

REPORT TO THE GENERAL ASSEMBLY FROM THE BOARD (1922) ITEM 11.  
Subject: Adjustment and definition, between Board and Mission, of  
Administrative functions in field matters.

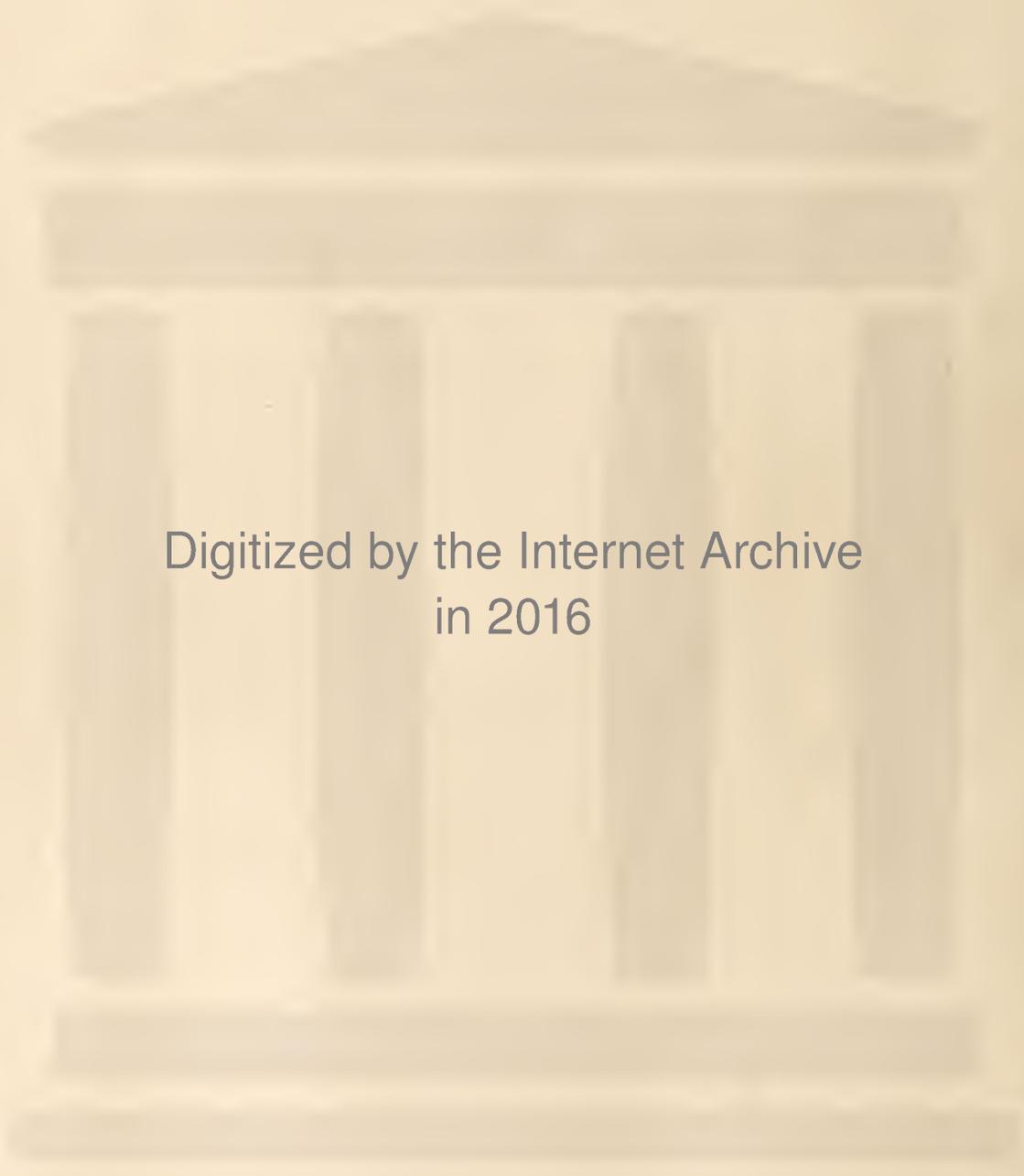
Resolution:

L. The interpretation placed upon the relation of these two bodies by the ~~New York~~ Board is that, as between Home Base and Field organization, authority in all field matters inheres in the ~~New York~~ Board alone. To it alone has been intrusted by the General Assembly the responsibility and consequent authority for both superintending and conducting the foreign missionary operations of the Church.

It results from this that, organically, field jurisdiction, as exercised by field bodies, is only by current Board permission. At any time, upon any matter, which its own judgment may so direct, the only real source in which real operating authority inheres, the Board, may exercise it directly and without regard to the judgment of the field organization. This covers all lines both of policy and work, and is equally true both for initial and final jurisdiction.

It is true that the Manual of the Board, approved by the Assembly, for the use of missionaries, expresses nothing of this. Indeed its natural interpretation is quite otherwise. But in the Board-<sup>relations</sup> mission of this Mission, formal Board actions, official correspondence, and repeated decisions in field matters, make the position on this point <sup>above</sup> sufficiently clear.

M. This makes the system an essentially autocratic one. However intricate and complex field conditions, however developed and specialized the field work, however large qualified and experienced the field force, the field organization, in field matters, has no sphere of exclusive initial jurisdiction, and no sphere, working in which in accord with recognized regulations, it is protected from intrusion.



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from above: Scientifically defined the system ~~was interpreted~~ <sup>and this is ~~not~~ a ~~system~~</sup> is an absentee imperialism and in consequence, ~~it may be~~ <sup>it is</sup> a system very difficult for ~~labored~~ Presbyterians to work under.

5. In cases of small Missions, or new or not greatly developed work, much may be said for the desirability of this system. But in opposite cases it <sup>at times</sup> gives rise to impossible situations, confusing and injurious to the service of Christ.

In the chosen Mission the mission body is composed of 132 adults of whom 78 are active voting members. Many of these have fathered the entire growth of the work - between 20 and 30 years. The great majority have been in the service over ten years, and all were carefully selected when commissioned.

Under the blessing of God and by the particular methods which we believe to have been of his guidance, the work has been greatly prospered in the past and is still so. In the total developed results of the twenty seven Missions under the direction of our Foreign Board in non-Christian lands, 35% of the communicant members, 1/3 of all the professing Christian constituency, 1/3 of the theological students, 49% of the Sunday School membership, ~~and~~ <sup>and</sup> 1/3 of the average church attendance, ~~and~~ in 1/3 of the total number of churches, are in this Mission; and 28% of the converts yearly brought to Christ are here. This is done with 9% of the home Churchs working missionary units, and 8% of its appropriations for foreign work.

