

Koreans: Notes

1. Conical letters

COMICAL LETTERS

To me 4-29-19. Mkd.

"Will you please find some position for me, I
entrust you for a powerful introduction"

"When we get back that the Korea free, & think,
you will be glad to see us" C. D. Lee 10-8-19

"I know they will get free if we young men
work for their country with their mighty."

Peking, Md. Y. S. Lee Jan. 1920.

BETHLEHEM ARTICLES

- I. SP Feb 26, 1935 Letter
Letter to Mr. McCormick
- II. "The Little Bethlehem Review" Feb 1937
Sent to Mr. McCormick to be printed
-ever any acknowledgement
- III. Board letter: "Sinpin"
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- VI. Map of PY; Korea div territory; Manchuria
- VII Chinese characters
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February 26, 1935.

Dear Friends in Bethlehem:

Wishing for a long time to send greetings and a report of the work, this desire was fulfilled through the kind cooperation of Dr. McCormick who offered to have this letter manifolded for each one of you. In this way, through me, "the churches in Asia salute you". And seldom have the churches under my care needed your prayers and understanding sympathy more than they do just now. If you have recently read the book of Amos you may recall that the immediate future is dark and ominous, while the remote future glows with ultimate hope. That seems to apply to us.

For three years now, since the inauguration of this new country, have we scanned the times for signs of peace. But the tranquillity that we look for is still beyond the horizon like American recovery from unemployment. We cannot venture out into the country districts to itinerate. We have to supervise through correspondence instead of the personal touch. In spite of the vigorous efforts of the Japanese and Manchukuo troops to suppress bandits, disturbances continue to occur and people are carried off for ransom. Out of nearly forty Bible Institute men eight reported having been molested by robbers during the year.

One young man was taken early in August and held for forty days. The first night the victims are hung up and beaten to make to make them tell how much they will give to get away. Later they are tortured to make their relatives make up the amount. This young man agreed for \$165; and his father being unable to make up the sum of money came and took the son's place while the son went home, got the money, came back and bought his father's release. While in captivity he was forced to "sing songs of Zion in a foreign land" to amuse his captors. He sang for them; Nearer My God to Thee; Far, Far have I Wandered; There's a Land that is Fairer than Day. As it turned out this young man was our one graduate from Institute this year and was an exceptionally bright student as well as an earnest spirit. 2월 26일

Christmas is always a great occasion on the foreign field as it is at home, but for slightly differing reasons. Here it furnishes something different from anything the people have known in the past. Great gatherings; bright songs; thoughts of Christ come to earth; social contacts; gifts for the poor - all centered around the birth of the Savior. All this is new to many and fascinates the imagination. The fellowship captivates them. Our church building in Sinpin which was given by Bethlehem only ten years ago is already over crowded and needs to be extended. It will hold 500 but on Christmas Eve 750 persons fairly made its walls bulge. And on Christmas night all records were surpassed when 960 jam-packed themselves in so tight they couldn't move. One old man broke two panes of glass trying to climb in through the window to see the bright sights and to hear the music.

The Bible Institute system of our Mission gives a wonderful opportunity for every church and Sunday school officer to have special Bible training in a school brought right to the door of the churches. Doubtless more than ten times as many study in this way in the nine institutes of the mission as could possibly do so were they compelled to travel a long distance to one central institution. Sinpin may be a little off the world's beaten track but our Bible Institute is right on the beaten track of the Korean Church and furnishes a firm foundation for the growth of the future church.

One of our graduates of last year has been evangelist in charge of a group of churches in a disturbed area where robbers play hide and seek. No pastor was able in the last two years to enter this field; consequently six young men from these churches had not been received into baptized membership. Upon examination in Christian experience and knowledge of the Gospels it was decided to hold a special baptismal service for them at the devotional hour. It was a solemn and tender service as these six devoted young men were welcomed into complete fellowship with Christ and membership among the students of our Institute. In all 38 men enrolled and not a one dropped out.

For a year and a half we have been praying for a revival in our Sinpin church. Special meetings have been held at which more than sixty persons have readily come forward to "start believing". Tonight our Presbytery meeting opens and on Friday begins the central class for all the churches. We are fortunate in securing as our leader this year Pastor Kim Ik Tu, the famed "Billy Sunday of Korea". We are seeking to build well in organized churches fully equipped for expansion so that when the big rush comes thousands can be taken care of within the fold of the church in Manchuria. And then can we say: The people that walked in darkness have seen a great light; and they that dwell in the land of the shadow of death, upon them hath the Light shined.

Through your cordial cooperation and the support of your missionary on the field, you, the members of Bethlehem, have shared directly and fruitfully in this work. The work is your reward. Its earnest evangelistic spirit and soundly Biblical method must, I am sure, make you glad to support the Board that conducts such an enterprise. Even in these continued years of financial strain may your prayers and efforts not relax. Only through the grace of Christ and your unhearing devotion have we been enabled to endure the loneliness and stress of the last few years. We hope soon to have our new members, Mr. and Mrs. Allen D. Clark, with us in the station.

Very cordially yours,

W. T. Cook.

Sinpin,
via Moukden,
Manchukuo.

Sinpin, Feb. 27, 1935.

Reverend W.L. McCormick, D.D.
Broad and Diamond Str.
Philadelphia, Pa,
U. S. A.

Dear Dr. McCormick:

The letter to be manifolded or printed I herewith enclose. When you receive it I shall appreciate your letting me know by postal so I shall be sure it has not gone astray

As you will see I have not made any out and out appeal for funds of any sort, although I intimate that when able to do so an extension of the present church building is an urgent item. I realize your financial stress and so have refrained. However if and when you consider it feasible either you can make it known to your elders or you can have me write again more fully.

This year four churches have been burned and one especially needs help to rebuild as the Christians' houses were also burned and they are laboring under the double tax of trying to build and get started all over again both homes and church, and this under great difficulties. Of this also I said very little in the letter because I did not know what you would think of mentioning it. It may not be wise to do so.

In case there is any class that wants to do something small that will really help, there is a Christian who is a leper. I helped him to make a start to go to a Leper hospital in Korea. But he was stopped by the authorities from proceeding. So I am trying to get medicine to him to take at home. This is a new medicine or at least new form and will cost about ten dollars. I am not making a request as I can pay that myself; but if it will help to create interest on the part of some class please do as you like.

Needless to say I greatly appreciate your kindness in offering to have the letter manifolded or printed for your people as otherwise it is extremely difficult for me to reach your people with a message as formerly in the Review.

Presbytery opened last night and I must hasten to go to it now,

Very truly yours,

W. T. Cook
W. T. Cook

Handwritten notes:
The letter is enclosed for you
of the letter with 7 copies
sent to you for the board

THE LITTLE BETHLEHEM REVIEW

Sent Feb 1937 to Mr. McCormick
to be printed & distributed.
No return address

Chairyung, Chosen, February 10, 1937.

Dear Friends in Bethlehem:

Although correspondence with individuals keeps one in touch with part of what is going on, the most of you must feel oftentimes a lack of touch since the discontinuance of the Review. Perhaps we may call this letter a Little Review from the field.

When, last April, our station was evacuated perhaps some of you saw notice in some paper about it. We have written little about the episode thinking the less said the sooner perhaps we might be able to resume work there. The longer we wait the less hope we see of returning as conditions have not settled down and even the Scotch missionaries have moved to other stations to work. Yesterday Mrs. Cook was particularly homesick for our surroundings there and the people we used to meet at church and have in our house. The Christians are like sheep without a shepherd or a fold except in the Heart of God.

After coming out we spent most of May at the suggestion of the Mission Executive Committee in Japan visiting some of the beauty-spots in an attempt to forget and to recuperate from the experiences and also because Mrs. Cook had just had scarlet fever in January. After annual Meeting we were assigned for three months to Taiku at my own request so that I might participate in the evangelistic tent work of the station. This was a great experience. The first place I went was a small town with only 25 Christians and no church building. For a week the Korean pastor, shepherd and I held meetings mornings, afternoons and every night. There were over 100 decisions and the people raised Yen 300. for a church building. There seems to be a wide open door for the Gospel in the Taiku area. Mrs. Cook was improved so she spent two weeks at Kiungju, an ancient capital, helping Miss Bergman teach 60 young women in the junior Bible Institute. The people in Taiku were wonderful to us.

The day after Christmas we hastened to meet the call of Chairyung station for us to assist for three months in the Bible Institute work of that Province. The Bible Institute here is larger than any other station in the mission. This year we taught 445 men for five weeks in a course which extends for five years. Not having been in the station for twenty years my impressions gained were those of a newcomer.

The first distinct impression is that of numbers! Other stations perhaps enroll fifty or a hundred in their Bible schools. So the very process of enrolling 445 men on the first day makes one think of youthful days when we watched the guards at Ringling's circus trying to hold the crowd in order and keep the boys from creeping under the tent ropes. Our building here will scarcely accommodate them all. They are seated on the floor to save space and have light benches as desks a foot from the floor to write on. At chapel time it is impossible for them all to find seats. So the vice-principal, a former Moderator of the General Assembly, asks them to rise, come forward and then be seated - even then some thirty or forty stand at the back of the room during the half hour devotional period.

The second impression is that of the force and enthusiasm back of this great group of young men. They are eager; they are obedient; they are cooperative; they are devout. One can hardly teach for their eagerness, for their volleys of questions saved up and demanding an immediate answer. They want to know everything all at once! We had to warn them that if they did not stop and listen to us they would not be able to pass their examinations. Sample question: Why did God wait all those centuries to get the Israelites converted first? Why didn't he send prophets to all countries in the world and convert everybody at once?

