

May 1930



Dear Ella,

No little bird sings sweetly enough to tell us your news and that is probably why we had to wait until you were ready to tell us yourself.

We can congratulate Mr. Grove with all our hearts and are so glad your trip home will not depend on casual acquaintances for comfort. Only - why go to

America at all?

With very best wishes from
all of us,

Affectionately,

Lucia F. Moffett.

Letter to Ella Reynolds (Mrs. John Groves)
upon her marriage in Pyeng Yang. on
May 15, 1930

Rev RT Coit to his mother

KWANGJU STATION:

REV. AND MRS. E. BELL
MRS. C. O. OWEN
REV. AND MRS. J. F. PRESTON
DR. R. M. WILSON
MISS B. L. KNOX
MISS ELLA GRAHAM
REV. AND MRS. R. T. COIT

SOUTHERN PRESBYTERIAN MISSION
IN KOREA.

TEL. & CABLE ADDRESS:
(SURNAME), KWANGJU.
CABLE CODE: "FOREIGN MISSIONS."

KWANGJU, KOREA, June 20 1910

My dear mother,
This is Sunday and Miss Bisherville
"Prima" as we all call her is here
with me. I must tell you of the time we had
going to meet her. Some time ago Mr. Bell
went to Suksu & came back by buggy and said
nothing about having had any trouble as
Preston was away. I borrowed his buggy, we seated
& took Cecil, the nurse, & lay to Suksu. Sent one
horse on ahead twenty miles above Mr. Bell's
house the first twenty miles. All went well
till thirty miles out when I struck a bridge
down. I asked the Koreans about the bridge
but none gave a satisfactory reply. I drove around
the first & in doing so turned the buggy over.

but had no whiskey & the folks had gotten
out to let me - drive down the steep bank & cross
the ditch. A little farther on there was only a
log bridge and the Koreans carried my buggy across.
From then on I had to drive around here or
more south. I had fine some twenty miles and
learned the last ones that were down.

Rice fields lay on each side & would not wait to
cross before. All this time I was wearing
rain having started when we were near in our
way. I bargained with the Koreans to get them
to carry the buggy around through the fields
in nearly an hour. Finally I succeeded in
getting them and in another hour almost they
began to push. In the mean time we had
succeeded to see our way out.

we could see a table & as there in the
depth. I walked & led the horse for six
miles the last of the trip as I was weak
& he was tired. It was at 2:15
at night & found the place did not
reflect us till next day. I was
bed felt mighty good to me, & the
wind bespattered as we were.

I stayed two days, met "Virginia" and rode
back by boat bringing my baggage on boat.

The trip cost me about \$8.00 when it
would have cost my car could we have
gone through. I had told me when I
got back that he had gotten well & ordered
that he had a hard time with me.

failed but had mud all over my shirt
& shoes. She pulled off her shoes & stockings
and bare feet soaked in the rain on a narrow
slick muddy path nearly half a mile. Finally
we got started again and went well until we
came to the road forerunning the new road.

In crossing from the old to the new the Chinese
foreman tried to have some work with me but
we went on and soon with us were all
back. Fred then started on & got within 14
miles of Suifu when dark came. Stopped & fed
again & started to spend the night in a

Korean room but after an hour or more
tormented by fleas, lice, etc. he saw a bed
bug and started for the buggy to stay in it.
As the moon had risen behind the mountains

CABLE CODE "FOREIGN MISSIONS"
(BURMA) (KANGAROO)
TEL. & CABLE ADDRESS:

SOUTHERN PRESBYTERIAN MISSION
IN KOREA

WANGHAI STATION
REV. AND MRS. D. T. COIT
MISS E. L. GRAY
MRS. E. L. RUCK
REV. AND MRS. J. E. FLETCHER
REV. G. OWEN
REV. AND MRS. E. DEBIL

WANGHAI, KOREA

We are all well and more the worse
for the trip. He enjoys our home and both
agree that home is the place for us until
the baby gets older. Going out breaks up his
good habits and causes him to fret so much.

We have a good garden now and the flowers
are blooming sweet peas nasturtiums etc.

Armine says tell Mrs. Pity of our visit.

Hope to hear from you all to day.

Love & kisses for all at home.

P.H.
I was rejoiced to hear of the raising of the money
for Korea. We need the men, evangelistic & educational
work on parsonage.

CABLE CODE "FOREIGN MISSIONS"
GUANABO, KWANGSU
LET. & CABLE ADDRESS

SOUTHERN PRESBYTERIAN MISSION
IN KOREA

WANGHAI STATION
REV. AND MRS. E. DEER
MR. G. OWEN
REV. AND MRS. J. T. BRISTON
MR. R. M. WILSON
MISS B. L. KIM
MISS ELLA GRAHAM
REV. AND MRS. R. T. COLE

WANGHAI KOREA

We are all well and miss the work
for the trip. We enjoy our home and both
agree that home is the place for us with
the baby etc. etc. Going out breaks up his
good habits and causes him to get so much

We have a good garden now and the flowers
are looking sweet peas, nasturtiums etc.

Adrian says till now. Pity of our visit

hope to hear from you all to day

Love & kisses for all at home.

I was rejoiced to hear of the raising of the money
for Korea. We need the men, Evangelistic & educational
work on a large scale.

HAMPDEN-SIDNEY COLLEGE
HAMPDEN-SIDNEY
VIRGINIA

OFFICE OF THE PRESIDENT

*Granted W.D.R. D.D.
in June, 1908* *Keep*



Rev. William D. Reynolds, D. D.

Chungju,
Korea,

HAMPDEN-SIDNEY COLLEGE
HAMPDEN-SIDNEY
VIRGINIA
OFFICE OF THE PRESIDENT

June 18, 1908.

Rev. William D. Reynolds, D. D.,
Korea,

Dear Doctor Reynolds:-

I have great pleasure in informing you that the Board of Trustees at its recent meeting conferred on you, as one of three men, the degree of D. D. We believe that in all cases this has been worthily won and will be as worthily sustained.

The College has learned with great pleasure of the splendid work you have been doing in the way of Bible translation, and I am sure that I voice the sentiments of the entire Board in sending to you its greetings and earnest wishes.

With good wishes in all things count me to be,

Cordially yours,

J. M. Allister

President.

McA/N

TELEGRAMS—"TESTAMENTS, LONDON."
TELEPHONE N^o-2036, CENTRAL.

B.

British & Foreign Bible Society,

116, Queen Victoria Street, London, E.C.

SECRETARIES:
THE REV. ARTHUR TAYLOR, M.A.
THE REV. JOHN H. RITSON, M.A.

August 11th, 1909.

Rev. Dr. Reynolds,

Chun-ju,

KOREA.

(VIA SIBERIA).

My dear Dr. Reynolds,

I am going away for my summer holiday this week, but before doing so I want to send you a few lines. Mr. Miller was interviewed by our Editorial Sub-Committee and General Committee a few days ago. We were all delighted to hear what he had to say about your work, and we rejoice to think that there is every prospect of completing the Korean Bible during the Autumn. This will be a great triumph for you. Tell Mrs. Reynolds that however much she may have wished you to have been doing evangelistic work you have been doing a greater work, for, after all, when you are silent and all the Missionaries of Korea have ended their work on earth, through your toils the inspired Prophets, and Apostles, and even our Lord Himself will continue to speak to the people of Korea in their own tongue. You have raised a monument which will abide to eternity.

I earnestly hope that when you are over next year you will be able to be present at the great Missionary Conference in Edinburgh. Unless you are elected in some other way we

Rev. Dr. Reynolds,

2.

must try to run you in as a representative of the British & Foreign Bible Society.

tells me that you
Mr. Miller/would be willing to undertake some deputation work while you are here. June is rather a slack month but in spite of that I think we shall be able to make good use of you. If you would let me know your plans as soon as they are more clearly defined I shall be able to let you know more definitely what can be done.

Mr. Hulbert was in the Bible House yesterday. It was a great pleasure to see him.