The conditions, under which the Mission works, are complicated and shifting. A great and rapidly growing mission work, with methods peculiar to its own field, a large and growing native church of 117 congregations, a subject and awakening non-Christian people, a foreign newly established imperial government, federated relations with other missions in the field, all operating in the midst of Oriental conditions, all contribute to the complexity of the situation, but also make clear



that its wise and progressive handling is only possible with an intimate knowledge of the development of the work, the temperament of the people, and the current conditions.

4. It is with regret and reserve that we speak of the increasing confusion and the difficulties of operation upon the field, arising from the magnitude, complexity and pressure of the work, with the practical necessity of some degree of field authority inhering in the field body, on the one hand; and the present system of unrestricted autocratic control from the home base, as originally established by the Assembly, on the other.

With the multitude of questions and the conditions of the service, it is inevitable that differences of judgment should arise on field matters between the field force and the home base. Sometimes the field knows that these *result* in decisions that can be only disastrous to the service. But authority cannot be separated from responsibility, and the home decision must hold. These difficulties have been increasing for some years. Efforts have been made to find adjustment within the system, but they have not been successful. The present situation, is in the minds of many of your missionaries, not possible of continuance. Most of your presbyters in this Mission were trained in the Presbyterian Church, & accustomed to its methods and believing in its principles. The present situation leaves them no third course between consenting to the unqualified control of an absentee body in the matters of their field service, or withdrawing from the work to which the Head of the Church has called them.

5. A. Growing out of this situation, the matter being brought before it by the representative of this Mission, the Foreign Missions Committee of the General Assembly of 1917 recommended to it, and the Assembly passed the following:



"8. That in view of the new and serious problems which the Board is facing in the educational work of several of its fields resulting from the passage of new laws, relative to Government control of educational institutions, and the consequent secularization of all education, the Assembly approves the continuance of the policy hitherto followed of the maintenance of teaching and religious services in of Bible

all mission schools as long as it is legally permissible."

"9. The Assembly notes with special interest the Board's policy of securing more efficient local administration in the various mission fields including the largest amount of democratic self government in the missions, and recommends that whenever conditions permit, or render it advantageous in the judgment of the Board that further steps be taken in the same direction, especially in the case of the larger missions."

(8) On the basis of the above the Chosen Mission at its Annual Meeting of 1917, preferred the following request to the Board of Foreign Missions, and several conferences were held in New York on the same subject between Board representatives and members of the Mission on furlough during the same Summer.

"Sec. 18. Recommend that the Petition to the Board of Foreign Missions for consideration and clearer definition of Board and Mission Relations presented to the 1915 Annual Meeting (page 73) be taken from the table.

Sec. 19. Recommend the following as a substitute for the above referred to Petition.

That we request the Board to secure a revision of the Manual so as to provide that;

Missions as ordinarily organized in foreign lands shall be the agents of the General Assembly for the propagation of the Gospel and the planting of the Church; the Missions to have the direction of the Assembly's work within their bounds; and by the power of review and control, to be subject to its Board or other authorized agent. The Missions are also to have the right to appoint commissioners to the Assembly.

In this proposal the field organization is given a defined place in the Church's foreign operations; something which it has not heretofore had. In field matters it has exclusive ~~in~~ original jurisdiction, and when its actions are within the scope and in accord with such regulations as may from time to time be established from above, this also becomes final. At the same time the Home Base is given plenary restraining powers; and may also make initial proposals to the Mission in field



matters, as is a recognized form of procedure in the Church. The Board can inaugurate new field policies or undertakings without the approval of the other.

In reply to this petition the New York Board on January 31st, 1919, passed the following:

"The Committee and Executive Council after careful consideration of the proposed amendment to the Manual, are of the opinion that it is impracticable for several reasons which can be given in the discussion and explained in a letter to the Mission. It may suffice for the Board's record to call attention to the fact that the Mission's proposal would make changes in the administrative responsibilities of the Board which are incompatible with the directions of the General Assembly, which in constituting the Board, voted as follows,

"The General Assembly will superintend and conduct by its own proper authority the work of Foreign Missions of the Presbyterian Church, by a Board appointed for that purpose and directly amenable to said Assembly;..... a Board to which for the time being shall be entrusted, with such directions and instructions as may from time to time be given by the General Assembly, the superintendence of the foreign missionary operations of the Presbyterian Church."

Manifestly if these functions were to be abrogated, the Board could not do the work which the General Assembly and the Church require it to do .....

We feel however that it would not be wise for the Board to stop at this point by giving a merely negative answer. We recognize that force of the contention that the Manual does not sufficiently indicate just what the relative powers and functions of the Board and the Missions are and that clearer definition is desirable..... It is already apparent that the foreign missionary enterprise must face new and grave problems after the war and that there should be the most thoughtful consideration of the whole situation..... It appears desirable to have some gathering of missionaries which will be fairly representative of all the Missions, and where conclusions can be reached after mutual conference.....

The Committee and Council therefore recommended that all the Missions be advised that, as soon as the world conditions shall permit, the Board will plan to hold in New York a conference of furloughed missionaries for the consideration of questions of vital moment; and that the Missions be given notice far enough in advance to enable them, in passing upon furloughs for the year in question, to see that their members who will be at home, are those whom the Missions would like to have represent them..... "

This reply would seem to mean that owing to the character of the original Assembly action establishing the Board and defining its functions, the Board finds itself unable to follow the action of

The Assembly of 1837 and grant to the field organizations such inherent powers as will constitute a real democratic self government.

At the same time it proposes a future conference of representatives from the Missions, who with the Board will consider various questions of adjustment, such as may be desirable.

As from this reply it seems evident that any real adjustment upon the fundamental question of field authority in field matters can only come through an action of the General Assembly supplementary to the original action of 1837 we respectfully petition the General Assembly as follows.

Petition:

In accord with the original constituting action of 1837 to the effect that the functions entrusted were "for the fine being" and "with such directions and instructions as from time to time may be given by the General Assembly" we petition the General Assembly that it appoint a Commission of five for the following purpose;

1. The Commission, as representing the General Assembly, shall participate in the proposed conference.
2. It shall go carefully and thoroughly into the whole problem of democratic self government upon the field; its proper sphere, in accord with Presbyterian principles; and its relation, under present conditions, to proper Board authority.
3. It shall frame on this basis such recommendations as seem to it wise, for the adjustment and definition of the respective functions of Board and Mission in field matters, particularly in the case of the larger Missions; and present the same to the General Assembly ~~of~~ 1919 for its action; to the end that suitable directions and instructions may be given the Assemblys operating organization both at home and abroad, and that the present confusion may no longer work to the continued injury of our Lords service.

This report will take the form of a running narrative of the work done during the year, interspersed with some observations, and some conclusions that have been reached.