When we see such a cloud of witnesses we think of the years and decades that have gone before. Of the months and years literally spent in the country preaching the Word, living the Word, disciplining by the Word, educating with the Word. This awakening desire for spiritual learning is induced by the accumulating force of years that have gone by and the labors of men and women who have worked a while and passed on. What a crowning joy it must be to those who founded the station to see of the labors of their hands and be satisfied! There is a deeper reason however than can be accounted for even by the members of this remarkable station: it is the heart-hunger after God of a people responsive to his Spirit and eager to know His will for their lives. The man in the graduating class who received the greatest ovation is a man who started in the Bible Institute twenty five years ago, then moved to another province and has come back and completed his course. Everybody likes him and in Isaiah he scored a perfect mark in memory work. "Ho every one that thirsteth, come ye to the waters". Seventeen graduated this year.

A third impression is the singing. The volume, unity and time were really a surprise. As I had the privilege of teaching music I know how eager the men are to understand rhythm, time, scales, harmony and other distinctions of good music. Expecting about a hundred for the music hour I found from day to day nearly four hundred men. Better to learn to beat time correctly the men requested that the last stanza be sung each time with me standing with my back to the 400 men all of them beating the time in unison with me.

Being sort of a member at large of the Mission this year and having the opportunity of seeing important phases of the work in different stations has enabled me to resume closer touch with the work in Korea after being in the north for so many years. I feel there is an especial opportunity at present for direct evangelism. Our new Secretary Dr. Geo. T. Scott has urged this consideration and I am very thankful that we have had such a part in during the last few months. This however hardly compensates for the loss and the separation from those who have been our own people for the last eighteen years in our former station. Our houses stand desolate and the church building that is Bethlehem in Manchuria stands today as a sentinel watching in silence over the welfare of the people to whom for the past ten years it has meant so much. A great work has been nurtured within its walls and this work, dear to the heart of God, we can be confident he will keep it day and night lest any hurt it.

With kindest greetings to each and every member in Bethlehem,

very sincerely yours,

W. T. Cook.

**THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
156 FIFTH AVENUE
NEW YORK**

STATION LETTER FROM KANGKAI AND HINGKING, CHOSEN MISSION
WINTER 1929-1930

NOTE:- The special Easter offering for the Sunday schools in the U.S.A. will be this year for Siam where our church is the only denomination carrying on missionary work.

Three different forms of work are to be included in these gifts: The hospital in Trang where last year over a thousand patients were treated; for a chapel each in the boys' schools at Bangkok and Sritamarat; and for building projects in the girls' schools at Chiangrai and Lampang.

Easter
1930

Hingking, Manchuria.

Dear friends:

There are not wanting some sheaves of joy this year. We rejoice that not all the young men have turned Bolshevik; we are glad to report that not all the discontented have moved to Milsan in the north. We are glad that not all the loyal pastors are in jail; and not all the influential elders are held for ransom by the Chinese Magistrate. We can also report instances of earnest faith, sturdy endeavor, early-morning-prayerfulness, increased church membership. It is a joy that the poor have the Gospel preached unto them; that the sick are healed; that actual prisoners were freed; that many bound lo these many years have been loosed from the power of evil and brought into the light of his glorious kingdom.

For the second time in two years several weeks' travel took me up to the northern churches of Mok-nung-hien, and Tong-nung-hien. Here old friends were met and counseled with; some wrong doers were remonstrated with; some earnest evangelistic sermons were preached and meetings held. In one church a special session had to be held on the spur of the moment to satisfy a young Korean woman who was undertaking a kindergarten. Aghast for lack of any technical knowledge of the subject still I was compelled to proceed before the whole congregation intent with interest to see an off-hand exhibition of how to entertain the young with profit. All I can report is nobody left the church during the performance.

In one church better than a basket of fruit were ten Testaments and ten hymnals received as a complimentary gift for past favors received. At one place the chief item of interest was to take the photo by request of the young women playing tennis. At one place I walked five miles on the railway tracks by moonlight to reach the church, and slept in a log cabin - giving me belated Lincoln thrills. To the last church, Mot-o-si (sounding in Korean like, "I cant come") I really arrived and was gladly welcomed. The Koreans have rice land on

lease; they were watching by night - not their flocks but crops - for Shantung immigrants and Russian beggars make havoc of the standing sheaves by night. In this town they had secured homes and erected a church as clean and bright as a show window - though just a little chilly. They never let me rest; never wearied of asking questions; of looking through all magazines and any photos on hand. I was supplied with nine pounds of pure honey; had all the fresh milk to drink one could wish. Far different from Korean work-cow beef, and Chinese precipice-beef is that obtainable along the pastures of North Manchuria where Russians introduced their own stock. I would report it tender, juicy and cheap.

One old Korean I met had collected several thousand pounds of honey during the year as his occupation. I met a beggar/princely-looking old Russian apiarist, a former Greek church priest. Deprived of keeping churches, he keeps bees. Whether from design or of necessity he was dressed as in abject poverty; but with a musical voice, gracious politeness and a mystical long-ago look in his face he informed me his stock of honey had all been disposed of.

I have read that the Soviet Government encouraged the Baptists as a back-fire to the Greek Church, but now they repent of even this good. The new Ruble - par at fifty cents gold has responded to communism by depreciating to less than twenty cents; consequently Russians and all associated with them are bankrupt all along the Chinese Eastern. A new scheme for merchants on this line is to charter a car a year at a time to live in and sell from. The rent includes one or two free hauls to headquarters to replenish the stock and then back perhaps to a new place of business. These rail-siding villages are mostly Russian and the unused rolling stock is thus made to bring in a revenue.

But what impressed me most is the long-distance Christianity! It carries along way past any touch with any foreign missionary. At one church is a leader who believed for 30 years and yet had never seen a foreign missionary. The message went along Korean channels to Korean hearts and brought them to the heart of God in life and faith - it was still Christianity! At one place father north I heard of a very isolated group who in the process of moving forgot which day was Sunday, so decided upon a day; and when a year and a half later they were visited by an evangelist it was discovered they had been keeping Thursday. I heard of one man who, unable to obtain a printed copy of the hymnal prepared a blank paper book and copied out all the hymns from his neighbor's. He was more fortunate than St. Columba who in the sixth century had his copy taken away from him by his Irish host Finnian when it was completed.

When one sees the Koreans scattered from their native land, persecuted in one place fleeing to another, toiling with hard hands in the soil, faint yet pursuing, one often thinks they can't hold out. But when one sees them stolidly struggling against odds, winning a living seeking to educate their children, carrying on the church, and not laying down the fight or giving up, one cannot but wonder at their stamina and faith. It encourages us not to lay down the struggle we have undertaken on their behalf until we see them safe folded under the one Shepherd, in one fold, his Church. A year's service on the field seems a slight and unavailing one compared with what we are always hoping to accomplish. But we know he will watch his garden; he will water it every moment - till it bears sheaves in abundance.

W. T. Cook.

The Monthly Review

Volume XLII

PHILADELPHIA, SEPTEMBER, 1930

No. 7

The Bethlehem Presbyterian Church Broad and Diamond Streets Philadelphia

Telephone: Columbia 5565

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HARRY RICHTER, Supt. of Buildings

Missionaries

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Rev. Elmer L. Mattox, D. D., Hang Chow
Christian College, Hang Chow, China.
Rev. William Donaldson, Pikeville.
Miss Mary C. Lanard, Philadelphia.
Mrs. Herman Bryan, Chufoo, China.

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RED CROSS

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STATED MEETINGS

Sunday. 10:30—Morning Worship.
The Nursery.
Junior Church.
Junior Christian Endeavor.
2:30—Sunday School.
5:30—Christian Endeavor Supper
6:45—Senior Christian Endeavor (Begin-
ners' Room).
Young People's (Basement).
Intermediate (Junior Room).
7:15—Musical Prelude to Evening Worship.
7:45—Evening Worship.
Monday. 7:00—Advanced Bible Study Classes.
Boys' Brigade.
8:00—King's Daughters' Sewing Circle
(every week unless otherwise noted
in weekly Calendar).
Session, first Monday of month.
Trustees, first Monday of month.
Deacons, second Monday of month.
Class No. 30 Association—fourth Monday
of month.
Tuesday. 7:15—Girls' Brigade.
8:00—Ladies' Aid, first Tuesday.
Sunday School Association, second
Tuesday in October, December, Feb-
ruary, April, June.
Wednesday. 7:00—Library.
7:00—Audubon Club.
8:00—Prayer Meeting.
Thursday. 2:30—Women's Missionary So-
ciety, third Thursday of month.
7:30—Girl Reserves.
8:00—King's Daughters' Business Meeting,
second Thursday.
Friday. 4:00—Week Day School of Religious
Education.
4:00—Loyal Temperance Legion—Third Friday
of month.
7:00—Boy Scouts.
7:30—Library.
7:30—Orchestra Class.
8:00—Central W. C. T. U.—First Friday of
month.
8:30—Ushers, First Friday of month.

THE NEARNESS OF CHRIST'S COMING

"Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 8.