With kindest greetings,

Believe me,

Ever faithfully yours,

John H. Pitson.
Secretary.

D: Mr. Reynolds

The Lord Provost, Magistrates & Council
of the City of Edinburgh
request the honour of your presence
at a Reception in the Royal Scottish Museum, Chambers Street
on the evening of Monday 13th June, at half past Eight o'clock
on the occasion of the Meeting in Edinburgh of
The World Missionary Conference.

City Chambers,
Edinburgh, May 1910

This Card to be presented
on entering.

EVENING DRESS OPTIONAL.

British and Foreign Bible Society.



At a Meeting of the Committee held this day,

Williamson Lamplough, Esq. in the Chair,

it was unanimously Resolved that

the Rev. W. D. Reynolds
be elected an HONORARY FOREIGN MEMBER of
the Society.

BIBLE HOUSE,

146, Queen Victoria Street,

LONDON, E.C.,

April 13th 1898.

John H. Pitson

A Taylor

Secretaries.

WM. M. BAIRD, JR.
CHAIRYUNG, CHOSEN.

Chairyung, Korea,
Nov. 20, 1920.

Dear Ella:- (Mrs. J. N. Gow) (= Ella Reynolds)
No doubt you think I'm a heathen for not writing before this regarding your calendars. However they only arrived Monday of this week, and no one is in the station but Dr. & Mrs. Smith and myself. My good husband and Mr. Livesay are at Presbytery, and the Hunts are in Taiku, Mrs. Livesay at Seoul at LS, Lillian Ross at Kangkei, and the other ladies in the country, so there; but don't be discouraged, even tho we are just a handful, we have already taken all your fine calendars, and want MORE. Now what do you think of that??????????

You see it is this way. You have made such a hit with them, and Mrs. Smith and I think they are so clever, and so reasonably priced, that we are both taking more than we expected to take. I'm ever so glad now that I waited and didn't buy more Christmas cards. Your calendars tell so much about Korea, and being in such form, a gift such as it, will keep Korea in the minds of our friends at home all the year around, and I am sure will increase their interest in our Master's work here. I feel justified in using part of my "tithe-money" to pay for these, because I will be sending them to various friends of mine in many different churches and Sabbath-Schools at home and I earnestly hope and pray that much good may come because of the interest awakened by your clever & faithful work. Also do I understand that in buying these it will help the Korean artist? I will take SIXTY (60). Will enclose the cash and register it. Mrs. Smith has the box of twenty and I think will take most of them. She understands that the terms are cash.

So much for business, now for a word of fun. I saw your initials on Dr. Mc. Cunes letter. Isn't he the limit? Ha! Ha! Wasn't that letter just like him tho; the rascal!!! Especially the P.S. ---Coo!---Coo! Didn't you just explode when you wrote that? Well if he enjoys teasing me, as much as I enjoy teasing folks, he is welcome to all he gets. However I know he expected me to hit the ceiling when he said "Since I decided to make a man of him (Bill) It is lucky that he wasn't at close range; but you just tell Dr. Mc. Cune that I just considered the source of this statement, so it wasn't so bad. However he well know that I don't have to make a man of dear old Bill Lover for he is just the very BEST and DEAREST MAN in all the world, excepting NONE, so there HA! HA! "Them's my sentiments" regarding that. Dear Bill "Rings True", and that's more than you can say of lots of folks. I must stop raving about my BEST BELOVED or I will tire you.

Please give LOfs and Lots of LOVE to your dear Mother, and keep lots for your own precious self. Thanks so much for getting up such a clever piece of work, so we can send such attractive things to our friends at home,

I can just scarcely wait until we actually begin to keep house. Our furnace has not come yet; but we expect it any day. It is on its way from Chemulpo now Hurray! It is such FUN getting "our little Love-nest" fixed up cozy and cute and comfy. Never knew I could be so happy. All because I have such a dear, good kind, devoted husband. Hope you find one as good some day, or rather that one as good finds you. You and your sweet Pa and Ma must come and see us just as soon as xx our house is ready for guests.

LOTS And LOTS of LOVE, As ever,

Anna Baird Baird.

SAMUEL A. MOFFETT
 PRESBYTERIAN (U. S. A.) MISSION

With heartiest Congratulations to Dr. & Mrs. Reynolds, upon the completion of 40 years of service in Korea, the Moffetts rejoice with you in these years of fruitful labors in the South, in Seoul and in Pyeongyang. PYEONGYANG, KOREA
 May these latter years prove to be the most joyful, the most satisfying, the most abundant in blessings and in usefulness as you continue to radiate joy and sunshine, good cheer and hope and assurance and peace through the faith which is in Christ Jesus.
 P. Y. Station gave us that -
 love them -

Personal Report Apr. 1933-Apr. 1934.

- Following the threefold assignment of work given me, I have —
- I. Taught the usual subjects in the Theological Seminary, and prepared and taught two new courses, 1) on Amos, 2) Great Words of the Bible.
 - II. Literary. Besides these two mimeograph outlines, I have furnished articles for our Bi-monthly Theological Review, and attended meetings of the Committee appointed by the Gen. Assembly to revise the Korean Shorter Catechism. Have also revised Psalms, Ecclesiastes, Zephaniah, and part of 1. Kings.
 - III. Evangelistic work. I have taught a class of Senior Girls in the foreign A. S., conducted special services in the Higher Bible School for Women, and led chapel exercises in the Lula Wells Institute, Union Christian College, and ten days class for women. I have arranged for leaders in a week's Training Class at each ^{of} my two little country churches, and also for Revival services. It has been my privilege to receive into membership

5 persons at Basan Church, and 8 at Kocheng, 3 of the latter having been baptized in infancy. Also baptized 3 infants. The helper in charge has completed two years of his Seminary course. I strongly advised him to "rest" awhile from his studies and give his whole time to practical care of the churches before taking his last year, but was disappointed in securing a place for him. But to my joyful surprise, just before time for Seminary to reopen, a delegation from the country called on me with the earnest request that the helper give his whole time to building up these two churches to the point where they may be able to support him as their pastor after graduation. He has cheerfully met their challenge and there are signs of growth this spring. To God be the praise.

Respectfully submitted, W. T. Reynolds.

British and Foreign Bible Society.

THE REV. EDWIN W. SMITH,
SUPERINTENDENT OF THE
TRANSLATING & EDITORIAL DEPARTMENT

146, QUEEN VICTORIA STREET,
LONDON E.C.4.

22nd September, 1936.

Dr. W.D.Reynolds,
c/o Bible House,
Chongno,
Seoul, Korea.

Dear Dr.Reynolds,

Mr. Hugh Miller has reported to us that you and Mrs. Reynolds are retiring next year after 45 years of missionary service. Our Committee wish to join with others in appreciation of the wonderful work that you have done. We are particularly grateful to you for the scholarship and care that you have devoted to the preparation of the Korean Bible. Every book, we are told, has passed under your hand, either in preparation of the first drafts or in revising what others had done. In the text of the Old Testament now in use, I understand that you did the bulk of the work on every book except Jeremiah. In retiring after 45 years of service, it must be a great gratification to you to know that this part of your work at least will live on for long years after you have gone to your rest. We are deeply indebted to you for the splendid service you have rendered.

With all best wishes,

I am,

Yours sincerely,

Edwin W. Smith.

Ed't. Supt.

TELEPHONE: KOKAMON 283

TELEGRAPHIC ADDRESS:
"TESTAMENTS-SEOUL"

CODE: C. I. M.

MR HUGH MILLER,
SECRETARY

*British & Foreign Bible Society.
Korea Agency.*

Seoul.

27th March, 1937

Rev. W. D. Reynolds, D. D.,
Pyongyang.

Dear Dr. Reynolds:-

Mr. Winn is going down to Pyongyang this afternoon and has kindly consented to take with him a copy of the Old Testament that we have just published in No. 4 type, to hand to you. If you were to be here when the text that is now being gone over is published I would not send the copy that I am now doing. As soon as the finished text is published a copy will be sent to you but it will not be ready for some time to come. In the meantime will you please accept the copy sent herewith as a feeble expression of our appreciation of the invaluable contribution you have made during these many years in getting the Scriptures put into the Korean language. Even if our words of thanks have been few there always has been a great appreciation of what you have been doing. The contribution will bear fruit in the years to come.

