the 10-week Bible Institute for women and in all sorts of Bible classes for men and for women.

### G. Furloughs

In 1928 I came home around the world - Shanghai, Hong Kong, Singapore, Rangoon, Calcutta, across India, Egypt, Palestine, Syria - Marseilles and the Riviera, Rome, Switzerland, Paris and London. It was an enriching experience.

I had only 4 furloughs within my 40 years. On those I visited all but 5 of our 48 states and spoke for Korea in 38. I averaged about 300 talks each time even when taking graduate work at the University of Chicago since graduate students were required to attend class only 4 days a week - Tues to Friday.

A. In 1904, two years after we landed, an organization called the Tonghak was formed in Korea after the model of the Boxers in China. One day they announced that they were going to kill all of the white people in Korea or drive them all out. I had agreed to go out among the country churches east of Seoul and the great day was right in the middle of my trip. We prayed about it a lot and went anyway, but it all proved a wild rumor.

B. In 1904, the Japanese-Russian War began. The first battle was between ships at Chosulpo (now Incheon) 30 miles from Seoul. Two small Russian boats were sunk there. We went down a couple of days later and got a ransom and rowed around over where the boats were sunk.

After that, the Japanese armies flooded through Seoul. They behaved reasonably well at that time. They terraced the south mountain close to the top and put in guns on the various levels commanding the palace and the U.S. late where they expected the Russian army to come in. Our house at the time was on a hill right between these points and we went to bed night after night wondering if before morning we would have cannon balls tearing thro our house. There were two United States Trailers down at Chosulpo 30 miles away and our Consul General kept urging us to take refuge on them, but we did not care to run away.

Night at the worst time, the King's palace near our house caught fire, and everyone thought that it might be a signal for looting the city. It made one terrifying night but proved to be only a fire.

When the war was over, the Japanese began cutting the squares on the King to make his ask them to take over the foreign relations of the country. There was one eerie night when the palace was surrounded by Japanese soldiers and inside the debate was going on. Yi Dong Ik, who had become one of the King's Ministers the himself little better educated than a noble urged the King not to sign. The Japanese threatened him and he fled the palace. All that night he was hunted thro the city and the big bell in the center of the city boomed on. He managed to escape and took asylum on a French battle ship in Chosulpo. The Minister of war was even more insistent and would not yield but the King finally signed fearing that he would be killed. Yi Dong Ik went home, wrote a note urging his people to fight and committed suicide. The next day there were mobs around the big bell. The Japanese were ready for them, soldiers poured out of every alleyway and the fight and slaughter was on. This strife one took to the hills and fought for several years. I travelled thro that time among the fighting forces; was captured by the patriots once and held for a couple of hours. The Japanese did not like my

being out there and spoiled at me a lot, but didn't harm me. I was out on one trip for five weeks when I couldn't get any work back home and no one knew how I was getting along.

I heard the machine guns roaring over the hills in another village. Once I just missed getting shot at by a band of the patriot. He saw me on my horse just going over a hill. Later I heard that they ran north to the top of the hill to get a shot at me but the road beyond the hill was crooked and when among the trees as they aimed at me.

In another place, I was peacefully resting in the woman's apartment of a house when the door came rattling in crying "Hide, hide. A group of the patriots who see your horse coming from a distance, believe that there is a Japanese who has come to the village and they are searching every house and have their rifles ready to shoot." I hid in a hole, but they did not find me.

The last 10 years we were in Korea, the Japanese were determined that all Koreans, even Christians must bow at the Shinto shrines and worship the gods of Japan. Our Japanese referred to us as the thousands sent to jail and many were tortured and killed. They said that we must take the pupils in our Christian schools out to the shrines and tell them to bow. We said that we would not do it and we closed the schools. The Japanese never forgave that. Persecution got better and better. Then came the matter of the World Day of Prayer for women in February. Our ladies received the program for it and translated it. In it was an sentence asking the quarter million Christian women in Korea to pray for peace between China and Japan. The military men of Japan did not want any peace and they said that, when we, as aliens, asked the Koreans to pray for peace we were inciting to rebellion and so were to go to jail for from 2 to 10 years each. They arrested 23 of our ladies and 3 of us men, and we were under house arrest for 60 months. My eyes had been going bad and two of our doctors thought that I was going blind. The mission brought the Central Government to let me go to America for treatment and I go away from Japan on the last boat that left before World War II.

XIV. My Korean Children.

As I look back over the years, one thing that makes me most happy is that, over the years, through the help of friends or my personal funds I've had the joy of educating 9 girls and 7 boys and helping send 10 boys through the Seminary to graduation. Three of my Korean daughters married pastors; three have married I. S. C. A secretaries. One, the first of all, has for many years, without pay, been one of the most active workers in the I. S. C. A. of Korea.

Of the boys, one whom I called from the pen, became a sort of Billy Sunday of Korea carrying on revivals throughout the land. He did not have a western education outside of his Bible, but his son, whom I helped a little through the Korean Christian College had the education and is carrying on if he hasn't been hindered by the Communists. One of my boys is the Secretary of Boys' Work in the I. S. C. A. in Seoul. He translated and published the Scout Handbook. I sent one boy to the Yenching University, and he became Foreign Minister of the Korean Government in exile. Later he came back to Seoul and became the Editor of one of the greatest newspapers there and he was murdered by the Communists. Another whom I helped to send to America came back with the spark that started the great Independence Movement of 1919. One boy who had had but two years of the I. Y. College (the I. Y. College was the name of the college) (the one who had come across and graduated from our Seminary) I sent to Yenching University and, in 24 years he completed the College work there and one year to win a Ph.D., and later won an earned degree by sending in a number of fine theses. He came back to Korea; served as pastor in Japan and then as professor in the Pyongyang Seminary. One other boy studied in several of our U. S. Colleges and finally won his Ph.D. at Wisconsin U.

One of my pastor boys, for several years my translating secretary is now Vice President of Korea under President Rhee.

The last of these, I sent through all the schools from Primary, academy, college and Seminary and he helped me as my secretary. He was ordained. When the shrine troubles were going on, the Japanese arrested him and demanded that he go to the shrine. He refused and they beat him and tortured him. He would not yield. In the torture, they hurt his back and it never did get well. He was pastor of a church out in the country. Finally they let him go. He never did bow. When the Reds came, he was pastor of the second largest churches in Pyongyang city, with a congregation of about 1,000. The Reds came to him and ordered him to declare against Christianity and for Communism and he refused. They shot him on the spot murdered him. "Faithful unto death"

I'm proud of my Korean children. Practically every one made good.

XV My own born children.

My son Allen D (1933 evangelist) and my daughter, Katherine (1940 evangelist) are now in Korea, Allen in Seoul for literature work, and living in the house which I built in 1907, the house in which he and his sister were born. He has been a missionary 21 years. Katherine is a trained youth worker in the South, in Taegu. She is in her seventh year. Our seminary was forced to discontinue during the war. All but about 100 of our ordained and a couple of hundred of our unordained pastors have been murdered by the Reds, as they recognized the church as their greatest enemy. My son has begun teaching in the seminary.

I got out of Korea by a miracle and, when missionaries began going back, I paid my own fare all the way to New York to go and show myself to the Board and beg for the privilege of going back home to Korea. They said I was "too old" and turned me down. Since then, I've been working among the little churches here in Oklahoma. I've "made alive" six of them and am now pastor of three. In 1947, I had a bad heart attack that put me in bed for five months and I thought that my work was finished. Gradually I came back, and began to preach and the Lord was good enough to give me the strength so that I've never been so happy in my life. In 1966, the mother of my children died, she she was with me 60 years in Korea. After that was a year of unbearable loneliness and then my own came to me and all were more than troubles or usefulness every day.

Friends are running out no doubt. Every little while word comes of this or that associate or friend who has gone on. Now I live in my children. See good God has been to me in that in that they love the work that I have loved and live to see folks "born again". They, too, believe that "Unless man be born again, he shall not see the Kingdom".

Some of my young friends, have wondered whether God wants them on the foreign field. I give my testimony that there is no place on earth where a man or woman can make their lives count for as much as I'll guarantee that they'll be happy. They may not have a lot of the "comforts" of our civilization, such as C.A.; they may get shot at some time - but they will not get run over by autos as in America. Over there, the thrill of walking along a country road with some farmer boy telling him for the first time about Jesus and then, as he gets ready to turn off to his village, getting him on his knees under a tree to accept Christ is something seldom seen in America. Come over and tackle a man like job; a worth while place to invest a life.

CHARLES ALLEN CLARK (1878 - 1961), a missionary of the Presbyterian Church, U.S.A. to Korea for 45 years (1902-1948). A graduate of McCormick Seminary (1902), Clark and his first wife, Mabel (d. 1946), were stationed in Seoul through 1923 and then in Pyengyang until 1941. He had a part in founding over 100 churches, personally pastoring 53 congregations. The editor of three periodicals during his lifetime, he served as a faculty member of the Presbyterian Theological Seminary in Pyengyang (1908-1941) and was a prodigious writer of theological textbooks. When he left Korea in 1941, under threat of imprisonment by the Japanese government, he had authored six books in the English language and 38 in Korean (including 18 full length commentaries, two texts on homiletics and two on pastoral theology). Other titles also followed.

#### Bibliography

Allen D. Clark, All Our Family in the House (1975); Harry Rhodes, ed., History of the Korea Mission, Presbyterian Church, U.S.A., 1884-1934 (1934); Harry Rhodes and Archibald Campbell, eds. History of the Korea Mission, Presbyterian Church, U.S.A., Vol. II, 1935-1959 (1964).