We are not only living in difficult days but also in crisis days. A solemn crisis is clearly impending. The age is rushing on to its end with maddening speed. Our very eyes behold its onward rush. The unmistakable signs given in Holy Scripture for the ending of the age and the Lord's Return are being fulfilled simultaneously before our eyes with thrilling and confirming accuracy. It is of more than mere passing interest and significance that even the evil spirit world seems to be witnessing to the near Coming of the Lord. It is reported that Spiritists are announcing that communications have been received from the other world to the effect that some great world-shaking event is soon to occur; also that a large number of people are to be supernaturally removed from this world, so that after they have been taken away the world will have a chance to progress as it cannot until they are gone. This looks like Satan's attempt to discount, in advance, the Rapture, or catching away of the Church to meet the Lord in the air.

We do, however, not wish to be understood as placing a great deal of confidence in the announcements of Spiritists or as being greatly exercised and moved by them, yet there is, nevertheless, an evident significance attached to them, when we remember that evil spirits during our Lord's earthly ministry testified to Him against their own will. We may readily believe that now in these crisis days evil spirits are forced against their own will to witness to the soon coming of our Lord and Saviour Jesus Christ. And we do know, from the signs that God's own Word predicts, and that are therefore infallible, that "the Coming of the Lord draweth nigh." In the end of the present age, as always in every preceding age, God is giving solemn warning to the inhabitants of the earth of the impending crisis. And not only has He raised up faithful messengers to the truth of our Lord's near Return, who, by voice and pen, proclaim His advent near and far, even worldwide, but He is also giving solemn warning of the nearness of the Lord's Return in significant and telling happenings which must be heeded with reverence or rejected with stout arrogance.

It is to be observed that earthquakes are occurring with increasing frequency. During the year 1927 the Holy Land was twice shaken; and more recently, in the nerve center of Europe, the Balkans, Bulgaria and Greece have suffered destruction of many cities and towns and loss of many lives by repeated earth-convulsions. Furthermore, Smyrna recently has had two earthquakes; Maine and Peru also have been shaken. These frequent and repeated earthquakes utter a solemn warning. Meantime, the efforts of statesmen and diplomats in behalf

of disarmament and world peace are proceeding with considerable care and thought, while deceived professors of Christianity who are rejecting the Divine program of prophecy are urging them on in their misguided efforts. In back of all these efforts is the sinister hand of Satan, who is determined to establish a mock millennium in the earth to offset the purposes of God in Christ Jesus. There will be a time of world peace and prosperity; but when the people will be saying, "Peace and safety; then sudden destruction cometh upon them. . . . But ye, brethren, are not in darkness, that that day should overtake you as a thief." (I Thess. 5: 3, 4.)

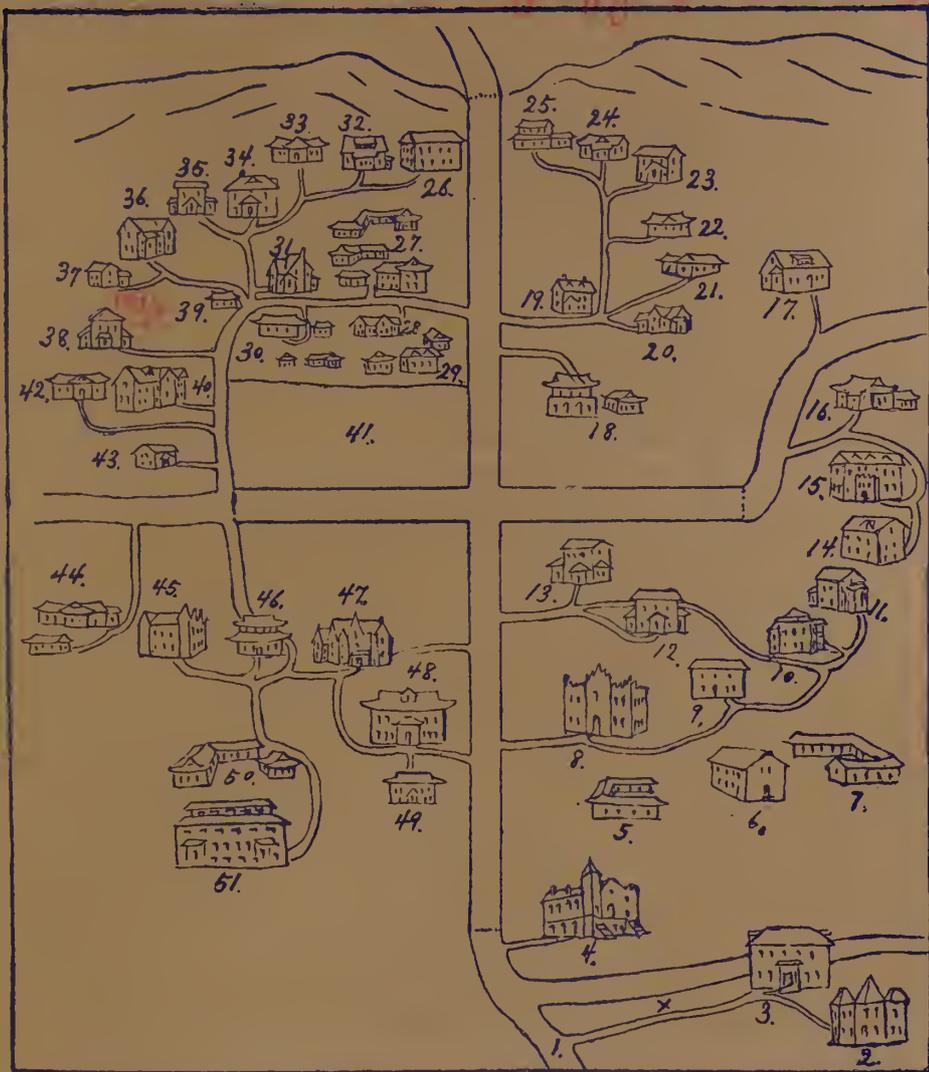
THE CHURCH'S GREATEST RESPONSIBILITY

Text: Luke 19: 10: "The Son of Man is come to seek and to save that which was lost."

"The greatest responsibility of the Church is her responsibility for seeking the salvation of men. When we neglect this responsibility the Spirit's power is felt less and less in our lives. We become indifferent to the fact that men out of Christ are lost. We allow opportunities of seeking their salvation to pass by unimproved. And we allow souls to drift by us and away from us and out of the range of our influence. And who shall say that our skirts are free from the blood-stains of those souls whom we thus allow to drift on through a godless life and a Christless death and a hopeless eternity without our lifting so much as a little finger to stay them in their headlong career.

"Feeling thus indifferent to the salvation of men, we seek to justify ourselves in this indifference. We become skeptical as to the fact that they are lost souls. We become exceedingly sensitive to the use in our presence of such words as 'Hell' and to such expressions as 'the torments of the lost.' And we seek to tone down our Saviour's vivid word pictures of 'their worm that dieth not and their fire that is not quenched,' undertaking to explain them away as highly figurative language. We seem to forget for the time that men use figurative language when ordinary language fails to express the idea and that men use high-figurative language when ordinary figurative language fails to express the idea.

"Becoming indifferent to this truth, we become indifferent to the claims of other truths. The Spirit's power is felt less and less in our lives. We become cold and formal in our Christian lives, and we either become alienated entirely from the church, or we continue in a merely perfunctory connection with the church, which, if other members are like ourselves, does not deserve to be called a church. If there is a so-called 'church' in this city which is not a soul-winning organization, it does not deserve to be called by the name of church. You may



1. Entrance of Our Pyenyang Mission Station.
2. Women's Hospital Building
3. Men's Hospital Building
- X. New Hospital Building Site
4. West Gate Church
5. Seminary Dormitory
6. Seminary Dormitory
7. Seminary Dormitory
8. Seminary Administration Building
9. Dr. Engel's Home
10. Dr. Reynolds' Home
11. Dr. Parkers' Home
12. Dr. Erdman's Home
13. Dr. Clark's Home
14. Domestic Science Building of Girls' Academy
15. Administration Building of Girls' Academy
16. Miss Snook's Home & Dormitory of Girls' Academy
17. Y. M. C. A. Residence
18. Men's Bible Institute
19. Mr. Hamilton's Home
20. Mr. Lutz's Home
21. Dr. Swallen's Home
22. Dr. Blair's Home
23. Dr. Robert's Home
24. Mr. Hill's Home
25. Dr. Bernheisel's Home
26. Woman's Higher Bible School
27. Women's Bible School & Dormitories
28. Miss Doriss' Home
29. Miss Doriss' Rescue Home
30. Dr. Moffett's Home
31. Dr. McCune's Home
32. Mr. Phillip's Home
33. Mr. Mowry's Home
34. Lady-Workers' Home
35. Dr. Bigger's Home
36. Pyenyang Foreign School Dormitory
37. Pyenyang Foreign School Infirmary
38. Mr. Reiner's Home
29. Pyenyang Foreign School Teacher's Home
40. Pyenyang Foreign School Administration Building
41. Pyenyang Foreign School Athletic Field.
42. Dr. Baird's Home
43. Mr. McMurtrie's Home
44. College Shops
45. Academy Administration Building
46. Original College Building—Library
47. College Science Hall
48. College Administration Building
49. College Dormitory
50. Academy Dormitory
51. Auditorium-Gymnasium

outside to present its plans ; the evangelistic committee of the Churches of the city is waiting to discuss the next series of large meetings to be held in the Auditorium-Gymnasium - or it may be some boy's individual life problem—and so it goes. He breaks away, hurries over to the Auditorium-Gymnasium and there too he is besieged with questions about the finishing touches - painting, matching of colors, etc. What a beauty the new Auditorium is ! I wish you could see about 6,000 people seated on the floor, with up turned faces listening to a speaker or to a concert. The building will be used daily by the students for Chapel exercises, for tennis, indoor baseball and volley ball. There is one basket ball court 90 feet long and two practice courts across the building 60 feet in length. We have a 100 meter track that serves as a gallery for the Auditorium. There is a steel constructed room for a moving pictures machine with a four and one half inch lens—ready for the best pictures. We also have a radio that adds to the entertainments.

