

~~\_\_\_\_\_~~  
~~\_\_\_\_\_~~  
~~\_\_\_\_\_~~  
~~\_\_\_\_\_~~  
↑  
Sorry!

**Timothy K.S. Hong  
(1930-2004)**  
**Katherine Edith Clark Hong  
(1919-2002)**

**Memorial Meditation**

**Westminster Gardens**

**January 28, 2005**



Wedding Day, April 5, 1968, Seoul

CLARK, Katherine

## Timothy K.S. Hong

(1930 – 2004)

Timothy K.S. Hong, husband of Katherine Edith Clark Hong, died of cancer on December 21, 2004 in Duarte, California, where he and Kay had lived since 1988 and where they both had many friends at Westminster Gardens.

Tim Hong was born in Pyongyang on April 2, 1930, the son of devoted Christians from Kanggye. At his family's urging he left North Korea a step ahead of the incoming Chinese Communists in December 1950 and eventually made his way to Taegu, in the South, where he was known to former Kanggye missionaries (the Archibald Campbells, Lillian Ross, and others).

In Taegu he volunteered as a caretaker at a local orphanage and then began classes at the Bible Institute in Taegu. As a student he assisted Kay Clark with Christmas plays and other Institute productions. In the mid-1950s he served as a chaplain's assistant in the ROK Army. He then graduated from college in Taegu and won a scholarship to Dubuque Theological Seminary, where he studied Christian Education and specialized in media production. After returning to Korea in the 1960s he worked for the National Christian Council on television productions, among other lines of work.

In 1968 Tim Hong and Kay Clark were married in Seoul, with Kay's brother Allen Clark officiating. Kay then ended a 21 year career with the Korea Mission of the Presbyterian Church in the USA later in the year and she and Tim moved to the United States. In time they settled in Chicago, where Tim ran one restaurant in Evanston

("Tim's House") and later a second restaurant, downtown.

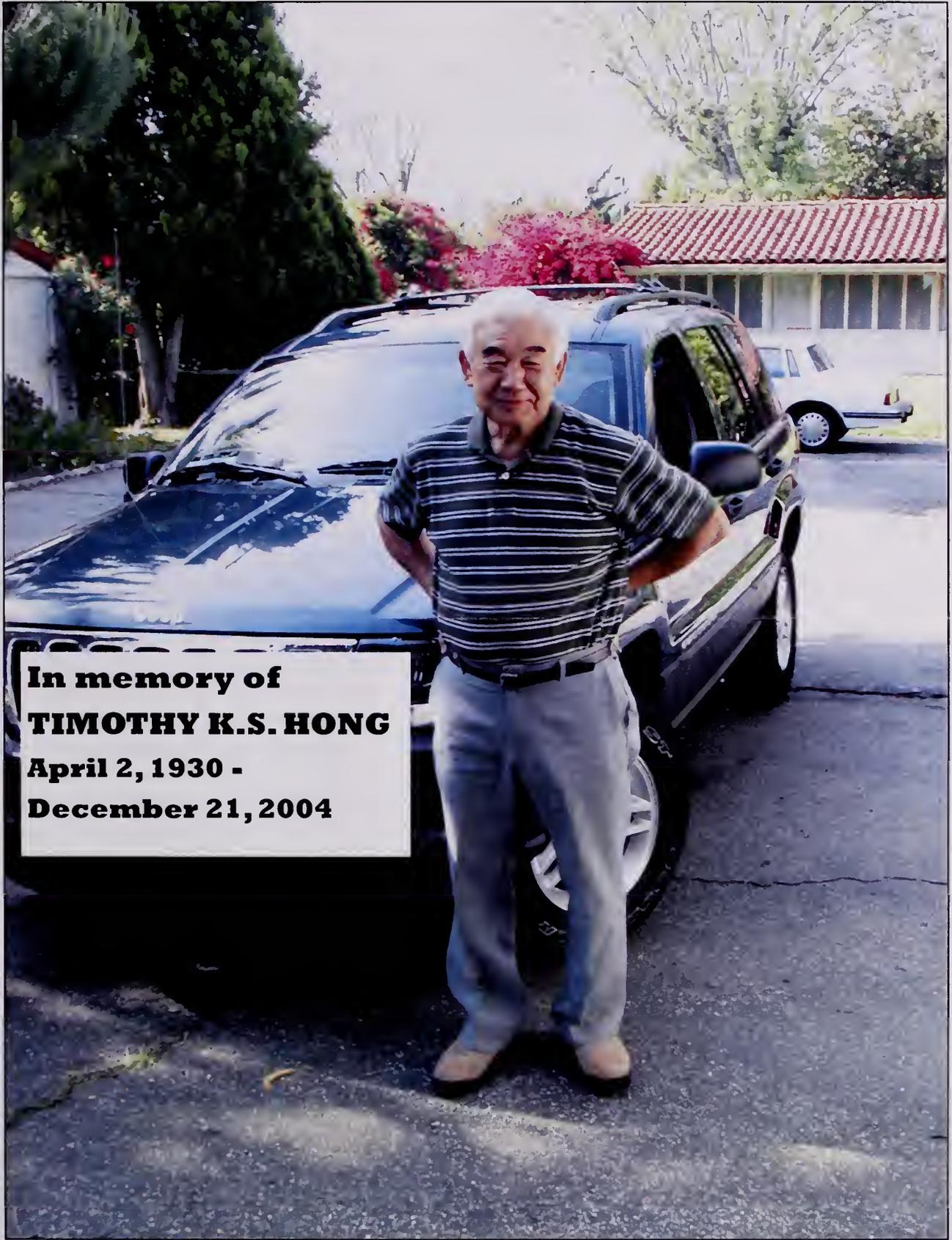
In Chicago Tim and Kay also took over the editorship of the Korea Klipper newsletter from Allen Clark, and continued distributing it to the Korea mission community Duarte, after they retired to Westminster Gardens.

Timothy Hong left his family behind in North Korea and his most fervent wish throughout his life was one day to return to Pyongyang and Kanggye to find his two brothers and learn news of his parents. This wish was never fulfilled. However, despite this great disappointment, his life was remarkable. One cannot help but admire the strength and resourcefulness that carried him from the horrors of war in Pyongyang through years of dedicated service in Taegu, and many years of adjustment to immigrant life in the United States.

Through these dramatically different phases of his life he remained faithful to the Lord and the values he learned from his mother and grandmother, as well as to his adopted Clark family. As a loyal and loving husband to Kay for 34 years, and while kindly and mercifully tending her in the difficult last months of her life, he inspired all of us in his family. We feel blessed to have had him with us, first in Korea and then in the United States. We will miss him and think of him especially in moments when our own courage seems to be wearing thin.

Tim and Kay are survived by the children of Allen and Gene Roberts Clark: nieces Kathleen Clark and Dorothy Clark Brooks and Dorothy's husband Jerry and their children Kenny and Carolyn; nephew Don and his wife Linda and their children Jennifer and Joanna; and the children of nephew Robert A. Clark and his wife Janet, of the Brazil Mission: Charles Allen Clark II, Linda Clark Oakley, David Clark, and John Clark..

Two Lives in the Service of the Lord



**In memory of  
TIMOTHY K.S. HONG  
April 2, 1930 -  
December 21, 2004**

## Katherine Edith Clark Hong

(1919 2002)

Katherine Edith Clark Hong, better known as Kay, was born in Seoul, Korea, on July 19, 1919. It was a year of turmoil in Korea—the year of the great independence uprising—but in the Clark household the birth of Katherine was an occasion of unalloyed happiness. She was welcomed by her brother Allen and her parents, Charles Allen and Mabel Craft Clark, of Minneapolis and Chicago, respectively.

The Clarks had come to Korea as missionaries under the Presbyterian Board of Foreign Missions in 1902. They had suffered greatly in their early years on the field, losing two sons in quick succession soon after their arrival. The birth of Allen in 1908, and now Katherine, in 1919, made the Clarks a family at long last.

Katherine was born in Seoul but she grew up in Pyongyang, in the capital of what is now communist North Korea. In the 1920s, Pyongyang was a largely Christian city, known informally as the “Jerusalem of the East.” It had a large missionary community and a school for missionary children, where Kay attended through her high school graduation in 1936. The Pyongyang missionaries were a small town, in effect, in the middle of Korea. The adult neighbors were Kay’s “aunts and uncles” and the friendships she formed at Pyeng Yang Foreign School were to last for all of her life.

Kay followed in the footsteps of her father and brother by attending Macalester College in St. Paul. She

graduated in 1940 and went on to Biblical Seminary in New York, where she earned a Master’s degree in Religious Education. Her first position was as Christian Education Director at the First Presbyterian Church of Detroit. She then joined her parents in Macalester, Oklahoma, where she assisted her father in a national missions pastorate, and it was in Macalester that she was able to take care of her mother in her last months of life.

Again in keeping with the family missionary tradition, Kay was appointed by the Presbyterian Board to the Korea Mission in 1947. She was one of the first missionaries to arrive on the field following the Second World War, and she faced many challenges in a country struggling to overcome the legacy of colonialism and occupation.

In Andong, where she was first stationed, she set about studying the language with a tutor, the wife of a refugee North Korean pastor. Her assignment was to learn how to teach in a type of secondary school known as a Bible Institute, an un-accredited training ground for young Christians and working people who wanted to study the Christian faith in order to serve more effectively in the church laity.

Kay’s mentor was an older missionary woman named Olga Johnson, who became in effect Kay’s big sister. Under Olga’s tutelage, she started out by using her piano talents to teach music, directing youth choirs and teaching church music to students of all ages. She used her training and imagination to invent Bible games, lessons on Bible geography, Bible stories, and the book of Acts. However, it was drama that turned out to

be her forté. She started out by directing Christmas pageants, complete with music, and went on to write scripts for skits and reenactments of Bible stories.

Kay's early missionary career was interrupted, first, by a jeep accident which injured her back severely and required a long period of recuperation.

Then in 1950, with the outbreak of the Korean War, Kay was evacuated to Japan with much of the Korea Mission. There she elected to stay, to learn Japanese, and to teach much as she had in Korea, in a Presbyterian girls' school in Nishinomiya, a suburb of Kobe, in central Honshu. She took her first furlough on schedule, in 1952, and spend the year in Muskogee with her father, and then returned to Korea in 1953 to begin work anew at the Bible Institute in the city of Taegu.

Kay was a mainstay of the Taegu "BI." She worked closely with Chu Sun-ae, a pastor's widow who was destined herself to become one of the Korean church's leading laywomen. Together they taught classes, counseled students whose lives had been destroyed by the war, distributed relief goods—and taught drama. Here she met Timothy, whose Korean name was Hong Kyongson, a BI student who had come to Taegu during the war as a refugee from Pyongyang. Hong had been working as an orphanage director's assistant, caring for children while he made plans to continue his education.

Hong Kyongson was a Christian student from Kanggye, on the Manchurian border, a prewar mission station long inhabited by Archibald and Helen Campbell. Hong had been sent to school in Pyongyang, had remained there with his

grandmother through the 1940s, but had been forced to flee in December 1950 when the communists recaptured the city during the first year of the Korean War. Making his way to Taegu, Hong had eventually made contact with the Campbells, and it was Dr. Campbell who introduced him to Kay Clark in 1953. Kay was in the process of organizing a student choir and needed a volunteer to copy the music. Hong volunteered and became the choir mimeographer, for which Kay was very grateful. She made it a point to reciprocate by sending relief clothes and small amounts of money to the orphanage where Hong worked.

Having a North Korean connection with the Campbells and other missionaries who had relocated to Taegu after the country was divided at the 38<sup>th</sup> parallel helped create a special relationship between Hong and the missionaries. The Campbells had been fond of his grandmother and Mrs. Campbell liked to tell about Hong's grandmother and mother, both saintly Christian women and both widows, like the mother and grandmother of Timothy in the Bible. Kay Clark's Irish housemate Kathleen Cowan, had a hard time pronouncing Hong's name, "Kyongson," and referring to the Bible story began calling him "Timothy." The name stuck, and eventually he adopted Timothy as his English name.

Timothy Hong was soon promoted from mimeographer to all-around teaching assistant, using a hectograph to duplicate Kay's tests and other class materials. She found a way to pay him a salary, and he eventually graduated from the Bible Institute and went on to night seminary. In 1955 he entered a regular college as a sophomore but then was drafted into the

South Korean army. He wore the uniform for three years, until 1959, with an assignment primarily as a chaplain's assistant.

During Timothy's time in the Army he was able to visit Taegu often. Kay also used her contacts to get him time off to help her with her stage productions. Tim designed and painted scenery and other props and slept in the auditorium during performance seasons. Kay raised the money to order stage lighting from the United States and Tim put it together. Tim drew his design inspiration from Christmas cards that Kay received from America. America also was a source of black market supplies—the material that leaked from army warehouses and flooded the alleyways of Taegu. There were many occupational hazards. Once Tim was almost killed by a falling light fixture. Many other times he risked serious injury by using gasoline—the only solvent available—as paint thinner for the scenery.

Tim's position as a mission protégé gave him chances to meet visitors from the United States who came touring the field. One of these, a Clark family friend from Oklahoma named Amy Carl, went home and raised funds for Tim to have a two-year scholarship, paid for by Oklahoma Presbyterian women, to attend seminary in America. Eventually, in the mid 1960s, he went to Dubuque Seminary in Iowa.

This was extremely difficult for two reasons: the Korean War had interrupted Tim's secondary and college training not once but several times, and he had never learned sufficient English to handle graduate school in America. Though he shifted from a ministerial course to a technical specialty in audio-visual equipment and production

management, in the end he returned to Korea without a degree and returned to work as a mission assistant.

Kay, meanwhile, was a force in the Korea Mission, serving on the Board of Trustees of Keimyung College in Taegu and on the main coordinating body that linked the mission and the Korean church, the Department of Cooperative Work (*Hyobuihoe*).

In 1967 Kay's relationship with Tim had evolved to the point where the couple decided to marry, and on April 5, 1968, Kay's brother Allen married the Hongs at Academy House in Seoul. Attendants included Kay's longtime friend Chu Sun-ae, her nephew Donald and his wife Linda, both serving in Korea at the time in the Peace Corps.

The marriage put an end to Kay's career with the Korea Mission. Though she and Tim remained in Korea for a while, in 1969 they transferred their base of operations to the United States, first in Los Angeles, then in Vermont, next in Minneapolis, and finally in Chicago, where they managed apartment houses and started several restaurants.

After years in the restaurant business—an exhausting profession with challenges and unrelenting demands different from, but as Kay always said, reminiscent of, the mission field—they “retired” in 1987 and moved to Westminster Gardens in Duarte, California. There, in the company of lifelong friends from Korea including associates from Kay's North Korean childhood and their later years in Taegu, they enjoyed their retirement and were finally called to Heaven.



**Tim Hong, Allen and Gene Clark, grandnieces Jennifer and Joanna Clark, and Kay Clark Hong, Duarte, 1988**



**Kay, grandnephew Kenny Brooks and grandniece Carolyn Brooks, and Tim, Duarte, 1993**

Kay and Tim in Seoul, April 1968



## Timothy Hong's Family in North Korea

### Grandparents

Grandfather: Kim Duk-whan  
Grandmother: Song Shin-hang

### Parents

Father: Hong Ch'un-sop  
Mother: Kim In-sil

### Brothers

Hong Eun-son  
Hong Ch'ang-son

Home Church in Pyongyang  
West Gate Presbyterian Church

## II Timothy 1:2-7

2 [The Apostle Paul] To Timothy, my dearly beloved son: Grace, mercy, and peace from God the Father and Christ Jesus our Lord.

3 I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers night and day:

4 Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy;

5 When I call to remembrance the unfeigned faith that is in thee,, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also.

6 Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee by the putting on of my hands.

7 For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind.

THE KOREAN CHURCH AND THE NEVIUS METHODS, Charles A. Clark,  
Fleming H. Revell Company, New York 1930, 278 pp.

Clark's book covers in detail the early missionary history of Korea from 1884 until the writing of the book, with a special emphasis upon the effect of the missionary methods of Dr. John Nevius as applied in Korea. Clark speaks with the insight and authority, as well as the compassion, born of his 27 years of work in Korea as a missionary.

Dr. Nevius was, in fact, a missionary to China where he devised a method of evangelism that was intended to maximize the integrity and independence of the local churches within a foreign mission field. The "old" method of mission work was based upon financially subsidizing native churches and imposing missionary government almost indefinitely. Nevius was convinced that the more effective and appropriate method was to teach self support, self control and self propagation. While his method never produced dramatic results in his own field in China, he visited Korea at the end of the 19th century and taught his methods to the earliest missionaries in Korea, a group of young men who were to apply the Nevius methods with great success.

Clark outlines succinctly, and convincingly refutes, arguments of a Dr. Mateer, proponent of the "old" method of missionary work, against the "new" Nevius method. In doing so Clark neatly outlines the method - the local church is to develop in autonomy, confidence and authenticity or integrity by applying the basic three "selves". Self support means the local churches will pay their own ministers and lay workers. Missions will pay neither pastors' salaries, nor the expenses of students, catechumens, nor others. Self control means that the church is to be governed by native leaders as soon as they are qualified to run the churches. Self propagation means that the local native church shall send its own evangelists and missionaries from among its members to teach and convert others within the country and abroad.

As Clark traces the religious, political, traditional background of Korea, and describes the physical aspects of the country, he weaves together story of how these factors interplayed with the efforts of the missionaries to produce a unique church within Korea, strong and vibrant with an unbelievably dramatic growth compared to the results of mission efforts in nearby China and Japan.

While showing how the three-pronged approach maximized the spirit of integrity and fervor already a part of the Korean makeup, Clark repeatedly acknowledged the opinions of other notable figures such as speakers at the Ecumenical Council of New York in 1900 who disagree that the Nevius methods had any effect on the success of the mission effort in Korea. He himself concedes that in the final analysis it is somehow the hand of God which is manifest in the establishment of any church. Nevertheless, the hand of God grasps tools in the building of churches, and Clark makes a convincing argument that the primary tool in Korea's Christian history was the Nevius method.