Clark's Ph.D. dissertation, presented to the University of Chicago in 1929, was published in Korea and revised again under the title, The Nevius Plan for Mission Work: Illustrated in Korea

(1937 revision). His 1932 English title, Religions of Old Korea, was a pioneer study of the country's religious history. Clark's Biblical commentaries appeared in the Standard Bible Commentary series, authorized in 1934 by the General Assembly of the Korean Presbyterian Church. From Clark came the first volume, Job and Psalms (1937). Interrupted by World War II and the Korean war (1950-1953), his titles have continued to appear in the series. Numbers (1957), Leviticus (1957), Mark (1958) and Luke (1962) are among those appearing after his retirement.

---

Harvie M. Conn is Professor of Missions at Westminster Theological Seminary, Philadelphia, and editor of Urban Mission.

---

Handwritten notes:  
Served 4 weeks  
150 leath...  
Trenton NJ 08646

## MEMORIES OF SIXTY YEARS

by  
Charles Allen Clark  
1954

The other day I had a birthday - 76. I can hardly believe it, for the Lord has been wonderfully good to me in giving me the vitality of one 20 years my junior, so that I am still able to do the work of a pastor in three widely separated churches, in addition to the multitudinous special assignments that fill the day between.

On this birthday, I've been looking back over the years and have felt that I might be forgiven if I leave a record of what the Lord has done for me, leave it to my children, and to the loyal friends who have "held the ropes" for me all down the years. Possibly some young person may read it and receive the Call to go out and take the place of the mother of my children who went to Glory eight years ago, and of myself now that they will not let me go back.

### I. Preparation

As a boy, for ten years I carried papers on the streets and in the homes in Minneapolis, the last five of those years mornings and evenings both, to a matter of 150 customers.

1. My father was a Building Contractor, and I worked on his buildings from my earliest years, as helper to the carpenters, masons, plumbers, tinners and painters. I did not know then that God was getting me ready to be a missionary in Korea. I am still a bit proud of my Union Card which I had to take out in the Carpenters' Union.

Just a few days after I landed in Korea, I was put on the Mission Property Committee, and I served on it for more than 30 years. For several years, I was honored with the title "Mission Building Advisor." I had something to do with every building erected in the Mission for over 30 years.

In addition, I wrote the last chapter in my book on Pastoral Theology to tell my Seminary students about church plans and materials, acoustics, lighting, etc., and I had a standing offer to visit their churches to help in planning new buildings or repairing or correcting mistakes in old ones and made many trips for that.

2. As I had lived for ten years in America around printing presses, I did all my 40 years among presses in Korea, creating and selling books, magazines and other literature, and acting as Manager of the Presbyterian Publication Fund, Publisher of magazines, Director all the years in the Christian Literature Society and usually also on the Bible Committee.

This experience at home, in building and around presses, was equal to what I learned in schools and was most valuable on the field.

## II. Educational Preparation

I passed through all the grades of the Minneapolis city schools, being promoted and skipping two of the years, and then went to the University of Minnesota. At the end of two years, when I offered myself as a student for the ministry, at the urging of the Presbytery, I transferred to Macalester College and graduated there in 1899. In both High School and College, I had the honor of being Salutatorian. In 1911, after my first term of eight years in Korea, I received the honorary degree of Doctor of Divinity from Macalester College. In 1920, after a year of study in the University of Chicago, I received my A.M. and, after some correspondence course study, and another year, I received my Ph.D. in Religious Education from the same institution. It might be noted that I took that work on two furloughs, eight years apart, and lost no missionary time.

The only scholastic honor to which I was eligible along the way that I missed was the Phi Beta Kappa. In the University of Minnesota, there was a group of a dozen or so of us who lived at home, and used to eat our noon lunch sitting up on the lockers in Old Main. We were all "Barbs," not "Frats." We had also found all of the Literary Societies full up and no room for us. Sitting there one day, we founded the Castalian Literary Society, which, for 50 years, has been one of the outstanding ones in the University. Six or seven of my classmates of that group won the Phi Beta Kappa, though their scholastic records were not equal to mine. I forfeited my chance on winning it because I transferred to Macalester College, which, at that time, had no Chapter.

In the University, those two years, I had the honor of leading the class in Greek, and, at the end of my Sophomore year, the University YMCA offered me the position of Head of its Department for Students making up work in Greek. That position almost guaranteed the holder an instructorship in the University after graduation, and then further advancement according to teaching ability. I had to forego that because I was working towards the ministry and going to Macalester. It may be of interest that I was called on the carpet by the University Faculty about that time, when they discovered that, though I was only a Sophomore, I had garnered two major credits in the Junior studies also. They told me that "I had done nothing wrong, but must not do it again."

## III. My Call

There wasn't a ghost of a reason, outside the direct will of God, why I should have become a minister. My father was a builder and I was a half-carpenter myself, and I was studying to be a Professor of Latin and Greek, up till the end of College; and later in Hebrew and Arabic, after I had a taste of those in Seminary. Praise the Lord! He headed me off!

Really I got my Call when I was about 14, but I felt that I could not think of it, for I was terribly shy even before my classmates in school, in recitation, and I felt that I could not stand up before people and talk. I'm still fighting that shyness after 52 years in the ministry.

There was another reason. In Oliver Church C.E.\* I had been on the Foreign Missions committee, collecting 2¢ a month from each of the members, and I was afraid that, if I became a minister, I would have to go to the Foreign Field and I didn't want to.

I fought the Lord for ten years about it and did not surrender till four months before my graduation from Seminary. I didn't want to be a minister and fought it off till half through the University. Then I got so I could not pray. I felt that I had no right to pray when I was unwilling to do what I felt the Lord wanted me to do. When I surrendered, I was so happy that I could sing all day long. But I didn't want to be a missionary. The Lord began pressing me again and I fixed up a compromise with Him. I told Him that I would go to the hardest Home Mission field in America, but I could not go abroad. Just then my elder brother was drowned and I had become the oldest son. How could I leave? But that argument got knocked out when our pastor, in a sermon, said, "Did you ever think that God sent His Son to earth to die for us, and that HE WAS AN ONLY SON"---and I had a younger brother. When I definitely committed myself to the Home Mission field, again I was very, very happy. (I did not know then that many Home Mission kinds of work are harder than Foreign Missions though you don't get shot at so often or get threatened with jail.)

Then I went down to McCormick Seminary in Chicago, and the Lord began to press me again. A lot of old missionaries from various fields used to come to the Seminary and they said, "We've got a half million folks in one area of our field and no one to work among them," or "We need teachers in our colleges and academies and no one to help us," etc. I used to want to throw a book at them. They bothered me terribly.

Just then a great song was written that did the rest--"I'll go where you want me to go, Dear Lord, o'er mountain or plain or sea." Everyone was singing it. I never would, for I did not want to go. They sang it in Sunday School and in Christian Endeavor and even in Church. I hated it but could not dodge it. In these later years, I've heard young people sing that song blithely with apparently no connection of its meaning, just as they rattle off the Lord's Prayer, "Forgive as we forgive our debtors - and no further." It is amazing.

Finally, four months before my Seminary graduation, I surrendered it all, and said, "I will go where you want me to go, Dear Lord." The Foreign Board sent me an application blank. Believe it or not, you had to say, "Pretty please, may I be a missionary?"---and I had struggled so hard to avoid it. They asked me what fields we would like to go to: I said in order - Korea (a classmate had been there and talked it day and night), China, Japan. But, on the blank was one more question--If the Board cannot send you to any of these places, will you go anywhere in the world that they send you? Oh, how I hated to sign that! It took two weeks of praying before I could, but finally I did sign it, and I thank Him today that He helped me do it. Eighteen men of the 44 in my class volunteered for the

---

\*Christian Endeavor

foreign field. Every one asked for Korea, though in those days Korea was insignificant and few people even knew where it was. I was asked for Korea, but only my chum, Kearns, and I got there. Kearns went to Glory just a little while ago.

#### IV. First Things on the Field

We landed in Korea at Chemulpo [Inchon] September 22, 1902, having touched at Fusan [Pusan] and then come around the south end of Korea. We landed right in the middle of an epidemic of cholera, where thousands were dying, some dropping dead in the streets. A little later the smallpox came and baby bodies, by the hundreds, were being carried out the Little East Gate of Seoul to be buried among those semi-spherical mounds running out for miles. Outside that Gate, one day, I saw 12 little dead bodies of smallpox babies exposed along the city wall, sticks set upright and other sticks into the chinks of the wall making a small platform for the body. The people believed that, if they buried the babies at once, the "Great Guest" (smallpox spirit) would come and take other children in their homes. Then the scarlet fever scourge came and took our first baby boy. I nursed that and diphtheria once. Six months after we landed, I nursed a colleague missionary with smallpox 14 days until he died. Missionaries have to do everything. Then our second baby boy left us for Heaven, both babies in one year. Sometimes that is the cost of being a missionary.

#### V. Evangelistic Work

a. Really my preaching career began five years before we sailed, when I was a Junior in Macalester and preached every Sunday for two years at the town of Goodhue, 70 miles south. Then I went to McCormick Seminary in Chicago and, for six months, I helped in the Water Street Chinese Mission, in Erie Chapel in the slums, etc. In March, I took charge of what later became and now is "Faith Church" on the West Side of Austin. It was only a sort of Mission Sunday School at first, but, for the two years, I preached there twice every Sunday and went out the 15 miles each Thursday for the Prayer meeting. Two summers I went out and lived there.

In the Senior year of Seminary, my classmates and I staged a revival there of two weeks, we doing all of the preaching with no older person to help us. I am still amazed at the effrontery of us tackling that task. However, at the end, a visiting pastor baptized 43 converts gathered in by the meetings, not counting a dozen children who went to be baptized by nearby Methodist and Baptist Churches where their parents were members. We gathered up 27 church letters in the community and added them to our new 43 and, on the Sunday that I left for Korea, we organized the church with 70 members. That church now has a communicant roll of 823.

b. Evangelistic work in Korea. Through all the years on the field, I always insisted that I was first of all an evangelist, even though I taught 36 years in the Seminary and, for the last six years, was its President.