With all good wishes, as always, for
Mrs. Reynolds and yourself, I remain,
Yours sincerely,

Hugh Miller

TELEPHONE: KOKAMON 283

TELEGRAPHIC ADDRESS:
"TESTAMENTS-SEOUL"

CODE: C. I. M.

MR HUGH MILLER,
SECRETARY

*British & Foreign Bible Society,
Korea Agency,*

Seoul.

September 28, 1937.

Dr. W. D. Reynolds,
1428 Jackson Street,
Oakland, Calif.

Dear Dr. Reynolds:

The Bible Committee of Korea, at its meeting held at the Bible House in Seoul on September 22nd, expressed very great appreciation of your service in the translation of the Scriptures into the Korean language and the revision of the text, and instructed me to write you a letter conveying its appreciation and thanks, and to send a copy of the letter to your Committee at Nashville.

You had a greater share than any other individual in the carrying out of this great task, being assigned by your Mission to the work of translating the Old Testament for about eight years 1902-1910. Since 1895 you had served on the Board of Translators, and since the completion of the translation have served on the Board of Revisers until the time of your leaving Korea in June of this year. The completion of the revision of the Old and New Testaments is a matter for thankfulness to God and gratitude to those who have done the work. The following motion was passed by the Bible Committee of Korea at its meeting on September 22nd:

"That the Bible Committee offer their congratulations to the Board of Revisers upon the completion of the laborious task entrusted to them, and the Committee desires to assure them of the great appreciation of their labours and that the thanks of this Committee be conveyed to them and to the bodies they represented."

With hearty greetings to you and Mrs. Reynolds and best wishes for many years more of joyous service for the Master you have loved and served so faithfully in Korea,

Yours faithfully,

Thomas Hobbs,

Serve In Mission Field 46 Years

OCTOBER 19, 1938



Above are shown Dr. and Mrs. William Davis Reynolds, who are now residing in Montreat, assembly ground of Southern Presbyterians. The couple retired this year after serving as missionaries to Korea for 46 years.

Retired Missionaries To Korea Are Making Their Home In W. N. C.

MONTREAT, Oct. 19.—(Special)—Dr. and Mrs. William Davis Reynolds, retired missionaries to Korea of the Presbyterian church, U. S., are now making their home on Tennessee road, Montreat.

Dr. and Mrs. Reynolds sailed in September, 1892, as members of the "Pioneer Band of Seven" to Korea, a peninsula jutting out from the northeast corner of China about the size of Kansas and with a population of about 20,000,000.

Dr. and Mrs. Reynolds were first located at Seoul, capital of Korea. Then they moved to Chunju, capital of the Southwest province. It was necessary for them to devote some time to the study of the language when they first reached Korea. After six months language study Dr. Reynolds preached his first sermon in Korean in a Methodist chapel at the request of the missionary in charge. After working hard on the sermon and writing it out he delivered it in

money out of his salary to pay his expenses at the seminary.

While teaching he became interested in church work and the Y. M. C. A., and felt called to become a minister of the Gospel. He completed the three-year course at the seminary in two years. He joined the students missionary society and became more and more interested in foreign missions. At first he planned to go to China, but as a delegate to a meeting of the inter-seminary missionary alliance at Nashville, Tenn., in October, 1891, he heard addresses which aroused his interest in Korea.

Married Miss Bolling

Dr. Reynolds married Miss Patsy Bolling, daughter of John and Julia Tinsley Bolling, of Amelia Court House, Va., on May 5, 1892, and they went out on the old steamship "China" the following September, the trip taking 18 days from San Francisco to Yokohama.

Mrs. Reynolds studied at Moldavia Private school for girls, graduating in 1887. She was awarded a medal for proficiency in music. Before her marriage she taught school at Gulf, N. C., in the valley of Virginia, and in Richmond. Her work in Korea was evangelistic. She established the first Sunday school for children in her own home in Chunju, gathering from the neighborhood the boys who played with their little son during the week. Her assistant in that first Sunday school was a boy named Tukhwa who later graduated from the seminary and served for many years as a missionary to the Koreans on the island of Queipart, and is now pastor of the largest church in Kwangju, one of the mission stations of the Presbyterian church, U. S.

Bible Translated

In 1895 Dr. Reynolds was elected a member of the board of official translators of the Bible. The New Testament was translated first and published in 1900 and again after rapid revision in 1904 and 1906. At the request of the Bible committee of Korea Dr. Reynolds took up the translation of the Old Testament and because of the sickness and return to America on furlough of other members of the board the brunt of translation fell on him. It was completed in 1910. The task of revising the whole Bible was taken up so as to get a permanent edition and the revision was finally completed in 1937 so that now the Koreans have the entire Bible in a revised form. Dr. Reynolds said, "It has been a great joy and gratification to have had a part in the translation and later the revision of the whole Bible into the Korean language for a people who have accepted it so readily and perhaps of all of our mission lands Koreans have studied the Bible more than any other Christian converts."

Along with Bible translation and Bible teaching, Dr. Reynolds' work since 1906 has consisted largely in teaching systematic theology in the Union Theological seminary of the Presbyterian church at Pyengyang. During the years from 1906 to 1938 the seminary graduated 743 men to act as pastors of the growing church. The large majority of the students of the seminary engage in lay preacher work. At first the length of the course of study was five years of three months each which was later changed to three years of eight months each.

Marvel Of Modern Missions

The growth in the work in Korea has been called the marvel of modern missions. When Dr. and Mrs. Reynolds arrived in the country there were only three or four churches; now there are probably 3,500 church buildings built by the Korean Christians, some of them seating two or three thousand. In 1892 the total number of Presbyterian converts was about 200. In 1937 there were 125,225 full members of the Presbyterian church with 44,896 catechumens or probationers seeking church membership.

Dr. Reynolds was born December 11, 1867, at Norfolk, Va., the next to the youngest of the five children of William D. and Carey Mebane Reynolds. He was educated at Norfolk Male academy and in private schools. He ranked first in his class for several years. He was graduated at Hampden-Sydney college, Virginia, in 1887 with first honors, receiving the degrees of A. B. and B. L. He took his first year of a Ph. D. course at Johns Hopkins university, Baltimore, in Latin, Greek, and Sanskrit with the expectation of becoming professor of ancient languages in a college. His father failed in business and he left the university to become principal of a public school in Norfolk, saving enough

Dr. and Mrs. Reynolds' son, Bolling, taught for 12 years in Korea, at first in the school for missionaries' children at Pyengyang, then in the college for Korean boys, and later in various stations he had charge of the industrial department, teaching the boys carpentry and metal work. He is now teaching mathematics in the City College of New York which has 7,000 students. He married Miss Constance Couper, daughter of Mrs. B. Kling Couper, of Tryon, formerly of Spartanburg, S. C., and Montreat.

Their daughter, Mrs. Carey R. Wilson, taught one year in the domestic science department of the Girls' academy in Korea. She had studied at Montreat Normal school, forerunner of Montreat college, Peace Institute in Raleigh and at Richmond Business college, Richmond, Va. She and her son, Bolling Reynolds Wilson, are with Dr. and Mrs. Reynolds in Montreat.

Another daughter, Mrs. John W. Groves, spent five years in Korea, teaching children of missionaries. She graduated at Peace in Raleigh and the Assembly's Training school in Richmond. She lives now at Millersburg, Ky., where Mr. Groves is pastor of the Presbyterian church.