We returned from furlough in August arriving in Pyeng Yang on the 26th in the midst of the mission meeting. The year at home did us all much good in every way, but it seemed good when we landed on the dock at Fusan to find ourselves surrounded once more by a crowd of Korean coolies. Leaving Pyeng Yang just before the close of Presbytery I went up to Seoul to get our household goods, and to bring them down to Chai Pyung, Mrs. Sharp and the children going directly from Pyeng Yang. The days following were busy ones. That with finishing up the odds and ends about the house, moving in, building servants quarters and kwnags, purchasing the winters supplies, assisting in the Fall Womens' Class and getting adjusted to conditions quite different in many ways from those in Seoul, my time was fully taken up till past the middle of October.

On October 11th I left for my first country trip. The chief event of this trip was the Leaders' Meeting at Taiten. At this meeting Mr. Saw turned over to me the work which he had had in charge the previous eighteen months. The field as a whole showed a good advance along most lines. After visiting a number of groups I came home to start out again on a longer trip, visiting nearly all the groups in Chang Yun County, returning home the day before Thanksgiving. After Thanksgiving the churches of Song Wha County and the two groups in Moon Wha County were visited, returning home a few days before the opening of the Annual General Class for men in which I taught two hours a day.

After this class a few days were taken in preparation for the Bible Institute which opened December 29th and was in session a month. The Institute was a success in every way. Twenty-two men were enrolled. The interest constantly grew from the beginning. The spirit among the men was excellent and four-fifths of the men voted at the close approving of the lengthening of the term to six weeks. The importance of this work of training lay workers---a large body of them--- in the Bible and in Christian work grows upon me. It is second in importance only to the training of men for the ministry if it is not of equal importance. The Korean church must be built up on the Bible, if it is to stand, and is to be a powerful church spiritually. The Bible intelligently applied to present conditions, better than anything else in the world, can give the Korean character what it needs, self-control a purpose in life, an idea of the value of a human life and those other qualities in which it is lacking.

In the midst of all the talk about education that we hear, it is well to remember that, after all, the best school for the development of character is the University of Every-day Life, on the farm, in the shop, and in the marketplace, and the best text-book is the Word of God read every day and meditated upon. This kind of an education may not make men smart, but it will make them solid, and such men will become the bulwark of the country.

I think we should have two sessions of the Institute for men this coming year and that we should, if the way seems open after consultation with the Koreans, have an Institute for women. I believe, in the arrangement of our work for this coming year, that we should make provision for teaching the above.

The next special work was the General Class for my circuit held at the time of the Korean New Year in Chang Yun Sub. ~~117 \$x\$ \$114444444~~ All the helpers were present and took part. The attendance was about four hundred. There was a great spirit of revival present. This had begun in January in a class held at Sorai by helpers Kim Ik Su and Yi Sung Sul. The features of it were much the same as in the revival which spread over the country three years ago--that is-- a conviction of sin, repentance for sin, and in some confession of sin, and a powerful spirit of prayer. From this class the

revival spread in the local classes afterward held to nearly every group in the field. The results continue showing themselves especially in a very deepened interest on the part of many in the spiritual side of the church work. For instance in one church which in the past has had too much of a worldly spirit, the criticism was recently passed upon a helper that he did not preach enough on the spiritual side of the truth.

In March I attended to the work of the Sin Chun Sub Church, worked in the General Class for Women held here in Chai Ryung, and held my semi-annual Leaders Meeting. The finances were found not to be in a good condition. They were considerably in arrears on helpers salaries. The subject of systematic giving was presented and discussed. It resulted in the expression of the purpose on the part of the large proportion of the body to set apart a stated portion of their income to the Lord's work. Many of them having done this expressed the purpose of working up the matter in their churches upon returning home. It was a fitting climax to the winter's revival. There is a great financial stringency throughout the country but we hope to push the matter this coming fall.

In April I made two trips--one to the churches in Sin Chun County, and a trip in Chang Yun County to the churches most needing immediate attention, making preparation in the intervals for the work of teaching the following month.

The first of May I went to Pyeng Yang to teach in the Theological Seminary and was there six weeks returning home the fifteenth of June. The subjects assigned me were Luke, Genesis, and Psychology, but it was decided that the time assigned for Psychology was so short that it would not pay to begin it and Galatians was substituted.

In addition to the work mentioned above which took a very considerable amount of time and strength there were other things which combined, made a considerable draft upon my time--such as the grading of our compound (the greater part of the responsibility for this fell to Mrs/ Sharp), attending and occasionally preaching at the services of the local church, attendance upon committee meetings, a few evenings given to assisting our first year missionary in language study, the fattening and butchering the community bee last winter, and other things not worthy of mention.

As for the field in my charge, generally speaking, it is in an encouraging condition, and shows advance along nearly all lines. Two new helpers have been taken on during the year. Two hundred and ninety eight persons have passed the examination for baptism. There is a total of *thirty-seven* groups. Last year the school question assumed undue importance, but they are now inclined to take a saner view of the relative place and importance of schools.

At Taitan the growth has not been so manifest as in some other places. At my last visit I had to suspend a number of the prominent members. One of them was an old believer, and during all the years he has made much trouble for the missionary in charge of the field. He has been ex-communicated once and then received back again. Intellectually he is the strongest man in the church. His whole trouble seems to be the old question of trying to serve God and the world. He wants to be a Christian and after the conference at which it was decided to suspend him he went away, not in bitterness and anger but in sorrow. He would not decide to serve Christ at any cost. He has been a drag on the church spiritually and I look for improvement now that he is once more put under suspension.

At Kwi Yum is a new group. A wealthy man was converted and apparently very thoroughly, and he is giving of himself and his means freely for the work. A large congregation meet for worship every Sunday and they are about to build a good church building.

Chang Yun Sub. It does not seem possible that this is the same church that I used to visit a few years ago. The old element has almost entirely dropped out, and a new spirit is in possession. Nearly two hundred people meet on Sunday. They are taking steps to raise the support of a helper alien as they feel the need of leadership and teaching and are able and willing

ing to pay the salary of a helper.

The Tor i Church is in about the same condition. There is not much advance. Pastor Law did too much of the work himself, and as a result there is no one trained to do the work now that he is gone.

The work on the Island of Taik Jung has gone back from where it was two years ago. Difficult of access both for the foreigner and the Korean, it has been impossible to give them the sympathetic attention they needed. They were much discouraged and had gotten into a bad way, but the churches on the mainland sent them some help (three men and a woman who spent some time among them teaching them and encouraging them) in February and they are feeling better now.

There has been a large growth at Yong Yun. The work has spread into the surrounding villages. Some members are much concerned over the little teaching that it is possible to give the new believers -- and older ones too -- and are asking for a helper who shall work in this church alone and the surrounding villages.

Tai Tai is among the mountains in the extreme northwest corner of Chang Yun County. The people are simple minded and earnest and the work is growing steadily. They will ask permission of the Tai Tai Wei at its next meeting to elect an elder.

