

## Korea Mission Traditions

At last Annual Meeting the retiring chairman made a few remarks about the history of the Mission, and I think that is a good tradition to follow. In fact, I want to speak briefly about this very thing "tradition." I used to think that the traditions of men were something set against the Word of God, as Jesus spoke of the traditions of the elders making void the Word of God. But on further examination I find that the word traditions is used in the most favorable way in the New Testament. "MAINTAIN THE TRADITIONS WHICH I HAVE DELIVERED THEM TO YOU" wrote Paul. "SO THEN, BRETHERN, STAND FIRM AND HOLD TO THE TRADITIONS WHICH YOU WERE TAUGHT OF US.." he wrote again, to the Thessalonian Christians. I would like to mention three precious traditions in our Korea Mission.

We have a Tradition of Preaching the Simple Gospel of Jesus and His Love. Our first missionaries, and our later ones, have held to one theme in all the work: THE REDEEMING LOVE OF GOD IN HIS SON JESUS CHRIST. That tradition has taken hold in the Korean Church to-day. You can see it on every hand: in the faith of the individual believer, in the preaching, the praying, the singing of the favorite hymns - "nothing but the blood of Jesus, "My Jesus, I love thee", yes, and in the fundamental theology of this Korean Church of Christ. I think that not only believers, but even non-believers in this land have come to know that Christianity means that GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON THAT WHOEVER BELIEVES IN HIM shall NOT PERISH BUT HAVE EVERLASTING LIFE. This is the first, the great, the unchanging tradition of the Korea Mission, the Korean Church, the Church University, the Kingdom of God - is it not?

We also have a Tradition in this Mission of Democracy in the Mission. The Members of the Mission are all on an equal standing. Being rather worldly, one of the things I could not get over when I first entered the Mission was that everybody's salary - living expenses, if you will - were just the same: from the great Pioneer-Founders of the Mission, to the newest recruit, which was in in that case. Then the same rules, the same privileges, the same responsibilities apply to each one. Each member of the Mission has the same voice, the same requirements for a vote, the same opportunities for holding office, and the like. Koreans have been known to point out this practical form of democracy at work in this practical Christian Mission, and we hold it is a glorious tradition of this Mission that has developed along the lines of practical democracy.

We also have a Tradition in this Mission of striving for a National Church that will be self-governing, self-supporting, and self-propagating. Here is a tradition well worth maintaining! I remember Dr. Pak, president of the Seminary tell a large Korean Assembly gathering how it got started. One of the first Korean Church groups had formed near Sorai beach, and its leaders came to the Missionaries and said, "The time has come for us to build a church, give us the money!" "But, said the missionaries, its your Church, you build it", "But we do not have the money to build a big church." You do not need a big Church, go out to the hills, cut down the pine trees and build your Church, for then it will be your Church and your glory." We can still trace that tradition in spots. In Pusan, at four a. m., even before, when I went down there I would awake to hear a few Korean voices, several houses away, quietly speaking, then hymn singing, then a prayer, then reading, singing, one talking, mingled praying - I don't know wo they were to this day, but there was a Church - I think, self-governing, self-supporting, self-propagating - in the glorious Tradition of the Christian Church. So this story through a chaplain, in Moffett's book: of refugees coming across no-man's land, sitting down, drawing out Bibles, worshipping, organizing a Church - not on foreign money, or building - on faith in Jesus Christ - the Rock.



## North Korea Christmas, 1932

The late Presbyterian missionary, Dr. Francis Kinsler, tells of "Children at Work for Christ" in the Capitol City of North Korea...

The missionaries in Pyeng Yang knowing that beggars were **starving and freezing** in and near the City felt that something must be done. Some funds were raised and the Children's Bible Clubs began this work of charity – **the poor for the poorer**. On the coldest day in winter it was suggested that our Children's Club rooms be used to shelter **beggar boys** overnight. We therefore got the **Club leaders** and children to go through the streets to pick up these unfortunates and by evening we had seven such boys, an old drunk (who would have frozen to death if left alone) and an aged "grandmother" almost starved to death. After two such nights, investigation showed many homeless children in Pyengyang City. In one place we found a young man forced to beg for some time past who lived in a one room hut with three beggar boys. **He had a Bible and a hymn-book**. We made arrangements to put our seven beggar boys with his three. They passed the winter in this beggar home which was in charge of this Christian beggar. Every day a few were dispatched for wood, others to beg for food. All the proceeds were divided and all ate together from the same dish and slept in the same room. On Sundays we fed them and they all attended church; while other days they had prayers, with singing, in their room, and strict washings of face and hands. Only when the itch broke out on the biggest chap did relations become strained.