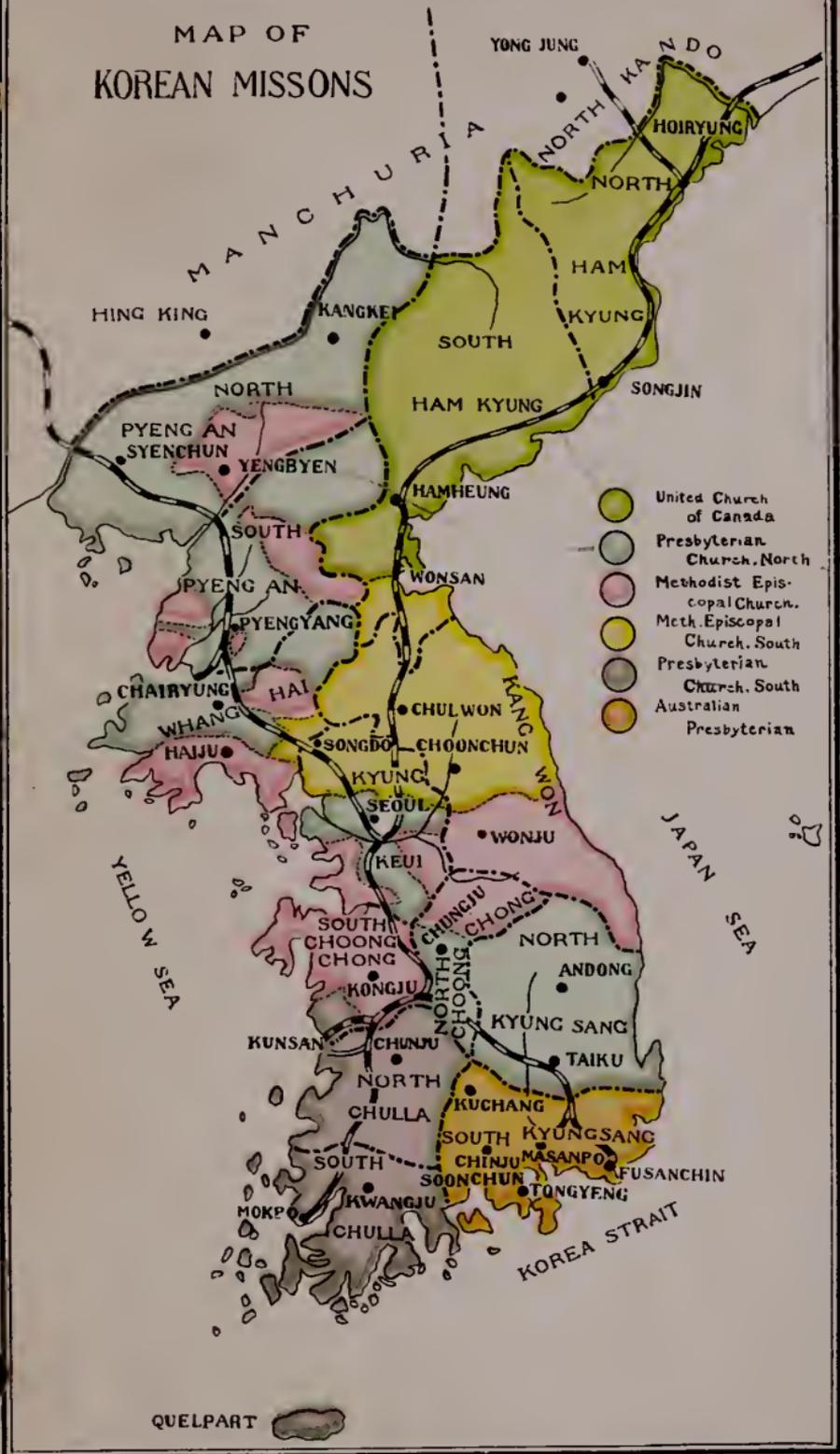
Noon, home again, twenty minutes nap and back to the College. There on his desk will be a students' paper, *The Life of Pynggyang* of which Dr. McCune is editor, ready for proof reading. He writes an article "while they wait" and off it goes to the printers and then into the hands of some 5,000 students. It is a religious leaflet, written in the student language of today. This last edition brought many questions from thinking students of the city about their relationship to God ; how to get power to live a new life, and many other vital questions that concern the youth of the world today. Dr. McCune also edits a *Farmers Life Magazine* which has grown in this its first year from 3,500 subscribers to 7,000 ! He then makes a hurried trip over to where the workmen are laying the foundation of the new College dormitory. They never know when he will appear on the scene, so things move along in an orderly manner ! It will be built of brick and concrete, 95x30 and heated with a hot water heating plant. From here he will possibly go out to the College farm and look in on the boys who are caring for cattle, hogs and chickens (it may be that they are preparing hogs for the smoke house). There are times when he makes as many as three trips in a day to the Government offices to see the head of the Educational Department. Again, he might get a hurry-call from the officers of his country Churches to come and settle difficulties or plan further work. Some weeks, there are "extras" thrown in, like the visits of Sherwood Eddy or Dr. Herbert Gibbons.

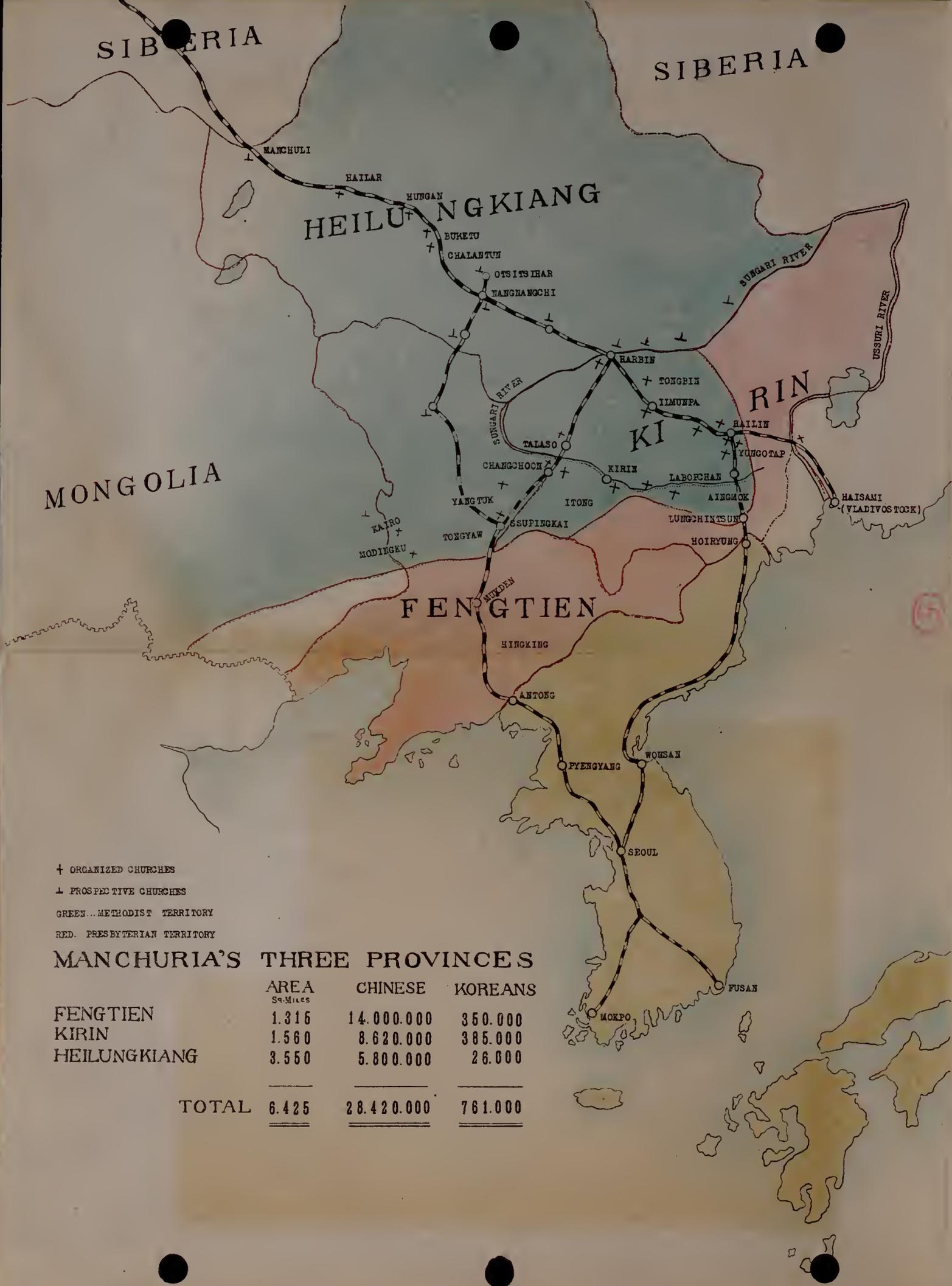
All this and more -how intensely interested he is in it all and in every one concerned ! Each individual to whom he talks is the only person in the world to Dr. McCune at the moment. Therein lies his power - down on his knees with one—a hand clasp with another—he has time for all. It means early and late hours of preparation and prayer. And yet with it all—he is physically fit—the same peppy "Prexy." Of course there is another secret—Mrs. McCune. And Shannon ?