Chang Chon, in Tong Sha County, continues to be one of the strongest churches in my field. The elders are growing and additions are constantly being made. The question of a building large enough to hold the growing congregations is a serious one. They too will probably ask permission to elect an elder.

The Sin Chun Sub Church continues to grow. First steps have been taken toward building a larger church which they very much need. This church supports its own helper. They are asking that Mr. Sin Ik Tu, if he graduates and is ordained this Spring, be settled as their pastor.

The other churches of Sin Chun County are not in the most encouraging condition. Removals from one, internal dissensions in another, and a church debt in another (this however has just been lifted) has kept them back.

The helpers have done good service the most of them are young and inexperienced. One of them Mr. Yi Sung Chul, entered the Seminary this year. Another, Mr. Sin Ik Tu, graduates next week. He has had marked success the past year as an evangelistic worker.

The colporteurs are both new men beginning work the past winter. The former colporteur is now helper in the Taitan circuit.

Respectfully Submitted,

## PERSONAL REPORT.

Presented to Chai Ryung Station June 19, 1912

Once more I present my annual report to the Station and Mission. What a great thing it would be if we could have the Recording Angel's record of a years work, but we do not possess that, and we might not care to present that if we had it. So I shall content myself with a brief outline of the main things that have occupied my time and strength during the year as they appear to me.

The same division of my work as was made last year in my report can very well be made here, and the same plan will be followed, viz. Miscellaneous work, Itinerating and Teaching.

First, the Miscellaneous work. There has been quite an increase in work that may be classed as miscellaneous or general. It has not been according to my desire, but I am learning that there is a Mind and Hand that apportion to each one his work, and it is ours to accept and to try to do faithfully the appointed task whether according to our liking or not. Some of these various items have not taken much time, while others have, and the aggregate amounts to a large slice out of the time and strength available for work in twelve months. A great deal of this has been committee work Mission and Station.

As a member of the Mission Property Committee the consideration of plans for Mission buildings has required considerable thought.

As a member of the Station Committee on building and finishing the Ladies house, in the aggregate, several weeks were given last Summer and Autumn. The Bible Institute building also took some time.

One special trip was made to Seoul to attend an important meeting of the Bible Committee.

Another important trip was made to Seoul to confer with several members from other stations regarding the arrests of Christians in the

north last fall and winter.

One trip was made to Syen Chyun and one special trip was made to Pyeng Yang in connection with the change in the college work brought about by the probable withdrawal of the Methodist Mission from the union work. Correspondence growing out of one of these meetings took some time

Station Medical Committee work has taken much time. Drugs have been ordered, accounts kept, advice given, and the general running of the hospital overseen. This was specially true up to the time of Dr. Ludlow's coming in February. Since then my work has been mostly limited to those things which Dr. Ludlow could not see to because of language limitations.

The care of the Bible Institute building, two meetings of Presbytery, the Class Committee of Presbytery, Station Repair Committee, and other committees have each had a small share of attention.

Till January 1st the superintendency of the Men's Sunday School and the Women's Sunday School in the Upper Church took the whole of each Sunday morning that I was in the city.

With very few exceptions each Saturday evening that I have been at home I conducted the Teacher's Class of the City Church. I have also selected the lessons and Golden Texts for study during the year. The Sunday School work has been a source of much enjoyment and profit to myself.

The first teaching field is the

Second, Teaching and Class work.

The first work of this kind was the Summer Class for Men, in which I had a small part.

The second was the Women Helpers Class in October, in which I taught the subject of Personal Work.

Again in December, I had my part in the General Class for Men, but w

was called away before the class closed.

In January the Bible Institute took my whole time for the month, teaching two subjects each day, and looking after the machinery of the Institute.

In February I conducted the seven days class at Chang Yun Hub for my whole district/ The attendance was nearly four hundred.

From March 15th to ~~February~~ April 30 I was in the Seminary at Pyeng Yang teaching three subjects per day most of the time. My subjects were "The Office and Work of the Holy Spirit", "Church Discipline," "Examination on Reading of Selected Books of the Old Testament", and "Old Testament History". The work this year has given me more satisfaction than any previous year. A total of three and one half months have been spent in teaching.

The third department of my work has been the Itinerating Work. This department has been much cut into this year by the general work, teaching and sickness, so that a total of little more than sixty days have been spent in itinerating. However the whole of the field that I work alone has been visited at least once----and discipline administered, and examinations held, and the sacraments administered in practically every group. Some of the larger groups however needed much more attention than I was able to give them. The Sin Chun district in which Kim Ik Tu is co-pastor with me has been looked after entirely by Mr. Kim, except the Sin Chun City Church which I have visited and in which I have rendered some assistance to Mr. Kim.

Generally speaking the church in my district is stronger than a year ago, though there is no very marked advance in any way. Last year there was a great deal of alarm over the unfriendly attitude of many government officials. That attitude has not changed, but the Christians are more inclined to accept the fact and to make the best of it. Many

adherents dropped away, some of the less stable members have grown cold, requiring a larger number of suspensions than any previous year, but the great bulk of the membership is more stable and earnest than ever before. The attendance upon the local classes is larger, interest in the church work at large is greater, and there is more evangelistic spirit in some of the churches, and more real spirituality than ever before.

At the same time the problems have increased. The whole situation and for our church schools is a dark cloud ~~with~~ <sup>and</sup> no silver lining appears (The doubtless there is one). Here and there the officials make it hard for our schools. In face of the uncertainty it has been impossible to arouse any enthusiasm in the Grammar School which it was proposed to establish at Chang Yun Eub, and the school is still in the air. However one or two schools that had closed for one reason or another are about to re-open. The increased cost of living is another problem, and the whole change in economic conditions, while it will adjust itself in time, affects the financial side of the churches work unfavorably for a time. The increased desire for the creature comforts which a rising civilization brings makes it hard for many in the church to "Use the world and not abuse it". In other words worldliness threatens the spiritual life of some. Business life is more strenuous, and business in some cases receives undue emphasis in the personal life.

The number of baptisms in Chang Yun and Song Wha Counties is 168, and in the Sin Chun District ~~128~~ , a total of ~~296~~ .

The co-pastoral relation between Mr. Kim Ik Tu and myself has continued mutually helpful. He is a growing man---growing in real humility and power with God and man. His example of love and genuine sympathy for men has been an inspiration to me and to all my helpers.

Seven helpers and two colporteurs have assisted with the work. Five of the helpers studied in the Seminary this year. Last Fall the two

colporteurs were both found far behind in their accounts making it necessary to discharge them and get two new men, Mr. Yi Kui Un and Mr. Oo In Wha. The two new men are doing good work.

It probably would not be profitable to take up the space of this report and the time of the Station to report upon each group separately, so we will confine ourselves to a few groups where some special features have developed.