DR. REYNOLDS REVIEWS WORK

Norfolk Missionary Has Had Important Part in Religious Life in Korea

MANY YEARS SPENT TRANSLATING BIBLE

A graphic account of years spent in Bible translation and revision is told in current issues of "The Korea Mission Field," a missions publication in Korea by the Rev. W. D. Reynolds, D. D., L. L. D., of Union Theological Seminary, Pyongyang, Korea, who has himself had an important part in this phase of missionary endeavor. Dr. Reynolds, who is well known in Norfolk, went out as a missionary from the Second Presbyterian church a number of years ago.

Dr. Reynolds, who has a number of Southern Presbyterian church and is the son of the late W. D. Reynolds, who was an elder of the old First Presbyterian church and one of the principal organizers of the Second Presbyterian church. His father was actively interested in religion and charitable work.

Dr. Reynolds, who has a number of relatives in Norfolk, was a native of this city. He attended Norfolk Academy and afterwards graduated at Hampden-Sidney College, taking post-graduate work at Johns Hopkins University. He completed his preparation for the ministry at the Union Theological Seminary, then located at Hampden-Sidney. The Seminary was later moved to Richmond.

Several years before Dr. Reynolds went to the mission fields the work of translating the Bible was started. It was felt by the early missionaries that their work could be done more effectively if the Scriptures could be translated into the Korean language. This was done, as Dr. Reynolds points out in his article.

Soon after Dr. Reynolds arrived in the mission fields, it was learned in Norfolk, he was appointed by the British and Foreign Bible Society as a member of the board of translators. He has since been giving a large part of his time to this work. He has been a member of the faculty of the Seminary for a number of years in addition to doing pastoral work.

Story of Translation

Dr. Reynolds' story of the progress of translation is divided into two parts. He opens with an account of the activities in 1865 when under the direction of the National Bible Society of Scotland Scriptures were distributed along the west coast of Korea. These Scriptures were in Chinese and precede those told about by Dr. Reynolds in his article, "Fifty Years of Bible Translation and Revision."

Leading up to the work in the last fifty years Dr. Reynolds states that "the next date is 1875-82, still more than fifty years ago when Dr. John Ross, Scotch missionary in Manchuria, became interested in Koreans who had crossed the border, and finding that an educated Korean could render the Chinese version into the vernacular Korean, undertook to supervise the translation of the New Testament. In 1879 the National Bible Society of Scotland agreed to refund translating expenses and to provide type for a tentative edition of the Gospels of Luke and John, 3,000 copies of each of these two Gospels were published early in 1882 and taken across the Yalu into northern Korea by porteurs at the risk of confiscation and imprisonment. Later in the same year the British and Foreign Bible Society took over the task and printed 2,000 copies of Acts and revised Luke, Matthew, Mark and John followed in 1884, and the entire New Testament was published in 1887.

"Turning our eyes now to the Sun Rise Kingdom, still more than fifty years ago, in 1883, at the instance of the Rev. Henry Loomis, agent of the American Bible Society in Japan, a converted Korean named Ye Suehon, Rljuteu in Japanese, began to translate the Gospel of Mark from the Japanese version. In the Providence of God this Gospel was published just

prior to the arrival in Yokohama of the Revs. Appenzeller and Underwood, pioneer ordained missionaries to Korea, who landed at Chemulpo April 5, 1885, with bundles of Mark's Gospel tucked under their arms."

It is recounted that many were won by the distribution of the Gospels in the early days and this reaction continues.

Various books of the New Testament were assigned for translations as the result of the far-reaching step taken in 1887 in which year the Permanent Bible Committee was organized by the missionaries on the field. Despite the energy and drive of those engaged in the work illness removed from the field those chosen for translation work in 1890 and in their places the Revs. J. S. Gale and H. G. Appenzeller were elected. Matthew, Mark, John and Acts were prepared by these men. In 1898 A. A. Pleeters, employed by the American Bible Society, had translated portions of the Psalms.

It is recalled by Dr. Reynolds that prior to this there had been individual translations of about two-thirds of the New Testament, that is, in 1892.

In 1900 an edition of the entire New Testament in Korean tongue appeared and this was the signal for a celebration in the churches throughout Korea, and at the capital. "The British and American ministers, representative missionaries from all parts of the country, and the agents of the American and British Bible Societies were present. Speeches were made in both English and Korean and specially bound copies of the New Testament were presented to the translators and their assistants."

Old Testament Translated

With the work progressing on the New Testament there was a call for translation work in the Old Testament. The book of Psalms was worked upon first when Dr. Reynolds returned to Korea after a furlough; that was in March, 1902, and he continued his work which had been taken up with the translation board in 1895. He relates the heroism of Dr. Appenzeller, who lost his life in an effort to save Koreans who were his companions on a sinking ship.

Dr. Reynolds was moved to Seoul to devote his full time to translation work and the board on which he served issued its official version of the New Testament in 1904.

From October, 1903, the board of which Dr. Reynolds was a member worked on the translation of the Old Testament. In March, 1911, the "entire Old Testament was published the following March, and on Bible Sunday in May, 1911, thanksgiving services were held."

For the benefit of those who were of the higher classes in Korea who "disdained to read the vernacular, a transcription of the Korean New Testament into Mixed Script was made" in 1906. His Majesty, the Emperor, was presented with a copy and he commented, "Very good, much labor has gone into this production."

Work in Mixed Script continued, the books of the Old and New Testament being issued in this language type.

Further advancement is predicted by Dr. Reynolds in the closing words of his article. He writes:

"Many have said that the work of the Bible Societies has been the greatest single agency in the evangelization of Korea. With deepest gratitude for what has been accomplished in these more than fifty years of generous co-operation we express the earnest hope that the revision of both Testaments may shortly be an accomplished fact."

At the request of the new Pastor of the Second Presbyterian Church of Norfolk an old son of this church, Rev. W. D. Reynolds, D.D., LL.D., who has spent 45 years of his life as a missionary in Korea, spoke Sunday evening on "The Hand of Christ as I have seen it working with all five fingers in Korea." A brief synopsis follows:—
The first finger, or thumb (from which the Korean always begins to count) is medical work. The first Protestant missionary to enter Korea was Dr. H. N. Allen, who by saving the life of Min Yong Ik, a close relative of the Queen, in the fall of 1884, won the gratitude of the King and Queen, resulting in the establishment of the Royal Government Hospital in the center of the capital with Dr. Allen in charge. This rather primitive plant later evolved into the Severance Union Medical College and Hospital, which has trained hundreds of native doctors, and healed the diseases of untold thousands of sufferers. Dr. O. R. Avison, the founder and President of this College until his retirement from the field at the ripe age of 75 was succeeded by Dr. K. S. Oh, who was given his medical education in America by the only millionaire missionary of our church, Dr. A. J. A. Alexander of Kentucky. He returned to Korea, took charge successively of two of our five hospitals later was sent to Seoul to represent our Mission on the faculty, and is now its able & distinguished President. Not only have the many Mission hospitals in Korea performed wonderful cures of physical ailments, but by the daily preaching of the Gospel to those in hospitals and clinics, many sinners souls have been brought to the Great Physician, and many

Churches have sprung up in the villages (2) to which those healed in body and soul returned. Truly the medical work, the Church, has been in close touch and cooperation with the forefinger of the Evangelistic work of the hand of Christ.

Time would fail to adequately picture the wonderful work of God's grace in Korea, which has been called the "Marvel of Modern Missions".

From the beginning, missionaries have itinerated far and wide, sowing Gospel seed, which in due time sprang up and bore fruit, 30,60,100, yes a thousand fold! When our Pioneer Band of Seven arrived in Korea Nov. 4, 1892, we found 4 Presbyterian Churches with a baptized membership of 127; When we left Korea in 1937 there were about 4000 churches with 125,225 members who contributed that year almost 2,000,000 yen.

If you ask "What kind of Christians do the Koreans make?" you can find the answer in Dr. Fulton's book "Star in the East." Suffice it to say, they are praying Christians, Bible loving Christians, Sunday Keeping Christians, witnessing Christians, "cheerful givers", born-again Christians, most of them pre-millennialists, longing for the speedy return of Christ. To mention but one outstanding Evangelist, Kim I. K. the "Billy Sunday of Korea", has held hundreds of revival meetings, attended by thousands of eager listeners.