The work began thus with **poor boys** but was soon enlarged to reach other kinds and conditions of men. **One cold night** the Club leader, Kim Hi Sun, found a hut in which a man, his wife and a little child were huddled together in absolute darkness almost frozen. The man and wife were facing each other and leaning over together to cover and warm the child between them. We helped this family, sent the daughter to one of our Clubs, and supplied medicine when the father became ill.

In one tumble-down lean-to, we found a Christian man, eighty-five year old, and his wife living in terrible conditions with no food or heat. When asked by the **Club boys** they first said that they had food and, when it was discovered that they were not telling the truth, help was proffered but they were loath to accept it. However, when we took them millet it was found that they had lived for months on five yen and fifty sen (\$1.80). They simply broke down weeping when the young man visited them and took them food, wood to burn, and coverings for the night. They gained strength to go to church and **learned more of Jesus** and the better land. In the spring – after we had cared for them during the winter – the old man passed away and his aged wife was placed in an old ladies' home.

We found a pitiful case of another man and wife. He was crippled and could not go out of the dugout in which they lived. **She became blind** and could not go out to beg for food. One day our **Bible Club leader** saw her groping her way to the village well to get water. It was all slippery with ice and she could not draw water. He carried water for her and she was overwhelmingly grateful, but when he went to the house with her found that the old man had reviled her for growing blind and thus becoming unable longer to beg for food. Mr. Kim, wisely counseled them to love one another and help each other in their difficulties. He visited them from time to time and **taught them about Jesus, our Saviour**. They confessed their sins and became happy. On a cold day when he went there he found them cuddled together under a ragged blanket to keep them warm.

**A rough woman** was living with a daughter and a small baby in abject poverty and filth in a broken-down hut. The woman was hard and sought a chance to get money out of any benefactor possible. **The Bible Club boys** left her alone once or twice but helped her neighbors. One day the leader with three little girls went again, entered her hovel and gave her food. **The girls brought a dress** they had made for the little girl; then they combed the little daughter's hair, dressed her up, and washed her. She became a little beauty. The mother was so affected that she **broke down in tears**; the next visit found her formerly

unkept and dishevelled hair neatly arranged, her clothes and body cleaned and now every Sunday she attends the Su Sung Li Church and her little daughter has entered the **Bible Club**.

In another district we found a **strong young man and his wife** and three little children starving to death. The man said he was too young to be successful in begging. **He would rather starve than beg**. If only he could get work. He was brought to a missionary house and put to work. In one day he cut a whole cord of wood. He works hard and long and never will go home at night until he has been told to go.

In one place we found a widow living with her mother and her daughter in a falling house. She was being threatened with being put out because the rent was coming due, the only food in the place being the refuse bought for one cent a can from the Japanese soldiers barracks. They were given food, wood, and some help with their home to tide them over until work was secured.

In another place a man and wife were starving. **A baby was about to be born**. The landlord threatened to force them out for lack of one yen rent charges past due. We helped them with a little food and the rent bill and finally secured a permanent working place for the man so that now they are happy in their family life, and their little one came to make them happier. They belong to church and **praise God that they were led to Jesus**.

Many stories might be told of a forlorn home with a new-born babe and a dead mother; of little children going hungry; of children led to the Bible Clubs, three ex-beggar boys put into the Korean Christian Orphanage; of many people now attending church through our messages. Many families have been helped a little to keep them from starving during the winter season. The missionaries of the station who contributed one hundred forty yen (\$35.00) to make possible all this work cannot but feel repaid for this sacrifice that the name and love of Jesus may be made known to the poor. **“Inasmuch as ye did it unto one of these least, ye did it unto me”**, said Christ. The amount of money used was small. It paid because the help was given in the name of Jesus.

**Pray:**

This winter many will die of starvation and cold in North Korea – mainly because of an intransigent and deceiving military-dominated government.

As of now prayer is our one sure resource. Pray that doors will open for Christian ministry and the Gospel in North Korea. Pray that entrances barred to Christian workers will open.

# The Presbyterian Theological Seminary

LIBRARIAN:

~~PROF. G. ENGEL, D. D.~~

PYENGYANG, KOREA

July 4, 1940

Dear Dr. Rhodes,

Otto will explain to you how we came to draw up the memorial to the Board. It was our intention to entrust it to you to use at your discretion in dealing with the Board on our case. We think it is significant that the younger ordained men are unanimous in our stand on the shrine issue, and we are behind you to a man. Our prayers go with you as you go to America and undertake the task before you.