After my first year, I opened three roadside preaching places in front of our properties, but off the street, in Seoul, and had regular preaching

not understand. After a few minutes, I would tell them that possibly they did not entirely understand me and I'd push one of my men forward to continue the preaching. All of us watched the faces around us and, if we saw someone who seemed specially interested, we'd slip out and buttonhole him and try to wangle an invitation to his village. We'd follow that up at once and, since he had invited us, he had to stand for us in his village, and soon we had a church started. In one of my roadside preaching places in Seoul, I gathered in a Korean soldier who later became one of my best Elders.

## VI. Seminary Work

This was considered by the Mission as my first assignment and might have been my only one if I had desired it. I began this work less than five years after I landed on the field. That year I was asked to pinch hit for an older man who was unable to be present. The Faculty was delighted when they heard that I had a book on Homiletics (Herrick Johnson's Seminary Lectures) just ready for the press. None of the other men had yearned to teach Homiletics. I went in as a pinch hitter that year and stayed 36 years.

The next year, they added Pastoral Theology to my schedule. After that, I took over all of the Church Law courses. After getting my PhD, I installed a full department of Religious Education using the materials (thoroughly fumigated as to theology) that I had gotten at the University of Chicago. We had a postgraduate course for this also of six weeks a year for three years open to only one man from each Presbytery. In that course, we taught 15 twenty-hour courses. The graduates of this course became the teachers in most of the Sunday School conventions and Institutes throughout Korea.

I also took over the Psychology and Social courses and "Personal Work" courses. The Faculty did not at first believe in teaching English but I did, so I taught personally as an outside subject any who wanted to study. Later our two American trained Korean Professors helped and we charged a small fee. Still later, the Faculty made a knowledge of English up through the third reader one of our entrance qualifications.

Besides the Religious Education postgraduate class, we started one of three months in the Fall as a fourth year of two terms with an additional diploma and we had in the Spring one month of a refresher course for pastors. In these last two, every year, it was necessary to create and teach many new Practical Theology subjects. The other professors did not care to teach in this department, so I always had 15 teaching hours and, often, Spring and Fall as many as 22 hours though the regular hours for a professor were only 8 or 10. My "Chair" was called "Practical Theology" but it was more like a settee than a "Chair." The only Bible that they let me teach was Psalms and Leviticus on which I early wrote commentaries.

To make my students "practical," I required every man every week to give at least one 90-minute period to soul-winning work out around the Seminary. Each term, I required them to taste five kinds of evangelism:

Only six or eight of my commentaries will bear my name as they do not want a one-man series. For the rest of my books, I analyzed the materials and organized it and wrote the commentary; then turned it over to English-speaking Koreans who are to be free to add to or subtract from the text, then to translate into Korean and sign as their own work.

Of the remaining 21 of my books, two are on Homiletics, seven on Sunday School work, two on Pastoral Theology, four on Church Law and I translated F.B. Myer's Jeremiah, McConaughy's Money the Acid Test, Gage's Religion of Youth and Aspinwall Hodge's What is Presbyterian Law? The Seminary Faculty prepared a Bible Dictionary in Korean--largely based on that of Davis of Princeton, I adopted and translated one fifth of the articles.

While my son was in Colombia, South America, I prepared a simple commentary on Proverbs and 180 devotional lessons on Psalms and he translated them into Spanish.

Through 22 years, I published the Seminary magazine; through 12 years helped with the Temperance magazine; and for five years helped with the Sunday School Association magazine since, as a sideline, for that time, I acted as General Secretary for Sunday School work for all the churches in Korea, travelling in vacation periods to help in Conventions and Institutes.

To round out my total of 51 books, I wrote 7 books in English. The first was a novel, First Fruits in Korea, a story book which attempted to inject some missionary information into the readers when they were not conscious of it. I wrote the Digest of 1917 and the one of 1934 in which is the dated documented history of all our work in Korea to 1934. Bishop Oldham, prominent in Missions around the world, wrote of these books, that "They are a great contribution to Mission knowledge, and, if all other lands would produce similar information, we would be a long way on the road to the construction of a Science of Missions." After writing the Constitution of the Church of Korea, I translated it back into English and published it.

My book on the Religions of Old Korea is the only comprehensive book ever written on the subject and no one can ever write another on the subject, for a large part of the old religions of Korea, the animistic objects and fetishes, and the Buddhism and Confucianism has faded away before the approach of Christianity. I wrote this expecting to use it for my PhD dissertation, but, at the last minute, was told that I could not write in that department, so produced another dissertation.

This was The Korean Church and the Nevius Methods. After this had been out for some time, queries came in from all over the world and I wrote The Nevius Plan for Mission Work in Korea, revising the old material and adding over 100 pages new, with the answers which I had been sending to the many letters received.

These books made a great stir all around the world. They described how in Korea we had built a self-supporting, self-governing, self-propagating Church strongly based upon the simple Bible text, using the principles enunciated by Dr. Nevius of China. Everyone on Mission Fields and in

Mission Boards had heard of the "Nevius Principles," but few knew what they were. My book was the story of the application of the methods over a period of 60 years and showed the results, all documented and dated as required in PhD dissertations.

In South India, as they were setting up their famous Union Church, they had a week of conference on my book. The Canadian Presbyterian Mission near Bombay bought 12 copies and had a Mission meeting of two days to discuss it. One Southern Presbyterian Mission in China asked me to get for them 16 copies for study. A member of our Mission was present on Long Island at a meeting of Foreign Board Secretaries of North America and reported that the book was discussed all the week, some saying that the methods would not work, were too hard to put over; some approving. One of our Korean pastors went as a delegate to the International Missionary Council meeting in Herrnhut, Germany. He had never heard of the book but he said that it was the main topic of discussion at that conference. From a Mission by the headwaters of the Nile and from South America came queries, and visitors from India and China and Japan came to see with their own eyes. One independent Mission Board in the States bought 100 copies to distribute to their workers and supporters.

While studying in the University of Chicago, I had the honor of writing three signed articles for the one volume "Encyclopedia of Religion and Ethics" gotten out by the University.

#### VIII. Selling Literature

No matter how many books you print, they are of little value unless they are sold. Our Mission had a Presbyterian Publication Fund for the purpose of publishing distinctive Presbyterian books which the Literature Society could hardly be asked to publish, such as our Catechisms, the Church constitution, etc. About 1920, I became Chairman of the Committee for this Fund. I found wagon loads of good books of all sorts belonging to the Fund stacked up in warehouses, but not being advertised or sold.

I established a bookstore in the basement of the Seminary, first for our students and then to be the central storehouse for our province. It gradually grew until it sold to the ultimate consumers about as many books as went out from the Literature Society store in Seoul. I took over the half dozen or more colporters of the Bible Society in our province and directed them. They worked entirely among non-believers. Then I organized a corps of colporters to travel the churches. To them I gave the sale monopoly of the three Best Sellers, the Hymnbook, Sunday School literature and the New Testaments, and, with that income, the four men were self-supporting. I made out itineraries for them to travel the 400 churches of the province, and sent letters on ahead to each church telling them exactly when the men would arrive, urging them to ring the church bell, to assemble at the church, listen to a sermon by my man and then buy. I selected men who could really preach. The men took all the books that they could carry and sometimes a donkey load or bike trailer load and they sent bundles of books on ahead by mail and picked them up as their stock grew low. I urged the people to welcome them, not as merchants, but as "Literature Evangelizers," and to entertain them as they did visiting pastors.

The system, built up through many years, was selling a total of 70,000 books a year. We largely cleaned out our warehouses and had little dead or dying stock on hand. Of course, we also handled Bible Society and Literature Society books. Throughout the province, we persuaded about 40 merchants in small towns to stock and sell the books.

When I got back from furlough in 1938, the Literature Society asked me to set up my selling plan in all the provinces of the country, and I started to do so, sending out letters to key missionaries who might cooperate. We got it started in two provinces but then came our troubles and like many other things, it could not be carried.

#### IX. Legal Matters

About 1925, the Mission secured a Charter of Incorporation from the Japanese Government allowing us to register our properties securely instead of by the old village plan of "from this tree to that rock" or "along the road to the brook and then off to the right," etc. I cleared the titles and registered all of our properties in Pyengyang, Chairyung, Syenchun and Kangkei Stations, some 300 pieces of ground with their building, possibly a million dollars worth. Then I helped all of the Presbyteries in the land to get similar charters and, for the three Presbyteries in our province I cleared titles and registered several hundred pieces of property. Some of the difficulties may be seen from the case of one church near the city. Its properties were registered in the names of eight individual Elders. Two had died and I had to sue for title through Probate. Two had moved away and no one knew where. I had to sue for title in absentia. Two were no longer attending church, and were not too eager to sign. Two good Elders were left.

Each year I had to figure out and check twice the land taxes, income taxes, auto taxes and every other form required for all the Station.

Some lawyers in America do not have that much business. Dealing with officious and often hostile Japanese officials was no fun at times.

#### X. Temperance Work

In the early years, we did not have or need any separate work for Temperance, for the Church itself was that. No man could hope to become even a Catechumen (Probationer) if he had anything to do with liquor, drinking, selling, making, transporting. In the early years some of my Elders would not vote to baptize a man if he even made and sold the yeast which might be used in making liquor. If a man already baptized, slipped and took a drink, he was put under discipline, discipline consisting of forbidding him to speak in prayer meetings. The disgrace of that was keenly felt.

About 1928, a young man came to our Seminary to matriculate, who had made it his job, single handed to fight the liquor traffic, a very hard thing in a land where a large part of the expense of the Government came from the liquor taxes. This man found in the fourth reader in the Japanese schools a page urging the children to urge their fathers when the new rice came in in October to make lots of rice beer and call in their friends to

drink it. This boy stirred up the school teachers and the newspaper and single handed, forced the Government to tear that page out of those readers.