The most compelling aspect of Clark's book is his willingness to explore without bias the refutations of sound critics to the principles of the Nevius methods. In the end of his book, Clark considers in detail 14 elements claimed to be causative factors in Korea's phenomenal church growth and strength. One by one he meticulously considers and dismisses them, and concludes that there is no evidence that they are compelling reasons, particularly in light of the fact that the same factors were present in other mission fields, yet the same results did not obtain. He concludes that the success in Korea was due to a remarkable fidelity of the missionaries to the Nevius plan.

Particularly engrossing and encouraging are the repeated descriptions of Clark of the applications of the Nevius principles in the mission field. We are given stories of courage, self sacrifice and commitment that are at once inspiring and humbling. The common impression of mission work is of sacrificing Westerners who expose themselves to danger and deprivation for the service of the Lord, but Clark leads us to a startling awareness of the seemingly limitless faith, sacrifice and compassion of the Korean converts, all in a spirit of joy and hope which we do not often associate with any missionary effort.

One comes away from reading this book with a feeling that Korea has been, in fact, specially blessed in having a missionary history which encouraged and maximized the national strengths of the Korean people, the courage, the strong faith, community and familial loyalty, endurance, etc. Clark creates a certainty in his book that the self maximizing method of Nevius worked in the history of Korea to give birth to and quickly nurture a new lovely and lively body of Christ.

apart from Confucius, Buddha and Laotze, he has been the guiding spirit of Korean inspiration through all the ages."<sup>16</sup> In the ancient Korean cosmogony (or rather in one of them, for they seem to have many), the first great Being was a Divine One called "Whanin" or "Cheiso," the Creator. His son, "Whanung," asked and obtained permission from his father to found a kingdom on the earth in the north of Korea. Accompanied by three thousand other spirits, he descended upon Taipaik Mountain, now known as "Myohyang" Mountain, near Pyengyang. This was in the twenty-fifth year of the Emperor Yao of the Chinese, *i. e.*, 2332 B. C. Whanung gathered his spirit friends or subjects beneath the shade of an ancient "paktal" tree, and there proclaimed himself "King of the Universe."<sup>17</sup> He governed through three vice-gerents, the "Wind General," "Rain Governor" and the "Cloud Teacher," but, as he had not yet taken human shape, he found it very difficult to take direct charge of a purely human kingdom. Searching after incarnation, he found it in the following manner:

"At early dawn, a tiger and a bear<sup>18</sup> met on the mountain-side and held a colloquy. 'Would that we might become men!' they said. Whanung overheard them, and a voice came out of the void to them, saying, 'Here are twenty garlics, and a piece of artemisia for each of you. Eat and retire from the light of the sun for thrice seven days, and you will become men.' They ate and retired to a cave, but the tiger, by reason of the fierceness of his nature, could not endure the restraint, and came forth before the allotted time. The bear, with greater faith and patience, waited the full twenty-one days and stepped forth a perfect woman.

"The first wish of the woman's heart was maternity, and she cried, 'Give me a son!' Whanung, the Spirit King, passing on the wind, beheld her sitting there beside the stream. He circled around her, breathed upon her, and her cry was answered. She cradled her babe in the moss beneath the paktal tree, and it was there that the wild people of the country in after years found him

<sup>16</sup> Gale, "History of Korea," in *Korea Mission Field Magazine*, 1924, p. 1.

<sup>17</sup> *Korea Magazine*, 1917, p. 404.

<sup>18</sup> *Korean Repository*, 1895, p. 220.

sitting, and they made him their king. This was Tangoon, whose name translated means the 'Lord of the Paktal Tree.'"

One wonders if this legend of Tangoon's origin from a bear has any connection with the Ainu bear legends, or with the original source from which those Ainu legends came, especially in view of the possible connections that we shall see later between the Shamanism of the two countries.

"When Tangoon became king, he found nine wild tribes in his dominion. He taught them the relation of king and subject, the rite of marriage, the art of cookery, and the science of house-building. He taught them to bind the hair by tying a cloth around the head, and how to cut down trees and till the soil. He made his capital at Pyengyang, and tradition says that he reigned there for a thousand years until the coming of Keuija in 1122 B. C. When Keuija came, so the story goes, Tangoon retired to Moonhwa in Whanghai Province, resumed his spirit shape and disappeared. There are two or three large, ancient graves in Moonhwa and elsewhere, however, which with sublime confidence and inconsistency are pointed out as Tangoon's graves."<sup>19</sup>

If there be any truth at all in the legend, it may be that there was a line of chieftains of the Tangoon clan that ruled through these thousand years, but the Koreans do not try to spoil their pretty story by rationalizations like that.

"In 2265 B. C., according to tradition, Tangoon first offered sacrifice to 'Hananim,' the God of the Heavens, at Hyulgu on the island of Kanghwa in the mouth of the Han River, twenty-five miles below the modern Seoul. Later he erected on that island on the Marisan Mountain a great altar of stone and earth seventeen feet high and six feet six inches square at the top,<sup>20</sup> and that altar is standing today."<sup>21</sup>

About thirty or so years ago, a number of patriotic Literati in Seoul got to thinking over the condition of their country and mourning over it. Politically, their country was already practically

<sup>19</sup> Hulbert, *History of Korea*, I, Ch. I; *Korea Magazine*, 1917, p. 404.

<sup>20</sup> *Korea Magazine*, 1917, p. 411.

<sup>21</sup> *Royal Asiatic Society Records*, 1900, p. 22; *Korea Magazine*, 1919, p. 411; *Korea Review*, 1904, p. 258.

the Shamans themselves were compelled to form a closer corporation. In and around the city of Pyengyang, the Shamans have a society called the "Sinsung" Society, and in that one town of 100,000 inhabitants, they claim to have three hundred practising Shamans.

#### VII. THE KINDS OF SPIRITS WORSHIPPED

The reader will have already noticed that we have used the term Shamanism to cover quite a bit more than legitimately comes under that category. In these documentless, indefinite religions, animism, fetichism, animatism, and all of the rest shade off into one another and it is almost impossible to put one's hand on a single item and say that that is purely this or purely that. This situation will appear still more as we name these things that are regularly worshipped, but possibly, if we give all of the data, the reader may later separate it out to suit himself.

Koreans say that there are eight million Buddhas of various kinds. Hinduism claims thirty-three million gods,<sup>63</sup> and Japanese Shinto eight hundred thousand,<sup>64</sup> or some say eight million.<sup>64</sup> Korean Shamanism is generous in just the same way. The name of its pantheon is legion, for its gods are so many. It is a land of demons. It simply swarms with them, spirits of the earth, and spirits of the air, spirits of the waters and spirits of the hills, spirits of the living and spirits of the dead, spirits in rocks and spirits in trees, spirits which act in a rational manner, and frolicsome, capricious sprites like the "Tokkeibi" goblins, who spend all of their time playing pranks upon these stupid unresisting mortals.

A few, a very few, of the spirits are benevolent. Almost all are definitely malignant. Shamanism is a religion of fear. One of the distinctive things in it is the variety of Chikung or Sōosal Yungsan, *i. e.*, articles used as preventative measures to shunt off prospective evils, or to prevent the entrance of wandering spirits.

<sup>63</sup> Monier-Williams, *Brahmanism and Hinduism*, p. 44.

<sup>64</sup> Aston, *Shinto*, p. 66.

<sup>64</sup> Jones in *Royal Asiatic Society Records*, 1901, p. 46; Clodd, *Animism*, p. 91.

One never enters a house by going straight in from the gate to the door. Inside the gate is a screen with a picture of a tiger or dragon to frighten out the spirits. One goes around the screen and sometimes around two or three of them before he arrives before the house door, walls within walls.

As one turned off from a main road towards a village in the old days, there was nearly always a wooden goose on a pole set up to shunt off any passing spirits that might have a mind to take the smaller road. Even ten years ago when the "flu" was raging, archways of brambles were made over such roads between villages and sacrificial blood of a bull or dog poured out on the stones near it to block the "flu" demon's passage to the other village.

It is impossible to name all of the multitudinous spirits, but possibly we may get some idea of them if we think of them under six classes,—

#### 1. *The Spirits of the Heavens, or of the Air*

(a) Hananim. At the head of all the spirit host stands this one. His name has been variously translated. "Hanal" is the ordinary word for "blue sky," and "Nim" is honorific, so that the ordinary idea has been that the name meant "Honourable Heavens," or something of that sort. Hulbert translates the honorific slightly differently and makes the word mean "Sky Master."<sup>65</sup> Dr. Gale, taking a suggestion made several hundred years ago by one of the ancient poets, says that the word comes, not from "hanal," "Heaven," but from "Hana," meaning "One,"<sup>66</sup> so that it would mean, the one "Great One."

In the definition at the beginning of this whole discussion, it was stated that in Shamanism "generally there is a supreme god over all." Griffis, who had studied the Shinto of Japan, says, "In the Creed of Shamanism, there may or may not be a conception of a single all-powerful Creator above all."<sup>67</sup> We have already mentioned Chunchon as one apparently supreme god, and have spoken

<sup>65</sup> Hulbert, *Passing of Korea*, p. 404.

<sup>66</sup> Gale, *Korea in Transition*, p. 78.

<sup>67</sup> *Religions of Japan*, p. 15.

of the fact that the supreme Yuh Hwang Shangti<sup>68</sup> of the China Taoists, under the name of Ok Wang Sangchei,<sup>69</sup> is also thought of as a supreme god. Both of these are at times said to be the same as Hananim, but it is interesting to note that they seldom reverse that statement and say that Hananim is the same as the others.

Hananim is unique. There is scarcely a question that he goes far back into the dim ages of Korean history long before any of the foreign religions came into the country. In the earliest history of Shamanism, we noted how the Ye Kook people worshipped Hananim. It was Hananim whom Tagoon worshipped on his high altar on Kanghwa. Dr. Underwood speaks of meeting a Buddhist priest in a temple who said,<sup>70</sup> "Hananim is of course supreme. Buddha is one of the lesser gods," and he says that "the supremacy of Hananim is apparently acknowledged alike by Confucianists, Buddhists and Shamanists." Hulbert says, "The Koreans consider this Being to be the supreme Ruler of the Universe."<sup>71</sup> The Protestant Christians of the country have seized upon this word and have defined it and defined it until, for the Christians, it holds all of the content in the English word for God. The Roman Catholics use the Chinese word "Chunchu."

Koreans universally say that Hananim sends the harvest, that he sends the rain, that by his grace we live and breathe. The Rain Bringing Ceremonies of Confucianism are addressed to Hananim, not to Sangchei, or any other of the Chinese names. In times of mortal danger, almost the first cry of the Korean is to Hananim. Hananim seems to dominate their lives, since his name is continually on their lips, but curious to note, they seem never to really worship him, unless we except the Rain Ceremonies. They say that he sends the harvest, yet in the Fall they offer their sacrifices not to him, but to the gods of the hills, or to the house gods, or to the ancestral tablets. He seems to be everything to them, and then again he seems to be nothing, judging from the way in which they disregard him when all goes well.

<sup>68</sup> Nevius, *Demon Possession in China*, p. 22.

<sup>69</sup> Gale, *Korea in Transition*, p. 69.

<sup>70</sup> *Religions of Eastern Asia*, p. 110.

<sup>71</sup> Hulbert, *Passing of Korea*, p. 404.

How much of personality attaches to the word it is difficult to discover. If one pins a Korean down and demands a statement on the matter, the non-Christian will take refuge in the defence reaction, saying that Hananim is simply the blue sky as over against the earth, and that the two are, as Chuja taught, the Father and Mother of man. Actually, however, they do seem to attach far more of personality to Hananim than that. Still they do not worship him, to any great extent.

Hulbert says, "Hananim is entirely separated from and outside of the circle of the various spirits and demons that infest all nature."<sup>72</sup> Gifford seems to place him within that circle.<sup>73</sup> I think that Hulbert is undoubtedly correct. That atmosphere about Hananim is different from that about the other spirits. In the Koreans' attitude towards him, along with what we have already said about Tagoon's altar, there is much evidence for a primitive monotheism which has degenerated, leaving Hananim as a name with little of its former content of meaning and authority. At least there is as much reason to believe in a primitive monotheism as there is in China.<sup>74</sup>

Hananim is at the head of the Korean's Shamanistic pantheon, or rather he is up above the head of it so far that the connection between is not very clear. Underwood says, "There seems to be no system in Korea's Shintoism. There is no chief deity clearly recognized as being over a whole hierarchy of gods. Buddhism early broke up its tendency to form a system."<sup>75</sup> Hulbert says, "If the Koreans had been left to themselves, they would have developed a pantheon like the Greeks, but the rival cults from across the Yellow Sea came in and stopped the tendency."<sup>76</sup>

(b) The O Pang Chang Koon, or Five-Point Generals. Here we come down to the unquestioned gods of Shamanism. These are some of the spirits whom the Pansoos, particularly, cultivate

<sup>72</sup> *Passing of Korea*, p. 404.

<sup>73</sup> *Every Day Life in Korea*, p. 88.

<sup>74</sup> Hulbert, *Passing of Korea*, p. 404.

<sup>75</sup> *Korea Review*, 1906, p. 89.

<sup>76</sup> *Royal Asiatic Society Records*, 1902, Vol. II, Part II, p. 62.

March 11, 2002

Dear Friends,

My earliest memories of my Aunt Kay were of her happy, boisterous laugh. My Dad used to tease her about it. "But you'll miss me when I'm gone," she would retort. A few weeks ago she slipped quietly and peacefully into Heaven where I can almost hear her startled reactions of utter wonder, and that joyful laugh once again in full strength.

Kay was always very active. She was the youngest of four, the older three being boys who never saw each other because the first two died in early childhood. Mission life wasn't always easy in the early years of the 20th century. Kay grew up with a father whom she idolized, but who was often away from home. They were alike in many ways--both were focused and very energetic. So it was hard for her when she began to suffer small TIAs that later led up to a stroke. Though the stroke didn't deprive her of speech or movement, it did leave her increasingly weaker and she had to move carefully. We were impressed through these last few years, however, by her consistently spunky spirit that just wouldn't let go.

It was with a sense of thanksgiving, then, that we received the news that she had stepped over into Glory on the morning of January 22. We indeed will "miss her when she's gone." This is especially true for Tim, who has been her guardian angel for so long. But we know how eager she was to



Kay Hong (1919-2002)

go, and that we would never wish her back now that she has seen Jesus face to face. What glory that must be for her!

A memorial service in celebration of her life was held on February 15 at Westminster Gardens, where Kay and Tim had been living. My sister Dorothy and I represented the Clark side of the family (she led the service and I the music). An uncle on my mother's side was cameraman for a video of the service, and one of Tim's second cousins was there with his wife. It was a good occasion to get together with old friends. One of Kay's former students even came from Korea. Thank you so much for your love and concern over the years.

Blessings,

*Kathy*

Kathy Clark (Kay's niece)  
(for Tim and the rest of the family)

I'm sure Tim would enjoy hearing from you  
(1420 Santo Domingo, Duarte, CA 91010).

# CHARLES ALLEN CLARK

## Bibliography

1

A personal copy researched by Howoo Howard Lee, a Ph.D. candidate at WTS, 12-6-1997  
Re: Charles A. Clark (92. 215) 475-3339)

### BIBLIOGRAPHY

#### I. Ecclesiastical Records and Periodicals

##### A. Ecclesiastical Records

- American Bible Society. Annual Report of the American Bible Society, 1887-1930.  
The Council of Presbyterian Missions in Korea. Minutes of the Annual Meetings, 1902, 1903-1937.  
Federal Council of Protestant Evangelical Missions in Korea. Minutes, 1913; 1917-1935.  
Presbyterian Church of Korea. [Korean]. Minutes of the First Presbytery Meeting, 1907.  
\_\_\_\_\_. [Korean]. Minutes of the Presbytery Meeting, 1908-1911.  
\_\_\_\_\_. General Assembly. [Korean]. Minutes, 1912-1940.  
Presbyterian Church in the United States. Board of World Missions. Annual Reports, 1892-1940.  
\_\_\_\_\_. General Assembly. Minutes, 1892-1940.  
Presbyterian Church in the United States of America. Board of Foreign Missions. Annual Reports, 1884-1940.  
\_\_\_\_\_. Board of Foreign Missions. Korea Missions—Minutes and Reports of Annual Meetings, 1898-1936, 1961. Microfilm in PHS.  
\_\_\_\_\_. Board of Foreign Missions. Korea—Religious Education Controversy, Japanese Colonial Government: Selected Correspondences, Reports, and Miscellaneous Papers, 1915-1919. Microfilm in PHS  
\_\_\_\_\_. Board of Foreign Missions. Korea Missions--Secretaries, 1911-1972. Microfilm in PHS.  
\_\_\_\_\_. Board of Foreign Missions. Missions Correspondences and Reports - Korea. Microfilm in PHS.  
\_\_\_\_\_. General Assembly. Minutes, 1885-1940.

##### B. Periodicals

- Christianity Today. Philadelphia: 1930-1949; Washington & Wheaton: 1956-1997.  
Kidokkyo Sasahng. [The Christian Thought]. Seoul: Christian Literature Society of Korea, 1901-1905.  
The Korea Field. Seoul: Methodist Publishing House, Quarterly, 1901-1905.  
The Korea Mission Field. Seoul: Federal Council of Evangelical Missions in Korea, Monthly, 1906-1941.  
The Missionary Review of the World. New York: Funk and Wagnalls Co., 1888-1939.  
The McCormick Quarterly. Chicago: McCormick Theological Seminary, 1960-1970. It continues McCormick Speaking.  
McCormick Speaking. Chicago: McCormick Theological Seminary. 1947-1960.

CLARK

Sinhak Jeenahm. [The Presbyterian Theological Quarterly]. Seoul: The Presbyterian General Assembly Theological Seminary of Korea, 1954-1997.

Sinhak Jeenahm. [The Theological Review]. Pyongyang, Korea: Pyongyang Presbyterian Theological Seminary, 1918-1940. Its English name was changed to The Presbyterian Theological Quarterly.