Sincerely yours,

*Francis Kinsler*

Memorial of the younger ordained members of the Chosen Mission to the Board

In view of the problem of Shrine Worship in Chosen which has brought about a critical situation in Mission work and has involved great sacrifice of institutional work in both educational and evangelistic departments, we, as the younger ordained members of the Mission, wish to represent to the Board our complete approval of the Emergency Educational Policy of the Mission (Mission Minutes 1936, p. 37) subsequently applied also to Evangelistic work (Mission Minutes 1939, p. 14), and our earnest desire that the Board give wholehearted support to this policy.

We believe that participation in Shinto Shrine ceremonies involves the Christian in compromise with the worship of the titular gods of Japanese mythology, especially the spirits of the royal ancestors and the sun goddess, Amateratsu-omi-kami, and that the present day issue is a conflict between Christian faith in the one true God and the heathen religion of this country. The almost universal conviction of Korean Christians, the setup of the Shinto system and ceremonies, and the words and actions of government officials all point to the conclusion that no Christian can participate in such ceremonies without violating the commandments of God.

We request the Board to have its Secretary give full sympathy and cooperation in the carrying out of the Mission policy formulated to cope with this situation. Inasmuch as the Mission has sacrificed its program of secular education, its Bible Institutes, the Theological Seminaries, and members' sessional authority over churches for its deep conviction it is distressing to read in correspondence of its Board Secretary that he knows of nothing better to which a consecrated Korean can give his money than to the support of one of these institutions. Being engaged in a spiritual struggle on the front line of the Christian battle we desire loyalty at our home base, for lack of which the morale of the Mission has been seriously affected.

We desire the Board to support the Mission in its policy regarding mission institutions and property. We agree with the principle once enunciated by a Board Secretary and by Dr. Stevenson during his visit in Chosen that we cannot turn over to others a work which we ourselves cannot do for conscientious reasons. We feel that the action of the Board in regard to the Seoul Girls' School in disregarding the policy and jurisdiction of the Mission, if carried further in connection with other mission institutions, such as Bible Institutes, would completely destroy our Mission policy and make our Christian testimony of none effect in this land.

We also request the Board to support the Mission in applying its policy to all Mission members. Although there has been a two-thirds majority of the Mission in favor of this policy, individuals can seemingly with impunity ignore the will of the Mission and their moral obligation to submit to its rulings. Today the Mission by a two-thirds majority passed a vote of censure upon Mr. Henderson for knowingly and wilfully refusing to obey its orders to him for over a year now. As the same problem may arise in connection with a small number of evangelistic workers we hope that the Board will enable the Mission to carry out its policy for all Mission members according to Board Manual and Mission rules.

Richard H. Baird  
 Jacob L. Livesey  
 Allen D. Clark  
 William Bayon

E. Otto de Camp  
 Edward Adams  
 Harold Voelkel  
 Francis Hinkley

156 Fifth Avenue, New York, N.Y.  
September 22, 1944

Dear Fran:

As a result of the conferences being held here with Secretaries of the Board regarding post-war missionary possibilities in Korea, the four of us from Pyengyang Station are deeply impressed,

First:- with the probable continued great opportunity for missionary work in Korea along all lines even though leadership will naturally be more and more in Korean hands.

Second:- with the Board's willingness, even eagerness to support us in every way possible.

Third:- with the fact that our work in Pyengyang, which has meant so much to the whole church in Korea, has suffered a staggering blow in the almost complete disruption of our institutional work and the loss of so many of those who have led our work in past years.

We four men feel most strongly that you are going to be imperatively needed in the rebuilding of all the work of the Station, and in particular in cooperating with the Korean Church in re-establishing the educational work.

We want you to know that we are hoping and praying that nothing will prevent you and your wife returning to the field as soon as possible after the war is over.

We have missed you these days and have been sorry that our whole Mission could not have shared in the conferences.

With affectionate regards from all four of us to you and Dorothy,

As always,

*Charles L. Phillips*  
*Thos. Allen Clark*  
*William N. Blair*  
*John D. Biggers*





Safe from Korean war, on isolated Cheju island, five of 1,700 children in Bible Clubs relax with leader, seminarian Chai Ki Kon.