6000 were counted at one service in a huge auditorium in Pyongyang (where by the way there are 28 Presbyterian and 18 Methodist churches)

The greatest Evangelist among the missionaries is Dr. W. F. Bull, of another son of this church, who holds tent-meetings with marked success in various parts of our unevangelized territory. The number of active evangelistic workers has been increased by the closing of our Mission schools thus releasing Educational Workers, formerly Principals of Boys & Girls Schools. The story of our 10 schools is a glad & sad one.

ABOUT FIVE MINUTES

By Dr. W. D. Reynolds

A missionary teacher of a group of young people in a recent Conference at Montreat asked me to talk to them "about five minutes." The following is an abstract of that talk--which took more than five minutes, I am sorry to say. But take out your watch and see if you can't read this in less than five minutes.

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* * * * *

Here are the five most momentous minutes of my missionary life:--

1. The solemn moment when I decided to go out as a foreign missionary--10 P.M. Sunday, December 28, 1890. I had been seriously-considering the question for a whole year and praying earnestly for the guidance of the

Holy Spirit. The reasons that brought me to a decision were these:

(1) The crying need of the heathen world for the Gospel of Christ.

(2) Christ's great commission, "Go ye"---and I was unable to find a good reason why I should not go--"ye" included me,

(3) God's gracious gift of a missionary-minded fiancée.

(4) A flair for language study, which I humbly, and at first reluctantly, recognized as a gift from God, to fit me for service on the foreign field.

2. The second moment came in February, 1892, when W. M. Junkin and I, classmates and close friends in the Seminary, whose applications to be sent to Korea had been turned down by the Executive Committee on the ground of lack of funds to open a new mission, were astonished to receive a telegram from Nashville: "Prepare to sail in August." God had graciously answered the united daily prayers of the two students, and put it into the heart of Mr. John Underwood of New York to send his check for \$2000 to our Committee, to be used in opening our Mission. The pioneer band of seven missionaries from our Southern Church arrived in Seoul, Korea, November 4, 1892.

3. The moment in the fall of 1895 when I was told to my surprise that I had been elected a member of the Board of the Official Translators of the Bible. We finished the translation of the New Testament in 1904, and the Old Testament in 1910. It was a happy moment indeed when I telegraphed to the Agent of the Bible Society on April 10, 1910: "Punyuk ta toisso"---"translation all done." After some years had passed, separate Committees were appointed to revise the two Testaments, and the revision of both was completed in June, 1937.

4. The moment that I began to teach Theology in the embryonic Union Theological Seminary at Pyengyang in the spring of 1906. There were no classrooms, no dormitories, no text-books; these all had to be made to order. The first class to graduate in 1907 consisted of seven men; by 1937 the total number of undergraduates in attendance was 171.

5. The moments when I took part in the organization of the Union Presbytery for all Korea in September, 1907, and of the General Assembly in September, 1912. When we went to Korea, we found about 200 baptized Presbyterians, meeting in four or five small buildings in

After Fifty Years



Mrs. Junkin, Dr. Reynolds, and Mrs. Reynolds

ON JANUARY 22, 1892, REV. AND MRS. W. D. REYNOLDS received a telegram from the Executive Committee of Foreign Missions saying, "Prepare to sail for Korea, August." So January 22, 1942, marked fifty years since the decision of the Committee to open a mission in Korea.

A pioneer band of seven, Rev. and Mrs. W. D. Reynolds, Rev. and Mrs. W. M. Junkin, Miss Mattie Tate, Rev. L. B. Tate, and Miss Mattie Ingold (M.D.) sailed in September, 1892. Of this band, only three remain, Dr. and Mrs. Reynolds, who retired in 1937 after forty-five years of service, and Mrs. W. M. Junkin, who returned to America after the death in Korea of Mr. Junkin, January 2, 1908.

Many missionaries have gone out in these years, and now all but four have had to return to the homeland, but they have left behind them a strong Korean Church and the work of the Holy Spirit goes on in the hearts of thousands of faithful Christians.

The work has not failed, neither is it finished. The Korean Church needs our continued prayers and our preparation for work when we can again take the gospel message to that persecuted land. "Now, more than ever," we need to remember Korea.

March 1942

50th Anniversary of the Korean Mission
1892 - 1952

Nov. 27th was Thanksgiving Day for the Korea Mission in a very special way. This was the day selected by the three Presbyteries of ~~Korea~~ North Chulla Province to celebrate the sixtieth anniversary of this mission. Due to the war, it was impossible to include the South Chulla province in this celebration, but all except two of the missionaries now on the field were present. In spite of a steady rain all day long, Korean friends from far and wide gathered to thank God for six decades of missionary service. In this period approximately 750 churches have sprung up in the Chulla provinces, whereas in November of 1892 there were none whatsoever.

The gymnasium of the Mission High School for boys was decorated for this special occasion. In the morning a volley-ball tournament featured teams from various mission institutions and church organizations. Proof that our mission is not quite dead yet is indicated by the fact that our missionary team got third prize (a comb apiece!). These hours of recreation were indicative of the close spirit of "fun & fellowship" between us all as we entered the days' activities.

The afternoon was given over to a more serious observance of the occasion with a service of worship and thanks for God's blessing upon the work of the Mission. The moderator of North Chulla Presbytery presided and the moderator of Kusan Presbytery preached on Acts 1:8. The latter is a second generation minister, his father having been one of the prominent Presbyterian ministers of early days. Pointing out that "witnesses" are bearers of the most reliable testimony, he noted that the APOSTLES were (1) witnesses of Christ's life, death, resurrection, and ascension; (2) receivers of the Holy Spirit through whom they were able to recall what they had witnessed; and (3) were obedient to the command of Christ to witness to the uttermost part of the world. He climaxed his message with a rapid survey of the great missionary figures of history, concluding with the names of those who first began missionary work in Korea, naming the original 7 missionaries of the Presbyterian Church, E.S., of whom Mrs. W.D. Reynolds and Mrs. Wm. Junkin are still living. "We bless God this day and offer thanks for the bearers of the Gospel who have come to us. We pray that they will continue to expand their labors among us to the glory of God and the winning of Korea to Jesus Christ!"

Another high light of the celebration was the account by Rev. Yoon Sik-Hyung (now 82 years old) of his early experiences with some of our first missionaries. Having been one of the first converts in this area he could recall tales from the beginning of mission work here. Aside from the accounts themselves, his tales served to emphasize the amazing growth of the church in Korea, and the tremendous contrast of Korea today with Korea sixty years ago. This service was concluded with speeches of congratulation by various friends, including the governor of the province and the local commander of the United Nations Civil Assistance Command. Commemorative plaques were presented to the missionaries. The governor presented two special cross-shaped medals to be sent to Mrs. Reynolds and Mrs. Junkin, two of the original missionaries who came to Korea in 1892. In his speech of reply, representing the mission, Rev. W.A. Linton remarked that this was Thanksgiving Day for us in a very special way. To all of us the warm hand-shakes of our Korean friends and their earnest expressions of congratulations and gratitude at the end of the services were even more meaningful than the formal speeches.

In the evening we gathered once more for a special concert which was arranged under the auspices of Dr. Kim Hong-jun. After a few numbers by various musical groups from our Mission schools, Dr. Kim conducted us in a service of worship and music. Koreans and missionaries alike were inspired by the successions of prayers, Scripture portions, and sacred music under the direction of Dr. Kim. All the music was composed by Dr. Kim, and he displayed

brilliant musicianship in directing the choir of fifty voices accompanied by five organs ("pump-organs) and a piano. Seldom does one hear such magnificent music as that to which we were treated. The Scriptural basis for these anthems were a profound expression of the feelings of one and all; Heb. 13:15; Eph. 5:18-19; John 4:23-24; Psalms 1; and Psalm 150.