I didn't want to get involved in Temperance work, but I found that none of my colleagues, though they wanted the work to go on, were willing to do it either, so, little by little, I came to feel that it was a duty that I could not sidestep.

I joined forces with the young man and we went all out to smash the liquor business in Korea. Of course, as an alien, I had to keep out of sight. My job was financing the movement and standing behind the young man who was doing the work. My colleagues in all of the Missions were willing to pay a little if "George would do it."

Five times I sent the young man to Tokio and he got in to see the Prime Minister, the Minister of Education and the Minister of the Colonies. Many of the finest people in Japan helped. There was a strong Temperance Society there and they helped. The Governor General of Korea was no angel, morally, but somehow he didn't want the Koreans to overdrink, so he helped. After a battle of 12 years, the Legislature of Tokio passed a law forbidding the sale of liquor in Korea to any "child" under twenty. Then we started to change that to 25, but there we ran head on into the Army where they wanted their boys to get "Dutch courage" out of a bottle.

The White Slave traffic in Japan is the rottenest in the world. My boy felt that we should keep that movement apart from the liquor battles lest we lose both, but he found in Tokio a Korean girl just graduating from a law school and she agreed to head up the movement. During the War with China, the Army forced every county in Japan to contribute a certain quota of girls for the brothel trade of the Japanese Army in China. Thousands every month passed through Korea on their way over. We were all set to fight this new evil, but the war came and we were stopped.

#### XI. Building Work

As noted in the beginning, I had something to do with the erection of every building in the Mission over a period of 30 years.

The biggest thing in that line, however, was the erection of a hospital and a dwelling for a missionary in Taegu in 1906, where I had to do it personally. A new hospital had been erected there 33' by 80'. Before it was ever occupied, it began to fall down, for, in building it, every possible crime had been committed. Sticky mud was used instead of lime, and, when the mud dried, it was no better than a flat piece of board. Cross walls were not woven into the long side walls. Roof timbers were run through active chimney flues, etc. The Mission sent me there to tear down the building and erect a new one 33' by 50' with an operating room projecting to the rear. We were given what materials we could salvage and \$3,000 to complete the job, a story and a half high.

I could get no contracts and had to do everything by day labor, Chinese masons, Japanese carpenters and Korean coolies. The dwelling was a story and a half with six rooms on the ground floor. It was all new.

The old hospital had to be taken down carefully, brick by brick by hand and it was most hazardous, especially the tall gables and chimney. When done, we built kilns, dug up mud in our yard and burnt the necessary brick; dug up more mud, built a different kiln and burnt our heavy tile for the roof, all needed to supplement the salvaged materials. We sent ten miles out in the hills, bought a mountain, dug out limestone and burnt our own lime, and brought it in on men's backs, as no roads. We bought a wooded mountain, cut the trees and brought those in on men's backs for rafters.

There was no water that was dependable. We found a somewhat likely place 600 feet from the hospital but it was solid rock. We blasted down 18' and no sign of water. We set a man with a six foot crowbar to drill down to see if there was water below. None in 6'. We lengthened the crowbar to 12' and drilled on. At 10' the bar broke through into a stream of fine water and filled the hole 10' deep. The man had to get out for his life. We bricked the big 15' in diameter hole bringing it in to a small opening so that the Koreans could draw water with their buckets; then ran a pipe to the surface, put in a force pump run by hand, drove the water 600 feet on the level and up to the attic of the hospital, installed there a Montgomery Ward tank, and then I installed the whole plumbing plant with my own hands. That well, after 40 years, is still the only dependable water on the compound for our 8 houses or for the nearby Korean village. There is a sort of water system in the city now, but my old well is the only dependable supply.

For the two buildings, we brought flooring, doors, sash, glass, nails and hardware from America. There is a big new hospital and dispensary now, but my hospital serves as a Home for Korean Nurses.

## XII. Miscellaneous

- a. The year I landed in Korea, a Committee was set up to try to maintain churches among the Chinese in Korea and I was on that Committee off and on for 20 years. 50,000 Chinese used to come across from China every spring, entering at Chemulpo and scattering up through the country. Great numbers of them were truck farmers who rented bits of land near large population centers and raised vegetables for sale. Many were artisans, carpenters, masons, stone cutters and the like. In the fall, they went back home. There were, however, many merchants who stayed always, sellers of groceries, dry goods, Chinese silk, etc. We had a dozen small churches among them and it is interesting to note that under the impact of the self-supporting Korean churches, they, too, became far more self-supporting than the churches in China itself.
- b. In 1922, I went to Peking and helped in the organization of the Korean Church there. It was still existing when the Commies came in. At that time, I journeyed on out to the Great Wall and over beyond it a little ways into Mongolia.
- c. Four times I journeyed across Manchuria from west to east. The first time, in 1913, I went to help in a week long Bible class, the first ever held by folks from Korea. I went 200 miles east from Mukden and then, after the class, came on further to Kangkei far up into the north of Korea

where I helped in a Bible class and revival. At the class in Manchuria we had 150 men present and some of those men had walked 200 miles in 40 below weather to attend. Bandits were all around us there and, a week after I went east, a group of Scotch missionaries whom I had met at the old Manchurian capital of Manchuria, Yung ling, journeying west to Mukden were held up and robbed of everything that they had. Luckily none were killed. They would have been if they had made even a token resistance.

It was interesting to see the Mohammedan temples in Manchuria, five in the city of Mukden, with their eight cornered buildings. Most of them are beef butchers since the Mohammedans do not eat pork, the usual meat of the Chinese. We saw a butchered cow, half cut up on the ground in the yard of the temple in Tunghwa, 200 miles out east.

My second trip was just to what later became Sinpin Station where my son lived for three years till he was driven out by the Japanese. The bandits were even worse then and we travelled mostly in the night in 50 below weather. Up there, the teamsters all start off about 3 a.m. because they stop at sundown, believing that all sorts of devils are busy just after dark. They know that no self-respecting devil will be out at 3 a.m.

My third trip was with a Committee of General Assembly to meet a similar Committee of the Methodists to see if we could not divide territory in Manchuria between our churches as we had done in Korea. We went on up to Shenkyung, the new capital of Manchuria, and then, on the Siberian Railway, clear across almost to Vladivostock and we came back down into Korea by the N.E. corner of the country.

My last trip was to visit my son in Sinpin. We went to Mukden and then across country by train to Kirin and then, by bus, 50 miles across country to Sinpin. It was 50 below. There were four buses, a truck and another truck of soldiers with guns to guard us. Every town up there was surrounded by barbed wire entanglements, and many well-to-do families maintained hired soldiers to protect them. On the railway, sandbag walls protected the stations and often there were soldiers on the roof as lookout. Every day there were battles between the bandits and the Japanese soldiers.

d. For 28 years beginning in 1912, I was treasurer of the work for Koreans in Japan where 600,000 Koreans lived. It was a union work of the six Missions and two native Churches in Korea. I had to collect from the eight organizations and we sent pastors to Tokio, alternating Methodist and Presbyterian.

In 1921, after the union of the churches in Canada, the Presbyterians were shut out of Korea, the Union Church of Canada taking over. I went to Toronto and saw the Presbyterian Board there and they undertook to send missionaries to Japan for the Korean work, Mr. Young, formerly of Korea, being the first. At one time, they had two couples and several single ladies working there. At present there is but one couple, I think.

We had 48 churches and about 5,000 Korean believers before the Canadians took over. Later the Japanese tried to force them all to worship in the Japanese language making it easier for their spies.

I went to Japan about every other year to visit the churches in the summer. I wrote the Constitution of the Union Korean Church.

e. General Assembly Assignments: As Professor of Church Law in the Seminary, I drafted the Constitution of the Korean Church, that of 1919 and the revised one of 1925. For the first, I was Chairman of the Committee of Sixteen who worked over my draft and sent it to the General Assembly and thence to the Presbyteries for vote. I also served on the Committee of Fourteen who worked over my draft of the 1925 Constitution.

One of the biggest assignments I ever had, and one of the biggest things that I ever touched was the dividing territory between ourselves and the Methodists. In 1905, we tried to get organic union with the Methodists and worked out a union Polity and Creed upon which all were agreed, but the Bishops in America would not stand for that, so it failed. In 1909, we got together with our Methodist friends again and divided the country by county lines from top to bottom so that since then, and until the war came, each person was a Methodist or a Presbyterian according to what county he lived in. If he didn't like to be a Presbyterian, he could move over into a Methodist county and be all set.

f. Miscellaneous other Teaching Work: (1) Incidentally, before I went to Korea, while I was still in Macalester College, I taught Mathematics for two years to the Freshman class. Two men of that class, Dr. Shellman and Verkuyl, went out to Siam as missionaries. (2) In Pyengyang, for two years, while doing full work in the Seminary, I taught the "History of Education" in the College across the street and received a rich reward in getting a background for all that I knew about Religious Education. This was done because the College wanted to secure a permit from the Japanese Government for one more department and they wanted my PhD on their faculty roll. (3) On several occasions, while teaching in the Seminary, I taught as pinch hitter in the Higher Bible School for Women, an institution parallel to the Seminary, and also many times in the ten-week Bible Institute for women and in all sorts of Bible classes for men and for women.

g. Furloughs: In 1928, I came on furlough around the world: Shanghai, Hong Kong, Singapore, Rangoon, Calcutta, across India, Egypt, Palestine, Syria, back to Port Said, then to Marseilles, along the Riviera to Rome, Switzerland, Paris, London, a most enriching experience.