The Church at Taitan has been sorely tried. First, Mr. An Chei Kyen <sup>g</sup> who was excommunicated a good many years ago and then five years ago reinstated, again went bad. He is an influential man in the place, ~~and~~ and when he came back he brought in quite a large following, and in due course of time some of these people were baptized. But it developed that with most of these real life was lacking, and two parties appeared in the church --- the real Christians, and those who had no real spiritual life so far as could be seen. And when Mr. An went out again most of this element followed him out just as they had followed him in. I went over the roll of the church a few weeks ago and thoroughly pruned it with the result that there was a large number of suspensions and excommunications. Another thing that affected the church was the great flood last summer. Some of the members lost nearly everything they had, and all suffered severely. On this account some have been compelled to move away. The result of all these troubles is that only about one-fourth of the people now meet for worship who met three years ago. But the atmosphere has been cleared and the remaining members are hopeful, and I expect better things in the future.

The San Kol group has never been strong and the defection of two or three members has made it necessary to give up this as a separate group and incorporate it with the Kong Sei Church.

The Sorai Church improved a little this past year. The close of the year however mixed up in some trouble with the police authorities.

in which I fear one or two of our members are to be blamed.

The Tol Tari group had about gone to pieces a year ago, but it has revived and is again going ahead with much promise.

The AnChon group too is again going ahead after a long period of set-backs.

One of the most interesting features of my itinerating has been my visit to the Island of Paik Yung.

This church was started as a "Kwun Sei" (political motive) group pure and simple fifteen years ago, and on that account was much hampered in its early growth. But the old original element has largely dropped out, and though so widely isolated from the work on the main-land it has grown though slowly. There are about 3000 people on the Island living in 70 villages. We now have two churches with more than 100 Christians in them. An effort is being made to get the right man to live on the Island and be a helper and evangelist combined for this and the neighboring islands. Only by having a resident helper can this island work be properly looked after. On this trip I was all of one day and night and part of the next day in a Korean junk getting to the Island, while the return trip was made in three and one-half hours.

The Chang Yun Eub Church has done well. It is now erecting a new building large enough for the large general class held there each winter

The Song Wha Eub Church started out last Fall to advance. They decided, in conjunction with the Mu Chwei Nai Church five li away, to support a helper for that field alone. But the helper and his wife were both taken sick in the winter, and it was not till a few weeks ago that he was again able to look after his work. The work has suffered in the meantime and the reports that ~~x~~ come from there are not encouraging.

The Sin Chun Eub Church has made a splendid record. They have built their new church contributing thereto Yen 1500, supported their school, their own pastor, and contributed to evangelistic work in Sin Chun Coun-

ty and other worthy objects. The congregations now almost fill the new church building.

The large churches of Soi Kol, Yong Yun, Chang Chon and Kong Sei have all had a good year.

This completes the review of the year and its work. Much has been left undone. Some things I wish had been done differently. But His grace and wisdom and power can over-rule all mistakes, and from feeble efforts can cause glory to come to His Name; and the year with all ~~its~~ its failures and successes is committed to Him,

Respectfully Submitted,

Chai Ryung, May 10, 1911.

Annual report to Chai Ryung Station.

My work for the past year may be very well divided into three parts, and will so be considered in this report; as follows, Itinerating, class work, and miscellaneous.

Under the first head I would report the following itinerating trips (not including those which were made for the purpose of teaching classes).

In August, I spent a Sunday in Syun Chyun, at which time I tolerated a congregational meeting, at which the Syun Chyun church asked Presbytery for the pastoral services of Mr. Kim Ik Tu after he should be ordained.

On Oct 12 I started out for a two weeks itinerating trip, but after visiting two groups and holding my leaders' meeting was recalled to Chai Ryung to consider with the other pastors of the station plans for concerted action in the evangelistic campaign which it was proposed to carry on throughout the country.

On the 19 of Oct I started out again to visit all my helpers on their fields and among other things to arrange for representatives to attend the central evangelistic meetings to be held in Chai Ryung. The churches of Chang Chon, Chang San Yong, Sai Wol, Sei Wol, Sin Chon, Yong Yun, So Hai, Kui Yun, and Tai Pan were visited and so far as time permitted the work of the churches attended to. Elections for elders were held in the churches of Sei Wol and So Hai.

On account of sickness at home I was prevented from taking part in the revival meetings at Song Cha up, as originally planned but a little later, on Oct 23 I made a trip into Song Cha and Chang Yun counties visiting the churches of Chang Chon, Hoong Wang, Moo Chi Kai, Song Cha up, Cho Chon, Yang Chi Dong, and Chang Yun etc.

In Oct I attended my leaders' meeting which was held in Chang Yun at the close of the general class.

Beginning from Mar 19 another trip was made. On this trip the churches of San Wol, Song Sei, Wu San, Tai Pan, Kui Yun, and ~~Chang Yun~~ were visited.

Again on April 25 I went out to Sin Chyun and spent a Sunday with my associate pastor. It was the occasion of the first administration of the Sacrament of the Lord's Supper for him, and a week later I rode out Sunday morning to Chang Chon ten li distant and spent the day with them.

This completes the brief survey of my itinerating work. From that point of view it has been the most unsatisfactory of any year since I have had work in charge. Some churches, though visited, have not had the attention that they absolutely needed, and the following churches have not been visited at all, - Paik Yung Island, An Chon, Iol Pa Ki, Ko Ryung Po, Chai Chon, Ot Wol, Chi Ryung Ebon, the two new groups started this year and four of the churches in Sin Chyun county where I am co pastor with Mr. Kim Ik Tu and *Pal Kochi & Po Ryung Hong*. The cause has been two fold, first, the large amount of time that I have spent in class work; and second, the sickness of myself or family coming on *Jan 1st*

at the time when itinerating trips had been planned for.

Much might be said about the work but space will permit of only a few details. Presbytery established a co-pastorate between Mr Kim Ik Tu and myself over the seven churches in Sin Chyun and Moon Hwa counties. Our relations have been most happy and mutually helpful. Mr Kim is growing in every way and the people all through the field are devoted to him. The Sin Chyun church has done especially well. They are now engaged in building a church half the size of the Chai Byung church and of the same plan. Mr Koons has helped in the planning of this. The membership has made a good increase.

The church at Chang Chon, Song Hwa has passed through trying circumstances this past year. A determined minority stirred up trouble and were working for the removal of the helper, one of my best men. The trouble dated from two or three years back. My resources were just about exhausted, and it looked as though the helper would have to be removed to another field, but the general class at Chang Yun came on. God was with us, the hearts of all concerned were softened, and while I have been unable to visit the church and learn details, from all the reports that come in the trouble seems to be over.

The church at Song Hwa at received large accessions of adherents the past year and was in a promising condition, but the rumors of the governments unfriendly attitude toward the church, and then numerous political arrests in Song Hwa county alarmed the people, and the church now is in a critical condition. There is some special trouble at work which I have not been able to thoroughly investigate.