Sincerely yours,

ELLA REYNOLDS.

MAP OF KOREAN MISSIONS





+ ORGANIZED CHURCHES
 ⊥ PROSPECTIVE CHURCHES
 GREEN...METHODIST TERRITORY
 RED. PRESBYTERIAN TERRITORY

MANCHURIA'S THREE PROVINCES

	AREA Sq. Miles	CHINESE	KOREANS
FENGTIEN	1.316	14.000.000	350.000
KIRIN	1.560	8.620.000	385.000
HEILUNGKIANG	3.550	5.800.000	26.000
TOTAL	6.425	28.420.000	761.000

to sign the Treaty of Nanking and to pay an indemnity of \$21,000,000.

The tables were now turned, and from this time on any high-handedness displayed was no longer on the part of China. The foreigners had learned their lessons and proceeded to arrange matters so that a return to their previous condition of existing by tolerance should no longer be possible. The Treaty of Nanking declared five Chinese ports, Canton, Amoy, Foochow, Ningpo, and Shanghai, open to all foreign traders and arranged for their unrestricted liberty of residence, and for the supervision of commerce by foreign consular officials. It also framed a definite schedule of customs duties, which were to be collected by foreigners and which could not be arbitrarily increased by the Chinese, and specially provided that any privileges or immunities thereafter granted by the Emperor to the citizens of other foreign countries should automatically be extended at the same time to the British. This is the "most-favored-nation clause" that has since become the basis of intercourse between China and most other countries. In 1844 Caleb Cushing was sent by the United States to China to negotiate a treaty, which contained the first definite statement as to extraterritoriality, the great bone of contention between the Chinese and the Western Powers, all of whom immediately proceeded to make similar treaties. This consists essentially in the declaration that foreigners committing crimes in China are to be tried by their own courts and are not to be subject in any way to the courts of China. It also provides that, when a controversy arises between a foreigner and a Chinaman, the case shall be tried by a court of the defendant's nationality, a representative of the plaintiff's country being permitted to attend and watch the proceedings in the interests of justice. This agreement virtually created a State within the State, especially as the system of concessions was inaugurated at the same time.

Mr. Chi Chen-wang recalls that the concessions were originally designated as a matter of expediency:

"Their purpose was to provide areas where a handful of 'barbarians' might live by themselves, according to their strange way. They were, and still are, legally Chinese territory, and the foreign land-owners have to pay rent to the Chinese authorities." He then goes on to show that the Chinese for a long time were not especially antagonistic to the concession idea, but that with the growth of a national consciousness the indignity of their position has become fully apparent to them. While conceding that "the Treaty Powers refused to be subject to Chinese laws on the ground that the Chinese system of law was not compatible with Occidental ideas of justice . . . and that its administration was arbitrary, uncertain, and often fraught with corruption," he insists upon the "unequal" nature of the arrangement, "since it is inconceivable that any of the Powers would grant China the privilege of carrying her own laws for the governing of her nationals residing in their territory. There is no denying the fact that if China was in a position to withstand the demands of the Treaty Powers, extraterritoriality would never have been written into the treaties." "If extraterritoriality meant no more than this," he continues, "it would not have been such a cause of irritation and ill-feeling between China and the Treaty Powers. In actual practise consular jurisdiction does not only apply to cases involving foreigners, but also to cases where only Chinese are involved. In the Shanghai International Settlement, for example, if a Chinese commits a crime against another Chinese he is tried in a mixed court, where a foreign assessor not only presides over the proceedings with a Chinese justice, but dominates the proceedings. In cases involving both Chinese and foreigners, the Chinese assessor is still more dominated by the foreign justice and is only a figurehead."

The various special privileges that have grown up in connection with foreign concessions, and that have proved most galling to the Chinese, were made the subject of a memorandum submitted by China to the Peace Conference after the war. In submitting these questions to the Conference the Chinese delegates characterized them as "hindrances to China's free development," and asked that they be removed "in conformity with the principles of territorial integrity, political independence, and economic autonomy which appertain to every sovereign State." The principal points made in this petition are ably summarized in the article by Chi Chen-wang. He says:

"Chinese residents in the concessions can not be arrested without the consent of the consular authorities. In this way

Chinese fugitives from the law find ready shelter in the concessions and can not be reached before warrants are approved by the foreign authorities. Thus China has lost plenary jurisdiction over its own citizens residing, or, in the case of fugitives, finding shelter in the concessions, altho the original purpose of extraterritorial privilege was meant for the sole protection of foreigners." "Consular jurisdiction," he avers, "has numerous other drawbacks. The diversity of laws, the lack of jurisdiction over witnesses, the distance of consular courts from the points where disputes arise, the incompatibility of the dual duty of the consuls as the protectors of the interests of their respective nationals, and as the impartial judges of their compatriots—these and other inherent difficulties make the application of the principle of extraterritoriality exceedingly cumbersome, slow, and often inequitable." He cites as a "further grievance the Chinese allege against concessions" the fact that "China has lost her right of eminent domain by the existing regulations governing these concessions, for Chinese troops are denied passage through what is supposed to be her own territory." He states that "within the concessions the Chinese are beginning to feel the discriminations that have been made against them. Their chief complaint is that they have been deprived of the right of representation in the municipal councils without being relieved of the obligation of paying taxes. The Municipal Council in Shanghai represents a handful of foreign 'rate-payers,' the Chinese being represented only by an advisory committee of three delegates." He goes on to say that the Chinese Government merely asked the Peace Conference for certain modifications of these anomalies designed to give the native element greater representation, and a more nearly equal status, and to afford the home authorities an increased jurisdiction over its own nationals and more latitude in the handling of criminals. "But the Powers looked upon these proposals as insolent, and as usual told China to set her own house in order before approaching the Powers for the restoration of her sovereign rights. Now, with the Nationalist Government of Canton in the ascendency, nothing short of absolute abolition of the concessions and extraterritoriality will satisfy the aspirations of the Chinese people."

Among other "hindrances" that have grown up through the inequalities inherent in existing treaties, the Chinese delegates to the Peace Conference laid special emphasis upon foreign spheres of influence. These consist of special preferential rights or trade advantages granted by China to certain Powers in certain zones, which tend to give these Powers both the economic and political domination over such areas, some of them of enormous extent. With regard to these spheres, many of which were originally obtained under what amounted to duress, the Chinese claim that they not only undermine China's sovereignty, but are the cause of dangerous "economic antagonisms" among the foreign nations themselves. Other factors of dissatisfaction prominently mentioned in the petition are (a) The retention in China of foreign troops and police originally introduced by certain nations for "the purpose of preserving law and order" after the Boxer uprising in 1900, and (b) the maintenance of foreign post-offices and wireless stations on Chinese soil.

These protests, many of them conceded to have considerable justification, have not gone altogether unheeded, altho, much to China's disappointment, they led to no action at the time. The matter became the subject of considerable discussion among the Powers, and as a result a Commission consisting of representatives of twelve nations—the United States, Great Britain, Belgium, Denmark, France, Holland, Italy, Japan, Norway, Portugal, Spain, and Sweden—was created in 1925 to consider the entire subject of extraterritoriality and report. The work of this Commission was much hampered by the fact that its traveling committee, charged in 1926 with the investigation of Chinese judicial methods throughout the provinces, was unable to visit certain sections of the country on account of disturbed political conditions, and also by reason of the flat refusal of the Canton authorities to have anything to do with the Commission "on the ground that extraterritoriality should be immediately abolished without investigation." The Commission has nevertheless performed a large amount of useful work and drawn up a voluminous report of conditions. It has also made certain recommendations looking to the curtailment of foreign jurisdiction in China and the ultimate abolition of extraterritoriality, when the Chinese Government shall have assumed a more stable form and have made changes in its judicial procedure that are deemed essential by the Commission. How or when the changes indicated will be put into effect is now highly problematical, but the work of the Commission is at least an evidence of good-will on the part of the Powers, and of a genuine desire to correct the inequalities of which China is complaining.

AMERICAN BELIEFS ABOUT THE CHINESE

(Compiled by a Chinese Student in the United States)

That the favorite delicacies of the Chinese are rats and snakes.
That the Chinese say yes for no and *vice versa*; and that they beckon away from them when they want some one to go toward them and *vice versa*.

That they eat soup with chopsticks.

That chop suey and chow mein are their national dishes, and that besides these dishes they eat nothing but rice.

That Chinese men wear skirts and women pants.

That a Chinaman never gets drunk.

That a Chinese is properly a Chinaman and that the word "Chinee" is singular for "Chinese."

That the Chinese are a nation of laundrymen, and yet have a highly developed civilization.

That if one ever does a good turn to a Chinese, one will be forever pursued by the grateful Celestial in his efforts to repay the obligation ten-, a hundred-, and a thousand-fold.

That in China doctors are paid as long as their patients are well, and that the payment ceases the moment a patient falls ill.

That all Chinese are cunning and crafty.

That all Chinese are honest and absolutely trustworthy.

That girl babies are drowned.

That the Chinese read from the bottom up, and that they open their books at the back.

That in China the United States is known as the Flowery Flag Republic.

That the United States is the friend and protector of China.

That the Chinese never lose their tempers.

That all the Chinese are industrious and have wonderful memories.