The Westminster Theological Journal. Philadelphia: Westminster Theological Seminary.

## II. Writings of Dr. Charles A. Clark (Chronologically Order)

### A. English Language

#### 1. Books

##### (1) Authored by C. A. Clark

First Fruits in Korea: A Story of Church Beginning in the Far East. New York: Fleming H. Revell, 1921.

The Korean Church and the Nevius Method. New York: Fleming H. Revell, 1930.

Religions of Old Korea. New York: Fleming H. Revell, 1932; reprint, Seoul: Christian Literature Society of Korea, 1961.

The Nevius Plan for Mission Work Illustrated in Korea. Seoul: Christian Literature Society of Korea, 1937.

##### (2) Compiled by C. A. Clark

Digest of the Presbyterian Church of Chosen. Seoul: Korean Religious Book & Tract Society, 1918.

Constitution of the Presbyterian of Chosen. Seoul: Presbyterian Publication Fund, 1929.

Digest of the Presbyterian Church of Chosen, 1934. Seoul: Presbyterian Publication Fund, 1934.

#### 2. Articles

##### (1) In The Korea Field

"The River and the Mountains." KF (Aug. 1903): 113-7.

"A Busy Mouth." KF (Feb. 1904): 151-2.

"Kokchung Upso." KF (Nov. 1904): 216.

"TAISI." KF (Aug. 1905): 264.

"Stood Firm." KF (Aug. 1905): 266.

(2) *In The Korea Mission Field*

- "Not Unpromising Work." KMF 2-10 (Aug. 1906): 198-200.
- "Seoul Central Church." KMF 2-11 (Sept. 1906): 213-4.
- "In Territory Still Untouched." KMF 3-1 (Jan. 1907): 14.
- "April Itineration." KMF 3-5 (May 1907): 74-76.
- "Seung Dong Church of Seoul." KMF 3-8 (Aug. 1907): 121-2.
- "Out to the Japan Sea." KMF 3-8 (Aug. 1907): 134-5.
- "An Explosive Devil." KMF 4-1 (Jan. 1908): 8.
- "Three Incidents." KMF 5-2 (Feb. 1909): 18-20.
- "Theological Seminary." KMF 5-10 (Oct. 1909): 175.
- "Some Abstracts from a Report." KMF 6-8 (Aug. 1910): 209-11.
- "Korean Student Work in Tokyo (On behalf)." KMF 11-7 (July 1915): 187.
- "Slavery in Korea." KMF 14-4 (Apr. 1918): 84-85.
- "The Apostle of the Sheet-Tract." KMF 14-5 (May 1918): 107.
- "Why are You doing No Translation Work?" KMF 14-17 (July 1918): 146-7.
- "From Baal to Christ." KMF 15-2 (Feb. 1919): 33-35.
- "Are We Training too Many Theological Students." KMF 15-4 (Apr. 1919): 79-82.
- "Marriage Question in Chosen." KMF 15-8 (Aug. 1919): 159-63.
- "The Circulation of Christian Literature." KMF 16-8 (Aug. 1920): 172-6.
- "The Korean Presbyterian Church and the Missionaries." KMF 18-9 (Sept. 1922): 191-4.
- "Chairyung Bible Class." KMF 20-3. (Mar. 1924): 65.
- "Distribution of Literature." KMF 23-11 (Nov. 1927): 223-8.
- "Following the Koreans Abroad." KMF 23-12 (Dec. 1927): 247-50.
- "Literature Distribution Problems from the Field Standpoint (1)." KMF 27-11 (Nov. 1931): 231-3.
- "Literature Distribution Problems from the Field Standpoint (2)." KMF 27-12 (Dec. 1931): 262-7.
- "The Korean Church in Japan." KMF 28-3 (Mar. 1932): 51-55.
- "Leak Age in the Membership of the Church (1)." KMF 28-7 (July 1932): 147-50.
- "Leak Age in the Membership of the Church (2)." KMF 28-8 (Aug. 1932): 159-62.
- "Preparation and Distribution of Sermonic Material for Layman." KMF 29-10 (Oct. 1933): 205-8.
- "Old Age Insurance for Employees." KMF 29-12 (Dec. 1933): 249-51.
- "The Missionary Work of the Korean Presbyterian Church." KMF 30-8 (Aug. 1934): 169-72.
- "The Benefits of Fifty Years of Cooperation." KMF 30-10 (Oct. 1934): 207-11.
- "A Korean Temperance Leader." KMF 31-6 (June 1935): 125-6.
- "Korean Christians of One Hundred and Fifty Years Ago (1)." KMF 32-2 (Feb. 1936): 24-28.
- "Korean Christians of One Hundred and Fifty Years Ago (2)." KMF 32-3 (Mar. 1936): 55-57.
- "The Work of the National Christian Council for Korean in Japan." KMF 32-4 (Apr. 1936): 78-80.
- "The Problem of Literature Distribution." KMF 32-9 (Sept. 1936): 180-6.
- "Some Startling Church Statistics." KMF 33-1 (Jan. 1937): 18-19.
- "Social Welfare Achievements and Forward Plans." KMF 35-3 (Mar. 1939): 57-58.

"Eighty Years Young." KMF 35-6 (June 1939): 125-7.

"Japanese Language Study in Korea." KMF 36-1 (Jan. 1940): 12-13.

(3) *In The Missionary Review of the World*

"Fifty Years of Cooperation in Chosen." MRW 57 (Mar. 1935): 121-3.

(4) *From Others*

"Financial Items and Statistics." In Quarto Centennial Papers Read Before the Korea Mission of the Presbyterian Church in the U. S. A. at the Annual Meeting in Pyeng Yang, August 27, 1909, 126-40. Seoul: Korea Mission of the Presbyterian Church in the U. S. A., 1909.

"A Great Pioneer Missionary Retires." Presbyterian Banner 121 (Mar. 1, 1934): 2, 4.

"Fifty Years of Mission Organization Principles and Practice." In The Fiftieth Anniversary Celebration of the Korea Mission of the Presbyterian Church in the U. S. A., June 30-July 3, 1934, ed. Harry A. Rhodes, 56-67. Seoul: YMCA Press, 1934.

"A Great Church and a Great Church and a Great Evangelist." In One World A-Building, 87-96. New York: Board of the Foreign Missions of the Presbyterian Church in the U. S. A., 1946.

3. Unpublished Booklets and Manuscripts

"Extending the Firing Line in Korea." New York: Board of Foreign Missions of the Presbyterian Church in the U. S. A., 1914. Special Collections by Princeton Theological Seminary Library, Princeton, NJ.

"The Yama Concept, a Study in the Spread of Religious Cult." M. A. thesis, the University of Chicago, 1920.

"The National Presbyterian Church of Korea as a Test of the Validity of the Nevius of Principles of Missionary Method." Ph. D. of Practical Theology dissertation, the University of Chicago, 1929.

"A Tribute to Dr. Moffett." In memory of Dr. Samuel A. Moffett's death. 1940.

Memories of Sixty years. [s.l.] Mimeographed Booklet, 1954. Special Collection by PHS.

4. Manuscripts – Letters and others

"Home Letter." June 1, 1917. Special Collections by PHS.

"Home Again." November 15, 1921. Special Collections by PHS.

"Twenty Years and All's Well." July 7, 1922. Special Collections by PHS.

"Home Letters." July 1, 1924. Special Collections by PHS.

"Home Letters." June, 1925. Special Collections by PHS.

"Dear Dr. Lyons." March 24, 1939. Special Collections in the Appendix of Robert C.

McCaughey's B. D. thesis, "A Survey of the Literary Output of McCormick Alumni in Chosen." Presbyterian Theological Seminary, Chicago, 1940.

- "Dear Mr. McCaughey." April 15, 1939. Special Collections in the Appendix of Robert C. McCaughey's B. D. thesis
- "Dear Dr. Lyons." April 20, 1939. Special Collections in the Appendix of Robert C. McCaughey's B. D. thesis
- "Home Letters." August 15, 1939. Special Collections in the Appendix of Robert C. McCaughey's B. D. thesis
- "Dear Dr. Lyons." October 25, no year. Special Collections in the Appendix of Robert C. McCaughey's B. D. thesis
- "Transcript." McCormick Theological Seminary, 1899-1902.

#### 5. Manuscripts about Missions Correspondences and Reports.

Presbyterian Church in the U. S. A. Board of Foreign Missions. Missions Correspondences and Reports - Korea. Reel No. 280, Vol. 231. Microfilmed by Presbyterian Historical Society Philadelphia. It contains Dr. Charles A. Clark's Mission Correspondences and Reports.

#### B. Korean Language

##### 1. Books

*(1) Authored by Dr. Clark*

- Sheeeyoun Chongrohn. [An Introduction to the Book of Psalm]. 1917-8; reprint, Seoul: Christian Literature Society of Korea, 1931.
- Moksha Jeebuhb. [Pastoral Theology]. Seoul: Christian Literature Society of Korea, 1919.
- Leyegee Kangyi. [Commentary on Leviticus]. Seoul: Korean Religious Book & Tract Society, 1919.
- Leyegee Kangyirohk. [A Lecture of Leviticus]. Seoul: Christian Literature Society of Korea, 1924.
- Sulkyohak. [Lectures on Homiletics]. 1925; reprint, Seoul: Christian Literature Society of Korea, 1997.
- Kangdohak. [Homiletics]. Seoul: Yasokyo Seohoe, 1925.
- Mokhoihak. [The Work of the Pastor]. 1925; reprint, Seoul: Christian Literature Society of Korea, 1981.
- Jooill Hakkyo Chojik [Sunday School Organizing]. 1926; Seoul: The Presbyterian Board of Christian Training, 1933.
- Chosun Yesookyo Jangrohhoi Hunbeob. [Constitution of the Presbyterian Church of Chosen with Revised Creed and Catechism]. 1932; reprint, Seoul: Christian Literature Society of Korea, 1936.
- Kyohoe Sahoe Sayob. [Christian Social Service]. Seoul: Christian Literature Society of Korea, 1932.

- Moksah Philhyu. [The Necessity Elements of Pastor]. 1933; Seoul: Christian Literature Society of Korea, 1963.
- Moksah Philyu. [Handbooks for Pastor]. Seoul: Christian Literature Society of Korea, 1938.
- Seemryihak. [A Study of Psychology]. 1933; reprint, Seoul: Chonghoi Chongkyo Kyoyoukkook, 1954.
- Leyegee Kangyi. [Commentary on Leviticus]. 5<sup>th</sup> print, Seoul: Christian Literature Society of Korea, 1953.
- Yeseukel Kanghae. [An Exposition of Ezekiel]. Seoul: Christian Literature Society of Korea, Christian Literature Society of Korea, 1957.
- Yisahyah Youngoo. [A Study of Isaiah]. Seoul: Christian Literature Society of Korea, 1958.

*(2) Compiled or Edited by Dr. Clark*

- Jangroh Kyohoi Sah Chunhyegee. [Digest of the Presbyterian Church of Chosen]. Seoul: Christian Literature Society of Korea, 1918.
- Jangroh Kyohoi Sah Chunhyegee, 1935. [Digest of the Presbyterian Church of Chosen, 1935]. Seoul: Presbyterian Publication Fund, 1935.

*(3) Translated by Dr. Clark*

- Johnson, Herrick. Kangdo Yoryoung. [Homiletic Lectures]. Seoul: Presbyterian Publication Fund, 1910.
- Hodges, John Aspinwell. Kyohoe Jungchi Moondab Chorye. [What is Presbyterian Law?]. Seoul: Presbyterian Publication Fund, 1917.
- Meyer, Frederick B. Yerymeeyah Kangyi. [A Devotional Commentary on Jeremiah]. Seoul: Christian Literature Society of Korea, 1927.
- McConaughy, David. Geumjuneun Yingyouk Syihumpum. [Money the Acid Test]. Seoul: Christian Literature Society of Korea, 1929.

*(4) Co-authored*

- Sinyak Chusok Doshunje. [Commentary on New Testament]. With E. H. Miller and C. S. Deming. Seoul: Christian Literature Society of Korea, 1922-23.
- Kyosoo Beob. [Pedagogy for Christian Workers]. With Ray Wee Coe. 1915; reprint, Seoul: The Presbyterian Board of Christian Training, 1933.
- Yeosookyo Chongkyo Kyoyouk Simryihak. [Principle of Christian Religious Education]. With Heung Soo Kang and R. W. Coe. Seoul: Christian Literature Society of Korea, 1937.
- Kangdohak. [Lectures on Homiletics]. With Ray W. Coe. Seoul: The Presbyterian Board of Christian Training, 1932.
- Chongnyoung Gyeedo Youngoo. [Work for Young People]. Seoul: Christian Literature Society of Korea, 1933.
- Syoungkyoung Sahjun. [The Universal Bible Dictionary]. Seoul: Christian Literature Society of Korea, 1936.

Gooyahk Chongrohn. [A Survey of the Old Testament]. With Jae Won Shim. Seoul: Christian Literature Society of Korea, 1956.

## 2. The Standard Bible Commentaries

Yob, Seopyeon; Pyojoon Chusok. [Job, Psalms; The Standard Bible Commentary]. Seoul: The Committee of Bible Commentary of the General Assembly of the Presbyterian Church of Korea, 1937.

Myinsoogee; Pyojoon Chusok. [Numbers; The Standard Bible Commentary]. Seoul: The Committee of Bible Commentary of the General Assembly of the Presbyterian Church of Korea, 1957.

Leyeegee; Pyojoon Chusok. [Leviticus; The Standard Bible Commentary]. Seoul: The Committee of Bible Commentary of the General Assembly of the Presbyterian Church of Korea, 1957.

Mahgah Bokyeum; Pyojoon Chusok. [Mark; The Standard Bible Commentary]. Seoul: The Committee of Bible Commentary of the General Assembly of the Presbyterian Church of Korea, 1957.

Noogah Bokyeum; Pyojoon Chusok. [Luke; The Standard Bible Commentary]. Seoul: The Committee of Bible Commentary of the General Assembly of the Presbyterian Church of Korea, 1957.

Yerymeeyah; Pyojoon Chusok. [Jeremiah; The Standard Bible Commentary]. Seoul: The Committee of Bible Commentary of the General Assembly of the Presbyterian Church of Korea, 1964.

## 3. Articles

### (1) In Sinhak Jeenahm [*The Theological Review*]

“Moksahui Chekyoung.” [The Pastor's Mirror]. TR 1-1 (Mar. 1918): 140-52.

“Moksahui Chekyoung.” [The Pastor's Mirror]. TR 1-2 (July. 1918): 148-52.

“Bullsinjahaegge Jundo.” [Preaching to Unbelievers]. TR 1-4 (Jan. 1919): 74-82.

“Chosun Yesookyo Jangrohhoi Sinkyoungrohn.” [The Creed of the Presbyterian Church]. TR 2-1 (Apr. 1919): 71-83.

“Kangdoe Eumsuhng.” [The Voice of Preaching]. TR 2-1 (Apr. 1919): 83-93.

“Gonggeedoreul Baegah Jinguike Hahneun Beob.” [How to lead of the Public Prayer Better]. TR 2-1 (Apr. 1919): 93-103.

“Chosun Yesookyo Jangrohhoi Hunbeob.” [The Constitution of the Presbyterian Church]. TR 2-2 (July 1919): 70-76.

“Bon Jangrohkyo Sin Hunbeob.” [The New Constitution of the Presbyterian Church]. TR 2-3 (Oct. 1919): 89-104.

“Kweonjing Chorye Chusok.” [Commentary on the Book of Discipline]. TR 3-1 (Apr. 1920): 81-99; TR 3-2 (July. 1920): 251-64; TR 3-3 (Oct. 1920): 333-54; TR 3-4 (Jan. 1921): 495-507; TR 4-2 (Jan. 1922): 96-110; TR 4-2 (Sept. 1922): 122-37; TR 5-1 (Jan. 1923): 127-39; TR 5-2 (Apr. 1923): 110-22.