I had only four furloughs from Korea within my 40 years. On these furloughs, I visited all but 5 of our 48 states and did deputation work in 28 states. On each furlough, I spoke some 200 times for Korea, even in the two years when I was doing graduate work at the University of Chicago, since graduate students were only required to attend class four days a week, Tuesday to Friday.

h. I served on the Mission Executive Committee for twelve consecutive years, and was Chairman of the Committee for 3 years. During those three years, it was suggested that I drop some of my other work and that I hire a stenographer for my correspondence, but I did not see what I could drop, so just added this to my ordinary tasks, and did my own typing at night, and saved the Board that secretary's salary. I visited all of the

eight Stations repeatedly, discussed their problems with the leaders, prepared suggestions for action by the whole Committee, and carried on the Mission's correspondence with the Board. One amusing part of the work was when I met with Bishop Welch of the Northern Methodist Church and Bishop Boaz of the Southern Methodist Church to discuss the setting up of a Union Social Center in Seoul. I assured them that I, also, was a Bishop and of equal rank with themselves. Why not?

### XIII. Romance

- a. In 1903, a year after we landed, an organization called the "Tong-haks" was formed in Korea after the model of the Boxers in China. One day they announced that they were going to kill all of the white people in Korea or drive them all out. I had agreed to go out among the country churches east of Seoul and the great day was right in the middle of my trip. We prayed about it a lot and went anyway, but it all proved a wild rumor.
- b. In 1904, the Japanese-Russian War began. The first battle was between ships at Chemulpo (or Inchun) 23 miles from Seoul. Two small Russian boats were sunk there. We went down a couple of days later and got a sampan and rowed around over where the boats were sunk. The big guns rattled the windows in our house.

After that, the Japanese armies flooded through Seoul. They behaved reasonably well at that time. They terraced the South Mountain clear to the top and put in guns on the various levels commanding the palace and the NE Gate where they expected the Russian army to come in. Our house at the time was on the hill right between those points and we went to bed night after night wondering if before morning we would have cannon balls tearing our house. There were two United States Cruisers down at Chemulpo 23 miles away and our Consul General kept urging us to take refuge on them, but we did not care to run away.

Right at the worst time, the King's palace near our house caught fire, and everyone thought that it might be a signal for looting the city. It made one horriferous night but proved to be only a fire.

When the war was over, the Japanese began putting the squeeze on the Korean King to make him ask them to take over the foreign relations of the country. There was one eerie night when the palace was surrounded by Japanese soldiers and inside the debate was going on. Yi Yong Ik, who had become one of the King's ministers, though himself little better educated than a coolie, urged the King not to sign. The Japanese threatened him and he fled the palace. All that night he was hunted through the city and the big bell in the center of the city boomed on. He managed to escape and took asylum on a French battleship in Chemulpo. The Minister of War was even more insistent and would not yield, but the King finally signed fearing that he would be killed. Min Yong Ik went home, wrote a note urging his people to fight and committed suicide. The next day there were mobs around the big bell. The Japanese were ready for them. Soldiers poured out of every alleyway and the fight and slaughter was on. Then patriots took to the hills and fought for several years. I travelled through that time among the fighting forces; was captured by the patriots once and held

for a couple of hours. The Japanese did not like my being out there and scowled at me a lot, but didn't harm me. I was out on one trip for five weeks when I couldn't get any word back home and no one knew how I was getting along.

I heard the machine guns roaring over the hills in another village. Once I just missed getting shot at by a band of the patriots who saw me on my horse just going over a hill. Later I heard that they ran hard to the top of the hill to get a shot at me but the road beyond the hill was crooked and down among the trees so that they missed me.

In another place, I was peacefully resting in the women's apartment of a house when the owner came running in crying "Hide, hide. A group of the patriots who saw your dark clothes from a distance, believe that there is a Japanese who has come to the village and there are searching every house and have their rifles ready to shoot." I didn't hide, but they did not find me.

In the early years, I was once stoned by a mob in a village where they did not want to have a church; and again when we tried to carry a dead body into another village for a funeral ceremony, when the villagers believed that a body carried into their town "above the well" would bring disaster to the village.

The last 10 years we were in Korea, the Japanese were determined that all Koreans, even Christians must bow at the Shinto shrines and worship the gods of Japan. Our Koreans refused to do it though thousands went to jail and many were tortured and killed. They said that we must take the pupils in our Christian schools out to the shrines and tell them to bow. We said that we would not do it and we closed the schools. The Japanese never forgave that. Persecution got hotter and hotter. Then came the matter of the World Day of Prayer for women in February. Our ladies received the program for it and translated it. In it was one sentence asking the quarter million Christian women in Korea to pray for peace between China and Japan. The military men of Japan did not want any peace and they said that, when we, as aliens, asked the Koreans to pray for peace, we were inciting to sedition and so were to go to jail for from 3 to 10 years each. They arrested 23 of our ladies and 3 of us men, and we were under house arrest for  $3\frac{1}{2}$  months. My eyes had been going bad and two of our doctors thought that I was going blind. The Mission besought the Central Government to let me go to America for treatment and I got away from Japan on the last boat that left before World War II.

#### XIV. My Korean Children

As I look back over the years, one thing that makes me most happy is that, down the years, through the help of friends or my personal funds, I've had the joy of educating 9 girls and 7 boys and helping send 10 boys through the Seminary to graduation. Three of my Korean "daughters" married pastors; three more married YMCA secretaries. One, the first of all, has for many years, without pay, been one of the most active workers in the YWCA of Korea.

*Handwritten:*  
Near return to  
Samuel S. Moffitt  
150 Leabrook Lane  
Trenton NJ 08611

## MEMORIES OF SIXTY YEARS

by  
Charles Allen Clark  
1954

The other day I had a birthday - 76. I can hardly believe it, for the Lord has been wonderfully good to me in giving me the vitality of one 20 years my junior, so that I am still able to do the work of a pastor in three widely separated churches, in addition to the multitudinous special assignments that fill the day between.

On this birthday, I've been looking back over the years and have felt that I might be forgiven if I leave a record of what the Lord has done for me, leave it to my children, and to the loyal friends who have "held the ropes" for me all down the years. Possibly some young person may read it and receive the Call to go out and take the place of the mother of my children who went to Glory eight years ago, and of myself now that they will not let me go back.

### I. Preparation

As a boy, for ten years I carried papers on the streets and in the homes in Minneapolis, the last five of those years mornings and evenings both, to a matter of 150 customers.

1. My father was a Building Contractor, and I worked on his buildings from my earliest years, as helper to the carpenters, masons, plumbers, tinners and painters. I did not know then that God was getting me ready to be a missionary in Korea. I am still a bit proud of my Union Card which I had to take out in the Carpenters' Union.

Just a few days after I landed in Korea, I was put on the Mission Property Committee, and I served on it for more than 30 years. For several years, I was honored with the title "Mission Building Advisor." I had something to do with every building erected in the Mission for over 30 years.

In addition, I wrote the last chapter in my book on Pastoral Theology to tell my Seminary students about church plans and materials, acoustics, lighting, etc., and I had a standing offer to visit their churches to help in planning new buildings or repairing or correcting mistakes in old ones and made many trips for that.

2. As I had lived for ten years in America around printing presses, I did all my 40 years among presses in Korea, creating and selling books, magazines and other literature, and acting as Manager of the Presbyterian Publication Fund, Publisher of magazines, Director all the years in the Christian Literature Society and usually also on the Bible Committee.

This experience at home, in building and around presses, was equal to what I learned in schools and was most valuable on the field.

C. A. CLARK

## II. Educational Preparation

I passed through all the grades of the Minneapolis city schools, being promoted and skipping two of the years, and then went to the University of Minnesota. At the end of two years, when I offered myself as a student for the ministry, at the urging of the Presbytery, I transferred to Macalester College and graduated there in 1899. In both High School and College, I had the honor of being Salutatorian. In 1911, after my first term of eight years in Korea, I received the honorary degree of Doctor of Divinity from Macalester College. In 1920, after a year of study in the University of Chicago, I received my A.M. and, after some correspondence course study, and another year, I received my Ph.D. in Religious Education from the same institution. It might be noted that I took that work on two furloughs, eight years apart, and lost no missionary time.

The only scholastic honor to which I was eligible along the way that I missed was the Phi Beta Kappa. In the University of Minnesota, there was a group of a dozen or so of us who lived at home, and used to eat our noon lunch sitting up on the lockers in Old Main. We were all "Barbs," not "Frats." We had also found all of the Literary Societies full up and no room for us. Sitting there one day, we founded the Castalian Literary Society, which, for 50 years, has been one of the outstanding ones in the University. Six or seven of my classmates of that group won the Phi Beta Kappa, though their scholastic records were not equal to mine. I forfeited my chance on winning it because I transferred to Macalester College, which, at that time, had no Chapter.

In the University, those two years, I had the honor of leading the class in Greek, and, at the end of my Sophomore year, the University YMCA offered me the position of Head of its Department for Students making up work in Greek. That position almost guaranteed the holder an instructorship in the University after graduation, and then further advancement according to teaching ability. I had to forego that because I was working towards the ministry and going to Macalester. It may be of interest that I was called on the carpet by the University Faculty about that time, when they discovered that, though I was only a Sophomore, I had garnered two major credits in the Junior studies also. They told me that "I had done nothing wrong, but must not do it again."

## III. My Call

There wasn't a ghost of a reason, outside the direct will of God, why I should have become a minister. My father was a builder and I was a half-carpenter myself, and I was studying to be a Professor of Latin and Greek, up till the end of College; and later in Hebrew and Arabic, after I had a taste of those in Seminary. Praise the Lord! He headed me off!

Really I got my Call when I was about 14, but I felt that I could not think of it, for I was terribly shy even before my classmates in school, in recitation, and I felt that I could not stand up before people and talk. I'm still fighting that shyness after 52 years in the ministry.

There was another reason. In Oliver Church C.E.\* I had been on the Foreign Missions committee, collecting 2¢ a month from each of the members, and I was afraid that, if I became a minister, I would have to go to the Foreign Field and I didn't want to.