That all the Chinese look alike.

That they all belong to tongs and fight feuds.

That the Chinese all speak pidgin-English.

That they take off their shoes on entering the house.

That they eat their dessert before their meals.

That after bathing, they dry themselves with a wet towel even tho they have a dry one.

That they drink hot beverages to cool themselves.

That in building a house they construct the roof first.

That the Chinese have no nerves and can sleep anywhere and under any circumstances.

That they have no souls because they are not Christians.

That they never say what they mean and abhor straight lines.

That they are comfortable only when they are uncomfortable and that they hate a good time.

That every one can learn all about China and the Chinese if he spends a certain length of time in China.

That the Chinese invented pretty nearly everything that was ever invented.

That the Chinese all hate water and never bathe.

That it is impossible for an American to learn Chinese, but that it is very easy for Chinese to learn any foreign language.

That the older eggs are and the more malodorous they smell, the better the Chinese like them.

That they are a mysterious and inscrutable race and that they do everything backwards.

CHINESE BELIEFS ABOUT AMERICANS

(Compiled by a Chinese Student in the United States)

That Americans are a mysterious and inscrutable people, and do everything backwards.

That all Americans are rich and generous.

That Americans are all public-spirited and never litter the parks or spit on the streets.

That in America ladies always come first, and men invariably give their seats to women in street-cars and other public conveyances.

That American public officials are all honest, and that bribery and other forms of corruption are unknown.

That there are no thieves or robbers in America.

That all Americans are devout Christians, and all go to church on Sundays instead of going to theaters and movie houses.

That the missionaries are the cream of humanity.

That if a Y. M. C. A. secretary had gone into business for his selfish interests he would have become a millionaire instead of a "Y" secretary.

That America is the one country where the Government is run by the people.

That all American citizens exercise the franchise.

That in America marriages always turn out happy, and that husbands all love their wives, and the wives their husbands.

That divorce is very prevalent in America.

That there is freedom of speech in the United States and censorship is unknown.

That the United States is the friend and protector of China.

That one can depend on getting an education in American schools and colleges.

That an American is always on time for an engagement.

That Americans don't drink alcoholic liquor because they have Prohibition.

That there is no class distinction in America, and that a maid occupies the same social position as a debutante.

That all Americans look alike.

That things are better canned than fresh.

That all Americans are government spies and "running-dogs" of American imperialism.

That all Americans are philanthropists.

That John D. Rockefeller is the most beloved American living.

That Americans hate comfort, and wear stiff white bands around their necks so that they can not turn their heads without suffocating themselves.

That Americans are all expert machinists and can repair anything from a watch to a locomotive.

That they are all doctors and are especially good surgeons.

That America is not imperialistic, and is loved by all Latin-American countries.

That America is the most imperialistic nation in the world and therefore the most hypocritical because of its pretension to national righteousness.

CHINESE AND AMERICAN CONTRASTS

(Compiled by a Chinese Student in the United States)

Whereas in China the husband divorces his wife and gets her dowry, in America the wife divorces her husband and gets his income.

Whereas in China a despairing wife threatens to hang herself, in America she threatens to shoot her husband.

Whereas in China people are interested in marriages when they are being made, in America they become of public interest only when they are being unmade.

Whereas in China white is worn by mourners, in America it is the color of the bridal dress.

Whereas in China one shakes one's own hand to congratulate oneself on the good fortune of meeting a friend, in America one shakes the other fellow's hand to congratulate the latter's good fortune in meeting oneself.

Whereas in China people pay the priests to say their prayers for them, in America people pay the priests and have to say the prayers with them, too.

Whereas in China teachers get at least ten times as much

as a bricklayer, in America the latter gets more than the former.

Whereas in China they drink their liquor hot, in America they drink it with ice.

Whereas in China "toe" means the head, in America it means the other extremity of the body.

Whereas in China people take off their glasses in salutation, in America they take off their hats.

Whereas in China explanatory notes are put on top of the page and are therefore properly "head-notes," in America such explanations become "foot-notes."

Whereas the Chinese in sewing push the needle away from them, the Americans push it toward them.

Whereas the Chinese compass points to the south, the American compass points to the north.

Whereas in China it is west-south, in America it is south-west.

Whereas in China surnames come first and given name next and "Mr." last, in America it is just the reverse.

人 夫 大 天 个 田 佃 口 口 口

1. Man 2. Man (old style) 3. Great 4. Heaven 5. Man (Combining form) 6. Field 7. Farmer 8. Mouth (old style) 9. Mouth (modern) 10. To Speak (old style)

St. August
12/1927

THE CHINESE LANGUAGE—OLD AND NEW

TO MOST OF US the Chinese may appear to be a very complex and mysterious people. This is due to various elements of difference between them and ourselves, amongst others doubtless to roundabout methods of thinking induced by the peculiar structure of their language, peculiar, that is, from our point of view. "As a spoken language," says Frederic Poole, writing in the *Brisbane Daily Mail*, "it is unique among human mediums of communication in that it is musical with a purpose. It is not so much the correct pronunciation of a Chinese word that makes the speaker intelligible as a proper intonation of that word, for the meaning of a word in Chinese is positively indicated by the tone in which it is uttered. One word may have as many as five different sounds, and these so fine in variance as to be scarcely detected by an un-musical ear. You ask your native servant to bring your hat—'mow'—but you use the wrong inflection and he brings the cat, for 'mow' means cat as well as hat when uttered in another tone." This interesting page is repeated from our *China Number* of 1922.

Mr. Poole gives a number of illustrative examples of Chinese characters, explaining their meanings. Thus we learn that the Chinese symbol for "man" consists of two strokes representing the legs of the lord of creation (1). This was formerly a more faithful portrait, showing the human biped with a head and outstretched arms (2), but has been "abbreviated" for simplicity's sake.

The word "great" consists of the symbol for "man" with the numeral "one" written across it (3), "the inference being that man was the greatest thing ever created." By drawing the numeral "one" across the apex of this character the symbol for "heaven" (4) is formed, indicating that the Chinaman acknowledges something greater than himself.

There is another form for "man" (5) used in combinations, as, for instance, with the character for "field" (6), evidently a fenced and cultivated area. These two characters for "man" and "field" make up the single character (7) meaning "farmer," a very natural piece of association.

K. S. Latourette, in "The Development of China" (Houghton Mifflin Co., 1920) informs us that the ancient Chinese symbol for "mouth" was (8), now written (9). "To speak" was a mouth with a tongue in it (10), to-day written (11). Mr. Poole explains how, by combining this character for "mouth" with those for "field" and "man," the Chinese have made the word for "happiness" (12), since "the vision of a man with a mouth in close proximity to a rice-field is all-satisfying to the hungry Celestial." A man in a box provides the character for "prisoner" (13). The ancient Chinese symbol for the "sun" is a circle with a dot in its center (14), but for convenience the modern Celestial writes this as (15), thus literally squaring the circle. To indicate the horizon he has devised the character (16) showing the sun just above the rim of the world. To make the symbol for "brightness" (17) the Chinese combine the characters for "sun" (15) and "moon" (18), a very neat conception. In their symbol for "door" (19) we see the entrance and the ornamental grille at the top, while their character for "lock" shows a door with a bar drawn across it (20). A very natural symbol for "beggar" is a mouth at the door (21). "To listen" is aptly symbolized in the same way by an ear at the door (22). The character for a word is breath issuing from the mouth (23) and that for "honesty" is the very reasonable one of a man standing by his word (24).

Mr. Poole points out that the Chinese character for "woman" (25) is frequently found as a component of words having a doubtful or shady meaning. This is probably significant of the ignoble and inferior position of woman in China. However, the character for "good" (26) is made up of those for "woman" and "son" combined, a Chinaman's idea of bliss being to become the proud parent of a bouncing boy. The Chinese conception of a "quarrel," however, is seemingly feminine, two ladies illustrating the idea (27). By making a trio of this quarrelsome pair the Chinaman symbolizes his idea of "gossip" (28). To picture a happy "home" he places a pig beneath a roof (29), and to make bad worse his way of writing the word "marriage" is to add a lady to this weird combination (30). Woman comes out rather better in the Chinese character for "peace," for "peace" is typified by a woman under a roof (31).

Mr. Latourette gives some other interesting Chinese symbols in his "Development of China." Among these are a "tree" (32), a perfect picture of the trunk with its roots entering the ground; a "child" (33), a recognizable portrait of an infant; a "sheep" (34), where the curved horns are easily identified, now written (35); and a "heart" (36), a rude sketch of the organ with its ventricles, now written (37). He instances such clever combinations as the character for "east" (38), our old friend the sun rising behind a tree, evidently conceived in some primitive forest dawn; the verb "to sit" (39), made up of two men (40) seated on the ground (41), a common posture in China; and the verb "to bear," "to begin" (42), symbolizing a sprout (43) pushing out of the ground (41).

This picturesque, but enormously cumbersome method of writing now seems destined to pass into the limbo of forgotten things, for some genius has devised a phonetic script of thirty-nine simple characters, covering all the sounds in the language, that has been adopted by the government and is now being taught in the schools. With it a peasant can learn to read in four weeks instead of, as we suppose, about forty years, and a scholar can be taught in a few hours. If this script becomes popular in Chinese literary and commercial circles, as seems fairly probable, it will certainly mean a wonderful awakening in Chinese ways of thinking and doing.