- “Sungkyoung Yeonkoo; Yerymeeyah.” [Bible Study; Jeremiah]. TR 5-1 (Jan. 1923): 35-49.
- “Sungkyoung Gongboo; Yoenah, Changsegee, Ohbahdah, Yoebgee.” [Bible Study; Jonah, Genesis, Obadiah, Job]. TR 5-3 (July 1923): 60-75.
- “Kyosoo Beob.” [What is Teaching?]. TR 5-4 (Oct. 1923): 147-53.
- “Geumjooe Daehan Mahl.” [Temperance]. TR 5-4 (Oct. 1923): 164-5.
- “Chuill Hahkkyo Kwahjung.” [Sunday School Curriculum]. TR 7-2 (Apr. 1925): 148-53.
- “Kyohoi Chungchee Uirohn.” [Church Government]. TR 7-2 (Apr. 1925): 158-64.
- “Kyohoi Chungcheeye Daehan Mundahb.” [Inquiry of Church Government]. TR 7-3 (July 1925): 150-3.
- “Bonghuhn Yesihk Jeolcha.” [The Procedure of church Building Dedication Worship Service]. TR 8-1 (Jan. 1926): 75-80.
- “Sungkyoung Yeonkoo; Mahnkook Jooill Hahkkyo Gongkwah.” [Bible Study: Adult Sunday School]. TR 9-2 (Apr. 1927): 46-69.
- “Cheongnyoun Bahnyesuh Hahneun Sahyeob Chaek.” [Young People’s Work]. TR 9-2 (Apr. 1927): 155-9; TR 9-3 (July 1927): 129-33; TR 9-4 (Oct. 1927): 131-47.
- “Jooill Hahkkyo Bahnhoi Chojik.” [Organizing the Sunday School Class]. TR 10-2 (Mar. 1928): 22-25.
- “Sege Gahkjong Cheongnyoun Hoi.” [Young People’s Associations of the World]. TR 10-3 (May 1928): 38-40.
- “Sonyoun Cheokhoo Hoi.” [Boy Scout]. TR 10-4 (July 1928): 25-35.
- “Kidok Cheongnyoun Myounryou Hoi.” [Christian Endeavor Society]. TR 10-5 (Sept. 1928): 34-41.
- “Kidokkyo Cheongnyoun Hoi.” [Y.M.C.A. Work]. TR 10-6 (Nov. 1928): 39-42.
- “Sege Kidokkyo Cheongnyoun Nahmyeo Hwahldong.” [Young People’s Work]. TR 11-1 (Jan. 1929): 32-35.
- “Jooill Hakkyo Sunsaengeke.” [Talks to Sunday School Teachers]. TR 12-1 (Jan. 1930): 43-38; TR 12-2 (Mar. 1930): 42-46; TR 12-3 (May 1930): 55-58; TR 12-4 (July 1930): 61-63; TR 12-5 (Sept. 1930): 55-56; TR 12-6 (Nov. 1930): 52-55; TR 13-1 (Jan. 1931): 56-58; TR 13-6 (Nov. 1931): 47-50; TR 14-1 (Jan. 1932): 48-50; TR 14-2 (Mar. 1932): 60-63; TR 14-3 (May 1932): 58-61; TR 14-4 (July 1932): 53-56; TR 14-5 (Sept. 1932): 41-45; TR 14-6 (Nov. 1932): 49-52; TR 15-1 (Jan. 1933): 56-58; TR 15-2 (Mar. 1933): 33-35; TR 15-3 (May 1933): 50-52; TR 15-4 (July 1933): 44-47; TR 15-5 (Sept. 1933): 64-66.
- “Geumjoo Yoondonge Daehahyeo.” [Temperance]. TR 14-1 (Jan. 1932): 19-22; TR 14-2 (Mar. 1932): 60-63.
- “Kangdanui Calvin.” [Calvin as a Preacher]. TR 16-4 (July 1934): 63-65.
- “Dokseo.” [Reading of Christian Literature]. TR 17-3 (May 1935): 54-59.
- “Meekookui Geumjoowah Geumjoo Beob Chelpye.” [Prohibition and Its Abolishment in America]. TR 17-5 (Sept. 1935): 29-39.
- “Goh Maposamyool Bahksahege Bongjeong.” [A Tribute to Dr. Moffett]. TR 22-1 (Jan. 1940): 24-28.
- “Booheunghoiui Saerohyoon Bangbeob.” [A New Kind of Revival Technique]. TR 22-1 (Jan. 1940): 29-34.
- “Amos Kanghae.” [Amos Exposition]. TR 22-1 (Jan. 1940): 80, 87-90; TR 22-2 (Mar. 1940):

74-78; TR 22-3 (May 1940): 77-80; TR 22-4 (July 1940): 81-85. TR 22-5 (Sept. 1940): 67-70.

“Aegahseo Illgo.” [The Book of Lamentations]. TR 22-4 (July 1940): 35-42.

“Mankook Jooill Gongkwah.” [Sunday School Lessons]. TR 22-4 (July 1940): 60-72, 85; TR 22-5 (Sept. 1940): 44-60.

“Hosea Illgo.” [The Book of Hosea]. TR 22-5 (Sept. 1940): 22-28.

## (2) Others

“Seongkyoungeun Wae Geerohk Doieot Neungah?” [Why was the Bible written?]. In Mahgah Bokyeum; Pyojoon Chusok, [Mark; The Standard Bible Commentary], 35-43. Seoul: The Committee of Bible Commentary of the General Assembly of the Presbyterian Church of Korea, 1957.

## 4. Sermons

### (1) In Sinhak Jeenahm [The Theological Review]

“Pyoung-Ahn Hahm.” [Peacefulness]. TR 1-1 (Mar. 1918): 104-12.

“Sihndodeului Togeejangyi.” [The Potter of the Saints]. TR 1-1 (Mar. 1918): 112-8.

“Yesooui Chingoorah.” [Friends of Jesus]. TR 1-2 (July 1918): 123-30.

“Yesooreul Daejeog Hahmkwa Yesooreul Daejeob Hahm.” [Opposing and Receiving Jesus]. TR 1-3 (Oct. 1918): 109-19.

“Goeinneul Daejeob Hahneun Yesooseerah.” [Jesus Receives Sinners]. TR 1-4 (Jan. 1919): 94-107.

“Chunkook Youlsoi.” [The Keys of Heaven]. TR 2-1 (Apr. 1919): 103-16.

“Goiui Dohlahom.” [Your Sin Will Find You Out]. TR 2-2 (July 1919): 104-18.

“Gahjung Jedahn.” [The Family Altar]. TR 2-3 (Oct. 1919): 131-44.

“Jekuoneul Teuk Hahsin Yesoo, Modeun Kuonsereul Gajeesihn Yesoo.” [The All-Powerful Christ]. TR 2-4 (Jan. 1920): 104-15.

“Jesooreul Pahn Yoodah.” [Judas the Betrayer]. TR 3-1 (Apr. 1920): 107-88.

“Sunhaenghasihn Yesoo.” [Jesus Went Before Them]. TR 5-2 (Apr. 1923): 104-13.

“Gahchee.” [Worth]. TR 7-3 (July 1925): 94-105.

“Kodeunghahn Sahmjong Eunhye.” [Three Kinds of Exceeding Grace]. TR 9-4 (Oct. 1927): 101-8.

“Ezekiel Jeonpyoun Kangdo.” [A Sermon on the Book of Ezekiel]. TR 16-1 (Jan. 1934): 44-50.

“Maheumui Geomungo.” [The Korean Harp of Heart]. TR 16-2 (Mar. 1934): 42-50.

“Yeesahnggeokinn Eomeonyi.” [Ideal Image of Mother]. TR 16-3 (May 1934): 40-45.

“Yeoreum Sihlkwah.” [Summer Fruits]. TR 16-4 (July 1934): 81-84.

“Cheongnounui Choigo Yisahng.” [High Vision of Young People]. TR 16-5 (Sept. 1934): 66-70.

“Boohwalhahsin Wang Yesoo.” [King Jesus Who Was Resurrected]. TR 16-6 (Nov. 1934): 54-58.

“Sunghwa.” [Sanctification]. TR 17-1 (Jan. 1935): 59-64.

- “Boohwal Dangillui Choonymui Hounhoun.” [Manifestation of Jesus on Easter Day]. TR 17-2 (Mar. 1935): 35-41.
- “Podowon Huhneun Jwahkeun Yeoho.” [Fox Destroying the Vineyard]. TR 17-3 (May 1935): 75-77.
- “Sihnangui Youngwoong.” [Hero of Faith]. TR 17-4 (July 1935): 56-59.
- “Yesooneun Wooryeui Goungohahn Bohosung.” [Jesus is Our Firm Safeguard]. TR 17-6 (Nov. 1935): 65-68.
- “Hahnahnyui Wooryeereul.” [God for Us]. TR 18-1 (Jan. 1935): 56-59.
- “Hwahksin Yeobneun Sihnjahneun Sihlpahahgyi Suibdah.” [Easy Failure to Believer]. TR 18-3 (May 1936): 54-55, 63.
- “Younggeok Neungroug Soyooe Daehan Illgo.” [A Writing about the Possession of Spiritual Power]. TR 18-4 (July 1936): 60-62.
- “Uiinn Soonahnui Moonge.” [The Suffering Case of a Religious Man]. TR 18-5 (Sept. 1936): 60-71.
- “Yeyeonui Hahnahnyeun Sihmpahnui Hahnahnyim Yirah.” [God of Prophecy is God of Judgment]. TR 19-1 (Jan. 1937): 54-59.
- “Mahlsseum Hahsineun Hahnahnyim.” [God Who is Speaking]. TR 19-1 (Jan. 1937): 60-63.
- “Boohwal Hahsin Wang Yesoo.” [Jesus, King of Resurrection]. TR 19-2 (Mar. 1937): 54-58.
- “Sihbjagae Dahlryeesihn Yesooreul Borah.” [Behold Jesus on the Cross]. TR 19-3 (May 1937): 31, 45-48.
- “Gahjang Philyohan Joongsaeng.” [Regeneration is Most Necessary]. TR 19-5 (Sept. 1937): 53-56.
- “Goojoo Sungtane Daehan Uiui.” [Meaning of Jesus’ Birth]. TR 19-6 (Nov. 1937): 76-77.
- “Paul’s Jaseojeon.” [Paul’s Autobiography]. TR 20-1 (Jan. 1938): 53-58.
- “Uisihmhahneun Jahdeul.” [The Doubters]. TR 20-6 (Nov. 1938): 43-45.
- “Neoheui Saemyoungyi Mooyeot Yinyo?” [What is Your Life?]. TR 21-1 (Jan. 1939): 43-49.
- “Hahnahnyeun Mooyeosheul Yokoo Hahneungah?” [What does God Want Us to Do?]. TR 21-2 (Mar. 1939): 29-35.
- “Chiljung Geedo.” [The Seven-Fold Prayer]. TR 21-3 (May 1939): 27-31.
- “Joongsaeng.” [Regeneration]. TR 21-4 (July 1939): 23-31.
- “Yejeong.” [Foreordination]. TR 21-5 (Sept. 1939): 45-54.

### III. Secondary Sources (Alphabetically Order)

#### A. English Language

- Baird, Richard H. William M. Baird of Korea: A Profile. Unpublished: Oakland, CA, 1968.
- Baird, William M. "Union of Presbyterian Missions in Korea." MRW 16 (July 1893): 531-2.
- Balmer, Randall and John R. Fitzmier. The Presbyterians. Westport, CT: The Greenwood Press, 1994.
- Bavink, J. H. The Impact of Christianity on the Non-Christian World. Grand Rapids: Eerdmans Publishing Co., 1948.
- \_\_\_\_\_. An Introduction to the Science of Missions. Trans. David Hugh Freeman. Grand Rapids: Baker Book House, 1960.
- Bell, L. Nelson. "Korean Missions: Triumph and Shadow." Christianity Today 1 (Feb. 18, 1957): 16-17.
- Beyerhaus, Peter. Shaken Foundations: Theological Foundation for Missions. Grand Rapids: Zondervan Publishing House, 1972.
- \_\_\_\_\_. and Henry Lefever. The Responsible Church and The Foreign Mission. Grand Rapids: Eerdmans Publishing Co., 1964.
- Blair, William N. "The Word of God in Korea." MRW 58 (Sept. 1934): 391-3.
- Brown, Arthur J. The Foreign Missionary: An Incarnation of a World Movement. New York: Fleming H. Revell Co., 1907.
- \_\_\_\_\_. The Mastery of the Far East: The Story of Korea's Transformation and Japanese Rise to Supremacy in the Orient. New York: Charles Scribner's Sons, 1919.
- \_\_\_\_\_. One Hundred Years: A History of the Foreign Missionary Work of the Presbyterian Church in the U.S.A., with Some Account of Countries, Peoples and Policies and Problems of Modern Missions. New York: Fleming H. Revell Co., 1936.
- \_\_\_\_\_. The Why and How of Foreign Missions. Revised edition, New York: The Board of Foreign Missions and the Woman's Board of Foreign Missions of the Presbyterian Church in the U.S.A, 1921.
- Brown, George Thompson. Mission to Korea. Board of World Mission: Presbyterian Church of the U. S., 1962.
- \_\_\_\_\_. "A History of the Korea Mission of the Presbyterian Church in the United States, 1892-1962." Th. D. diss., Union Theological Seminary in Virginia, 1963.
- Chun, Sung Chun. "Schism and Unity in the Protestant Church in Korea." Ph.D. diss., Yale University, 1955.
- Clark, Allen D. A History of the Church in Korea. 1961; revised edition, Seoul: Christian Literature Society of Korea, 1971.
- \_\_\_\_\_. et al. All Our Family in the House. Unpublished: Minneapolis, 1975.
- \_\_\_\_\_. "Biographical Materials." Special Collections by PHS.
- Clark, Donald N. Christianity in Modern Korea. New York: University Press of America, 1986.
- \_\_\_\_\_. "Mothers, Daughters, Biblewomen, Students, and Sisters: An Account of "Women's Work" on the Korea Mission Field. A paper presented at the Korea Society's Conference on Christianity in Korea held in New York, September 26-27, 1997. 33 pp.

- Clark, Katherine E. "Biographical Materials." Special Collections by PHS.
- Clowney, Edmund P. "The Missionary Flame of Reformed Theology." In Theological Perspectives on Church Growth, ed. Harvie M. Conn, 127-149. The Den Dulk Foundation, 1976.
- Conn, Harvie M. "Charles A. Clark." In Biographical Dictionary of Christian Missionaries, 135-6. New York: Simon and Schuster MacMillan, 1997.
- \_\_\_\_\_. "Conversion and Culture-A Theological Perspective with Reference to Korea." In Down to Earth: Studies in Christianity and Culture, ed. Robert T. Coote and John Stott, 147-72. Grand Rapids: Eerdmans, 1980.
- \_\_\_\_\_. Eternal Word and Changing World. Grand Rapids: Zondervan, 1984.
- \_\_\_\_\_, ed. Inerrancy and Hermeneutic: A Tradition, A Challenge, A Debate. Grand Rapids: Baker, 1988.
- \_\_\_\_\_. "Korean Theology-Where It has Been & Where Is It Going?" PTQ 39-2 (Summer 1972): 52-82.
- \_\_\_\_\_. "Studies in the Theology of the Korean Presbyterian Church: An Historical Outline (I)." WTJ 29 (Nov. 1966): 24-57.
- \_\_\_\_\_. "Studies in the Theology of the Korean Presbyterian Church: An Historical Outline (II)." WTJ 29 (May 1967): 136-178.
- \_\_\_\_\_. "Studies in the Theology of the Korean Presbyterian Church: An Historical Outline (III)." WTJ 30 (Nov. 1967): 24-49.
- \_\_\_\_\_. "Studies in the Theology of the Korean Presbyterian Church: An Historical Outline (IV)." WTJ 30 (May 1968): 135-184.
- Eiselen, Frederick C., Edwin Lewis, and David G. Downey, eds. The Abingdon Bible Commentary. New York: Abingdon-Cokesbury Press, 1929.
- "Findings of Fiftieth Anniversary Celebration of the Chosen Mission of The Presbyterian Church in the U. S. A." KMF 30-8 (Aug. 1934): 177-8.
- Fisher, James E. Democracy and Mission Education in Korea. 1928; reprint, Seoul: Yonsei University Press, 1970.
- Frank, Robert Worth. "One Hundred and Twenty-Five Years Old." McCormick Speaking 8 (Jan. 1955): 3-7.
- Fulton, C. Darby. Star in the East. Presbyterian Committee of Presbyterian Church of the U. S., 1938.
- General Catalogue of McCormick Theological Seminary of the Presbyterian Church, Chicago, Illinois 1832-1912. Chicago: McCormick Theological Seminary, 1912.
- General Catalogue of Presbyterian Theological Seminary: Chicago-Lane Seminary Affiliated. Chicago: Melton Printing Co., 1939.
- Hamilton, Floyd E. "The Prophetic Urge." Christianity Today 1-10 (Feb. 1931): 4-5.
- Hardie, R. A. "The 'Theological World's' Outlook and Aim." KMF 14 (July 1918): 148-9.
- Haroutunian, Joseph. "1829-1954, Then and Now -- in Theology." McCormick Speaking 8 (Feb. 1955): 11-12.
- Hocking, William Ernest, ed. Re-Thinking Missions: A Laymen's Inquiry After One Hundred Years. New York: Harper & Brothers Publishers, 1932.
- Hong, Dong Gun. "By the Rivers of Babylon: A Mission Strategy for the Korean Minority in Japan." D. Miss. Thesis, Fuller Theological Seminary, 1981.

- Hong, Harold S. and Won Yong Ji, eds. Korea Struggles for Christ: Memorial Symposium for the Eightieth Anniversary of Protestantism in Korea. Seoul: Christian Literature Society of Korea, 1966.
- Hunt, Bruce F. "Korean Covenanters." The Presbyterian Guardian 11 (January 25, 1943): 19-20.  
 \_\_\_\_\_ . "The Official 'Presbyterian Board' and the Shrine Situation in Korea."  
Independent Board Bulletin 6 (June-July, 1940): 3, 31-32.  
 \_\_\_\_\_ . "Trials Within and Without." The Presbyterian Guardian 29 (Feb. 1960): 37-40.  
 \_\_\_\_\_ and William Blair. The Korean Pentecost & The Sufferings Which Followed. Carlisle, PA: The Banner of Truth, 1977.
- Hunt, Bruce W. "Impression of An Eye Witness." KMF 3-3 (Mar. 1907): 37-38.  
 \_\_\_\_\_ . "Letter from Korea." Christianity Today 6-10 (Mar. 1936):
- Hunt, Everett N., Jr., Protestant Pioneers in Korea. Maryknoll, NY: Orbis, 1980.
- Huntley, Martha. Caring, Growing, Changing: A History of the Protestant Mission in Korea. New York: Friendship Press, 1984.  
 \_\_\_\_\_ . To Start a Work: The Foundations of Protestant Mission in Korea (1884-1919). Seoul: Presbyterian Church of Korea, 1987.
- Jones, George H. "Native Religions." KMF 4-1 (Jan. 1908): 11-12; 4-2 (Jan. 1908): 26-29.
- Kang, Wi Jo. "Church and State Relations: Japanese Colonial Period." 1997. A paper presented at the Korea Society's Conference on Christianity in Korea held in New York, September 26-27, 1997. 33 pp.  
 \_\_\_\_\_ . "The Presbyterians and the Japanese in Korea." Journal of Presbyterian History 62-1 (Spring 1984): 35-50.
- Kerr, Edith A. and George Anderson. The Australian Presbyterian Mission in Korea: 1889-1941. Privately printed: Australian Presbyterian Board of Missions, 1970.
- Kim, Chang Yup. "Protestant Theological Education in Korea." S.T.M. thesis, Biblical Theological Seminary, New York, 1960.
- Kim, Eui Hwan. "The Christian Conflict with Shintoism in Korea." Th. M. thesis, Westminster Theological Seminary, 1963.
- Kim, Sung-Gun. "The Shinto Shrine Issue in Korea Christianity under Japanese Colonialism." Journal of Church and State 39-3 (Summer 1997): 503-521.
- The Korea Missions Year Book, 1928. Seoul: Federal Council of Missions in Korea, 1928.  
The Korea Missions Year Book, 1932. Seoul: Christian Literature Society of Korea, 1932.  
The Korean Way. Seoul: Christian Literature Society of Korea, 1977.
- Latourette, Kenneth Scott. A History of Christianity. Revised edition, New York: Harper & Row, 1975.
- Lee, Graham. "How the Spirit Came to Pyeng Yang." KMF 3-3 (Mar. 1907): 33-37.
- Lee, Jong Hyeong. "Samuel A. Moffett: His Life and Work in the Development of the Presbyterian Church of Korea, 1890-1936." Ph.D. diss., Union Theological Seminary in Virginia, 1983.
- Lee, Ki Baek. A New History of Korea. Trans. Edward W. Wagner with Edward J. Schultz. Cambridge, Massachusetts: Harvard University Press, 1984.
- Loetscher, Lefferts A. The Broadening Church: A Study of Theological Issues in the Presbyterian Church Since 1869. Philadelphia: University of Pennsylvania Press, 1957.