I fought the Lord for ten years about it and did not surrender till four months before my graduation from Seminary. I didn't want to be a minister and fought it off till half through the University. Then I got so I could not pray. I felt that I had no right to pray when I was unwilling to do what I felt the Lord wanted me to do. When I surrendered, I was so happy that I could sing all day long. But I didn't want to be a missionary. The Lord began pressing me again and I fixed up a compromise with Him. I told Him that I would go to the hardest Home Mission field in America, but I could not go abroad. Just then my elder brother was drowned and I had become the oldest son. How could I leave? But that argument got knocked out when our pastor, in a sermon, said, "Did you ever think that God sent His Son to earth to die for us, and that HE WAS AN ONLY SON"--and I had a younger brother. When I definitely committed myself to the Home Mission field, again I was very, very happy. (I did not know then that many Home Mission kinds of work are harder than Foreign Missions though you don't get shot at so often or get threatened with jail.)

Then I went down to McCormick Seminary in Chicago, and the Lord began to press me again. A lot of old missionaries from various fields used to come to the Seminary and they said, "We've got a half million folks in one area of our field and no one to work among them," or "We need teachers in our colleges and academies and no one to help us," etc. I used to want to throw a book at them. They bothered me terribly.

Just then a great song was written that did the rest--"I'll go where you want me to go, Dear Lord, o'er mountain or plain or sea." Everyone was singing it. I never would, for I did not want to go. They sang it in Sunday School and in Christian Endeavor and even in Church. I hated it but could not dodge it. In these later years, I've heard young people sing that song blithely with apparently no connection of its meaning, just as they rattle off the Lord's Prayer, "Forgive as we forgive our debtors - and no further." It is amazing.

Finally, four months before my Seminary graduation, I surrendered it all, and said, "I will go where you want me to go, Dear Lord." The Foreign Board sent me an application blank. Believe it or not, you had to say, "Pretty please, may I be a missionary?"--and I had struggled so hard to avoid it. They asked me what fields we would like to go to: I said in order - Korea (a classmate had been there and talked it day and night), China, Japan. But, on the blank was one more question--If the Board cannot send you to any of these places, will you go anywhere in the world that they send you? Oh, how I hated to sign that! It took two weeks of praying before I could, but finally I did sign it, and I thank Him today that He helped me do it. Eighteen men of the 44 in my class volunteered for the

---

\*Christian Endeavor

foreign field. Every one asked for Korea, though in those days Korea was insignificant and few people even knew where it was. 18 asked for Korea, but only my chum, Kearns, and I got there. Kearns went to Glory just a little while ago.

#### IV. First Things on the Field

We landed in Korea at Chemulpo [Inchon] September 22, 1902, having touched at Fusan [Pusan] and then come around the south end of Korea. We landed right in the middle of an epidemic of cholera, where thousands were dying, some dropping dead in the streets. A little later the smallpox came and baby bodies, by the hundreds, were being carried out the Little East Gate of Seoul to be buried among those semi-spherical mounds running out for miles. Outside that Gate, one day, I saw 12 little dead bodies of smallpox babies exposed along the city wall, sticks set upright and other sticks into the chinks of the wall making a small platform for the body. The people believed that, if they buried the babies at once, the "Great Guest" (smallpox spirit) would come and take other children in their homes. Then the scarlet fever scourge came and took our first baby boy. I nursed that and diphtheria once. Six months after we landed, I nursed a colleague missionary with smallpox 14 days until he died. Missionaries have to do everything. Then our second baby boy left us for Heaven, both babies in one year. Sometimes that is the cost of being a missionary.

#### V. Evangelistic Work

a. Really my preaching career began five years before we sailed, when I was a Junior in Macalester and preached every Sunday for two years at the town of Goodhus, 70 miles south. Then I went to McCormick Seminary in Chicago and, for six months, I helped in the Water Street Chinese Mission, in Erie Chapel in the slums, etc. In March, I took charge of what later became and now is "Faith Church" on the West Side of Austin. It was only a sort of Mission Sunday School at first, but, for the two years, I preached there twice every Sunday and went out the 15 miles each Thursday for the Prayer meeting. Two summers I went out and lived there.

In the Senior year of Seminary, my classmates and I staged a revival there of two weeks, we doing all of the preaching with no older person to help us. I am still amazed at the effrontery of us tackling that task. However, at the end, a visiting pastor baptized 43 converts gathered in by the meetings, not counting a dozen children who went to be baptized by nearby Methodist and Baptist Churches where their parents were members. We gathered up 27 church letters in the community and added them to our new 43 and, on the Sunday that I left for Korea, we organized the church with 70 members. That church now has a communicant roll of 823.

b. Evangelistic work in Korea. Through all the years on the field, I always insisted that I was first of all an evangelist, even though I taught 36 years in the Seminary and, for the last six years, was its President.

After my first year, I opened three roadside preaching places in front of our properties, but off the street, in Seoul, and had regular preaching

not understand. After a few minutes, I would tell them that possibly they did not entirely understand me and I'd push one of my men forward to continue the preaching. All of us watched the faces around us and, if we saw someone who seemed specially interested, we'd slip out and buttonhole him and try to wangle an invitation to his village. We'd follow that up at once and, since he had invited us, he had to stand for us in his village, and soon we had a church started. In one of my roadside preaching places in Seoul, I gathered in a Korean soldier who later became one of my best Elders.

#### VI. Seminary Work

This was considered by the Mission as my first assignment and might have been my only one if I had desired it. I began this work less than five years after I landed on the field. That year I was asked to pinch hit for an older man who was unable to be present. The Faculty was delighted when they heard that I had a book on Homiletics (Herrick Johnson's Seminary Lectures) just ready for the press. None of the other men had yearned to teach Homiletics. I went in as a pinch hitter that year and stayed 36 years.

The next year, they added Pastoral Theology to my schedule. After that, I took over all of the Church Law courses. After getting my Ph.D. I installed a full department of Religious Education using the materials (thoroughly fumigated as to theology) that I had gotten at the University of Chicago. We had a postgraduate course for this also of six weeks a year for three years open to only one man from each Presbytery. In that course, we taught 15 twenty-hour courses. The graduates of this course became the teachers in most of the Sunday School conventions and Institutes throughout Korea.

I also took over the Psychology and Social courses and "Personal Work" courses. The Faculty did not at first believe in teaching English but I did, so I taught personally as an outside subject any who wanted to study. Later our two American trained Korean Professors helped and we charged a small fee. Still later, the Faculty made a knowledge of English up through the third reader one of our entrance qualifications.

Besides the Religious Education postgraduate class, we started one of three months in the Fall as a fourth year of two terms with an additional diploma and we had in the Spring one month of a refresher course for pastors. In these last two, every year, it was necessary to create and teach many new Practical Theology subjects. The other professors did not care to teach in this department, so I always had 15 teaching hours and, often, Spring and Fall as many as 22 hours though the regular hours for a professor were only 8 or 10. My "Chair" was called "Practical Theology" but it was more like a settee than a "Chair." The only Bible that they let me teach was Psalms and Leviticus on which I early wrote commentaries.

To make my students "practical," I required every man every week to give at least one 90-minute period to soul-winning work out around the Seminary. Each term, I required them to taste five kinds of evangelism:

Only six or eight of my commentaries will bear my name as they do not want a one-man series. For the rest of my books, I analyzed the materials and organized it and wrote the commentary; then turned it over to English-speaking Koreans who are to be free to add to or subtract from the text, then to translate into Korean and sign as their own work.

Of the remaining 21 of my books, two are on Homiletics, seven on Sunday School work, two on Pastoral Theology, four on Church Law and I translated F.B. Myer's Jeremiah, McConaughy's Money the Acid Test, Gage's Religion of Youth and Aspinwall Hodge's What is Presbyterian Law? The Seminary Faculty prepared a Bible Dictionary in Korean--largely based on that of Davis of Princeton, I adopted and translated one fifth of the articles.

While my son was in Colombia, South America, I prepared a simple commentary on Proverbs and 180 devotional lessons on Psalms and he translated them into Spanish.

Through 22 years, I published the Seminary magazine; through 12 years helped with the Temperance magazine; and for five years helped with the Sunday School Association magazine since, as a sideline, for that time, I acted as General Secretary for Sunday School work for all the churches in Korea, travelling in vacation periods to help in Conventions and Institutes.

To round out my total of 51 books, I wrote 7 books in English. The first was a novel, First Fruits in Korea, a story book which attempted to inject some missionary information into the readers when they were not conscious of it. I wrote the Digest of 1917 and the one of 1934 in which is the dated documented history of all our work in Korea to 1934. Bishop Oldham, prominent in Missions around the world, wrote of these books, that "They are a great contribution to Mission knowledge, and, if all other lands would produce similar information, we would be a long way on the road to the construction of a Science of Missions." After writing the Constitution of the Church of Korea, I translated it back into English and published it.

My book on the Religions of Old Korea is the only comprehensive book ever written on the subject and no one can ever write another on the subject, for a large part of the old religions of Korea, the animistic objects and fetishes, and the Buddhism and Confucianism has faded away before the approach of Christianity. I wrote this expecting to use it for my PhD dissertation, but, at the last minute, was told that I could not write in that department, so produced another dissertation.

This was The Korean Church and the Nevius Methods. After this had been out for some time, queries came in from all over the world and I wrote The Nevius Plan for Mission Work in Korea, revising the old material and adding over 100 pages new, with the answers which I had been sending to the many letters received.

These books made a great stir all around the world. They described how in Korea we had built a self-supporting, self-governing, self-propagating Church strongly based upon the simple Bible text, using the principles enunciated by Dr. Nevius of China. Everyone on Mission Fields and in

Mission Boards had heard of the "Nevius Principles," but few knew what they were. My book was the story of the application of the methods over a period of 60 years and showed the results, all documented and dated as required in PhD dissertations.