At Kim Chon <sup>too</sup> the church has been tried. The police took forcible possession of the church, and some weeks afterward in an hour of weakness the church officers signed a paper renting the church building to the police authorities. They were much discouraged for a time, but they have come out of it all right, and they report that their faith is stronger than ever.

Paik Yong island. It has been some years now since a missionary has been able to visit the church and they have received but little help from the helpers on the mainland. A year ago they became discouraged, and the church threatened to go to pieces, but the leaders' meeting last fall took up the matter, and decided to help them in some way. The decision was that this church should not contribute to the fund for helper's salaries but that a man should be sent to them to stay for some time during the winter to teach and otherwise help them, they to board him and pay him what they were able in addition. Pursuant to this Mr Kim ~~Kim~~ was with them this past winter for a time. The result has been quite satisfactory. They have taken hold again with fresh vigor.

Educationally the field seems to have gone back. A number of the primary schools are weaker, partly owing to the undue prominence given to school work two and three years ago, and partly owing to the unsettled condition of the Korean mind at the present time. It was decided in Feb at the leaders' meeting to start

3

High School at Chang Yun at for that section. Much interest was shown and more than half of the necessary funds were subscribed by those present, and a school committee of representative men was appointed. All went well for a time, but the past few weeks discouraging reports have been coming in. The Sin Chyun school holds its own and will probably develop into a High School as it has good financial backing. So Rai school is endowed and has not had the financial troubles of some of the other schools.

Speaking from an evangelistic point of view the field as a whole has made good advance. the revival meetings were helpful in interesting the churches in evangelistic work, and in scattering a knowledge of the gospel but very few results have been seen in the way of permanent additions to the church, although here have been some.

Much complaint has been made concerning the attitude of some of the Government officials toward the church. It seems quite certain that some of the Japanese officials take no pains to conceal their hostility to the church. The church has been tried in a number of ways, but the trial is doing them good. I am sure that it will result in eventually strengthening the church. The church in this country has been tried on by the authorities so much in the past that the present attitude of some officials is proving a genuine trial.

Finances in the church are perhaps in a little more satisfactory condition than a year ago. The same number of helpers are employed, considering that Mr. Kim Ik Ju takes the place of one.

Two colporteurs have been employed the same as last year.

At least two new groups have been started.

The number of persons baptized <sup>this last year</sup> has fallen off from ~~last~~ <sup>the previous</sup> year, but the difference would not have been so great had I been able to have visited the field and conducted the examinations.

The second division of my work is class work, of one kind or another.

The first class was the summer class held last June, in which I taught Galatians and assisted in the conferences.

Next was the class for women workers held in this city Sept 25- Oct 5. My subjects were the first epistle of John and Genesis 27-30.

Again in November during the evangelistic meetings here in the city I taught the men an hour each day in 1 John.

Early in Dec the first general class for women in my district was held in Chang Yun at. The attendance was disappointing for a number of reasons, - about 24 being enrolled. Sun Si of Pyeng Yang and Kir Si of Chai Kyung assisted in the teaching. I taught Acts and conducted the evening conferences and prayer meetings. The interest was good and the women received a blessing.

The next teaching was in the general class in Dec. I taught parts of Exodus and Ise to two divisions.

On the 25 of Dec

On Dec 25 the Bible Institute opened and continued for a month. I taught two hours each day the greater part of the time, my subjects being Lev, Heb, Acts and Bible Geography.

Upon the close of the institute in Feb, I conducted the Annual General class for men in my field at Chang Yun ut. Mr Kim Ik Tu and the helpers assisted. God was with us and a deep conviction of sin and spirit of prayer were manifest. The attendance was about 400. My subjects were 1 & 2 Thess, and a part of Rev.

The week following the close of the Chang Yun class I went to Sin Chun to help Mr Kim Ik Tu in the class there. Here too the interest was good. The attendance was not quite three hundred. I taught a part of the gospel of John and a part of Revelation.

Again in March I taught an hour each day in the special class for women workers here in the city. My Subject was Galatians.

On the first of May I went to P'yong Yang to teach six weeks in the Seminary. My subjects are Gal, O. T. Hist, Exodus, and Church Discipline and directory of worship.

Never have I found the Koreans more hungry to be taught. In these classes I have come into personal touch for a week or more with an aggregate of upward of 200 people. (This includes only those whom I have personally taught.) The time spent in these classes totals up to nearly four and a half months. This work has given me much satisfaction and profit.

The third division of my work may be styled miscellaneous.

Included in this is the service which I have occasionally rendered to the city church such as helping in the evangelistic meetings of last July and an occasional sermon, and taking charge a few times of the Sat evening class in the absence of Dr Whiting.

Literary work has been confined to the correcting of a translation of a small book, "His riches, our riches", made last summer.

Another item that may be mentioned is the chairmanship of the mission. During the annual Mission Meeting this was no light task, but aside from that time it has made few demands upon me.

Membership upon the Bible Committee made necessary one trip to Seoul, and the Station class Committee has required considerable time and thought.

Respectfully submitted,

*E. E. Sharp.*

resented to Chai Jung Station, June 9, 1915.

My work for the past year may very well be divided into periods, the first being the Summer and Annual Meeting Period.

The first event of importance was attendance upon the Presbytery meeting in June. Following this was the usual Summer Class in which my part on the program was the conducting of a "Question Box". After this class several days were taken examining and marking seminary examination papers. Following this several days were occupied in a trip to Seoul in connection with the trial of the so-called "Conspiracy Case". After this ~~it~~ a slight indisposition laid me aside for a week or ten days. In August a trip was made to Inak in connection with a lawsuit about to be entered upon to gain possession of a building held by one of our churches. A thorough examination of the situation showed that the right of our people to the building was not clear, and it was given up and the case settled out of court. Some time was also given to the building of the Bible Institute.

This period closed with the usual month of annual meetings of Mission, General Council, and the General Assembly.

The second period may be called Fall Itinerating and Early Winter Period. This began October 4th the day on which started out on my first itinerating trip of the season.

On this trip I visited my churches in Tong Ha County, holding examinations, administering the sacraments, counselling with church officers and helpers and doing any other work that might come up. On this trip I conducted the semi-annual leaders meeting at Chang Hon. It is the important meeting of the year and was the best leaders meeting ever held in my district. Finances were in good condition and plans for work were made for the coming year. A new feature was introduced into these meetings by preceding the business session with two conferences, one for helpers and

one for leaders. They were very profitable.

The next trip was made into eastern and central Chang Yun County, and the work of the trip closed by my conducting a congregational meeting at Chang Chen for the election of an elder. The man chosen was Mr. Kim Tuk Hwei, the helper in that circuit.