## Korea's Island Haven

*Cheju-Do, once known as Quelpart, is an island province of Korea located in the East China Sea sixty miles south of the mainland. Seventeen miles wide and forty miles long, the island was formed by eruptions of now extinct Mt. Hallasan which rises to 6,558 snow-capped feet in the center of the island. The island is so well supplied with lava that houses and walls are built of rock, in*

*contrast to mud construction on the mainland. In ancient times Kubla Khan built 100 ships on Cheju-Do for his invasion of Japan. More recently, Japan used the island as an army-training and bomber base in its war with China. Since the start of the war on June 25, 1951, the Republic of Korea has trained soldiers there; and now 60,000 refugees from the fighting on the mainland have*

*crowded onto the island. In this group are 10,000 Christians and 400 Protestant pastors. A team of missionaries, including Presbyterians Rev. Francis Kinsler, Rev. James Phillips, and Raymond Provost (who took the pictures for this article), recently visited Cheju-Do to do what they could to help. This article is made up of excerpts from their report of the trip.*

—THE EDITORS



KIM SIN SAM, 84, is pillar in church that meets in her house in Mo Seul village.



COMMITTEE from Pyo Sun Church (background) welcomes American missionaries.

**D**URING the Japanese occupation (of Korea) the conscription of men for labor in the factories of Japan diminished the (island's) male population. In the Communist uprising of a couple of years ago, some 70,000 of the . . . inhabitants were killed, leaving a population dominated by women. Indeed most of the occupations have to be carried on by girls and women, even the deep sea diving for seaweed, the fishing, the work in the fields and shops. Some investigators claim the numerical superiority of women may be four to one, or three to one, but it is popularly claimed to be thirty to one. . . .

Because of the fear of Red (guerillas) who still live in the foothills (of Mt. Halla-san) the population has moved to the outer rim of the island. There they live behind their high stone walls, topped by branches of thorns . . . and guarded by primitive towers. The watchmen are all too inadequately armed, some of them with only a six-foot spear for protection. . . . Today the guerillas come down to the coastal villages and towns to kill and take food and supplies and leave terror and despair behind them. Two nights before we reached Sugipo, they had raided that town, killed two guards, and carried off two. . . .

Among the refugees gathered on the island are ten thousand Christians and four hundred Protestant pastors. It was to these that (we) . . . had come to minister. On (our) first day (we) went to the church in the port-town of Sugipo. The church was packed and the congregation overflowed into the courtyard. . . . This morning they were holding the installation service for their pastor. . . . Two years ago the (Korean) General Assembly had sent Mr. Han to this town as an evangelist. . . . In the months that followed, . . . many were added to the church. . . . Just two years later the little congregation was strong enough to take on the support of its own pastor. After the service, (we met many) old friends, one after another—a man baptized years ago in a village out of Pyengyang, students from the colleges and seminaries in Seoul and Pyengyang, and even a church leader who had been in slave labor under the Reds and escaped. . . .

**Although the refugees** have been housed in the homes of the islanders, there still remains the problem of food. The government is providing each refugee three bowls of rice a day, and in cash fifty won to buy fuel to cook the rice with a vegetable or relish. That may have been sufficient when the authorities counselled together in June 1950, but by March 1951 exchange had fallen in eight months from 1,800 won to 10,000 won to the U. S. dollar. That makes today's provision for fuel and  
(Continued on page 16)



MISSIONARY Francis Kinsler (center) at rural church built of rock.



WITH SCHOOLS taken by the army, children have classes outdoors.



THIS MAN'S TRADE is making rope from rice plant straw.



MR. KINSLER meets with refugee pastors from Korean mainland.



AMERICAN chaplains brought war orphans from mainland.



**OVERFLOW CROWD** sits on ground to attend installation of Reverend Han Ki-Choon as pastor of Suguipo's Presbyterian Church.

vegetables equal to one-half cent a day. . . . Through its "One Great Time for Sharing" the Church in America is making it possible for a few of the families of pastors and teachers, a few of the widows and orphans of church and school workers, to get a little more relish to go with their rice. The treasurer of the Presbyterian Mission (in Korea) sent 13,000,000 *won* to Cheju-Do for this purpose in March. Other missions are also helping their workers and leaders. . . .

A sight that is hard to bear is the countless number of children growing up without the normal influence of home and school. The army has taken over school buildings to billet its men so there are few schools. Playing on a bit of frozen ground, hugging a bit of sunlight, or seeking the shelter of a wall or tree from the merciless heat of summer, watching hawklike in the market place for a piece of money or a chance to steal a bit of food are children, children

everywhere with nothing to do.

A former Bible Club leader, a refugee himself, had gathered some of these youngsters in a church or a tent, or out under the trees and started teaching them the three R's, and along with that what it means to follow Christ. Daily he taught them for three hours.