- Longfield, Bradley J. The Presbyterian Controversy; Fundamentalists, Modernists & Moderates. New York & Oxford: Oxford University Press, 1991.
- Lower, Cecil W. "1829-1954, The Pastoral Ministry - Then and Now." McCormick Speaking 8 (Jan. 1955): 8-10.
- Machen, J. Gresham. Christianity and Liberalism. 1923; reprint, Grand Rapids: Eerdmans, 1994.  
\_\_\_\_\_. "History and Faith." Princeton Theological Review 13 (1915): 337-51.
- Marsden, George M. Fundamentalism and American Culture: The Shaping of Twentieth Century American Evangelicalism. New York: Oxford University Press, 1988.
- McCaughey, Robert Culver. "A Survey of the Literary Output of McCormick Alumni in Chosen." B. D. thesis. Presbyterian Theological Seminary, Chicago, 1940.
- McClure, James Gore King. The Story of the Life and Work of the Presbyterian Theological Seminary, Chicago, Founded by Cyrus H. McCormick; as told briefly and swiftly by J. G. K. McClure, for the Centennial Celebration. Chicago: The Lakeside Press, R. R. Donnelley & Sons Co., 1929.
- McCormick Theological Seminary of the Presbyterian Church, Chicago, 1901-1902. Chicago: The Rogerson Press.
- McCune, Shannon. "America's Image of Korea in 1882-1982." A paper presented at the Conference on U.S.-Korean Relations: 1882-1982 held in Western Michigan University in Kalamazoo, Michigan, on November 4-6, 1982. 23 pp.
- Moffett, Samuel Austin. "Early Days in Pyeng Yang." KMF 21 (Mar. 1925): 51-55.  
\_\_\_\_\_. "Fifty Years of Missionary Life in Korea." KMF 30-8 (Aug. 1934): 180.  
\_\_\_\_\_. "Foreword." In Mahgah Bokyeum; Pyojoon Chusok, [Mark; The Standard Bible Commentary], 4-6. Seoul: The Committee of Bible Commentary of the General Assembly of the Presbyterian Church of Korea, 1957.  
\_\_\_\_\_. "Theological Instruction." KMF 2-6 (Apr. 1906): 75-76.
- Moffett, Samuel Hugh. "1829-1954, McCormick and Mission - Then and Now." McCormick Speaking 8 (Dec. 1954): 11-16.  
\_\_\_\_\_. The Christians of Korea. New York: Friendship Press, 1962.  
\_\_\_\_\_. "North Korea: Where is the Church?" Christianity Today 17 (Oct. 13, 1972): 56-57.  
\_\_\_\_\_. "Rapid Church Growth in Korea: A Quick Survey." A paper presented at the Korea Society's Conference on Christianity in Korea held in New York, September 26-27, 1997. 12 pp.
- Mott, J. R. The Student Volunteer Movement of Foreign Mission. New York: Association Press, 1920.
- Namkung, Huck. "Presbyterian Church of Korea." In The Korea Missions Year Book 1932, issued under the direction of the Federal Council of Missions in Korea, 8-11. Seoul: Christian Literature Society, 1932.
- Nevius, John L. The Planting and Development of Missionary Churches. New York: Student Volunteer Movement for Foreign Missions, 1899; 4<sup>th</sup> ed., Philadelphia: Presbyterian and Reformed Publishing Co., 1958.
- Nicholas, Robert Hastings. "Fundamentalism in the Presbyterian Church." Journal of Religion. 5-1 (Jan. 1925): 14-36.

- Paik, Lark-June George. "The History of Protestant Missions in Korea, 1832-1910." Ph.D. diss., Yale University, 1927.
- Park, Yong Kyu. "Korea Presbyterianism and Biblical Authority: The Role of Scripture in the Shaping of Korean Presbyterianism, 1918-1953." Ph.D. diss., Trinity Evangelical Divinity School, 1991.
- Pollard, Harriet. "The History of the Missionary Enterprise of the Presbyterian Church, U. S. A. in Korea with Special Emphasis on the Personal." M. A. thesis, Northwestern University, 1927.
- Presbyterian Foreign Missions in the Light of Recent Studies. New York: The Board of Foreign Missions of the PCUSA, 1933.
- Quarto Centennial Papers Read Before the Korea Mission of the Presbyterian Church in the U. S. A. at the Annual Meeting in Pyeng Yang, August 27, 1909. Seoul: Korea Mission of the Presbyterian Church in the U. S. A., 1909.
- Reynolds, William D. "Early Bible Translation." KMF 26-9 (Sept. 1930): 185.  
 \_\_\_\_\_ . "Fifty Years of the Bible Translation." KMF 31-7 (July 1935): 153.
- Rhodes, Harry A., ed. The Fiftieth Anniversary Celebration of the Korea Mission of the Presbyterian Church in U. S. A., June 30-July 3, 1934. Seoul: YMCA Press, 1934.  
 \_\_\_\_\_ . History of the Korea Mission, Presbyterian Church U. S. A. 1884-1934. Vol. I. Seoul: The Chosen Mission Presbyterian Church, U. S. A., 1934.  
 \_\_\_\_\_ . "Presbyterian Theological Seminary." KMF 7 (May 1911): 149-52.  
 \_\_\_\_\_ and Archibald Campbell. History of the Korean Mission, Presbyterian Church in the U. S. A. 1935-1959. Vol. II. New York: Commission of Ecumenical Mission and Relations, The United Presbyterian Church in the U. S. A., 1965.
- Rian, Edwin H. The Presbyterian Conflict. Grand Rapids: Eerdmans, 1940.
- Robb, A. F. "The Presbyterian Theological Seminary." In The Korea Missions Year Book 1932, issued under the direction of the Federal Council of Missions in Korea, 38-40. Seoul: Christian Literature Society of Korea, 1932.
- Roberts, Stacy L. "Fifty Years of Christian Training in Korea." KMF (Aug. 1934):
- Rogers, Jack and Donald McKim. The Authority and Interpretation of the Bible: An Historical Approach. San Francisco & New York: Harper & Row, 1979.
- Sandeen, Ernest R. The Roots of Fundamentalism: British and American Millenarianism, 1800-1930. 1970; reprint, Grand Rapids: Baker, 1978.
- Scott, William. Canadians in Korea: Brief Historical Sketch of Canadian Mission Work in Korea, Part One. Privately printed, 1970.
- Sellers, Ovid R. The Fifth Quarter Century of McCormick: The Story of the Years 1929-1954 at McCormick Theological Seminary. Chicago: McCormick Theological Seminary, 1955.
- Shearer, Roy E. Wildfire: Church Growth in Korea. Grand Rapids: Eerdmans, 1966.
- Shedd, Clarence Prouty. Two Centuries of Student Christian Movements, Their Origins and Intercollegiate Life. New York: Association Press, 1934.
- Shin, Ki-Young. "Christianity and Nation-Building in Korea, 1885-1945." Ph.D. diss., Arizona State University, 1993.
- Soltau, Theodore Stanley. Korea, the Hermit Nation and Its Response to Christianity. New York: World Dominion Press, 1932.

- Son, Myung Gul. "Korean Churches in Search of Self-identity, 1930-1970." Ph.D. diss., Southern Methodist University, 1974.
- Speer, Robert E., ed. Report of Deputation of the Presbyterian Board of Foreign Missions to Siam, the Philippines, Japan Chosen and China. New York: The Board of Foreign Missions of the PCUSA, 1916.
- Underwood, Horace G. The Call of Korea; Political-Social-Religious. New York: Fleming H. Revell Co., 1908.
- \_\_\_\_\_. "Fifty Years Ago and Now in Korea." MRW 58 (Sept. 1934): 394-6.
- Wagner, Peter C., ed. Church & Mission Tensions Today. Chicago: Moody Press, 1972.
- Wheeler, W. Reginald. The Crisis Decade: A History of the Foreign Missionary Work of the Presbyterian Church in the U.S. A., 1937-1947. Supplementing "One Hundred Years" by A. J. Brown. New York: The Board of Foreign Missions of the Presbyterian Church in the U.S.A., 1950.
- Woodbridge, John D. and D. A. Carson, eds. Scripture and Truth. Grand Rapids: Zondervan, 1983.

#### B. Korean Language

- Ahn, Kwang Kook. "Suh." [Foreword]. In Mahgah Bokyeum; Pyojoon Chusok, [Mark; The Standard Bible Commentary], 7-8. Seoul: The Committee of Bible Commentary of the General Assembly of the Presbyterian Church of Korea, 1957.
- Chae, Phil Keun. Hahn Suk-Jeen Moksahwah Geusyidae. [Rev. Hahn Suk-Jeen and His Era]. Seoul: Christian Literature Society of Korea, 1971.
- Chang, Byung-il. "Hahnkook Kyohoi Sah Byeehwah: Moonsuh Jeondoui Gaecheokjah Kwahk Allyon." [Hidden Stories of the Early Korean Church (8): Dr. Charles Clark, the Pioneer of the Literature Evangelism]. CT 13-2 (Aug. 1969): 88-95.
- Chung, Sung Koo. Chongshin Kwah Park Hyung Nong. [Chongshin and Park Hyung Nong]. Seoul: Chong Shin Publishing Co., 1989.
- \_\_\_\_\_. Hahkook Kyohoi Sulkyo Sah. [A History of Preaching of the Korean Church]. Seoul: Chong Shin College Press, 1986.
- \_\_\_\_\_. "Suhlkyo Sinhak Suhsuhl." [The Introduction of the Preaching Theology]. PTQ 47-3, 4 (Fall & Winter 1980): 66-92.
- Conn, Harvie M. "Haebang Hoo Hahnkook Jangrohkyo Bosoo Sinhak." [Conservative Theology of Presbyterian Church After Korean Liberation]. PTQ 42-3 (Fall 1975): 46-55, 45.
- \_\_\_\_\_. Hahnkook Jangrohkyo Sinhak Sasahng. [Studies in the Theology of the Korean Presbyterian Church]. Trans. Park Hee Suk. Seoul: Siloam Publishing House, 1988.
- Daehan Yesookyo Jangrohhoi Hunbeob. [Constitution of the Presbyterian Church of Korea, with Revised Creed and Catechism]. 1930; reprint, Seoul: Christian Literature Society of Korea, 1963.
- The Editorial Committee. Special announcement about the purpose and policy of Sinhak Jeenam. TR 10-1 (Jan. 1928).

- Engel, G. "Sahsul." [Editorial Words]. TR 1-1 (Mar. 1918): 1-2.
- Gaehyuk Sinhak, Hahnkook Kyohoi, Hahnkook Sinhak. [Reformed Theology, Korean Church, and Korean Theology]. Seoul: Dae Hak Chon, 1991.
- Hapdong Presbyterian Theological Seminary Press, ed. Park Yun Sunui Saengaewah Sasahng. [The Life and Thought of Dr. Yun Sun Park]. Suwon, Korea: Hapdong Presbyterian Theological Seminary Press, 1995.
- Hahnkookui Sinhak Sasahng. [Theological Thoughts of Korea]. 1983; reprint, Seoul: The Christian Literature Society of Korea, 1990.
- Han, Chulha. "Bosoo Jooui Sinhakui Eojewah Ohneul." [An Historical Review of Conservative Theology in Korea]. CT 14-2 (July 1970): 92-100.
- Han, Young-Je, ed. Hahnkook Kidokkyo Moonsuh Woondong 100 Nyoun. [100 Years of Literary Movement of the Korean Christianity]. Seoul: The Christian Literature Press, 1987.
- \_\_\_\_\_. Hahnkook Kidokkyo Inmul 100 Nyoun. [Who's Who in 100 Years of Korean Christianity]. Seoul: The Christian Literature Press, 1987.
- The History Committee of the General Assembly of the Presbyterian Church of Korea. Chosun Yesookyo Jangrohhoi Sahgee, 1912-1923. [A History of the Presbyterian Church of Korea, 1912-1923]. Seoul: The Church Historical Society of Korea, 1968.
- Hodge, Archibald A. "Younggahm Yirahn Mooyeot Inngah?" [What is the Inspiration?]. In Mahgah Bokyeum; Pyojoon Chusok, [Mark; The Standard Bible Commentary], trans. Charles A. Clark, 43-53. Seoul: The Committee of Bible Commentary of the General Assembly of the Presbyterian Church of Korea, 1957.
- Hong, Chi Mo. "Chogee Meekook Sunkyojadeului Sinyangkwa Sinhak." [The First American Missionaries' Faith and Theology in Korea]. PTQ 51-1, 2 (Mar. - June 1984): 128-39.
- Institute of Asian Culture Studies in Hallym University. Asia Munhwa. [Asian Culture: the 19<sup>th</sup> Century East Asian Response to Christianity—China, Japan and Korea]. Vol. 4. Seoul: Institute of Asian Culture Studies in Hallym University, 1988.
- Institute of Korean Church History Studies. Hahnkook Kidokkyoui Youksah. [A History of Korean Christianity]. Vol. I & II. Seoul: The Christian Literature Press, 1990.
- \_\_\_\_\_. Index to Authors in 'The Korea Mission Field'. Seoul: Institute of Korean Church History Studies, 1996.
- Jo, Hahpah. Isaiah; Pyojoon Chusok, [Isaiah; The Standard Bible Commentary]. Trans. Kim Hong-Chun. 1954; reprint, Seoul: The Theological Seminary and The Board of Christian Training of the Presbyterian Church of Korea, 1962.
- Jung, Pahn Joo. "Hahnkook Kyohoi Seolkyoui Seedaejeok Kochwahl." [Studies on the Historical Changes of the Sermon of the Korean Churches]. Th. M. thesis, Seoul: Chong Shin Theological Seminary, 1991.
- Jun, Ho Jin. Sunkyo Hak [A Study of Mission]. Seoul: The Korea Society for Reformed Faith and Action, 1985.
- Kang, Shin Hyung, ed. Ahn Kwang-Kook; Hahnkook Sunkyo 100 Nyoun Beehwah. [Works of Ahn Kwang Kook: Unknown Stories in One Hundred Years Presbyterian Missions in Korea]. Seoul: Department of Christian Education, the General Assembly of Presbyterian Church in Korea, 1979.

- Kidokkyo Daebaekkwah Sajeon. [The Christian Encyclopedia]. 16 vols. Seoul: Christian Literature Press, 1985.
- Kim, Chae Choon, "Sinhak Sasahngkwa Sinhak Kyoyook." [Theological Thought and Theological Education]. CT 9-1 (Apr. 1965): 16-23.
- Kim, Deuk Yong. "Hahnkook Gaesinkyo Moekhoi Sihnhakui Yosowah Gyebo Gochwal." [The Study of the Elements and Genealogy of the Pastoral Theology in the Protestant Church of Korea]. PTQ 51-1, 2 (Spring & Summer 1984): 73-127.
- \_\_\_\_\_. Kidokkyo Kyowook Sah. [A History of Christian Education]. Seoul: The Educational Department of the General Assembly of the Presbyterian Church in Korea, 1979.
- \_\_\_\_\_. "Sihlchun Sinhak Kyosoo Kwahk Allyoun Bahksahe Kwahnhan Sogo." [Studies on Dr. Charles A. Clark, the Professor of the Practical theology]. PTQ 52 (Mar. 1985): 64-91.
- Kim, Eui Whan. "Sinhakjah Park Hyungnong Baksahui Yongsahjeok Uiui." [Historical Significance of Dr. Hyungnong Park as a Theologian]. PTQ 64-3 (Fall 1997): 14-22.
- Kim, Ezra Kil-Sung. "Chojeek Sinhakjah Park Hyungnong Baksahui Sinhakkwah Sasahng." [Theology and Thought of Dr. Hyungnong Park]. PTQ 64-3 (Fall 1997): 44-59.
- Kim, Il Kwang. "Hahnkook Chogee Kidokkyo Kyoyouk Sahe Kwahnhan Youngoo, 1885-1919." [Studies on the History of the Christian Education in the Early Period of Korean Christianity, 1885-1919]. Th. M. thesis, Seoul: Presbyterian Theological Seminary, 1979.
- Kim, Kwang Soo and Ahn Kwang-Kook, eds. Jangrohhoi Sinhak Daehak 70 Nyoun Sah. [Seventy Years of Presbyterian Theological College]. Seoul: Presbyterian Theological Seminary, 1971.
- Kim, Nam-sik and Harvie M. Conn. Hahnkook Jangrohkyo Sinhak Sasahng Sah. [A History of Theological Thought in Korean Presbyterian Church]. Vol. I. Seoul: Bethany Book House, 1997.
- Kim, Nam-sik. Hahnkook Kidokkyo Myounryouhoi Woondong Sah. [The History of Christian Endeavor Movement in Korea]. Seoul: Sung Kwang Pub. Co., 1979.
- Kim, Seung Tae and Park Hye Jin, eds. Naehan Sunkyosah Chongrahm: 1884-1984. [A Biographical Dictionary of Foreign Missionaries in Korea: 1884-1984]. 1994; revised edition, Seoul: Hahnkook Kidokkyo Youksah Youngooso, 1996.
- Kim, Yang Sun. Hahnkook Kidokkyo Haebang Sipnyoun Sah. [History of the Korean Church in the Ten Years Since Liberation, 1945-55]. Seoul: Department of Christian Education, the General Assembly of Presbyterian Church in Korea, 1956.
- \_\_\_\_\_. Hahnkook Kidokkyo Sah Youngoo. [History of the Korean Church]. Seoul: Christian Literature Company, 1971.
- Kim, Yonah. Chongshin 90 Nyoun Sah. [90 Years of Chongshin]. Seoul: Yangmoon Sa, 1991.
- Kim, Yung Jae. Hahnkook Kyohoi Sah. [A History of the Korean Church]. Seoul: The Korea Society for Reformed Faith and Action, 1992.
- \_\_\_\_\_. "Nevius Sunkyo Jungchaeke Daehan Jae Pyoungga." [Reevaluation of the 'Nevius Method']. PTQ 51-3 (Sept. 1984): 111-22.
- \_\_\_\_\_. "Shinsah Chahmbaewah Hahnkook Kyohoiui Sinyang." [The Korean Christians Encountered with Shintoism]. PTQ 51-4 (Dec. 1984): 122-43.