In South India, as they were setting up their famous Union Church, they had a week of conference on my book. The Canadian Presbyterian Mission near Bombay bought 12 copies and had a Mission meeting of two days to discuss it. One Southern Presbyterian Mission in China asked me to get for them 16 copies for study. A member of our Mission was present on Long Island at a meeting of Foreign Board Secretaries of North America and reported that the book was discussed all the week, some saying that the methods would not work, were too hard to put over; some approving. One of our Korean pastors went as a delegate to the International Missionary Council meeting in Herrnhut, Germany. He had never heard of the book but he said that it was the main topic of discussion at that conference. From a Mission by the headwaters of the Nile and from South America came queries, and visitors from India and China and Japan came to see with their own eyes. One independent Mission Board in the States bought 100 copies to distribute to their workers and supporters.

While studying in the University of Chicago, I had the honor of writing three signed articles for the one volume "Encyclopedia of Religion and Ethics" gotten out by the University.

#### VIII. Selling Literature

No matter how many books you print, they are of little value unless they are sold. Our Mission had a Presbyterian Publication Fund for the purpose of publishing distinctive Presbyterian books which the Literature Society could hardly be asked to publish, such as our Catechisms, the Church constitution, etc. About 1920, I became Chairman of the Committee for this Fund. I found wagon loads of good books of all sorts belonging to the Fund stacked up in warehouses, but not being advertised or sold.

I established a bookstore in the basement of the Seminary, first for our students and then to be the central storehouse for our province. It gradually grew until it sold to the ultimate consumers about as many books as went out from the Literature Society store in Seoul. I took over the half dozen or more colporters of the Bible Society in our province and directed them. They worked entirely among non-believers. Then I organized a corps of colporters to travel the churches. To them I gave the sale monopoly of the three Best Sellers, the Hymnbook, Sunday School literature and the New Testaments, and, with that income, the four men were self-supporting. I made out itineraries for them to travel the 400 churches of the province, and sent letters on ahead to each church telling them exactly when the men would arrive, urging them to ring the church bell, to assemble at the church, listen to a sermon by my man and then buy. I selected men who could really preach. The men took all the books that they could carry and sometimes a donkey load or bike trailer load and they sent bundles of books on ahead by mail and picked them up as their stock grew low. I urged the people to welcome them, not as merchants, but as "Literature Evangelizers," and to entertain them as they did visiting pastors.

The system, built up through many years, was selling a total of 70,000 books a year. We largely cleaned out our warehouses and had little dead or dying stock on hand. Of course, we also handled Bible Society and Literature Society books. Throughout the province, we persuaded about 40 merchants in small towns to stock and sell the books.

When I got back from furlough in 1938, the Literature Society asked me to set up my selling plan in all the provinces of the country, and I started to do so, sending out letters to key missionaries who might cooperate. We got it started in two provinces but then came our troubles and like many other things, it could not be carried.

#### IX. Legal Matters

About 1925, the Mission secured a Charter of Incorporation from the Japanese Government allowing us to register our properties securely instead of by the old village plan of "from this tree to that rock" or "along the road to the brook and then off to the right," etc. I cleared the titles and registered all of our properties in Pyengyang, Chairyung, Syenchun and Kangkei Stations, some 300 pieces of ground with their building, possibly a million dollars worth. Then I helped all of the Presbyteries in the land to get similar charters and, for the three Presbyteries in our province I cleared titles and registered several hundred pieces of property. Some of the difficulties may be seen from the case of one church near the city. Its properties were registered in the names of eight individual Elders. Two had died and I had to sue for title through Probate. Two had moved away and no one knew where. I had to sue for title in absentia. Two were no longer attending church, and were not too eager to sign. Two good Elders were left.

Each year I had to figure out and check twice the land taxes, income taxes, auto taxes and every other form required for all the Station.

Some lawyers in America do not have that much business. Dealing with officious and often hostile Japanese officials was no fun at times.

#### X. Temperance Work

In the early years, we did not have or need any separate work for Temperance, for the Church itself was that. No man could hope to become even a Catechumen (Probationer) if he had anything to do with liquor, drinking, selling, making, transporting. In the early years some of my Elders would not vote to baptize a man if he even made and sold the yeast which might be used in making liquor. If a man already baptized, slipped and took a drink, he was put under discipline, discipline consisting of forbidding him to speak in prayer meetings. The disgrace of that was keenly felt.

About 1928, a young man came to our Seminary to matriculate, who had made it his job, single handed to fight the liquor traffic, a very hard thing in a land where a large part of the expense of the Government came from the liquor taxes. This man found in the fourth reader in the Japanese schools a page urging the children to urge their fathers when the new rice came in in October to make lots of rice beer and call in their friends to

drink it. This boy stirred up the school teachers and the newspaper and single handed, forced the Government to tear that page out of those readers.

I didn't want to get involved in Temperance work, but I found that none of my colleagues, though they wanted the work to go on, were willing to do it either, so, little by little, I came to feel that it was a duty that I could not sidestep.

I joined forces with the young man and we went all out to smash the liquor business in Korea. Of course, as an alien, I had to keep out of sight. My job was financing the movement and standing behind the young man who was doing the work. My colleagues in all of the Missions were willing to pay a little if "George would do it."

Five times I sent the young man to Tokio and he got in to see the Prime Minister, the Minister of Education and the Minister of the Colonies. Many of the finest people in Japan helped. There was a strong Temperance Society there and they helped. The Governor General of Korea was no angel, morally, but somehow he didn't want the Koreans to overdrink, so he helped. After a battle of 12 years, the Legislature of Tokio passed a law forbidding the sale of liquor in Korea to any "child" under twenty. Then we started to change that to 25, but there we ran head on into the Army where they wanted their boys to get "Dutch courage" out of a bottle.

The White Slave traffic in Japan is the rottenest in the world. My boy felt that we should keep that movement apart from the liquor battles lest we lose both, but he found in Tokio a Korean girl just graduating from a law school and she agreed to head up the movement. During the War with China, the Army forced every county in Japan to contribute a certain quota of girls for the brothel trade of the Japanese Army in China. Thousands every month passed through Korea on their way over. We were all set to fight this new evil, but the war came and we were stopped.

#### XI. Building Work

As noted in the beginning, I had something to do with the erection of every building in the Mission over a period of 30 years.

The biggest thing in that line, however, was the erection of a hospital and a dwelling for a missionary in Taegu in 1906, where I had to do it personally. A new hospital had been erected there 33' by 80'. Before it was ever occupied, it began to fall down, for, in building it, every possible crime had been committed. Sticky mud was used instead of lime, and, when the mud dried, it was no better than a flat piece of board. Cross walls were not woven into the long side walls. Roof timbers were run through active chimney flues, etc. The Mission sent me there to tear down the building and erect a new one 33' by 50' with an operating room projecting to the rear. We were given what materials we could salvage and \$3,000 to complete the job, a story and a half high.

I could get no contracts and had to do everything by day labor, Chinese masons, Japanese carpenters and Korean coolies. The dwelling was a story and a half with six rooms on the ground floor. It was all new.

The old hospital had to be taken down carefully, brick by brick by hand and it was most hazardous, especially the tall gables and chimney. When done, we built kilns, dug up mud in our yard and burnt the necessary brick; dug up more mud, built a different kiln and burnt our heavy tile for the roof, all needed to supplement the salvaged materials. We sent ten miles out in the hills, bought a mountain, dug out limestone and burnt our own lime, and brought it in on men's backs, as no roads. We bought a wooded mountain, cut the trees and brought those in on men's backs for rafters.

There was no water that was dependable. We found a somewhat likely place 600 feet from the hospital but it was solid rock. We blasted down 18' and no sign of water. We set a man with a six foot crowbar to drill down to see if there was water below. None in 6'. We lengthened the crowbar to 12' and drilled on. At 10' the bar broke through into a stream of fine water and filled the hole 10' deep. The man had to get out for his life. We bricked the big 15' in diameter hole bringing it in to a small opening so that the Koreans could draw water with their buckets; then ran a pipe to the surface, put in a force pump run by hand, drove the water 600 feet on the level and up to the attic of the hospital, installed there a Montgomery Ward tank, and then I installed the whole plumbing plant with my own hands. That well, after 40 years, is still the only dependable water on the compound for our 8 houses or for the nearby Korean village. There is a sort of water system in the city now, but my old well is the only dependable supply.

For the two buildings, we brought flooring, doors, sash, glass, nails and hardware from America. There is a big new hospital and dispensary now, but my hospital serves as a Home for Korean Nurses.

## XII. Miscellaneous

- a. The year I landed in Korea, a Committee was set up to try to maintain churches among the Chinese in Korea and I was on that Committee off and on for 20 years. 50,000 Chinese used to come across from China every spring, entering at Chemulpo and scattering up through the country. Great numbers of them were truck farmers who rented bits of land near large population centers and raised vegetables for sale. Many were artisans, carpenters, masons, stone cutters and the like. In the fall, they went back home. There were, however, many merchants who stayed always, sellers of groceries, dry goods, Chinese silk, etc. We had a dozen small churches among them and it is interesting to note that under the impact of the self-supporting Korean churches, they, too, became far more self-supporting than the churches in China itself.
- b. In 1922, I went to Peking and helped in the organization of the Korean Church there. It was still existing when the Commies came in. At that time, I journeyed on out to the Great Wall and over beyond it a little ways into Mongolia.
- c. Four times I journeyed across Manchuria from west to east. The first time, in 1913, I went to help in a week long Bible class, the first ever held by folks from Korea. I went 200 miles east from Mukden and then, after the class, came on further to Kangkei far up into the north of Korea

where I helped in a Bible class and revival. At the class in Manchuria we had 150 men present and some of those men had walked 200 miles in 40 below weather to attend. Bandits were all around us there and, a week after I went east, a group of Scotch missionaries whom I had met at the old Manchurian capital of Manchuria, Yung ling, journeying west to Mukden were held up and robbed of everything that they had. Luckily none were killed. They would have been if they had made even a token resistance.