"Let everything that hath breath praise the Lord.
Praise ye the Lord." *J*

In Korea all life moves in sixty year cycles. Hence the sixtieth birthday is the time of the greatest celebration during the lifetime of any person. Having passed through life's cycle once, a person begins life over again at the age of sixty. This significance was by no means overlooked as our Korea Mission passed its sixtieth birthday. We pray that God may richly bless and prosper and magnify our labors as we enter upon our "second life" as a mission!

d
o
j

RETROSPECT & PROSPECT
----IN KOREA----

Intro:- Personal word--then--the leaflet prepared for this aft., written by Mr. Hopper--mentions my friends and family. This little leaflet--Retrospect & Prospect comes nearer answering the questions that the Church over here has a right to ask ~~ab~~ th than any material I have seen from the Com. Instead of spending our time on a subject like "Korea--its Manners & Customs"-- Would it not be more profitable to talk about Korea Missions, The Past & Future-- or, What Has Protestant Missions Accomplished in the Past and What is the Prospect for the Future? Explain about the banners--giving outline-- Brief setting--Ko-rea--Little Switz--climb

FROM THE SHERMAN TO THE THOMAS--

Gen. Sherman--Amer. ship--70 yrs ago attempted to open trade relations with Korea--Taito Rizer near Pyengyang. Scotch Presbyterian --young Thomas distributing portions of the Chinese trans. of the Bible--tactless crew--straw on boats--Mr. T offered his Bible--knelt to pray.

Man took Bible home gave to nephew--Lee 1st honor man--Sem. Sec. to my father--now ass't pastor of the largest Ch in Korea.

A few yrs ago, I was present at the dedi- of the spot, where T was killed, to the erection of a Church--tell of boats, those present--

But, the story is not finished--some yrs ago, a band of retired old biz men met daily in a large Ch to pray--no room² chapel--money in treas. 3 of these men had been present at the martyrdom of Thom. & it was no doubt thru their suggestion that the old men decided to invest their money in a Gospel Boat named the Thomas. This boat would have a paid worker who should make it his full time work of winning the fishermen and village folk along this river.

Last summer, thousands of people lined the banks of the river, on the same spot where Thom. was martyred, to see the launching of the Gospel Boat--

2

This meeting, sponsored by the prayer band, was in charge of these three old men who were then 94, 87 & 84 years old! "The blood of the martyrs is the seed of the Church"--27 Presby. Chs in Pyengyang.

Last Dec. Pastor Kil--or the "Blind Pastor Kil" of the largest of these Chs died. He had been pastor for 25 years and at his death, the membership was 1500. He was the 1st ordained minister in K. The funeral was in charge of the Presby & 5,000--att--

*But let us go back & pick up the story of the opening of Miss. in K
first glimpse of light*

THE GOSPEL LIGHT FROM MANCHURIA

Not many yrs after the martyrdom of the Scotch Presby. Thomas--a Korean ^{named Mr. Soh} came under the infl of the Gospel in a Scotch Presby. Miss. hospital in Manch. He returned to K before the 1st Protestant Miss.--gave tracts to young bro & village friends--secret. Dr. Underwood went in 1888 baptized several--Mr. Soh became an elder & young bro one of the 1st ordained min. in Korea. These 2 lived to see the Ch of K grow into an indiv. organization --90,000 300 active pastors 900 organized Chs.

Please keep this Gospel light in mind--because later I want to tell you of the Korean miss. activity in taking this light back to the Chinese.

AT THE POINT OF A LANCET

It is sometimes said that Protestant Miss. entered Korea, as well as China, at the point of a lancet. Sept 1884 Dr. & Mrs. H. N. Allen became the 1st resident Miss. in Korea. He became physician to the Legation--~~then court~~--healed wounded prince--softened the attitude of gov. toward outside world (I cannot help but mention the queen here as we are a group of women--hand thru a curtain)

After the gov. had been won over, the rest was comparatively easy--as entering the city of Jericho, after the falling of the walls-- so the Miss. went in to possess the land for their King as the Israelie went in to possess the land of Promise for their God. I always like to think of Korea as an especially chosen land to be the spiritual ^{light} center of the orient--Hence we can play on the word Chosen (which is the same as Korea--^{and the pron} and pronounce it a little differently by saying cho--sen--they are, as the Israelites of old God's chosen people. We can find in the Scripture

a very fitting description of Korea ^{especially in 3} ~~and the way in~~
~~which~~ it has been possessed for the Lord:-

Ye shall inherit their land, and I will give it
unto you to possess it, a land flowing with milk
and honey. I am Jehovah your God who hath separated
you from the peoples. The land whither ye go over
to possess it, is a land of hills & valleys. Ye
shall surely destroy all the places wherein the
nations ye have dispossessed served their gods, upon
the high mts & upon the hills & under every green tree.
* Then a little further on in the passage--you
will see where the Lord commanded his people to
divide the land--& that is just what the ~~Missionary~~
Missions did. Mason Dixon line-- N. + S. Presby
N. + S. Meth

Pioneer Protestant Missions in the Hermit Kingdom.

Korea has been blessed in the quality of its
pioneer Miss. * Believed the Bible & taught it by life
& word. Aggressive in evangelism & conservative in
theology. Underwood, Moffett, Baird--Gale

Reynolds, Junkin, Tate, Fossythe--

John When her pioneers entered Korea, they found
people of ancient culture, whose hist. dates back to
the 12th century B.C. * Economically poor, * politically
just emerging from isolation of centuries. (denuded
hills) Educational equipment--Chinese Classics,
math., astronomy--all for the men. Their religion
was Spirit worship--demons--& ancestor worship.
Roman Catholics had had many martyrs & had been
working in the country for nearly a cent. & yet nota
single book of the Bible had been translated into the
nat. lang. Translation & circulation of Scripture
were fundamental activities of our pioneer miss.
Upon this foundation they built other principles--
Korea is the most perfect illustration of all the
miss. fields of the carrying out of what is called
the Nevius Principles.

1st--Missionary personal evang. thru wide itin.
tell of early "now"

2nd--Self propagation--zeal of native on street
tithing of time--

3rd--Self-gov. Gen ass. Presbyteries--mod. nat.

4th--Self-support--(out of their poverty--
never asked help to erect churches--
rice, rings, hair, eyeglasses--

5th--Synthetic Bible Study--Bible school--

swapping babies--finally Bible Women, Men

There are other principles such as cooperation & union with other bodies--non interference in lawsuits but, the ones I have mentioned--especially the self-propagation, self-gov., self-support--are the most important. All miss. from other fields marvel at the progress of the K Ch. and especially at the way in which the principle of self-support has been successful.

THE CHURCH IN KOREA TODAY

50 years have brought kaleidoscopic changes in K -- $\frac{1}{4}$ of a cent. K has belonged to Japan. It is estimated that 1,700,000 know the Jap. lang. Peace & order--roads, reforestation, industry, ed, interesting to see old & new side by side--the country, especially in the cities--has been modernized so that life has become very complex for the Koreans. In spite of the increasing of the pop at the rate of $\frac{1}{4}$ a million a yr. in spite of economic & spiritual poverty--secularism, intemperance and Christless ed system--the Church of today is growing.

As a light shining in the darkness* is the Ch of K today--it was & is being*built upon the foundation of the Apostles & the prophets, Christ Jesus himself being the chief corner stone"

Last year's report showed a net gain of 8,000 bapt.

tell briefly requirements of baptism.

By the time the average man or woman becomes a full member of the Ch, he or she comes under the seven fold program of the Ch of Korea--

- Making disciples & founding Chs--natives can
- Bible teaching & prayer
- Training of Ch Leaders
- Work among women & girls
- Schools for Christian youth
- The ministry of healing
- Production of Literature--

OUTLOOK & NEED

In a recent speech on "The Future of Chosen" by the Gov. Gen of K, he called Korea the touch stone & watershed of the Jap. Empire. He considers the attitude of the K for or against the J empire, in times of peace or war, as weilding the greatest influence on the future advance & prosperity of the J empire. He is ambitious for the economic prosperity of Korea--has a constructive program for the

5
dev. of agriculture, mining & other industries in Korea. One of his slogans is "Cotton in the South Sheep in the North"--plans thru ed to dev. loyal Jap citizens of the Koreans. also plans to send K on large scale as emigrants to Manchuria--believes in time that the Koreans will be nationally assimila All good and well---BUT, what of the spiritual prospect for Korea?