**Years ago in Pyengyang** the Bible Club plan had been developed the hard way, with mistakes and failures, and the opposition of the then-ruling Japanese government; . . . but through it all thousands of poor street urchins became responsible Christian young people. One alumnus of the first Club in Pyengyang is now leading a class of 500 young people every Sunday in the city of Pusan. Now on Cheju-Do another Bible Club of poor children welcomed us, having a "Welcome Worship Service"

(that's their name for it). . . . Later the leader of this Bible Club wrote that he had started another group of teenagers, meeting each night for high school work. He concluded, "I looked up while they were praying and each mouth moved as all prayed aloud at the same time. These who are sea divers and field workers and were anti-Christian are now talking to the Lord. Isn't it a miracle?" . . .

About a month after leaving Cheju-Do we received word that the Christians on the island had started thirty new Bible Clubs, thirty-three Sunday schools, and sixty new preaching places. While we were in Cheju City, we saw the churches filled and many more worshippers standing outside. In the evenings the children were told a story and sent home early to make room for others to come in. Yet even more stood outside who could not get in. . . . Hearing them sing and pray, (we) knew that whatever else these people had lost, they had not lost their faith.

**PHOTOS BY  
RAYMOND C. PROVOST**

## Easter in an Empty City

*Easter morning has, in recent years, been a great occasion for Christians in Seoul, Korea. Thousands of worshippers would gather for sunrise services in the city proper or on the hills close to the city. But things have changed. The following is Korea missionary Francis Kinsler's report about Easter, 1951, in Seoul.*

—THE EDITORS

Easter in Seoul, Korea, in the year 1951—what a setting for the story of the Resurrection. We arrived there by truck on the evening of Good Friday, and found a dead city. It was not so much the fact that large sections of the city have been reduced to rubble during the North Korean and the Chinese Communist occupations, but the weird appearance of a large city that has no people in it. Except for a lonely Korean policeman standing guard at some intersection, or some U. S. army truck rushing by, or the distant rumble of artillery to the north and the east, the stillness of death had settled over Seoul. There were a few old women and little children to be seen here and there on the streets; but it is said that the Reds compelled all the men and women of military age to go with them when they withdrew from the city. (Pre-war population of Seoul was some 1,400,000.)

**To our surprise we found** that most of the church and mission property in Seoul was left intact during the second occupation of the city. Some parts of the city were destroyed during the winter; but practically all of the church buildings and mission houses are standing just as they were left last fall, with some broken windows and some fallen plaster. We were astonished to find on entering the Korean churches that most of them seem not even to have been entered by the enemy troops during their second occupation of the capital city. On the pulpit of the West Gate Church we found a hymnal and the treasurer's book of the congregation's missionary society lying just as they had been left by the church members when they fled Seoul. In the office of the Bible Society we found religious text books and Testaments and Gospels just as they had been left by our people before they left the city. The Sung Dong Church, in the center of the city, still had its doors locked as they may have been left after some Sunday services. The few old people who had stayed in the city told us that the only thing the troops seemed to want was food.

**But on Easter Sunday** we celebrated the Resurrection of Christ. We held a daybreak service on Seoul's South Mountain, with about six Americans (including Presbyterian Korea missionaries Howard Moffett, Charles Bernheisel, John Underwood, Ray Provost, and James Phillips) and about eight Korean people. It was raining, the Presbyterian Seminary building was badly shattered, and the city below was deserted and in ruins; but we thought together of the power of the risen Christ at work in Korea today. We also held an Easter service for all the city in the new Gothic church of the Bethany congregation. [This is Young Nak Church (*P.L.*, Feb. 3), earlier reported destroyed. Young Nak Pastor Han Kyung-Chik is now in the U. S. (*P.L.*, Apr. 14).] Where usually about three thousand people met in that church before the

war, we scarcely had forty people from all over the city—practically all of them elderly women and little children. But again the promise and hope of our Christian faith and resurrection was real to us all.

On our return from Seoul to Pusan we stopped at all the large towns along the way to see how the churches fared. Most of the people, especially the Christians, had fled south and had not returned home yet. In many places the church buildings have been completely destroyed.

But our observation of the Korean Church is that it does have a living faith and a real experience of the resurrection power of the Christian Gospel. At Suwon we visited the Presbyterian church and learned from some South Korean soldiers there that an elderly lady came once every day to the deserted church and there prayed quietly and alone in the Christian sanctuary. A church helper also made himself known, and said that he had returned to look after the church buildings and the few Christians left in the city.