43. Sprout

42. To bear

41. Ground

40. Two Men

39. To sit

38. East

37. Heart (modern)

36. Heart (old style)

35. Sheep (modern)

34. Sheep (old style)

33. Child

32. Tree

11. To speak (modern)

12. Happiness

13. Prisoner

14. Sun (old style)

15. Sun (modern)

16. Horizon

17. Brightness

18. Moon

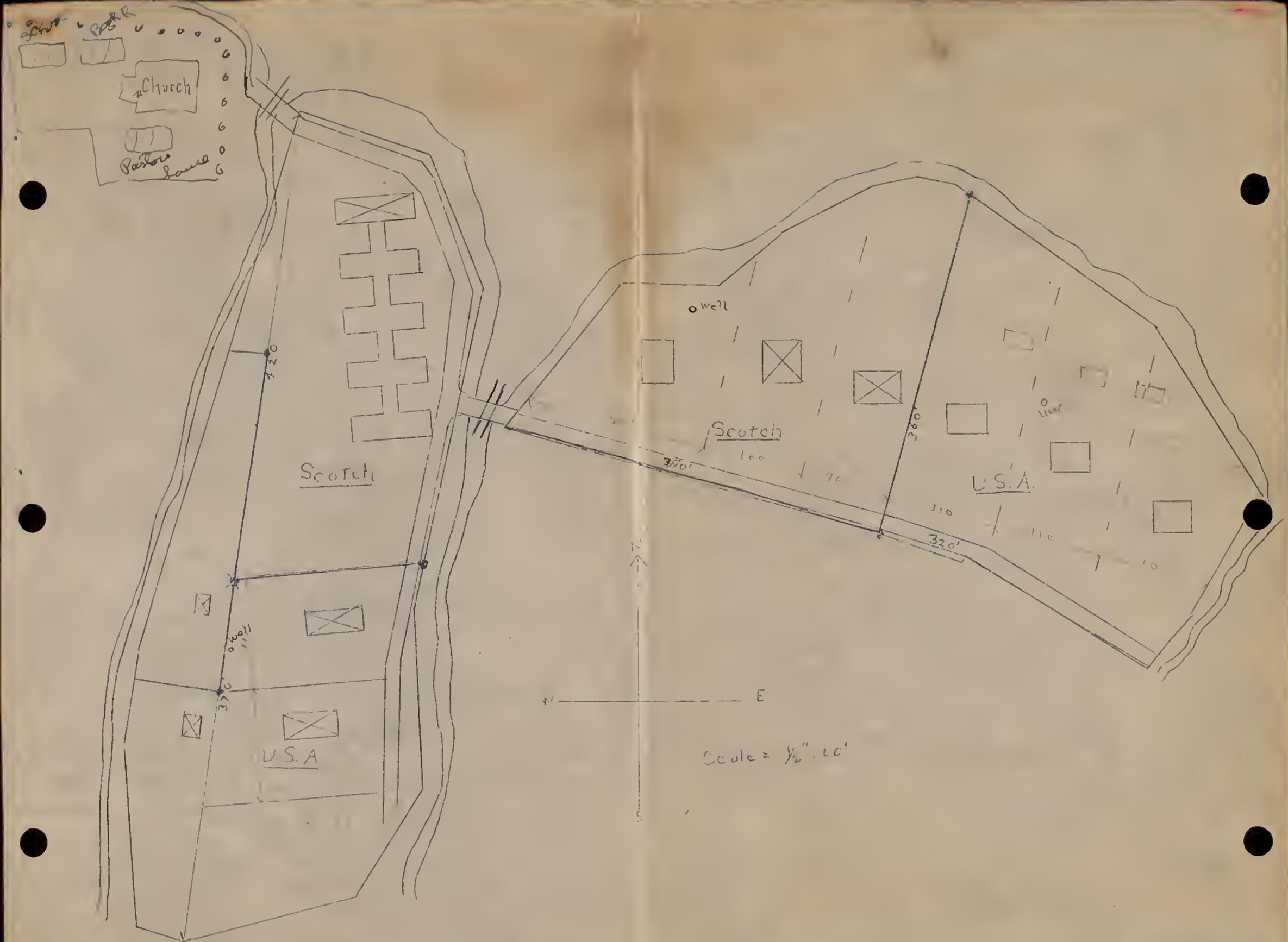
19. Door

20. Lock

21. Beggar

22. To listen

31. Peace 30. Marriage 29. Home 28. Gossip 27. Quarrel 26. Good 25. Woman 24. Honesty 23. Word



COLPORTEUR LI AND NUMBER NINE

In Manchukuo where the roads are bad and travel is difficult the distribution of Scriptures and Christian Literature is a problem that is not solved at a glance. The pony in the picture is our newest and most successful venture in transportation. He and the man by his head, Colporteur Li have for years traveled the long and weary miles from church to church among the thousands of Koreans who have immigrated to Manchukuo and are living among the Chinese as rice growing farmers.

For carrying Bibles to the homes of the Koreans we at first used donkeys on account of the cheapness of feeding the little beasts but we have also had troubles with them. The first one labored in the evangelistic work only a short time till he was disposed of to a Chinese farmer. Number two died and his skin was salvaged for a credit of eighty cents on payment for the next one. Not to name them all, number four was buried in Kirin to the north having succumbed to the rigors of the long journey of life. Number five was an excellent traveler but refused to cross streams of which we have many. Number six kicked himself lame in the hind leg and was sold. Number seven would draw a sled but resented books being packed on his back. Number eight worked faithfully for three years till his strength was inadequate to the increasing sales

So a number of years ago Number Nine came into the work of carrying Scriptures. He is a Korean pony of small size, considerable strength and appetite, and possesses a gentle disposition and willing nature. He is piebald which marks him among thousands: his head and hind quarters being dark brown while shoulders are pure white. He was known by sight the country over to Chinese police who frequently searched him thinking there might be revolvers among the books but was never found carrying anything contraband. He thus served as transport and as passport. Also when the Christians see him coming in the distance they know fresh supplies of Scriptures have arrived. Colporteur Li and Number Nine continued faithful in the service for years till disturbed conditions made us discontinue them. As soon as work can be resumed perhaps some one will want to pray both for the colporteur and for the dumb beast who honors the Lord not by being ridden into the Holy City but by carrying triumphantly the Good News about Him to the hearts of the waiting multitudes in Manchukuo.

Li T. Lee

Probably edited by Mrs. Jewell?

MANCHURIA MISSION WORK UNDISTURBED

*Sent to me when you were
on furlough*
Rev. W. Thomas Cook, Stationed

14 Years at Sinpin, Says His
Area Is Quiet

PROHIBITION LAW THERE

"Missionary work in Manchuria is continuing undisturbed by the conflict between the Japanese and the Chinese governments."

The Rev. W. Thomas Cook, who for the past 14 years has been stationed as a Presbyterian missionary in Sinpin, Manchuria, today made this statement during a visit here. Mr. Cook is spending a furlough at Princeton, N. J.

"Our work centers in Sinpin which is 100 miles east of Mukden," said Mr. Cook. "The fighting in Manchuria is chiefly in the district west of Mukden, and communication is so bad that we do not get news of events there until a week after they occur. The people about us, therefore, are not greatly interested in what is going on."

"The mission in Sinpin is chiefly for the Koreans who have come into Manchuria because of the fertility of its soil and the lack of congestion of the population. During the last 15 years more than a million of them have transferred their homes to this land which seems to them to be one of great promise. Two hundred and fifty-thousand of these people live within a radius of a hundred miles of Sinpin."

"Their government is nominally under the Nanking powers, but a condition of autonomy exists to a certain extent. The Koreans in Manchuria

have promulgated a prohibition law of their own which is very strictly enforced. The first time a man is found intoxicated he is fined and the second time he is either beaten or imprisoned. The plan seems to work very well and the Koreans have become a very sober race.

"In the total population of 30,000 in Sinpin, there are but nine white people, missionaries and government representatives. We live together through mutual interests and for our own society and get along very nicely enjoying English tea and American tennis.

"Transportation is one of our greatest problems. It takes seven days to taxi the 100 miles from Mukden to Sinpin. Streams over three feet deep must be crossed and what roads there are filled with boulders as large as a man's

head. In the winter, however, travel by automobile is possible as the streams are frozen and the roads are filled with tightly packed snow.

"During my last leave of absence, which I spent here, the Bethlehem Church presented me with a fund with which to build a church. Acting as architects, contractors and supervisors of building, we erected a brick building 40 by 60 ft. which will seat 500.

"One thing I am looking forward to when I return in May is a bit of hunting. As we were starting for the United States last August, I saw a flock of more than a thousand ring-necked pheasants. They are so numerous that it is possible to knock them down with a club. The other men in Sinpin go hunting rather often, and bring back so many pheasants that I've grown sick of the sight of them."

JK 7 28 Oct. 1935
3/10/35

Korea Field No. 1935

DISTRIBUTION OF KOREANS IN MANCHUKUO

In a country so large and so newly organized as Manchukuo reliable estimates of population are naturally not easy to make. A new census is due to be taken by the end of this year and then every one will know the facts. The latest official figure gives the total of Koreans as 750,000; which is admittedly too small, due to the fact that many Koreans do not report their residence, and thousands of Koreans move from place to place. On the other hand the traditional figures for areas occupied by different missions assume too great a total. "A million Koreans in Manchuria" is the usually accepted number. Our estimate of distribution as shown in the small map is based on information from many sources.