It was interesting to see the Mohammedan temples in Manchuria, five in the city of Mukden, with their eight cornered buildings. Most of them are beef butchers since the Mohammedans do not eat pork, the usual meat of the Chinese. We saw a butchered cow, half cut up on the ground in the yard of the temple in Tunghwa, 200 miles out east.

My second trip was just to what later became Sinpin Station where my son lived for three years till he was driven out by the Japanese. The bandits were even worse then and we travelled mostly in the night in 50 below weather. Up there, the teamsters all start off about 3 a.m. because they stop at sundown, believing that all sorts of devils are busy just after dark. They know that no self-respecting devil will be out at 3 a.m.

My third trip was with a Committee of General Assembly to meet a similar Committee of the Methodists to see if we could not divide territory in Manchuria between our churches as we had done in Korea. We went on up to Shenkyung, the new capital of Manchuria, and then, on the Siberian Railway, clear across almost to Vladivostock and we came back down into Korea by the N.E. corner of the country.

My last trip was to visit my son in Sinpin. We went to Mukden and then across country by train to Kirin and then, by bus, 50 miles across country to Sinpin. It was 50 below. There were four buses, a truck and another truck of soldiers with guns to guard us. Every town up there was surrounded by barbed wire entanglements, and many well-to-do families maintained hired soldiers to protect them. On the railway, sandbag walls protected the stations and often there were soldiers on the roof as lookout. Every day there were battles between the bandits and the Japanese soldiers.

d. For 28 years beginning in 1912, I was treasurer of the work for Koreans in Japan where 600,000 Koreans lived. It was a union work of the six Missions and two native Churches in Korea. I had to collect from the eight organizations and we sent pastors to Tokio, alternating Methodist and Presbyterian.

In 1921, after the union of the churches in Canada, the Presbyterians were shut out of Korea, the Union Church of Canada taking over. I went to Toronto and saw the Presbyterian Board there and they undertook to send missionaries to Japan for the Korean work, Mr. Young, formerly of Korea, being the first. At one time, they had two couples and several single ladies working there. At present there is but one couple, I think.

We had 48 churches and about 5,000 Korean believers before the Canadians took over. Later the Japanese tried to force them all to worship in the Japanese language making it easier for their spies.

I went to Japan about every other year to visit the churches in the summer. I wrote the Constitution of the Union Korean Church.

e. General Assembly Assignments: As Professor of Church Law in the Seminary, I drafted the Constitution of the Korean Church, that of 1919 and the revised one of 1925. For the first, I was Chairman of the Committee of Sixteen who worked over my draft and sent it to the General Assembly and thence to the Presbyteries for vote. I also served on the Committee of Fourteen who worked over my draft of the 1925 Constitution.

One of the biggest assignments I ever had, and one of the biggest things that I ever touched was the dividing territory between ourselves and the Methodists. In 1905, we tried to get organic union with the Methodists and worked out a union Polity and Creed upon which all were agreed, but the Bishops in America would not stand for that, so it failed. In 1909, we got together with our Methodist friends again and divided the country by county lines from top to bottom so that since then, and until the war came, each person was a Methodist or a Presbyterian according to what county he lived in. If he didn't like to be a Presbyterian, he could move over into a Methodist county and be all set.

f. Miscellaneous other Teaching Work: (1) Incidentally, before I went to Korea, while I was still in Macalester College, I taught Mathematics for two years to the Freshman class. Two men of that class, Dr. Shellman and Verkuyl, went out to Siam as missionaries. (2) In Pyengyang, for two years, while doing full work in the Seminary, I taught the "History of Education" in the College across the street and received a rich reward in getting a background for all that I knew about Religious Education. This was done because the College wanted to secure a permit from the Japanese Government for one more department and they wanted my PhD on their faculty roll. (3) On several occasions, while teaching in the Seminary, I taught as pinch hitter in the Higher Bible School for Women, an institution parallel to the Seminary, and also many times in the ten-week Bible Institute for women and in all sorts of Bible classes for men and for women.

g. Furloughs: In 1928, I came on furlough around the world: Shanghai, Hong Kong, Singapore, Rangoon, Calcutta, across India, Egypt, Palestine, Syria, back to Port Said, then to Marseilles, along the Riviera to Rome, Switzerland, Paris, London, a most enriching experience.

I had only four furloughs from Korea within my 40 years. On these furloughs, I visited all but 5 of our 48 states and did deputation work in 28 states. On each furlough, I spoke some 200 times for Korea, even in the two years when I was doing graduate work at the University of Chicago, since graduate students were only required to attend class four days a week, Tuesday to Friday.

h. I served on the Mission Executive Committee for twelve consecutive years, and was Chairman of the Committee for 3 years. During those three years, it was suggested that I drop some of my other work and that I hire a stenographer for my correspondence, but I did not see what I could drop, so just added this to my ordinary tasks, and did my own typing at night, and saved the Board that secretary's salary. I visited all of the

eight Stations repeatedly, discussed their problems with the leaders, prepared suggestions for action by the whole Committee, and carried on the Mission's correspondence with the Board. One amusing part of the work was when I met with Bishop Welch of the Northern Methodist Church and Bishop Boaz of the Southern Methodist Church to discuss the setting up of a Union Social Center in Seoul. I assured them that I, also, was a Bishop and of equal rank with themselves. Why not?

### XIII. Romance

- a. In 1903, a year after we landed, an organization called the "Tong-haks" was formed in Korea after the model of the Boxers in China. One day they announced that they were going to kill all of the white people in Korea or drive them all out. I had agreed to go out among the country churches east of Seoul and the great day was right in the middle of my trip. We prayed about it a lot and went anyway, but it all proved a wild rumor.
- b. In 1904, the Japanese-Russian War began. The first battle was between ships at Chemulpo (or Inchun) 23 miles from Seoul. Two small Russian boats were sunk there. We went down a couple of days later and got a sampan and rowed around over where the boats were sunk. The big guns rattled the windows in our house.

After that, the Japanese armies flooded through Seoul. They behaved reasonably well at that time. They terraced the South Mountain clear to the top and put in guns on the various levels commanding the palace and the NE Gate where they expected the Russian army to come in. Our house at the time was on the hill right between those points and we went to bed night after night wondering if before morning we would have cannon balls tearing our house. There were two United States Cruisers down at Chemulpo 23 miles away and our Consul General kept urging us to take refuge on them, but we did not care to run away.

Right at the worst time, the King's palace near our house caught fire, and everyone thought that it might be a signal for looting the city. It made one horriferous night but proved to be only a fire.

When the war was over, the Japanese began putting the squeeze on the Korean King to make him ask them to take over the foreign relations of the country. There was one eerie night when the palace was surrounded by Japanese soldiers and inside the debate was going on. Yi Yong Ik, who had become one of the King's ministers, though himself little better educated than a coolie, urged the King not to sign. The Japanese threatened him and he fled the palace. All that night he was hunted through the city and the big bell in the center of the city boomed on. He managed to escape and took asylum on a French battleship in Chemulpo. The Minister of War was even more insistent and would not yield, but the King finally signed fearing that he would be killed. Min Yong Ik went home, wrote a note urging his people to fight and committed suicide. The next day there were mobs around the big bell. The Japanese were ready for them. Soldiers poured out of every alleyway and the fight and slaughter was on. Then patriots took to the hills and fought for several years. I travelled through that time among the fighting forces; was captured by the patriots once and held

for a couple of hours. The Japanese did not like my being out there and scowled at me a lot, but didn't harm me. I was out on one trip for five weeks when I couldn't get any word back home and no one knew how I was getting along.

I heard the machine guns roaring over the hills in another village. Once I just missed getting shot at by a band of the patriots who saw me on my horse just going over a hill. Later I heard that they ran hard to the top of the hill to get a shot at me but the road beyond the hill was crooked and down among the trees so that they missed me.

In another place, I was peacefully resting in the women's apartment of a house when the owner came running in crying "Hide, hide. A group of the patriots who saw your dark clothes from a distance, believe that there is a Japanese who has come to the village and there are searching every house and have their rifles ready to shoot." I didn't hide, but they did not find me.

In the early years, I was once stoned by a mob in a village where they did not want to have a church; and again when we tried to carry a dead body into another village for a funeral ceremony, when the villagers believed that a body carried into their town "above the well" would bring disaster to the village.

The last 10 years we were in Korea, the Japanese were determined that all Koreans, even Christians must bow at the Shinto shrines and worship the gods of Japan. Our Koreans refused to do it though thousands went to jail and many were tortured and killed. They said that we must take the pupils in our Christian schools out to the shrines and tell them to bow. We said that we would not do it and we closed the schools. The Japanese never forgave that. Persecution got hotter and hotter. Then came the matter of the World Day of Prayer for women in February. Our ladies received the program for it and translated it. In it was one sentence asking the quarter million Christian women in Korea to pray for peace between China and Japan. The military men of Japan did not want any peace and they said that, when we, as aliens, asked the Koreans to pray for peace, we were inciting to sedition and so were to go to jail for from 3 to 10 years each. They arrested 23 of our ladies and 3 of us men, and we were under house arrest for 3½ months. My eyes had been going bad and two of our doctors thought that I was going blind. The Mission besought the Central Government to let me go to America for treatment and I got away from Japan on the last boat that left before World War II.

#### XIV. My Korean Children

As I look back over the years, one thing that makes me most happy is that, down the years, through the help of friends or my personal funds, I've had the joy of educating 9 girls and 7 boys and helping send 10 boys through the Seminary to graduation. Three of my Korean "daughters" married pastors; three more married YMCA secretaries. One, the first of all, has for many years, without pay, been one of the most active workers in the YWCA of Korea.