**In Taejun we had to stay overnight** in the building of the First Presbyterian Church. This church still stands, although all around it lies the rubble of many destroyed buildings. We arrived there after dark, and found some refugees living in the church. They were very cordial and told us their experiences in fleeing from the ruthless persecution of the Reds in the northern city of Sinwiju, across the Yalu River from Manchuria. (Pastor Han himself is a refugee from this city.) Then we fell asleep on our cots and were awakened about five-thirty in the morning by the sound of individuals praying aloud. Then at six o'clock a goodly number of people gathered quietly and began a formal prayer meeting. After some singing and Bible reading and remarks by the presiding officer, they all began to pray aloud together. It was very earnest and even intense prayer. As I listened to the words, I was impressed by the conviction of these Koreans, their awareness of the need of the Korean people and of God's judgment upon them in the present war for their past sins. One man cried out in his prayer, "O God, wake us up. O God, wake us up." These people had been holding daybreak prayer meetings like this every morning all the year round, and they were doing it without any ordained minister to help them, and in the midst of their poverty.

In Kumchun we found the church full of refugees. The minister was there and he told us that he conducted the daybreak prayer meeting every morning for all the people, and that they also held a meeting every evening for worship and Bible study. He said that the refugees had found new faith and courage as they lived together in the church. One woman had had to flee on foot from Seoul with five children, and four or five times had wanted to commit suicide to escape her misery, but now she had found a new hope and faith in these meetings.

**Out of the ruins of old Korea** perhaps we are seeing today the rising of a new Korea in the days to come. Out of their suffering is coming a humbled people, a chastened Church, and a new Korea that with God's help will become Christian throughout the land.

—FRANCIS KINSLER

The Department of Cooperative Work in the Korean Presbyterian Church is the organization which four cooperating Presbyterian Churches have set up (quote) "for integrating the missionary work." Some uneasy questions have arisen as to the shape that this organization will take. "Will it be an organization of American and Australian missionaries something like the U. S. Army Command in Seoul?" Will it be a periodic encounter between missionary and Korean Church representatives like the truce table at Panmoonjum? "Will it resemble the UN Command in Korea that represents sovereign states joining forces in the sovereign state of Korea to do battle against a common foe?" It is rather the agency of sister Churches seeking to fulfil their one common mission in the Church of Jesus Christ in the world.

This Department of Cooperative Work represents the latest step in the historical development of church-mission relations in Korea. Missions of the Presbyterian Churches in the U. S. A., the U. S., and Australia began their work in this country respectively in the years 1884, 1889, and 1892. The First Presbytery of the Korean Church was organized in 1907, and the First General Assembly in 1912, and from that date on the Korean Presbyterian Church has been a completely autonomous Church with its own constitution, judicatories, life, and work. In 1946 a deputation from the U. S. A. Presbyterian Church brought to Korea a 'Church-Mission' Conference Plan providing for consultation between representatives of these two bodies on the conduct of the work of the Mission. In 1953 A Conference of representatives of the Four Presbyterian Churches and the Three Missions led to the organization of what was called the "Central Department of Cooperative Work", but was in reality a consultative body. At the same time the Korean and the United Presbyterian, U. S. A. Churches established a Department of Cooperative Work to direct the work of that Mission. All such previous arrangements have now been superseded by the new Department of Cooperative Work of the General Assembly of the Korean Presbyterian Church.

This Department, then, represents a new departure in Presbyterian missionary work in Korea. It marks the end of Presbyterian Missions working independently of each other, and somewhat in independence of the Korean Church. It bears the responsibility for 'integrating the missionary work' of these cooperating churches. It is therefore the duty of each one of us missionaries to understand the structure, the principles, and the procedures of this new organization of our missionary work.

The Department of Cooperative Work rests upon the Mutual Agreement entered into between the four cooperating Churches. The Mutual Agreement is not the product of any one individual, group, mission, or church. It is the result rather of long years of missionary work and also of long and difficult negotiations between representatives of the Missions and the Churches, and as a Mutual Agreement, it is binding upon the four Churches that have entered into it.

This Mutual Agreement, I believe, reflects the basic principle of equally independent sister Churches voluntarily sharing their common mission in Jesus Christ, or to quote the Agreement itself again, "for integrating the missionary work." This integration of the missionary work, it should be noted immediately, resides not in any one of the four cooperating Churches, but in the Department of Cooperative Work itself. On the one hand this Agreement fully respects the autonomy of the Korean Presbyterian Church and every missionary working in and with this Church must recognize this fact. On the other hand, this Agreement also reflects the autonomy of the cooperating Churches from abroad, and the missionaries are therefore the servants of both the sending and the receiving Churches.