East Manchuria, Canadian Mission	300,000
South Manchuria, Presbyterian North	220,000
Methodist North territory	180,000
Moukden presbytery & Jehol	150,000
North Manchuria Presbytery	50,000
TOTAL	900,000

It is interesting to note that immediately following the inauguration of the present regime it is estimated that 150,000 Koreans fled back to Korea and in other directions but that now more than this number have returned. During the past year we have read in the papers of projects for transferring as many as a million Koreans at one time to a single area in Manchukuo. Agriculturally the land will easily bear it, but the project has not materialized. The reason for the Koreans' hesitancy in coming over in large numbers is doubtless first of all the disturbed conditions prevailing in so many parts. However there is a steady stream trickling in all the time. In South Manchuria our most conspicuous increase is seen along the Feng-Kil Railway and adjoining areas.

This increase is clearly seen at Sanchengnen, a city located north of Sinpin on the line mentioned. Its situation, ease of access, together with the broad expanse of fertile plains on every side lures hundreds of Koreans north month by month. A fine piece of work has been done in providing church organization and a new church building for this rapidly growing work. The work of our Presbytery has been aided by the students of Pyengyang Seminary who provide the salary for a pastor; the church itself supports a helper; and the largest brick church in our field has been put up by Korean effort at a cost of Y5,500, with only a debt of Y300! In August at Presbytery time the building was dedicated. Approximately 42 x 70 feet it will accommodate 700. At the class which was represented by every circuit in South Manchuria 400 met daily to study; and at the final meeting a thousand persons were present - including those standing on boxes and benches outside the windows.

A conspicuous influx of Koreans has taken place in Hsinking, the capital of the country, where doubtless 4,500 have come in during the past year and a half. At this place both Methodist and Presbyterian evangelists are busily at work. All along the railway to Harbin, and from there down east along the former Chinese Eastern Koreans are moving in all the time. At the juncture of the Muktan River and the Chinese Eastern there is a new incorporated city with separate concessions for Chinese, Koreans and Russians. This offers a great opportunity for the future. The triangle to the north between the Usuri and Amur rivers furnishes a vast area for Korean farmers. The North Manchuria Presbytery here has an increasing work with over 2,500 Christians. Far to the west of Moukden, the Province of Jehol with its plains and streams can in the future welcome thousands of Koreans, but as yet no considerable movement has taken place.

The great inpouring of Koreans into Manchukuo seems always imminent, but up till now the great mass movements have not come. The task of the church in this land now is so to organize and nourish strong church centers that when the movement really comes we shall be prepared to grasp the great opportunity of consolidating and extending the church's influence and be ready to preach to those who, coming to a new land, find themselves surrounded by strange conditions and will be unusually receptive to the message of the Gospel.

MANCHUKUO TODAY

In the part the land of Manchuria, or the Three Eastern Provinces, was an adjunct of China; and was looked upon as the promised land of plenty and opportunity for the newcomer. The last four years have brought a great change politically and otherwise; but under its new name of Manchukuo it still holds the imagination of the Chinese and offers homes to more than thirty million people.

RAILWAYS Up till five or six years ago the main lines of railways were the Chinese Eastern and the South Manchurian; but from that time new lines were projected till today one cannot even be sure he knows all the lines completed and in operation. A few of the main ones opening up new country are the following. From Suipingkai northwest through Taonan to Tsitsinar; from Kirin to the Korean border to the east; from Harbin southeast to Lafar on the Kirin line; The Feng-Kil running east and north from Foudan to Kirin city. There are others in the process of construction.

AUTO ROADS In addition to the railways there are today in Manchukuo thousands of miles of auto roads with stone ballast. On these many hundreds of buses and trucks carry passengers and baggage daily, thus extending the railways as feeders. For instance Jilin may be thought of as the center of a web of auto roads converging from many directions. Within a radius of a hundred miles there are several million population who need not travel far to reach one auto line or another and thus be carried to the rail road.

PRESENT CONDITIONS For four years now, since the inauguration of this new country we have scanned the times for signs of peace. But the tranquility that we look for is still beyond the horizon like American recovery from unemployment. We cannot venture off the main lines but have to carry on our supervision of churches through correspondence instead of personal visits. For this area we have inaugurated a system of monthly mimeographed letters to the churches giving sometimes a sermon, sometimes a study in a book of the Bible, and often a book review of a recent publication that should be purchased and read. We strive in this way to keep the churches stirred up and progressing.

OCCASIONAL BANDITRY In spite of the vigorous efforts of the Japanese and Manchukuo troops to suppress banditry, disturbances continue to occur; people are carried off for ransom; towns burned; church buildings destroyed; grain stolen; and life is precarious for the farmer. As an instance, out of nearly forty Bible Institute students eight reported having been molested by robbers during the year. One young man was taken in August and held for forty days in their greedy clutches. The first night the victims are hung up and beaten with rope-ends to make them tell how much they will give to get away. Later they are tortured to make their relatives come across with

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the money agreed upon. This young man settled for Yen 180. But his father, being unable to raise that amount, sought out the robbers and took the son's place, while the son went home, secured the money from friends, came back and bought his father's release. While in captivity he was forced to 'sing songs of Zion in a foreign land' to amuse his captors. He sang for them: Nearer my God to Thee; Far, far have I wandered; There's a land that is fairer than day and other hymns. As it turned out after his release he came to complete his course in the Bible Institute; was an exceptionally bright and earnest student, and our only graduate this year. Following this he was employed by Presbytery as a special evangelist to preach off in Kirin Province, receiving ten yen a month and no salary. His work was blessed with the result that now he is the Presbytery's evangelist over a group of new churches.

SIMPIN CITY Due partly to the influx of Koreans from the country churches and partly to the natural increase the church in Simpin is growing rapidly. Last Christmas time the special meetings called in the largest crowds we have ever had. Over 700 attended on Christmas eve and on Christmas night every square inch being occupied, 960 persons were counted as they left the building. This seems incredible when we realize the building was made to accommodate 450. One old man, seeing through the frosty window that a highly interested crowd was there and wishing to get a nearer view broke a pane of glass trying to get in through the window. The building, erected ten years ago, needs to be enlarged to accommodate the growing attendance. Dr. Blair's impression is that soon we may hope to have a church of a thousand here in the city. Special evangelistic meetings have been held during the year, the last being at Presbytery time when Kim In Tu, the Billy Sunday of Korea, spoke for ten days. The Christians were greatly stirred; backsliders reclaimed and 117 persons brought into the church.

BIBLE INSTITUTES In Presbyterian territory in Manchukuo there are at present three Bible Institutes: one in North Manchuria carried on as best the Korean pastors can do by themselves; one at Koukden with about forty men and women students; ours at Simpin with forty men in the autumn and twenty women in the spring. Dr. Blair who assisted reports that our men compare very favorably with the best institute men anywhere in Korea. The Bible Institute system of our mission gives a wonderful opportunity for every church and Sunday school officer to have special Bible training in a school brought right to the door of the churches. Doubtless more than ten times as many study in this way in the nine institutes of the mission as could possibly do so were they compelled to travel long distances to one central institution. One of our graduates of last year is an evangelist in a group of churches in a disturbed area where robbers play hide and seek. No pastor was able in the last two years to enter this field; consequently six young men from these churches had not been received into baptized membership. Upon examination in Christian experience and knowledge of the Gospels it was decided to hold a special baptismal service for them at the devotional hour. It was a solemn and tender service as these six devoted young men acknowledged their faith and were welcomed into complete fellowship with Christ and membership among the students of the institute.

YOUNG PEOPLE On Tuesdays and Thursdays our front door steps are littered with twenty five or thirty pairs of women's shoes - they are a sight; but the real sight is inside the room where twenty five or thirty young women are gathered for study. From the two thousand Koreans in the city you could not produce a more charming, responsive, neatly dressed and eager group of young women. Some are recently from the country - they are the more timorous ones. Some are new brides - their attractive clothes tell the tale. The wistfulness on some faces reveals a hidden sorrow or poverty. Upon leaving, their dignified laughter and conversation show that they are increasing their store not only of religious truth but also of poise and charm. The young people of the church are very fond of music. For several years they have been developing a suitable church choir. Their efforts in this line help to keep them more closely in touch with all the church work. Their aspirations are now responding to a new stimulus in the arrival of two such fine musicians as Mr. and Mrs. Clark. In addition to regular choir practice each week a few of the more adept are undertaking lessons on the organ, violin, cornet and clarinet with the expectation of future orchestra work.

As a new autumn's work comes on and we take account of difficulties met and progress made we think of the five churches that were burned during the year; that the Koreans have replaced or rebuilt them with only a fraction of the cost given to help them; that these churches in distress instead of fading away are on the increase, supporting their own pastors and evangelists; that our Bible Institutes are flourishing even in troublous times. We wonder can we hold out till peaceful times come again? I believe we can with the prayers and help of all the people at home. When we think of the solid Biblical character of the work carried on here through the support of the churches at home we take courage and go forward. When we think of the cut in our station financial grant of approximately 40% from what it was four years ago we sincerely hope the progress in recovery at home will soon enable the Boards at home to restore a considerable portion of the grant for forward work in the midst of our unusually great opportunities. For the immediate need of expansion increased giving is as essential as our standing by the post in these times of disturbance. We are all set for an advance and are confident we shall be fully upheld by the churches at home.

W.T.Cook

Mission Notes General

1. Mission notes; missions to foreigners.

Mission Notes General

Hungary Station developed from Korea
extended into Chinese soil following
the Koreans onto a foreign soil.

English Presbyterians from South
China spread into Singapore & Malay
Settlement following Chinese onto foreign
soil in the south.