Today, the administrative & financial responsibilities of the work are being taken over more & more by the Korean leader--the miss. seeking to make himself unnecessary to the machinery--but, more & more necessary in an advisory capacity. But, on the other hand, aggressive evangelism--the conquering of unreached areas--looks for a steady increase in the number of Miss. sent.

Kagawa was asked, "Are Amer. Miss. needed in Japan?" His ans. was--"Yes"--"For how long"--and the answer came "Permanently"--

Head of the list of our Mission requests to our Board is the plea for more workers and some of the choicest of our youth are waiting to be sent "Pray ye, therefore, the Lord of the harvest that s He send forth laborere into His harvest"--- But, that is not enough for the Church here at home to do--pray, yes--but, we have the laborers--God's part is done--He has put it into the hearts of many to go--but, He wants us to do the sending. What is the home Church going to do about it? It means more giving--more sacrificial giving. The pioneer & the volunteer--Retrospect and Prospect--we know of the past--what of the future? *for the K. of Ed in K*

Last summer, Mr. Hopper was talking in London with Dr. Thos. Cochrane, editor of World Dominion--a quarterly, international review of Christian Progress--and in this conversation, Dr. Cochrane said, "Korea is the most important Miss. field in the world today"--this is a startling statement to us coming from a man in close touch with the work of world missions. It ought to make us pause and thrill over the wonderful responsibility and opportunity that is ours. One reason for the tremendous imp. of the work in Korea is its political geography--situated at the cross-roads of the Orient.

That brings us to our last thotp---

"Freely ye have received---freely give"---

The Church of Korea is the best illustration of the carrying out of that injunction that could be found. This little country--situated so remarkably at the cross-roads of the Orient--having feely received the water of life is now in a position to send rich streams of blessings to her neighbors.

Korea is the only one of our foreign miss. fields that has an active foreign miss. program of its own, ~~Korea~~ The Church of Korea equips, supports & mans an entire foreign mission stateion in Shantung, Chia and in 1933 the first foreign miss. presbytery was formed among the Chinese speaking people. The K missionaires come home with their families on furlough--just as ours come to Amer. & when those K miss. make a foreign miss. address--it lasts for three or four house! & the audience cries for more!

In Northern K is the sacred mt.--the Ever White Mt. about 9,000 ft high--the source of 2 rivers. It is an extinct volcano. The lake crater has been sounded to the depth of 1400 ft without striking bottom. The Presbyterian Church of Korea as custodian of the water of life, with its mt. top spiritual vision has sent streams of living water into the Orient--to Japan, Hawaii, the Philipppines and China. But, greater volume of water is needed if the Scripture is fulfilled--that "the earth shall be full of the knowledge of the Lord as the waters cover the sea"--- The depths of the witness-ing power of the Korean Church have not been fully sounded.

In our home Ch during this year of Diamond Jubilee, in this day of the Holy Spirit's power, may there be a renewal of purpose to send consecrated young people to the fields that are already white to the harvest.

Ellis Reynolds Groves

Memorial Sketch
Mrs. W. D. Reynolds, Jr.
by Dr. L. T. Newland

On September 28, 1868 a baby girl was born in Amelia county, Virginia. She was named Patsy Bolling and was descended from the famous Bolling family of Virginia. There she spent her girlhood and later entered the Modovia Academy where she majored in music and after graduation taught school first in Gulf, N. C. and then back in her home state near Hampden-Sydney, home of Hampden-Sydney college and Presbyterian Seminary. It was while teaching in Virginia and visiting the daughter of the President of Hampden-Sydney she met a young man named William Davis Reynolds, Jr. who was a student in the college and boarded at the home of the President. At the dinner table she sat opposite this young man who was so entranced by the vision of loveliness across the table from him that he seemed to become oblivious to his surroundings and pulled his plate of food into his lap. At any rate a flame of mutual love was kindled that night which burned brightly for the 60 years of their married life.

They were engaged for more than two years and the young theolog found in this vivacious attractive and very popular young lady a kindred spirit who shared his sense of call to the mission field. The Southern Presbyterian Church at that time was opening a new mission field in the little known country of Korea and it was to this land that the Reynolds asked to be sent. They were married on May 5, 1892 and the following fall joined that famous group of seven who were the pioneer missionaries of our denomination in a country where 10 years before no foreigner was allowed to live or travel. Mrs. Reynolds even as a young woman had a fun loving nature and a God given gift of humor. These two traits stood her in good stead as she, a beautiful young lady of great popularity, took up the strange and totally different life in the land of the Morning Calm.

None of our present five stations in Korea had been opened at that time, the necessary land had not yet been acquired, so her first home was in the city of Seoul, a true oriental city of considerable size where sanitation was unknown and only a few mission doctors who were beginning medical missions in this dirty noisy city, had even heard of the laws of health. The result was that Mrs. Reynolds first developed dysentary and then Bright's disease and was desperately sick but refused all suggestions that she return to America. Slowly health returned, but never again so long as she was in Korea was she to be entirely well; yet soon she was caring for her small home, learning the language, and getting to know the people she was to love and serve for forty-five years. She became fluent in the spoken language because she learned it from the women. Thru the medium of her musical skill, especially piano playing, she endeared herself to the women and girls who were just being introduced to western style music thru the hymn book which was being compiled and for which her husband translated several of the hymns in the Korean language. Almost as soon as he landed it was discovered that Dr. Reynolds was a scholar with a flair for languages and within two years his main assignment became translating the Bible into the Korean language and, while he was a true missionary doing much preaching in the country districts and teaching in the schools, yet his great talents as a translator were called upon so long as he was in Korea. In order to release her husband from every possible home care his wife took over the complete running of the home, shielded her husband from financial burdens and protected him from the countless interruptions that took up his time and interfered with his translation work. Even so, due to the shortage of workers, the Reynolds were shifted from station to station to meet some emergency in the work. Probably they made more moves than any other of our missionaries but everywhere they went Mrs. Reynolds set up a true home and began at once to work in the native church and Mission schools. She had a great capacity to love and in return won the love and loyalty of the women and school girls in every place where they lived.

The first child, a boy died soon after birth and then three children, a son and two daughters were born into the home, yet with the added burden of rearing children

*You don't have
to return this unless
you want to - I have
one copy -*

and teaching them in the grades

in a strange land she was still able to maintain her active work among the women and school girls and also to maintain a home that was a living sermon on love and family rearing, a lesson and example much needed in Korea.

The Reynolds claimed Chunju as their station but they actually spent more of their missionary life in Seoul and Pyeng Yang where Dr. Reynolds filled the Chair of Theology in the great Seminary that trained ministers for the Presbyterian churches of Korea. There was a foreign school there also and the Reynold's home became a meeting place for the children who attended this school, some from as far away as China, and many of the boys and girls who studied there, now with families of their own, look back with nostalgic love to the hours they spent in 'Grandma' Reynolds' home. Mrs. Reynolds was a great missionary in many ways but there was one field in which she excelled, she was given to hospitality. The doors of her home stood always open to any one who wished to share in the loving welcome of a home! Missionaries, business people, travellers and the Church leaders who travelled to Korea to study the phenomenal success of the Christian work -- these and uncounted Korean friends, all shared in the hospitality of this generous home. The single ladies of our mission called it "Liberty Hall" for any of them were at liberty to visit there when they felt inclined and for many of them at Christmas time it was their "home away from home."