A recent document of the Ecumenical Commission of the United Presbyterian Church, U. S. A. has divided the history of missions into four periods:

(1) The Mission Era; (2) the Church-Mission Cooperation Era; (3) The Integration Period; and (4) The Era of Partnership. In this particular time-table the days of the 'Integration Era' have been mercifully shortened to something less than ten years! The indigenous Church is now (quote): "To enter into the new Era of Partnership with overseas churches, the characteristic feature of which should be a relationship based on mutual respect, recognition of the demands of each other's stewardship, consultation in areas of mission in which partnership in terms of material resources is called for, and mutual understanding under the leadership of Jesus Christ. It should be understood that partnership does not compromise self-hood or retard personality. On the other hand, personality finds proper development in a relational context."

We will do well to remind ourselves that this Mutual Agreement and its Department of Cooperative Work does not automatically satisfy the desires of all the parties concerned. Representatives of the Korean Church have been calling for what they call 'the third stage', or the complete absorption of all overseas missionary resources of personnel and funds into the very structure of the Korean Church. Some still cling to the word 'integration' as meaning the dumping of all missionary work into the lap of the General Assembly. What confusion, what corruption, what lessening of the vitality and sense of Christian mission and responsibility in the indigenous Church might follow, is a question.

Let me again quote an action by the Commission of the United Presbyterian Church, U. S. A: "Recommend that the General Assembly (of the U. S. A. Church) support the Commission in its concept of partnership in mission which recognizes:

- (a). The responsibility of a particular Church to control and support its own basic life within its nation;
- (b). A clear understanding of those parts of its life in which it can share with others in the fulfilment of Christ's mission to the world;
- (c). The importance of clear understanding about the responsibilities of each Church when two or more become involved in a partnership in mission.

The desire of some representatives of the indigenous Church to gain complete dominance over overseas missionary resources may be the result, in part at least, of the following facts: (1) the years of missionary emphasis on the Nevius Method for producing a strong self-governing, self-supporting, and self-propagating Church that might become self-centered; (2) the development of a strong nationalistic spirit in Korea as well as other countries in the Twentieth Century; (3) the discovery that national churches in other countries have gained a dominance over missionary resources from abroad and that the Korean Church has seemed to be repressed in this respect.

On the other hand some missionaries have sincerely believed that a Department of Cooperative Work in the Korean Church violates the best missionary philosophy that the Mission must maintain its independence in order that the indigenous Church may develop its own life and resources in its own way and with its own resources. Certainly if the indigenous, receiving Church sets out to get and use the missionary resources of the sending Churches according to its own will alone it will be repeating the old, alleged missionary sin of trying to impose one's own will and way on the life and work of others. But we believe that the principle of integrating the missionary work in a Department of Cooperative Work can preserve us from both forms of this error.

There is a General Assembly Department of Cooperative Work and six Area, or Provincial, Departments of Cooperative Work in the new structure. The General Assembly Department is composed of four representatives from the six areas, and of six members at large. The Area Department are composed of representatives of the Presbyteries and the Mission Stations in the Area. The following facts

are embraced in this structure: (1) there is equal representation between Korean Church and overseas Church missionary membership; (2) the missionary resources of personnel and funds of the overseas cooperating Churches are placed under the unified control of this body (but NOT those of the 'cooperating' Korean Church); (3) the whole geographical area of free Korea is covered by this arrangement; (4) it is the duty of this body to promote the missionary work of these Presbyterian Churches in the one great mission of the Church of Jesus Christ to bring His Gospel to all people in all departments of human life; (5) Proposals for the use of the missionary resources available to this body shall come through the Area Departments for decision in the General Assembly Department, but the Department itself shall not engage directly in missionary projects, but in cooperation with the indigenous Church.

At its first meeting the new Department of Cooperative Work effected its organization and elected as its chairman the Moderator of the Korean Church's General Assembly, as its vice-chairman, a member of the Australian Mission; as its Korean Secretary, the General Secretary of the Assembly; as its English Secretary, the Field Representative of the United Presbyterian Mission; and as its treasurer, the treasurer of the Southern Presbyterian Mission - quite a display of ecumenical accommodation. It also organized its thirty members into three "A" Committees, Evangelistic, Education, Medical-Welfare, of ten members each; and three "B" Committees, Personnel-Rules; Fiscal; Inter-Church Organizations, again with ten members each, so that each member of the Department will serve on one "A" and one "B" committee each. A conscious effort was also made to secure equal representation for Korean and missionary membership, and also for the six area departments, on these committees.