The third trip was made in November into western and south-western Chang Yun County. Eleven churches were visited and the usual work done. A congregational meeting was held at Hoi Kol for the election of an elder. During this month I also moderated a meeting of the Sin Chuan Church in which a request was made for the installation of Mr. Kim Ik Tu as pastor.

Early in December another trip was made to Morai, where the Presbytery meeting was held. On the way the church of Kong Sei was visited and the usual work done. One interesting event was the election of the first elder of the church.

This closed my fall itinerating. It was one of the most satisfactory seasons I have had in a number of years. It was more free from interruptions, there was more life in the churches and the work was done with more interest and enthusiasm.

14th December came the usual Mens' General Class, in which I taught the books of Joshua and Acts. This brings the second period to a close.

The third is the period of our stay in Pyeng Yang.

On the last day of the class, the 29th of December, I was called to Jamie's bedside in Pyeng Yang, leaving Elizabeth just recovering from diphtheria. Mrs. Sharp followed me in a few days, and later, when Elizabeth developed partial paralysis, Elizabeth and Charles were both removed to Pyeng Yang. It is a long story but there is not much that needs to be said here. For a long time Jamie's life hung in the balance, and it times it did not seem possible, so far as man could see, that he could recover, and then when he began to mend the course of recovery was so slow. But by the Goodness and Grace of God he was spared to us, and gradually, very gradually, health and strength began to return. Li

Elizabeth too after many weeks began to recover, and on the 3rd of April we all returned home. It was the most trying experience of my life, but it taught some important lessons. I learned anew and more deeply the power of Prayer, the lesson of being consciously upheld by the Everlasting Arms, of waiting for God, the lesson of the comforting power of the sympathy which binds all God's people together, and I think I had a faint glimpse of how the heart of the Heavenly Father must feel as He waits over us, His sick children.

Of course all the work planned for this period had to be given up; and I did not have any part in the Bible Institute, nor in the large General Class held in my district, nor could my assignment to the Bu Loong class in Mr. Kerr's field be carried out. Mr. Hunt took my place in my district class and conducted the February leaders meeting, and others took up in my place the other work that had been assigned to me. The work all through my field went along and it was in many ways one of the most successful winter seasons. Local classes were held in nearly every church. Including the two central classes at Chang Yun and Min Chun the aggregate attendance upon the classes held in my field during the three winter months was 3000. This does not include the classes held by Miss McTee and Miss McTee.

The evangelistic spirit has been stronger than ever before. At least seven churches have had special evangelists at work during the winter. The usual period has been two months. The results have been good in nearly all cases. A large majority of the churches have had additions.

The fourth period is that of the Spring work.

After our return from Pyeng Yang I was not able to make any long trips from home for several weeks. During this time I did considerable general work especially Property Committee work, and also made a careful examination and criticism of a translation of the little book, "The Three-Fold Secret of the Holy Spirit". I also made a trip to Kaiju, spending Sunday there, and looked into the matter of the split-off from the Methodist Church of a few former Presbyterians, and the effort to establish a Presbyterian Church in the territory that had been assigned to the Methodist Church in the division of territory several years ago.

In May and early June I made two itinerating trips.

On the first trip I visited six of the larger churches. A bad situation had arisen in the Chang Yun Church and one very hard to handle. The church officers were holding special meetings to pray for help in their difficulty. Providentially I arrived at the psychological moment; the chief offender confessed his sin, and harmony was restored. At Pui Koi I ordained an elder.

On the second trip I ordained an elder at Kong Koi, visited the churches of Taitan, Iwi Yum and Sorai. From Sorai I started for the island of Paik Yung on a sampan. The winds were contrary and we were three days on the way two days of that time being tied up to a small island ten miles out in the sea from Sorai. The island had a population of one hundred and fifty, and we did some preaching to them, but they showed little interest in what we had to say. The Paik Yung churches have had quite a revival. An independent helper was sent to them last summer, Mr. Chey Hyen Sik, one-half of his salary being paid by the local churches and one-half by the Evangelistic Committee of the Presbytery. He has done good work and the two churches on the island have made a large growth. There are now on the island about one hundred and fifty Christians, and they are more wide-awake than ever before. On the way home I visited the church at Yong Yun.

There are a number of features in the work that require special mention.

The first is the work that has been done by the single ladies. Eight classes have been held in my field during the year usually with a good attendance. These classes are much appreciated by the Koreans, and they <sup>exercise</sup> a strong influence upon the women throughout the whole field. The labors of the ladies for the past two years are beginning to bear fruit in a more wide-awake spirit, more interest in Bible study, and a deeper evangelistic spirit among the women of the church.

Another feature is the co-pastoral relationship in Sin Chun County between myself and Mr/ Kim Ik Su. He has done practically all the work in this district. He was installed as pastor of the Sin Chun Sub church last winter. This church continues to grow. They are now finishing their church building and the completed building will be ready for occupancy in a few weeks. I wish in this connection to express my opinion that wherever possible it is a wise course to have our young Korean pastors united in some way with the foreign missionary for a number of years after coming out of the Seminary. Not that the foreign pastor need exercise much authority, but the simple existence of the co-pastoral relationship is a great help to the Korean pastor. It acts as a brake on the hasty ones, and gives confidence and strength to those inclined to hold back. Of course where it is not desired by the Korean pastor and people it would be unwise to force it, but where the way is open I believe it to be the part of wisdom and that we should encourage it.

Another thing worthy of mention is the work in Chang Yun Sub. Reference has been made to the difficulty through which they have recently passed. Mr. Chey Si Hyen is the helper. He graduates from Seminary this week, and the Chang Yun Church is calling him as their stated supply. The present plan which we hope can be carried out is to group this church with four other smaller churches near by, and have him over the field with a helper working in the outside churches.

The helpers throughout the field have tried to do good work, and it is largely due to this that the work did not suffer the past winter during my prolonged absence. There are nine helpers of whom eight are in the Seminary this year.

The two colporteurs have profited by the experience gained with Mr. Hobbs of the Bible Society. They are sincere men but have not known how to sell large numbers of books. The sales show an increase the past weeks.

The school work should be mentioned in this report. It seems to have reached its ebb a year ago, and the past year the interest has awakened somewhat. There are only three registered schools, but in quite a good many places schools are being run a greater or less part of the year as "Kool-pangs" or old-fashioned schools. It is hoped that many of these will develop into full fledged registered schools, but owing to the officiousness of many officials, and the inability of the people to maintain school proof against the petty fault finding of these officials, this seems to be the best course for the present.

The total number of baptisms administered in the whole field including in Chun County is----adult baptisms, 253--- and infant baptisms, 56.

The total number of days spent out in the field was 76.

In addition to the things already mentioned more or less time has been given to the work of the Property Committee, the Class Committee, the Station Treasurership, and since last December the Chairmanship of Presbytery.

Respectfully submitted,

ANNUAL REPORT TO CHAIRYUNG STATION,  
From June 1, 1915 to May 31, 1916.  
Charles E. Sharp.