- Kye, Il Seung. Mahposahmyoul Baksah Jeongee. [A Biography of Dr. Samuel A. Moffett]. Seoul: Department of Christian Education, the General Assembly of Presbyterian Church in Korea, 1973.
- Min, Kyung-pae. Hahnkook Kidok Kyohoi Sah. [Church History of Korea]. 1973; revised, Seoul: Christian Literature Society of Korea, 1992.
- Moon, Hee Suk. Hahnkook Gooyak Sungsuhaesuk Sah, 1900-1977. [History of the Interpretation of the Old Testament in Korea, 1900-1977]. Seoul: Christian Literature Society of Korea, 1978.
- Paik, Lark June. Hahnkook Gaesihnkyo Sah, 1832-1910. [The History of Korean Protestantism, 1832-1910]. Seoul: Yeon Sei University Press, 1985.
- Park, Hee Chun. "Hahnkook Kyohoi Seolkyoui Moonje Jeom." [The Critics on the Sermons of Korean Church]. PTQ 51-4 (Dec. 1984): 180-207.
- Park, Hyung Nong. "Hahnkook Jangrohhoiui Sinhakjeok Jeontong." [The Theological Tradition of the Korean Presbyterian Church]. PTQ 43-3 (Fall 1976): 11-22.
- \_\_\_\_\_. "Sinhak Jeenahm 50 Nyoun." [The Fifty Year History of *The Presbyterian Review*]. PTQ 35-1 (Mar. 1968): 3-8.
- \_\_\_\_\_. "Sinhak Jeenahmui Hahnkook Sinhak Sahjeok Uui." [Significance of Sinhak Jeenahm in the Korean Theology]. PTQ 42-4 (Winter 1975): 12-28.
- \_\_\_\_\_. "Suh." [Foreword]. In Mahgah Bokyeum; Pyojoon Chusok, [Mark; The Standard Bible Commentary], 9-29. Seoul: The Committee of Bible Commentary of the General Assembly of the Presbyterian Church of Korea, 1957.
- Park, Sung-Kyum, ed. Hwanghae Nohoi 100 Hoi Sah: 1911. 12. 8. - 1971. 4. 16. [History of One Hundred Meetings of the Hwanghae Presbytery]. Seoul: Eunsung Moonhwah Sa, 1971.
- Park, Yong Gyu. "Pyongyang Seminary Chogee Pyoun Sah." [The Early History of Pyongyang Presbyterian Theological Seminary]. PTQ 41-2 (Summer 1974): 90-94.
- Park, Yong-Kyu. Hahnkook Jangrohkyo Sasahng Sah. [A History of Presbyterian Theological Thought in Korea: Korean Protestantism and Biblical Authority]. Seoul: Chong Shin Pub. Co., 1992.
- Park, Young Jie. Chongkyo Hak Gaesuhl. [Critique on Religion and Religions]. Seoul: Christian Literature Society of Korea, 1990.
- Park, Yun Sun. "Sungkyoungui Kwonwee." [Authority of Scripture]. PTQ 38-1 (Spring 1971): 6-19.
- \_\_\_\_\_. "Hahnkook Kyohoi Chokyoung Sah." [Biblical Exegetical History of the Korean Church]. PTQ 35-1 (Mar. 1968): 9-20.
- \_\_\_\_\_. Sungkyoung Sinhak. [Biblical Theology]. Seoul: Young Eum Sa, 1979.
- \_\_\_\_\_. Youngsaengui Wonchon. [The Fount of Eternal Life: Collection of Yune Sun Park's Sermons]. Seoul: Young Eum Sa, 1970.
- Park, Yung Hee. "Hahnkookui Chugyoung Sinhakkwah Park Yune Sun Songgyoung Chusokui Uui." [Exegetical Theology in Korea and the Significance of Yune Sun Park's Commentaries]. In Kyonggon Kwah Hakmun. [Piety and Scholarship], 56-86. Seoul: Yung Eum Sa, 1987.
- Rhee, Jong-sung. "Hahnkook Kyohoiui Sungsuhaesuk Yihae." [A Biblical Understanding of the Korean Church]. CT 14-2 (July 1970): 101-109.

- Roberts, Stacy L. "Sinnyouneul Mattyi Hamyounsuh." [New Year's Greeting]. TR 10-1 (Jan. 1928): 2-4.
- Ryu, Dong Shik. Hahnkook Sinhakui Kwangmaek. [A Lode of the Korean Theology]. Seoul: Jeonmang Sa, 1971.
- Seo, Jung-Woon. "Chogee Hahnkook Jangroh Kyohoiui Sungjangkwah Sunkyosadeului Sinyang Jungsihn." [The Growth of the Early Presbyterian Church in Korea and Faith of Missionaries]. Kyohoiwah Sinhak. [Church and Theology] 13 (1981): 169-188.
- Seungdong Kyohoi Baeknyoun Sah, 1893-1993. [A History of 100 Years of Seungdong Church, 1893-1993]. Seoul: Seungdong Church, 1996.
- Shim, Il-sub. "Hahnkook Sinhak Hyoungsung Sah Seosuhl." [A Study of Historical Formation of Korean Theology]. CT 16-2 (Nov. 1967): 89-101; CT 16-2 (Dec. 1967):106-115, 137; CT 17-1 (May 1973): 94-104.
- So, Yul Do. Sado Haengjeon. [Acts; The Standard Bible Commentary]. Seoul: The Committee of Bible Commentary of the General Assembly of the Presbyterian Church of Korea, 1961.
- Song, Gil-Sop. Hahnkook Sinhak Sasahng Sah. [History of Theological Thought in Korea]. Seoul: Christian Literature Society of Korea, 1987.
- Song, Sang-Suk, ed. Hahnkook Jeolje Kyowouk Youngoo Sahryogeeb. [Studies on Temperance Movement in Korea]. Seoul: Sung Kwang Moonhwa Sa, 1979.
- Sung, Kap Sik, ed. Youkdae Chonghoijang Suhlkyo: 1912-1972. [Sermons by the Moderators of the General Assembly of the Presbyterian Church of Korea: 1912-1972]. Seoul: Department of Christian Education, the General Assembly of Presbyterian Church in Korea, 1972.
- Um, Yo-sup. Hahnkook Kidokkyo Kyoyouk Sah Sogo. [A Short Study on the History of the Christian Education in Korea]. Seoul: Daehahn Kidokkyo Kyoyouk Hyoubhoi, 1959.
- \_\_\_\_\_. "Hahnkook Kyohoi Suhlkyoui Syidaejek Hyoungtae Rohn." [Patterns of Sermons of the Korean Churches]. CT 16-1 (Apr. 1972): 124-33; CT 16-1 (May 1972): 120-6; CT 16-1 (June 1972): 126-131.
- Yi, Mahn-Yol. Hahnkook Kidokkyo Moonhwah Woondong Sah. [The Cultural History of Christian Movement in Korea]. Seoul: Christian Literature Society of Korea, 1987.
- \_\_\_\_\_. "Hahnkook Kidokkyowah Meekook Suhnkyosa." [Korean Christianity and American Missionaries]. Bitkwah Sogum. [Light and Salt] (Nov. 1987): 93-99.

### **A Short Biographical Note of the Rev. Charles A. Clark, Ph.D. and D.D.**

Charles A. Clark was born at Spring Valley, Minnesota, in 1878. Four months before his graduation from McCormick Theological Seminary in Chicago, Clark devoted himself to foreign mission. On September 22, 1902, then, he and his wife, Mabel Craft Clark, landed at the port of Chemulpo (now Inchon) in the vicinity of Seoul, Korea. They as a missionary couple were sent by the Board of Foreign Mission of the Presbyterian Church in the U.S.A. They were first stationed in Seoul until 1922 and moved to Pyengyang, the biggest city in the northern part of Korea. They remained in that city until 1941 when they left Korea under the threat of imprisonment by the Japanese government.

From the beginning of his mission work at Seoul Mission Station, he as a senior pastor ministered primarily Kon Dang Kol Church (now Seung Dong Church) for twenty-two years. He also cared for his mission district of the eastern region from the city of Seoul, including Kang Won province, the east coast of Korean peninsular. He moved to the city of Pyengyang in 1922 for the main purpose of teaching at Pyengyang Presbyterian Theological Seminary. During his remaining at Pyengyang Mission Station for another twenty years, Clark served about fifty churches or worship places, and took care for about 6,000 church members. While he lived for forty years in Korea, Clark had a part in founding over 100 churches. There were a total of over 3,000 Korean baptized by him.

In addition to ministerial efforts, another important assignment in his mission was to teach seminary students. Since 1908, Clark had served as a faculty member of Practical Theology Department in Pyengyang Presbyterian Theological Seminary in the city of Pyengyang until 1941. He also worked as its acting president for the last six years.<sup>1</sup> About 1,6000 Korean Presbyterian pastors were trained by his teachings. In the seminary, he taught many Practical courses such as Homiletics, Pastoral Theology, the Church Law, Psychology, Social Works, and others. Although he took charge of Practical courses in this seminary, Clark had deep knowledge about the biblical languages, Greek and Hebrew, and the Latin classical language. As a matter of fact, he had taught Greek and Latin to students of Macalester College in Minneapolis for two years just before he went to McCormick seminary. Thus, Clark also was able to lecture on such biblical courses as Psalms and Leviticus, and to write many biblical commentaries throughout his life.

Besides, Clark did work as a manager of the Presbyterian Publication Fund, director all the years of the Christian Literature Society, and publisher or editor of three magazines. One of them, in particular was Sinhak Jeenahm [The Theological Review] which was a theological magazine co-issued by the Pyengyang Presbyterian Theological Seminary and the General Assembly of the Korean Presbyterian Church in Korea. He spent twenty-one years as a publisher and main contributor of The Theological Review from 1918 to 1940.<sup>2</sup>

Charles Allen Clark, in fact, was a prodigious writer. His scholarship is occupied with a great number of ecclesiastical, historical, and theological articles and books, including many biblical commentaries. For example, with Korean language he contributed 187 articles in The

---

1 This duration is not sure, because there is no clear record, exception his autobiography. A further research is needed.

2 This Review was very popular among the Korean evangelists and pastors because of its usefulness for the theological and homiletical information. Its first issue was sold over 3,000.

Theological Review during 1918-1940 and with English language about forty in The Korea Mission Field during 1903-1940. There also were a great number of mission reports, correspondences, and a various kinds of articles. According to himself, Clark wrote forty-seven books: Forty-two books in Korean and seven books in English.<sup>3</sup> Among the Korean books, twenty-one were biblical commentaries: Eighteen from the Old Testaments and three from the New Testaments—Matthew, Mark, and Luke. These commentaries were produced as a series of Pyojoon Chusok [The Standard Bible Commentary], which was authorized by the General Assembly of the Presbyterian Church in Korea. It is noticeable that an expository method, which he used in his commentaries, has been still extensively found in the commentaries that Korean biblical scholars, for example in the commentaries of Yune Sun Park.

The remaining twenty-one books in Korean dealt with various kinds of theological topics such as homiletics, pastoral works, Sunday School works, Church Law, Korean church history, and lectures on several biblical expositions. In particular, his books on a pastoral work, titled Mokhoihak [The Work of the Pastor] of 1925 and on homiletics, titled Sulkyohak [Homiletics] of 1925, have a long-lasting influence on the theological education and ministry of Korean Presbyterian churches. Both are still currently used as the textbooks by seminaries in Korea.

Through his English writings of seven books, he also introduced the missionary efforts and the current situation of Korean churches to the English speaking world. He received a Ph.D. degree from University of Chicago in 1929. He then published his dissertation titled The Korean Church and the Nevius Method in 1930. This book presents the nature, purpose, and practice of the Nevius Mission Method, which the foreign missionaries adopted, for the Korea mission in 1893. This book also includes a history of the Korean Presbyterian Church from 1884 to 1921. This book was revised and published again later with other title, The Nevius Plan for Mission Work Illustrated in Korea in 1937. Thus these two books are very precious to understand the status quo of the early Korean church and the missionary work, especially the Nevius Mission Policy, carried by the early missionaries in Korea. During his furloughs, he delivered a special lecture at Princeton Theological Seminary in 1921, at Western Theological Seminary, McCormick Seminary, and Auburn Seminary in 1929, titled Religions of Old Korea. He then compiled his lectures and published them with the same title above in 1932. These three books point out clearly the academic and theological potency of Charles A. Clark as a scholarly missionary.

His two simple commentaries on Proverbs and Psalms also were translated into Spanish by his son, Allen D. Clark. Allen Clark who was born in Korea and then became a missionary to both countries, Korea and Columbia. His daughter, Katherine Clark Hong, also was born in Korea and later worked a missionary for the Korean people by following her father. Charles A. Clark was banished by Japanese government in July of 1941 because of his involvement of the 'Day of Prayer for the World Peace.' After the Independence of Korea in 1945, he tried to go back to Korea again. The Board of Foreign Mission refused his request due to his oldness and illness. Thus, Clark retired in 1948 and then remained in a small city in Oklahoma, then continued to write the rest parts of The Standard Bible Commentary, and ministered several churches. On May 26, 1961, at the age of eighty-three, he went to the Glory of the Lord.

---

<sup>3</sup> The number of book written by him also is not clear. Clark himself says forty-two books in Korean, but others say over fifty books written by him in Korean.

### A Brief Biographical Outline of Charles Allen Clark

1878. 5. 14 Born in Spring Valley, Minnesota, then raised and educated in Minneapolis
- 1899 B. A. from Macalester College in St. Paul, Minnesota
1902. Th. B. or Diploma from McCormick Theological Seminary in Chicago
1902. 9. 22. Arrived in Korea as a missionary.  
As an associate pastor, he worked at Kon Dang Kol church in Seoul (Its name was changed as Seung Dong (or Central) church.
1906. 3. Became a senior pastor of Seung Dong church
1907. 9. 17. The Independent Presbytery of the Presbyterian Church of Korea appointed Charles Clark as one of the Seventeen members of the Draft Committee for the Church Policy, Church Discipline, and Form of Worship.
- 1908 Became a lecturer of Homiletics in Pyengyang Presbyterian Theological Seminary in Pyengyang
- 1910 D.D. from Macalester College
1915. 12. 1. Elected as a moderator of the Kyoung Choong Presbytery
- 1916 Became a professor in Pyengyang Presbyterian Theological Seminary
1918. 3. – 1940 Worked for Sinhak Jeenahm [The Theological Review] as a publisher, an editor, and a contributor
- 1920 Received a M. A. degree from the University of Chicago: Thesis' title – "The Yama Concept, a Study in the Spread of Religious Cult"
- 1921 Became a full time professor of Pyengyang Presbyterian Theological Seminary, then moved to the city of Pyengyang.  
Wrote First Fruits in Korea: A Story of Church Beginning in the Far East
1924. 6. Resigned a senior pastordship of Seung Dong church in Seoul
- 1925 Wrote Mokhoihak [The Work of the Pastor] on August and Sulkyohak [Lectures on Homiletics] on October.
- 1929 Received a Ph.D. degree from the University of Chicago: A title of dissertation – "The Korean Church and the Nevius Method"
- 1930 Published The Korean Church and the Nevius Method
- 1932 Wrote Religions of Old Korea
- 1934 The chief publisher of Pyojoon Chusok [The Standard Bible Commentary] appointed the General Assembly of the Presbyterian Church of Korea.
- 1937 Published Clark's first Yob, Seepyeon; Pyojoon Chusok [Job, Psalms Standard Bible Commentary] and The Nevius Plan for Mission Work Illustrated in Korea as a revised book of the former book The Korean Church and the Nevius Method
1938. 9. 20. Pyengyang Presbyterian Seminary was closed due to its objection of Shinto Shrine Worship
1941. 2. Clark's conflict to Japanese Colonial Government due to the incident of the so-called 'Day of Prayer for World Peace.'
1941. 7. Banished by Japanese Colonial Government to America.
1941. 11. 17. His wife, Mabel Craft Clark died.
- 1942 Remarried Susan.
- 1942 – 1961 Writing and ministering two small churches in Oklahoma.
- 1948 Retired
1961. 5. 26. Deceased

Pyongyang, Korea

October 29, 1939

Dear Mrs. Moffett and the Boys,

Three days ago we began hearing through the Korean newspapers regarding the Going Home of Dr. Moffett, but no word came to us and we have been rather embarrassed. Several Korean organizations have come to us about a memorial service and we did not know whether to encourage it or not. Last night late, we got the word by radio message, so I want to be one of the first to send my sincere condolences. As you know, I have always felt towards Dr. Moffett the affection of a son to a father, if the boys will permit the saying.