We believe that the new Department of Cooperative Work provides an unprecedented opportunity for the expansion of our missionary outreach in Korea. But such expansion will not take place automatically without the special vision and initiative of the missionaries. Much of the strength and attention of the Korean Church is necessarily directed to its own survival and management. At the same time we must ask ourselves if our use of missionary personnel and funds has not become fixed in a pattern handed down from the past. How large a share of these resources have we been pouring into Church-related institutions that have become very well-established and even prosperous, such as the Theological Seminary, the Christian University, the Christian Colleges and Secondary Academies, and the Christian Hospitals? We believe that these institutions are a natural, and right, and successful result of missionary work in Korea, but are we not called at this particular juncture in the history of missions in Korea to face the question whether this is the best use of missionary resources in the days ahead? Let me illustrate with one point: at the present time a large amount of missionary money goes to institutions that pay their qualified workers salaries that are five times or more greater than those received by pastors and evangelists laboring often at the missionary front of the Christian movement in Korea. We are not objecting to qualified workers receiving adequate salaries; the question is rather, are we making the best and fairest use of missionary outreach funds? The recent 'Study Report' of the Ecumenical Commission has claimed that missionary resources are too much limited and missionary opportunities too great to continue pouring the resources into the large and well-established institutions.

Perhaps the question we face to-day is thus: ARE WE CONTENT TO CARRY ON OUR MISSION IN KOREA THE SAME AS BEFORE, ALTHOUGH WITH A CHANGED STRUCTURAL ORGANIZATION; OR ARE WE CALLED TO LAUNCH OUT INTO A NEW, BOLD ACT OF FAITH TO REALIZE OUR DREAM OF THE EVANGELIZATION OF ALL THE PEOPLE OF KOREA? The question might be put differently: "IN THIS DAY OF ECUMENICITY ARE WE MISSIONARIES TO THE KOREAN CHURCH, OR ARE WE MISSIONARIES WORKING TOGETHER WITH OUR COLLEAGUES

IN THE KOREAN CHURCH TO BRING THE GOSPEL OF CHRIST TO THE STILL NINETY-THREE PERCENT NON-CHRISTIAN POPULATION OF KOREA?

It would seem Providential that the General Assembly of the Korean Church has adopted the so-called "Lee KiHyuk" plan for the evangelization of Korea in the next twenty-five years just at this time. It calls for new efforts and new resources on the part of the Korean Church and the cooperating sister Churches. The Assembly has divided the plan for evangelistic outreach into the five general areas of the Rural, the Industrial, Student, Underprivileged, and Military Personnel. We face this challenge with an awareness that the doors are wide open in Korea to-day for Christian missionary activity. We are surrounded by almost every conceivable stimulation to meet this challenge. We labor in a land that is still only seven percent Christian. The people of Korea are perhaps eighty-percent without any vital religion. The modern forces of secularism, nationalism, militarism are pouring into the spiritual vacuum. The sects are seizing the opportunity with their accustomed enthusiasm. The Roman Catholic Church has already taken the lead with its massive resources of personnel and funds and bids fair to 'make this a Roman Catholic country.' The forces of atheistic communism are poised just thirty-five miles above the City of Seoul. We have the commission of Jesus Christ and the resources that are available in His Church.

It is our task now, as we work together in the Department of Cooperative Work, to seek out and meet the opportunities of bringing the Gospel of the love of Jesus in the areas already outlined. Let the missionaries in each area, with their Korean colleagues, survey the dire needs and the open opportunities in the country districts, how to help laborers there with new preaching points, inspirational and educational privileges for them and their children, transportation facilities, Bible Institute and Bible Club extension plans, evangelistic opportunities in the country's penal and reformatory institutions, provincial hospitals, military posts, police and other government officials; (2) in the new and growing industrial areas in Seoul, Yonggingpo, Inchun, Taejun, Taegu, Pusan, Ulsan, Kwangju, the East Coast; (3) among the vast student population of Korea swept away from the moorings of old Korea and its traditions, lost in the flood of modern Western culture sweeping over the land; (4) among the vast number of boys and girls growing up in underprivileged homes with an eager, aching longing for a better, fuller life; (5) among the officers and men of the armed forces ready to listen to the appeal of the Gospel of Christ. If we seek to meet this challenge through the working in our new Department of Cooperative Work will not God Himself pour out the blessing that we seek?