So for 45 years this great missionary lived, labored and loved in Korea. In 1937 the Reynolds retired and after visiting a year in California came to Montreat for the rest of their days for here they still had touch with their missionary friends ~~and even after her health gave way and she was bedridden~~. Mrs. Reynolds kept the missionary fire burning by having a missionary prayer meeting in her home every Sunday afternoon. She lived on in Montreat with her daughter, Mrs. Carey ~~Dean~~ Wilson until 1960 when she went to be with her other daughter, Mrs. John Groves, in Manchester, Georgia. After two years Rev. John Groves accepted a church near Greenville, S. C. and Mrs. Reynolds was strong enough to take the trip there but after one month she died in the 93rd year of her life, yet in that one month many of the members of the new church had met and learned to love this remarkable, lovable and lovely woman. Of Patsy Bolling Reynolds it can be truly said, -- She was a great woman.

L. T. Newland, Black Mountain, N. C.

X She was never bed-ridden

In 1910 the whole Reynolds Family went to Amer. by way of the Trans-Siberian Railroad (it was in perfect condition - now terribly run down). Bolly was about 15 and stayed in Amer. + went to Hampden Sydney. We went thru Germany, France, England + Scotland - Nova Scotia? Papa represented the U. S. Mission in Korea + went to a World Evangelistic Conf. in Edinburgh, Scotland and we spent two weeks on a lake with E. J. Ellis family (2 boys Careys + my age). It was marvelous. Bolly saw the Passion Play ~~and~~ at Ober? + we all saw

the "games" in Scotland.

Korea Times
Dec. 29, 1968

(第三種郵便物認可)

Thoughts of The Times

By J. B. Reynolds

It is unfortunate that when one changes his religion from that of his parents to another or none at all, he is condemned as being heartless, inconsiderate of the family's feelings and is often disowned by them and excommunicated by a church.

There must be something wrong with such a religion which will condemn a person for using reason instead of blind faith. Because a parent happens to be a Christian, for the simple reason that his or her parent was Christian is no good reason at all, it is simply a line of least resistance. To be socially acceptable and financially secure is more comfortable — why think or study?



Let TV, the press or the priests (or minister) do the thinking (as though a priest ever used reason). Most religions teach "honor thy father and mother" but, in one case, for the wrong reason — long life. But that does not mean we should take their advice always. They are liable to error just as their parents were.

Should one follow the faith of the parents just to make them happy in their old age? The simple act of "believing in Jesus" usually means to accept a lot of dogmas such as virgin birth, divinity, resurrection, heaven, hell, and in some cases purgatory, original sin, the pope, scriptural inspiration, ad infinitum. What a bore!

If through reading, study, discussion, observation and honest attempts at acceptance it has been found that the "faith of the fathers" is made up of myths taken from ancient sources, suspicious revelations by mystics, has a very cruel history, allows no deviation from orthodoxy, fears free discussion, is concerned primarily with finances, the priests and ministers living in affluence and it cannot stand the test of "by their fruits we shall know them," then it is time to doubt, and "doubt, not fear of the Lord, is the beginning of wisdom."

It can safely be said that all religions are based on super-

stitions, superstitions and myths, preaching humanism rather than attacking Christianity. It is a good point. But getting an audience on humanism is no easy task, as I have experienced as president of a local humanist society. The public is apathetic, brain-stuffed, and does not want pet beliefs disturbed. Humanism requires serious thinking — how many people think at all? Faith is so much easier and comfortable:

The basis of humanistic philosophy (or religion in a broad sense) is the use of reason — man's highest intellectual force. Agnostics, atheists, rationalists, free-thinkers, humanists, secularists and religious liberals, all reject the supernatural as taught by the orthodox religions; their faith is in man, weak and imperfect though he may be. There is no set creed, their object is to promote "a conception of nature, history and the meaning of life that accords with the facts of experience and the progress of science and criticism." (Patrick Campbell)

Will Durant, probably the best known historian in the U.S., wrote, "Heretics are the ones who have advanced the cause of truth: Akhnaton, the Prophets, Lao-tse, Jesus, Socrates, Plato, Aeschylus, Euripides, Galileo, Socinus, Servetus, Priestley, Spinoza, Paine, Jefferson, Ingersoll, Huxley, Emerson, Darwin, Gandhi, Sweitzer, Einstein . . ." Hundreds of other quotations, far better than anything I could add, would show what humanism is.

There is a growing number of "heretics" today, most of them hesitant to express themselves; it is the outspoken ones who receive the criticism and condemnations. A few hundred years ago they received the rack and the stake and from Christians. Is it any wonder that some of us are anti-clerical and attack religions? But not with fire and sword!

One quotation from Thomas Jefferson of whom Karl Lehmann wrote, "It implies no eulogy to call him one of the greatest Humanists of all time. It is justified by the stature of the man and by his impact on American ideals. He has been called an apostle of Americanism." Jefferson wrote, "Fix reason firmly in her seat, and call to her tribunal every fact, every opinion. Your own reason is the only oracle given you by heaven, and you are

and it cannot stand the test of "by their fruits we shall know them," then it is time to doubt, and "doubt, not fear of the Lord, is the beginning of wisdom."

It can safely be said that all religions are based on superstition, ignorance and fear. In rare cases there are dedicated and consecrated individuals, though often their faith has blinded their reason. One can be intelligent and dishonest, or honest and unintelligent, but it is hardly possible to be both intelligent and honest without being ignorant.

History shows that many religions have been invented, flourished and died, and that today as never before there is a wealth of religions from which to choose, all claiming divine origin of some sort, and many da. ining other religions. Edward Gibbon, the famous English historian wrote, "All religions in the eyes of the people are equally true, in the eyes of the philosophers equally false, and to the magistrate equally useful."

Sad to say, the cruelest has been the Christian religion and the cruelest of the sects has been the largest, namely the Roman Catholic Church. The fact that Christianity has changed, is more liberal, is more humane and humanistic, is becoming concerned with this world's problems rather than exclusively with heaven, is not sufficient reason to justify accepting it as the only true religion, or even necessarily a good one.

A personal letter from an Anglican priest suggests

and its impact on American ideals. He has been called an apostle of Americanism." Jefferson wrote, "Fix reason firmly in her seat, and call to her tribunal every fact, every opinion. Your own reason is the only oracle given you by heaven, and you are answerable not for the rightness, but for the uprightness of the decision."

One comment on Mr. James Wade's suggestion about giving a lecture on "Abuses and indignities inflicted on Korea by early missionaries."

As far as Protestants are concerned I can think of none that are worth mentioning. Up to 1930 I knew almost every American missionary in Korea. They were by and large a kindly, honest group, working together in harmony to establish Christianity in Korea. Some were outstanding scholars. Most were held in high respect by the people in spite of wide economic differences.

Up to about 1915 there were three main missionary groups or sects working in Korea — the Presbyterians, Methodists and the French Roman Catholics. There was harmonious cooperation between the Presbyterians and Methodists; the French were entirely separate. The picture now is that of about forty different sects operating in this small area, often in competition, ranging from the ultra-conservative orthodox to the liberal followers of the social gospel who might call themselves Christian humanism — contradictory terms.

Please don't feel sorry for us "heretics," or intimate that we are in the "dark age of religious controversy." One wonders why Christians so often say they are sorry for us. Orthodox religion "binds," we are free! A Jesuit can believe that black is white if the church so rules. We refuse to do so.

It is interesting to read criticisms leveled at free-thinkers and humanists. He is accused of being bitter, unhappy, a traitor to his kind, ignorant of modern scientific thought, in need of a psychiatrist, inconsistent, with a perverted idea of Christianity, etc. He is often equated with Communists, called an atheist (intended to be a dirty word), and in danger of hell fire.

For twenty years I tried honestly to be a Christian, but was a thoughtless, careless hypocrit, a square trying to fit in a round hole. Now for the past thirty years or more I have been free. The burden of sin on my back as on Christian's in Pilgrim's Progress, has rolled away. I am free at last — the best thing that ever happened to me.

The writer, born and reared in Korea, went to college in the U.S., taught in various schools in Korea until 1929, and returned to the U.S. again to teach mathematics at the City College of New York. He is now retired at his home in Asheville, N.C. He has made annual visits to Korea with the latest one last October.