Now he has gone away from the pain and the eye strain and the uncertain memory that have so troubled him these last months. He used to be so sure, so exact, never forgetting anything. It must have been terribly distressing these last two years. It must be joy for him to be with his Lord where all things that concern him will be at his command and he can be waiting for you all to come.

You boys have a marvellous heritage, and a tremendous mark to shoot at. If any of you ever get to be half the man that he was you will be double the ordinary man. Personally he was the greatest man that I have ever touched, the wisest, most dependable, one of the most consecrated, wonderfully knowing the will of the Lord, and, without any doubt, the greatest man in all the missionary force of Korea. What fickle minded history will do for him I do not know, but I feel that he ranks with Carey, Moffat, Morrison, Livingstone and all of the other great pioneers of the world. I'm not saying that because he is gone from us. I told the children of the PYFS that three years ago one day when I was leading chapel there. It is true.

When he came to Pyongyang, there wasn't a believer within 100 miles of here in all directions. Today there are over 1000 churches and 100000 believers. Easily 10,000 people knew him personally. He was the leader of all the Mission force of Korea. Some of our M.E. friends here are pretty liberal in their theology, but it has been most interesting to see how again and again in critical matters they accepted his leadership as though he were of their own Mission. No one questioned his right to lead. It was remarkable.

In our Mission, in the thirty-eight years that I have served with him, scores of times we have been up against problems and did not know which way to go. He would sit quietly listening to what others had to say. Then presently he would rise and just say a word or two and we marvelled that we had not said the things first, they were so obviously the things to be done.

He started the Seminary and was its President for twenty years until he had trained a man to take his place and then became Emeritus. He saved the College and academy from closing a dozen years ago when we had no one to lead there. He was always a leader in the General Assembly and was its first Moderator. In Presbyterian Council and Federal Council his word was more listened to than that of any other man.

He was sponsor for and representative for about 100 primary church schools and helped scores of them to get their plants. The Blind School could not have started without him. In the early days

he managed the central bookstore and he secured in the U.S. our fund for the Presbyterian Publication Fund.

Literally hundreds of Koreans owe their getting a start in life and as pillars of their churches to him. He was our first evangelist. He was the first Korea missionary to visit Manchuria where we now have four full Presbyteries.

Scores of boys have gotten through school here or abroad thru him. No one will ever know how many there were.

Scores of small churches unable to build have been helped by him to get their sites, especially of late years around the city, where property values went clear crazy, going from 50¢ a tsubo to Y200 at times in a year or two.

He knew how to develop younger men, listening to their callow opinions with respect and thereby giving them the confidence to think out other opinions.

He bought land with his own money again and again, held it for a time and turned it over to the Board at cost. Through that the Board has acquired properties that will yield them in time half a million yen if they ever sell.

He was intensely and eagerly interested in every phase of the Missions work - publishing, of books or magazines, market preaching, branch chapels, Home Missions, Foreign Missions. Hawaii, Manchuria, Japan, anywhere where Koreans went were of interest to him, and he would generously back anyone who was doing those tasks.

The last act of his life here crowns it all when he turned over most of his "farm" out of the city to furnish a fund for Ministerial Relief to make sure the future of all of the ministers whom he had helped to train. His funds, matched by similar amounts furnished by the Presbyteries will provide funds making it possible for every Korean pastor to have at least a little retirement allowance when he is too old to serve the church.

Your household and particularly the boys can rejoice in a heritage richer than that given to most of the sons of men. Your father can only become greater now by having some of you boys become greater than he was. That is a mark for you to shoot at for the coming fifty years. We hope that you may reach it.

We are all praying here that the great Comforter may be with you in these days and that He may give you peace.

Sincerely,  
(Signed) Chas Allen Clark

1950?

Missionary  
Korea  
1902 - 1948

CHARLES ALLEN CLARK, PH.D., D.D.

Phone 1996-W

509 SOUTH FIFTEENTH ST.

April 19

MUSKOGEE, OKLAHOMA

Dear Howard,-

Yours received and I am glad that you are at home for a rest, and hope that both you and Sam can get back speedily now that some of our older members are not permitted to go back.

The "Moffett Fund" proper consisted of certain funds which your father considered "trust funds" since they arose from gifts to him for the work. The chief items were the "Moffett farm" and the city Bookstore in Pyengyang. Your father asked Dr Blair, Dr Roberts and myself to take over this Fund and use it for the Korean work in any way that we thought best, following certain lines which he laid down. He was especially interested in helping the Korean Church establish substantial pension funds for old Korean pastors in the various Presbyteries, therefore, quite a lot of the money was used before the war in helping the three Presbyteries of So. Pyengan Province to start pension funds. We had hoped to sell all of the farm and the bookstore property as soon as possible and use most of the funds in starting pension funds in other Presbyteries, but other things intervened.

Just before I left Korea, there were strong rumors that all property around Pyengyang City held by individual foreigners was going to be confiscated by the Japanese Government. The "farm", of course, came under that head. I consulted with several members of the Station, Blair and Roberts being in America. Mortgages could not be confiscated. I wanted to salvage as much as possible of the property, so, by the advice of the Station members, I "sold" the farm to two wealthy Koreans, taking in part payment their mortgages for Y82000, which at that time was approximately \$25000. That mortgage is legally registered as the property of the Mission Zaidan Hojin Holding Corporation in the Court in Pyengyang. Like all other Zaidan Hojin property of the Board, no one knows what value it may have or whether it is collectible. At the time, it could only be given in terms of yen which were worth something like 40% in U S money. Now they may insist upon paying in the present yen, so that the Y62000 will be worth only a few dollars in our money.

When I had to leave Korea, we had on hand \$9800. It looked as tho that, too, was going to be confiscated by the Japanese. Your father had always been greatly interested in the work for Koreans in Japan. We had tried again and again to get a site for the Central Church in Tokio. I wrote Blair and Roberts in America urging that we use the \$9800 for that Korean church site rather than let the Government confiscate it. They both agreed and I turned the money over to Dr Smith who ~~was~~ was then a missionary in Japan but is now Secretary for Korea, and he, thro the "Shadan Hojin" of the Japan Synod bought the site and they have held it for the Koreans. Recently a church was erected on the site and I told the people that the site was Dr Moffett's gift and that I hope that in the new church building, they might put a brass tablet commemorating this fact. At the time, I gave them Jamie's address and sent on their letter to him.

While your father was living, he specifically ordered that Y10000 of the money be added to the Seminary endowment.

We have on hand today in the Board's hands just \$578.62 belonging to the Moffett Fund proper.

You will remember that more than ten years ago we turned over to the family \$8500. This was done at my suggestion. We had the money on hand and there seemed little likelihood that we could invest it in the Korean work in the foreseeable future, and, while this was in a way contrary to your father's instructions, we knew that both your father and mother

had been unwell for a long time (tho the gift was made after your father died), so all three of the Committee felt that this was a right thing for us to do. We still think so. Dr Blair acted for the Committee on my request in transmitting the money to you.

The Bookstore in Pyengyang is still ours and registered in the name of the Mission Zaidan Hojin Corporation. Just what may come from that or any other similar property owned by the Board out there or registered in the name of the Board is, of course, uncertain.

After Dr Robert's death, Dr Blair and I asked Fran Kinsler and Harry Hill to serve on the Committee with us as we felt the need of the advice of trusted men on the field. Nothing was said at the time or since to other missionaries in Korea or to Koreans, and we hope that no one will hereafter say anything. We want to hold the Fund, if possible, until it can be used for the purposes of which we know your father would approve. By all means, we want to avoid starting a fight among ambitious Korean individuals for the use of the funds, such as happened in the case where certain moneys were left for the work by Dr Baird.

From the beginning, I have acted as Executive for the Committee. The moneys have always been in the hands of the Board in New York and such disbursements as were ordered by the Committee were made upon my order to the Board. Lest anything might happen to me personally that might make confusion, I have filed with each member of the Committee a letter stating to the Board that, in the event of my death, first Blair and then Kinsler were to take over as Executive.

Each year I have sent to each member of the Committee a full statement of the total funds with the interest carefully figured out and recorded. Usually Blair has had all of the original papers and has audited them.

When things settle down in Korea and responsible people there take over those funds, we shall be only too glad to turn them over.

While I have acted as Executive for the Committee, I want to repeat that all actions taken have been Committee actions. All funds of the Committee have been in the hands of the Board from the beginning.

After the funds of the original "Moffett Fund" proper were put in the hands of the Board to be held in trust for us, certain other funds that I had been able to salvage from our closing Mission institutions in Pyengyang were brought to this country, and were put, with the approval of Blair and Roberts in the Moffett Fund account held by the Board. It seemed simpler this way than to create a number of such trust accounts in the Board's hands. The Committee, of course, has kept careful account of all the separate funds in this joint account.

We continued to call this joint account the "Moffett Fund" because we fully expected that the sale of the lands in Pyengyang would make the Moffett Fund proper continuously the major part of the total Fund, and also because your father, more than anyone else, had been responsible for creating all of these other funds held. For this reason, we still continue to call the funds held for us by the Board "The Moffett Fund" though, at the moment, only a small amount of the Moffett Fund proper remains in our hands. We have never gone into all of these details with the Board, and hope that it will not be necessary for anyone to do so, as none of the funds have ever belonged to the Board, and all should be used as soon as possible for the work in Korea.

I appreciate your deep interest in this matter and am glad to have your letter. Let us hope and pray that the war in Korea will be over soon; that we shall soon be able to use all of the funds still remaining in our hands for work of which your father would fully approve.

With affectionate regards to yourself and all members of the family,  
Sincerely Yours,

*Chas Allen Clark*

P S We shall very much appreciate it if you will keep this information given in this letter as confidential as possible in your family, since this will greatly help us in making final use of the funds involved, as you will well understand.

I am sorry to hear that your mother continues to be frail. Please give her our affectionate regards and also remember me to your brothers and to your wife whom I've not had the pleasure of meeting. I hope that you do not have too much trouble in finding a place to live. I am delighted to hear that Sam is studying Korean and greatly hope that he may be able to join our Mission in Korea. If you ~~MM~~ or Sam are out in this section, you know that we would love to see you. I know that Blair would also.

C A C

Pyongyang, Korea  
October 29, 1939

Dear Mrs. Moffett and the Boys,

Three days ago we began hearing through the Korean newspapers regarding the Going Home of Dr. Moffett, but no word came to us and we have been rather embarrassed. Several Korean organizations have come to us about a memorial service and we did not know whether to encourage it or not. Last night late, we got the word by radio message, so I want to be one of the first to send my sincere condolences. As you know, I have always felt towards Dr. Moffett the affection of a son to a father, if the boys will permit the saying.

Now he has gone away from the pain and the eye strain and the uncertain memory that have so troubled him these last months. He used to be so sure, so exact, never forgetting anything. It must have been terribly distressing these last two years. It must be joy for him to be with his Lord where all things that concern him will be at his command and he can be waiting for you all to come.

You boys have a marvellous heritage, and a tremendous mark to shoot at. If any of you ever get to be half the man that he was you will be double the ordinary man. Personally he was the greatest man that I have ever touched, the wisest, most dependable, one of the most consecrated, wonderfully knowing the will of the Lord, and, without any doubt, the greatest man in all the missionary force of Korea. What fickle minded history will do for him I do not know, but I feel that he ranks with Carey, Moffat, Morrison, Livingstone and all of the other great pioneers of the world. I'm not saying that because he is gone from us. I told the children of the PYES that three years ago one day when I was leading chapel there. It is true.

When he came to Pyongyang, there wasn't a believer within 100 miles of here in all directions. Today there are over 1000 churches and 100000 believers. Easily 10,000 people knew him personally. He was the leader of all the Mission force of Korea. Some of our M.E. friends here are pretty liberal in their theology, but it has been most interesting to see how again and again in critical matters they accepted his leadership as though he were of their own Mission. No one questioned his right to lead. It was remarkable.

In our Mission, in the thirty eight years that I have served with him, scores of times we have been up against problems and did not know which way to go. He would sit quietly listening to what others had to say. Then presently he would rise and just say a word or two and we marvelled that we had not said the things first, they were so obviously the things to be done.

He started the Seminary and was its President for twenty years until he had trained a man to take his place and then became Emeritus. He saved the College and academy from closing a dozen years ago when we had no one to lead there. He was always a leader in the General Assembly and was its first Moderator. In Presbyterian Council and Federal Council his word was more listened to than that of any other man.

He was sponsor for and representative for about 100 primary church schools and helped scores of them to get their plants. The Blind School could not have started without him. In the early days

he managed the central bookstore and he secured in the U.S. our fund for the Presbyterian Publication Fund.

Literally hundreds of Koreans owe their getting a start in life and as pillars of their churches to him. He was our first evangelist. He was the first Korea missionary to visit Manchuria where we now have four full Presbyteries.

Scores of boys have gotten through school here or abroad thru him. No one will ever know how many there were.

Scores of small churches unable to build have been helped by him to get their sites, especially of late years around the city, where property values went clear crazy, going from 50¢ a tsubo to Y200 at times in a year or two.

He knew how to develop younger men, listening to their callow opinions with respect and thereby giving them the confidence to think out other opinions.

He bought land with his own money again and again, held it for a time and turned it over to the Board at cost. Through that the Board has acquired properties that will yield them in time half a million yen if they ever sell.

He was intensely and eagerly interested in every phase of the Missions work - publishing, of books or magazines, market preaching, branch chapels, Home Missions, Foreign Missions. Hawaii, Manchuria, Japan, anywhere where Koreans went, were of interest to him, and he would generously back anyone who was doing those tasks.

The last act of his life here crowns it all when he turned over most of his "farm" out of the city to furnish a fund for Ministerial Relief to make sure the future of all of the ministers whom he had helped to train. His funds, matched by similar amounts furnished by the Presbyteries will provide funds making it possible for every Korean pastor to have at least a little retirement allowance when he is too old to serve the church.

Your household and particularly the boys can rejoice in a heritage richer than that given to most of the sons of men. Your father can only become greater now by having some of you boys become greater than he was. That is a mark for you to shoot at for the coming fifty years. We hope that you may reach it.

We are all praying here that the great Comforter may be with you in these days and that He may give you peace.

Sincerely,

(Signed) Chas Allen Clark

cerity of his faith. This broad-cast seed sowing is now the great need of this field. It should be continued far and wide with perseverance and we have every reason to believe that in a few years it shall yield an abundant harvest. After returning from this trip we saw the evidence of what a little cultivation would do. A number of people came in from the visited territory, inquired more clearly the way of salvation, purchased more books and declared their intention to live a Christian life.

Our third trip was taken in the month of June in company with Mr. Adams' Helper. Our primary purpose on this trip was to visit those in their home who had made a beginning in the Christian life and to confirm them in the faith. This trip occupied fifteen days and we found a number making excellent progress in their new life. One man after having the truth explained to him, with tears in his eyes reverently gathered his Bible up and pressed it to his breast and said, "Oh, how these words do satisfy the longing in here."

At another time on this trip while spending the Sabbath at Mr. Hong's house, while studying, a stranger came in. He joined in the worship and asked many questions. Later he said he had seen a Christian book and had become much interested. He lived at a village twenty miles distant but he had heard that the missionary this day had come to this village and he had come over to learn more. He had thoroughly studied the book that he had and he surprised us by his knowledge. He became more interested with the preaching and when he left he refused to keep his necessary road money but invested it all in books. He said, "My eating does not matter but I want to get more of this knowledge." This man is a good "Chinese scholar" and will probably make a useful Christian.

#### DEVILS EXORCISED.

By Mrs. A. L. A. Baird.

From General Report of Pyeng Yang Station, 1903.

There is out at the Waysung a young woman who became possessed of devils. Her family called in an exorcist and the most extreme measures were re-

sorted to to rid her of the unwelcome intruders. She was beaten with clubs till she was a mass of bruises from head to foot and a perfectly sickening sight. At this point some Christian neighbors interfered, declaring that they would be witness no longer to such cruelty, and persuaded the husband to take her in to leader Choo's. Here she remained a week or two, being visited daily by Sin Si and others of the believing women. I wish that I might give in detail the conversations as reported by Sin Si, between these Christian women and the devils. They would be interesting to students of demonology. Suffice to say, that after agreeing several times to leave the woman at a certain hour, and begging each time when the moment came for a longer limit, they finally yielded to a loud and stern adjuration from old Sin Si and took their departure, leaving the woman in her right mind.

It would be pleasant to add that in consequence of the woman's recovery all her family had become Christians, but as old Sin Si said, the fact that they have not, only illustrates the hardness of the human heart.

#### THE DESTROYING OF A HOUSEHOLD GOD.

From the Annual Report of Rev. C. A.

Clark, June, 1903.

We stopped in a house where four generations were living. Of these only one, the young man, with perhaps his wife, was a Christian. The old grandma, 76 years old, though half persuaded to be a Christian, still clung to her old religion. Without her consent the idols could not be abolished. We held a beautiful little prayer-meeting that first evening. Everything seemed to fit in so well. The prayers especially were so good. After the meeting quite a number stayed for personal talks. At last, when all had gone out and we were alone, the young man's wife came in, and reaching up over our heads in the corner she took down a round object and showed it to us. It was the household idol. It was a gourd half filled with rice having in it strips of paper with prayers written on them. She said that the old

C. A. CLARK

grandma had been at the meeting and heard the prayers and now she had made up her mind to be a Christian, and she wanted the idol destroyed. They took it to the edge of the village and threw it as far as they could throw.

The next day we had made a long circuit through the neighboring villages. Late in the evening we came back and again held a sort of informal conference. This time some of the women came, among them the old grandma and the daughter. When there was a little lull in the conversation the daughter, addressing Dr. Avison, said "Grandma wanted me to ask you about something. She says she is old now and has worshipped spirits so long. She wants to be a Christian, but she hasn't much faith; and she wants to know if you havn't some yak (medicine) to give her that will help her to be good."

THE COMING MISSIONARY CONFERENCE.

This is one of the live topics at present among Korea missionaries. With September we entered upon the twentieth year of evangelistic work in this country, and the completion of that year is to be celebrated by a general conference of those engaged in and those interested in the work. The date fixed is the week which includes the anniversary of the exact day on which Dr. Allen landed in Chemulpo, the week from Sunday, September 18th, to Sunday, September 25th, inclusive. Preparations have been making for a year and are being actively pushed for the success of the project. The programme of the week's exercises is a carefully developed one, especially framed to provide an opportunity of discussing the several features of missionary work that are prominent on this field. Practically every missionary in Korea will be present and the principal papers will be read by the foremost workers. A history of each mission will be read by that one of its members most competent to prepare it. Very especial attention is being given to the devotional features of the Conference, as well as to its musical intervals. Several noted Christian workers from abroad have signified their expectation of being present and some of them are to take part in the

programme. After the Conference its proceedings, discussions as well as papers, are to be published in a volume, for which advance orders are solicited.

There are many other features of interest in connection with the project, one of them being the other meetings held in close conjunction with the Conference. These include the meeting of of the Presbyterian Council during the week preceeding and the Annual Meetings of at least four of the Korea missions during the week to follow. These gatherings will all be held in Seoul, and detailed arrangements are being made for the enjoyment of missionaries from other stations as well as of friends coming from abroad. Hotel accommodations will be adequate and a considerable reduction will be given by their proprietors to those attending the Conference. The Nippon Yusen Kaisha, the great Japanese steamship line which plies to most foreign countries, including America, England, Australia, India, and the Chinese and Korean ports, has granted a substantial reduction in rates to those embarking for Korea who present a card signed by the chairman of the Conference Committee on Transportation. The editor of *The Field* will be glad to answer inquiries from any of its readers in respect to the Conference, to furnish the cards above spoken of, and to receive orders for the Conference Proceedings, whose price, will be three yen net (or \$1.50 gold) to those ordering in advance.

BOOK DISTRIBUTION.

From General Report of Syen Chyen Station, 1903.

The sales of all kinds of books have increased enormously during the year. The purchase of a store for the local book business and the employment of a man to take charge of both it and the stock room, have been the main features of the year. This course has been abundantly justified. The store is one of the best in town, situated in the center of the grain market, on one of the principal streets. Being located apart from the church, a number of heathen have been attracted who probably never would have bought books at the church. The room is being frequented more and more

Nov

by th  
a str  
have  
woul  
We h  
able  
ing r  
book  
Kin  
this  
satisf  
gave  
provi  
by B  
A  
at Eu  
of the  
provi  
by th  
this is  
assum  
butior  
The  
rapid  
extra  
few  
have  
time  
portet  
sales  
reach  
all sol  
althot

BUI

From

At C  
h  
for so  
nice  
beauti  
Tai T  
howev  
have  
furthe  
believe  
congre  
sell th  
struct  
This  
offer of  
1,500 y  
The  
to mov

February 1904.

THE KOREA FIELD.

151

courtesy by Customs and police officials, then more than usually suspicious, owing to the stress of the international complications in Manchuria. I will say as little as possible. Suffice it that our visit to Nova Kiofsk, Possiet, and Viadivostok showed that it would not be easy for a European missionary to do much mission work among the Koreans across the Russian border. I would not say it is impossible, for have not missionaries evangelized Rome and Madagascar and the Fiji Islands? But it would be next to a martyrdom on account of the spies and police.

We took the first available steamer for Song Chiu and were glad when we could breathe again the free air of Korea, which may God keep to be a land open to the access of the true and simple Gospel.

ROBERT GRIERSON.

## THE NEEDS OF THE WORK.

*From Annual Report of Miss M. L. Chase, September, 1903.*

There are 330 baptized and 680 catechumens and, as a very conservative estimate, 1,400 Christian women in North Pyeng An province. Only 15 of the 61 churches have ever been visited by a woman missionary. The women thought that, as a woman had come to hold classes among them, it would mean a visit to each church at least once a year. As we leave them they ask "What time next year will you return?" We remind them of the many churches yet unvisited, but notwithstanding they yet plead for a promise of a return next year, saying "Oh, we must receive some special instruction every year; for, if we do not, when shall we ever understand even a little of the Bible?" But alas we are hampered by human limitations, and, though urgent their call and great their need, there are others even more needy, and to them we must go and give them a little to help satisfy their thirst for the water of life. While holding a class in Ku Kol one woman said in conversing with Kang Si "It will be easy for all the Christians in Syen Chuan to go to heaven because they live near the missionaries and receive constant instruction and guidance, but

just think of us away out here at the foot of rough deep mountains and miles away from the pastors. How can we ever learn enough to travel the road that leads to heaven?" With their little knowledge it is no wonder that they have come to this conclusion. In another place the women were not very quiet in class, a number were talking at the same time, and several asking questions all at once. Kang Si quieted them and said "Sisters, let us study orderly and by rule." One replied "What is a rule? Do tell us, for our knowledge of how to study is not as big as an atom, even though we have learned just for the sake of studying the Bible." With constantly increasing numbers of Christians the need for more workers for the women is even greater than it was last year.

## A BUSY MONTH.

*Report of Rev. C. A. Clark for October, 1903.*

Have spent the busiest month since we came to Korea. Early in October the Evangelistic Committee instructed me to open street chapels at Kou Dong Kol, Tong Hyun church, Sai Mun An church, and other places if possible. We opened the sarang at Tong Hynn about five weeks ago, and the chapel at Kou Dong Kol four weeks ago, for daily noon meetings. For the last week, on account of the cold, it has been impossible to hold meetings at the Tong Hyun sarang. The Koreans have responded nobly to the call for help in the work. The results so far are something over forty professed conversions, besides the great number who simply received tracts and went away. During the time I have sold 14 Gospels and one New Testament and about 25 of the larger tracts. Besides these were the books sold by the city evangelist and the book room at Tong Hyun. Five of the men have been received by Session as catechumens, and at least ten more have promised to come at the next Session meeting.

I have spent every moment of spare time going over the rolls and records of the Tong Hyun church, which were in very chaotic condition. We now have

a card index of all the members, embodying all that is known of each of the several members. I have organized the catechumen class and taught it two weeks. About thirty are on the roll.

Have begun teaching the Life of Christ to the boys at the Boys' School; have gone twice to class. Have addressed some 3,000 or so of the envelopes for the sending to America of the tract ordered by the Mission. Have spent a couple of afternoons or evenings a week entertaining companies of Koreans at our house, besides those who come singly. Have taught a class of women in the Tong Hyuu Sabbath School for the last four weeks. This, with language study three hours a day when possible, has been enough to at least keep me out of mischief.

INTERMEDIATE SCHOOL, THIRD YEAR.  
*Monthly Report, Rev. E. H. Miller,  
Oct.—Nov. 1903.*

THIS month has been a busy one with me, for it has seen the inauguration of the Intermediate School on the larger basis. We began the year with an attendance of three, but were not dismayed because we had heard reports of a group of seven which one of our students had gathered and was bringing up with him on his return. On canvassing last year's students, we found that one had died and one had left for the larger advantages and quicker results of the government medical school, while one by one the others came back to the fold.

In a few days the wisdom of the move last spring was evidenced, for seven stalwart young men, ages ranging from 16 to 18 with one 27, came in on us from Haiju and Sorai, and our quarters were comfortably filled. Soon after another from Whang Hai, a Sorai boy who wished to take the course at the hospital, came in and is doing good work with the earlier ones. Another and yet another has showed up, till now they number 22—or perhaps 23, for since I left this morning a new one may have dropped in.

Work has been undertaken by Dr. Underwood, who was to have begun today in Physics and Old Testament; Mr. Gale in History and Astronomy—these two for two hours two afternoons per

week; Mr. Moore, Algebra, well started, and New Testament Book study, to begin as soon as he is settled in his house; Mrs. Reynolds, who has taken up the class in beginning Arithmetic which Miss Doty led through her textbook on Mental Arithmetic; Miss Barrett and Mrs. Miller, who each teach a class in Geography, these courses being one hour a day; Mr. Clark, Harmony of the Gospels once a week; and my own work from 8:30 A.M. Prayers till 10:30, having the upper two classes in Arithmetic. The Chinese this year is under the teaching of Kim Um Kun, whom we used two years ago with great acceptance and good results.

The industrial department of the school has so far filled my afternoons to the extent that no planned work could be made way for. So far, with the clear weather and open days, grading on the site for the science building has been going on steadily and the results are evident to anyone who looks over the site. A beginning in teaching the use of the sewing-machine has been made and we plan to lay out work for the winter of such character that the worst weather will not leave us idle. Thirteen boys are now receiving help under the industrial department and I'm beginning to feel that it has developed so far that it should be brought before the church as something the whole church ought to have a hand in furthering. I would suggest that some Sunday be set aside for the presentation of educational work and contributions be taken for the support of our self-help and industrial department.

There were so many odds and ends to attend to after our arrival that little has been accomplished in translating and teaching algebra except the finishing of the first 13 pages which were omitted from the Japanese translation. I having finished this, my assistant who is a Japanese scholar and who has studied algebra in the Japanese school was able to go on with the work translating from Japanese into Korean. I think he is doing pretty good work but of course all of his translation work has to be gone over by myself. We have now finished the first 70 pages as far as to division.—*Rev. S. F. Moose in December Station Report.*

C. A. Clark

one of them in a gentleman's foreign drawing room surrounded by beautiful trees and garden grounds and attended by his acquaintances and friends.

In the general work of breaking down barriers and evangelization the Y. M. C. A. has helped greatly, and the able handling of Koreans by Mr. Gillett will tell mightily for church work in the future.

Among those who have attended services this year are the family of Princess Chil Yong, who for so many years has been high-priestess to His Majesty and the late Queen Min. It is a noteworthy proof of change of the times to see her in church and have her as an inquirer. One of our members remarked that she is the most influential person in the palace today and that His Majesty would listen to her as to no other. This will indicate the wide extent of evangelistic work during the past year. Thirty-six adults have been baptized, six children, and forty-six catechumens have been added.

OPPORTUNITIES.

From Annual Report of Syen Chyen Station.

ONE of the greatest hardships of missionary life is the stern necessity which compels us to turn away from so many opportunities lying right at our hand. Because of the press of other work we are unable to undertake many things that present very strong appeals to us.

One kind of work which we have as yet been unable to take up was mentioned in our last year's report, viz:—some kind of training for the young women who are clamoring to be taught and to whom we will naturally look for future school teachers and Biblewomen.

Another very attractive field that has pressed itself upon our notice is of a similar nature, viz:—training of some kind for the bright young men in our churches who have the means and the desire to study but for whom no way is yet open. One of them said recently "When I attend a class, I want to ask dozens of questions, but I cannot because of the shortness of the time." A training class of a fortnight or so every year for younger church members would do much to make these men more help-

ful in their groups and better material for future church officers.

TAISI.

From Personal Report of Rev. C. A. Clark, July, 1905.

I want to add one incident that has encouraged me again and again to feel that the year has not been spent in vain. About a year and a half ago Mother Kim of Tabangkol came to me with a little roundfaced woman that she said wanted to believe. Mother Kim had preached to her and prayed for her for months and at last the decision had come. Taisi came regularly after that to catechumen class. At first I didn't take to her very much because she had a confident manner and I thought she talked too much. Gradually however it began to dawn on me that her talking and explaining was doing twice as much good as mine was, so I gave her full play. She began bringing in her friends. She is only a seamstress, though of noble family originally. She began preaching to her employers and relatives. Almost every week she came in with one or two or more, sometimes five or six. As she succeeded her enthusiasm grew, until, being of a very excitable disposition anyway she became irresistible. She and old Mother Kim were out every free moment, preaching and exhorting. Even at the marriage of Taisi's daughter in April, after the moksas had left, they preached for half an hour to the wedding guests. They went to all the places where Mother Kim had formerly been unable to make an impression. Taisi, by her enthusiasm, fairly stormed down the opposition. Many came and went away again. Many stayed. There are more women attending Tong Hyun now than ever since I've been in Korea. Since there was no foreign lady working in the church, I began to feel that Taisi ought to be freed from her drudging twelve hours daily task of sewing to come and do preaching only. I called her up and asked her if she was willing. She took a day to think about it. Then she came back and said it was a big temptation, she so loved to preach, and it was hard to live as she was, but she could not take money for speaking for her Lord.

August,

T

PUBL

FEBRU

With the ot working c

Annual

To be paid

ure of th

156 Fifth

To be rem

In ac

being u

for unit

Novem

will be

agemen

series.

Korea

"The

yet qu

effecte

of bot

new

they

the u

sequen

period

and a

of po

double

sidera

set.

be de

Fro

TH

that

he

Kor

the

new

the

much

a fe

## TO FOIL THE TEMPTER.

*From Monthly Report of Rev. W. R. Foote.*

AT Sil Li we had a very pleasant time. Here we met colporter Yi Kun Sik, with a load of books for which we were thankful, as we had sold out all ours and were unable to supply the demand the last few days. Mr. Kang, who is one of Mr. Moore's converts, but now lives here, was our host. As soon as we were comfortably seated he gathered his family and asked to have worship lest in our conversation we might be tempted to talk too much of worldly things. Early next morning when making the same request he said he had been a very bad man and now always wished to begin the day with God and that unless he read the Word and prayed often he sometimes lost the fellowship of the Holy Spirit. My visit to his home was very enjoyable.

## STOOD FIRM.

*From Personal Report of Rev. C. A. Clark, July, 1905.*

IN December I made a trip to Magu kol where a new church has sprung up. While there I organized the group and arranged for a preacher to go out every week. About sixty people were meeting there in January. On one of the Sundays in January my teacher went out, and after service that day a subscription was made to build a church and the money necessary was all paid in within a week, although the people are all poor woodcutters and farmers. The people have been terribly persecuted by the heathen and the magistrate and others, but are standing firm. One man was tortured in jail and compelled to pay over 100 dollars Korean. He was the first man in all that district who refused to worship his dead mother.

## AN EMERGENCY CASE.

THIS year's work began with a flying trip to the country to see the wife of one of the leaders, who was in an exceedingly dangerous condition. It really seemed useless to go, but, lest they might think I did not care for her, I decided to go and do what was possible.

It being an emergency case, I decided to take six coolies, but my old "staud bys" were out of town, and I was not happy to see six men who were all untried strangers, and hesitated a moment; but there was nothing else to do, so off we started. We had almost reached the village of Hang Kang when one of my ropes broke; but fortunately we were able to secure more in the village, and without waiting we hurried onto the boat and the coolies repaired ropes while we were crossing the river.

We spent the night in an inn 30 li out, and, arising at two, we had breakfast and were off at four o'clock. I never had better coolies. We went the remaining 120 li, reaching our destination at five o'clock. To my surprise the woman was still living, and in half an hour the operation was over and she was quietly resting. This was Friday night. I spent Saturday and Sunday with her, and Monday morning started for home, reaching there Tuesday just after breakfast.

Travelling in Korea in July is not ideal, but I had my mosquito net for the night and the sun's face was kindly hidden much of the time both days; and I was most thankful that God led me to go when He did, and also for the many evidences of His blessings all along the way. *From Annual Report of Dr. Eva H. Field.*

## TRAINING CLASSES PROFITABLE.

*From Personal Report of Rev. A. A. Pieters, July, 1905.*

FROM the experience I have had this year of teaching in training classes I am convinced that this is the most important, as well as the most inspiring work a missionary can do in Korea. I doubt whether he can hope ever to come into touch with his many large and scattered congregations. The only means therefore of giving them the necessary instruction and guidance is by training their leaders—a work which is almost as helpful to the teacher as to the taught.

## A CHRISTIAN VILLAGE.

*From Personal Report of Miss M. E. Brown, July, 1905.*

THE little community of San Chuk Dong, in Dr. Underwood's district,

August, 1

30 miles  
50 inhabit  
the first m  
esting fac  
was addec  
pleasure to  
see the in  
each Bible  
a day for  
from the C  
the key-w  
the song,  
is the Vi  
most ever  
learned to  
assigned f  
usually f  
the one st  
committed  
at the foll  
men simp  
ness, so fa

It was  
to teach  
which as  
a room e  
and from  
in age fro  
all being  
needless  
all mode  
there wer  
side, but  
tried to b  
ful for  
woman,

A dear  
by her s  
votion to  
xious to  
diligently  
name, wa  
duced to  
law. Dr  
while I v  
sed her e  
ceived ba

This C  
hard-wor  
their pu  
their nea  
building  
for a bri  
of the ye  
mospher  
the plac  
of Chris  
One d

↓  
GERENTE  
ALLEN D. CLARK

# LIBRERIA MEDELLIN

DEPOSITO DE LIBROS EVANGELICOS

APARTADOS: NAL. 53 - AEREO 653

MEDELLIN - COLOMBIA

Handwritten note: *Handwritten*

Dec 19, 1943.

Dear Mr. Swallen.

Your letter of last July is still here, unacknowledged. You know for which I am! No, I don't think we mention the C. T. Council, though you sent me the N. T. advanced course.

You have probably received our fall general letter. Since that, we had the meetings in Presnby, and of the National Young People's Conference. I played the singing services, but was too busy with the mission accounts and taking 'meeting'. The Mission reports for Nov 30, 1943, to get the lay services. They were a fine group of young people.

The 100 volume came out better than we expected. Had 15,000 pieces sold and 250 subscriptions, and stock doubled. So I guess the effort has been to some good purpose.

We are now in the throes of getting the workers and teachers placed in their proper locations for the coming year. It is good when one is settled where he can do his best work.

Mission meeting is to be in Bayata in January, but General kids will stay here. The kids have all outgrown their old country clothes (Bayata is high and cold, and would have to be out fitted for only a few days of wear. Also, Donald's position would keep him from sessions, as usual.

We had a very lovely party service in the English congregation today, under the direction of the English people. Which sets it on a high, spiritual... I sang 'Sweet Columbine' and played for the service. It's the first time I've done in months, as I haven't been able to accompany yet. However, it is hard to realize that Christmas with no snow about. For crackers replace the snow, here!  
Just up from all yours  
Allen Clark