Another year has passed and the time has come to present my annual report to the Station and the Mission.

The year has brought many experiences to us as a family. The first one was Elizabeth's illness last summer. A few days after her return from school in Pyeng Yang, June she was taken down with typhoid fever and was very sick all summer, her strength not returning in sufficient measure for her to attend school until Thanksgiving time. Then again, it did not seem best for Jamie to go into the Dormitory in Pyeng Yang last fall, and as it was necessary for him to be with the other children and in school, it seemed best for the family to move to Pyeng Yang for the year; which we did in September after the Mission Meeting. On account of the lack of house room it has been necessary for us to move three times in Pyeng Yang, so that the whole family has taken to itinerating. Although we have been so unsettled my work has gone on about as usual, except that I have had more travelling to do and have been absent from home more than usual. Aside from Elizabeth's illness we have been generally kept well and strong, and the whole year has been crowned with God's Goodness both in our home and in the work.

My work has been varied about as much as the previous year, which has prevented my giving time and attention to any one part that I would have liked.

Committee work has taken up a considerable part of my time. This has been my third year as member of the Executive Committee and second year as its Chairman. My term on the Committee expires at this coming meeting of the Mission and it will be with a feeling of great relief that I shall lay down the burden. As to the work accomplished as Chairman of the Committee I refer you to the Report of the Executive Committee to be presented to the Mission.

Trips have been made either to attend committee meetings or committee business as follows:

A trip was made to Seoul in June of last year to attend to Executive Committee business.

A trip was made to Pyeng Yang also in June of last year to attend a meeting of the Board of Directors of the Pyeng Yang ~~State~~ College.

In October a meeting of the Educational Senate and a special meeting of the Executive Committee made necessary another trip to Seoul.

The regular meeting of the Executive Committee was held in Pyeng Yang in December making no additional travelling necessary.

I attended a regular meeting of the Bible Committee in Seoul in February, and a regular meeting of the Senate in Seoul in March, and the regular meeting of the Executive Committee in Seoul in April.

A meeting of the Board of Directors of the College was held in Pyeng Yang in March but no extra travel was required.

In the work of these various committees there has not been very much change during the past year. The relation of the Seoul College to the Mission has been decided upon, and the Mission is allowed to work out its policies along its own lines.

The relation of the Christian schools to the Government continues about the same, except that the Government purpose concerning these schools is becoming increasingly plain.

The Bible Committee asked the three Bible Societies to unite in

one agency, the British Society to be executive for the other three, but we fear this action will be nullified by the Methodist Mission North immediately requesting the societies not to do so.

Aside from these committees Station and Presbytery committees have also required a certain amount of time.

I also attended the two meetings of the Presbytery, and the long strenuous meeting of the Mission in September.

Teaching work has had about the same place as other years.

In the Summer Class I prepared and gave two lectures on Seventh Day Adventism which has been making trouble in certain parts of my territory.

In the Men's Winter Class the teaching that fell to my lot was the two subjects of I Samuel (a portion only) and a portion of the book of Isaiah to two different classes.

My work in the Bible Institute occupied two, and something over half of the time, three hours per day of teaching. My subjects were the Gospels, Old Testament Prophecy, Phillipians and Colossians.

In the Chang Yun Class in my own territory I taught parts of Romans and Exodus.

My Seminary assignment this year occupied me from April 28th to June 16th, my subjects being the Work of the Holy Spirit, the book of Genesis and Pastoral Theology.

The total time given to teaching and class work was one hundred and eight days, by the completion of this present Seminary term.

The teaching work is requiring more and more careful and thorough preparation. But it is the work to which we must give special attention in view of the fact that the regular church work is passing out of our hands. We must be teachers of teachers.

Coming to the country work I can report seven trips made during the year, as follows:

A trip to Taitan in June of last year returning by way of Chang Yun/ Eub, covering a period of six days.

In the latter part of September a hurried trip to Chang Yun Eub occasioned by the trouble over Mr. Chey Syeng Hyen, occupying four days.

The third trip was from October 21st to November 15th inclusive, and was the longest trip of the year, occupying twenty-six days. The time was spent in visitation of churches and in attendance upon my Leaders Meeting.

The next trip was the latter part of November and the early part of December, covering seven days. The greater part of the time was taken up in Presbytery.

I went out again in February for ten days, most of the time being spent in the Chang Yun Class.

In March again I visited several ~~xxxxxxx~~ churches in Chang Yun and Song Wua counties during a period of eleven days.

The final trip was made in April in southern and eastern Chang Yun County and took eight days.

The total time spent in the country was only seventy-two days, and this includes one country class and the meeting of Presbytery. It is too little but it was all that I had time and strength for.

There are a number of features in the country work to which I call attention as follows:

An event of special importance was the ordaining and assigning to work in my district of four new pastors.

Mr. Yu Man Sup was put in charge of the large church of Chang Chon and the smaller churches of Cha Chon and Yang Chi Dong. He has taken hold with a good deal of energy. The church is growing and they are putting up a fine large church building, and the whole field is doing well. He has won himself a place in the affections of the people.

Mr. Kim Cheng Sam was put in charge of the churches of Yong Yun, Chung Kei, Toltari and Anchen. He has not shown as much leadership as the other men, and the field is having a hard time raising his salary. He is a good man, but time will show whether he possesses all the qualifications necessary for filling the difficult place of a pastor in Korea. The field has more than held its own this past year.

Mr. Yi Sung Chul was stationed over the churches of Soikol, Kimchon, Sai-mol and Chung San Dong. I was not able to visit him this spring, but the work was in good condition last fall. Reports have come to me that the pastor is discouraged and thinks of giving up the ministry because he thinks he cannot educate his children as he wishes to do. I have not seen him recently so cannot tell just what the trouble is.

Mr. Kim Tuk Whay is over the churches of Song Wha Eub, Mu-chi-ney and Hoeng Wang. He has won the hearts of the people in a remarkable way. He is a hard worker. The leader of the Eub Church remarked to me that their pastor steps work hardly long enough to ~~work~~ eat. The field has been very weak. The Eub Church especially is undeveloped and lacks workers. A new group has been set off from this church out in the country less than ten li by the name of Wha San Dong. There are already about fifty people in attendance on Sundays. The outlook for this whole field under the leadership of their new pastor is very hopeful.

It was a new experience this past year to have so many churches in which the detail work is looked after by the new pastors, and my work was largely that of an advisor. These new men will have a hard time of it for a while. The churches expect too much of them---as much as they get from the foreign missionary. Some of them will not stand the strain and will go under, and will drop out of the ministry, but others will be strengthened by the difficulties which they encounter and these will come out of it the real leaders of the future Korean Church. The Korean pastors more than any other class need our prayers and sympathy.

The Seventh Day Adventists made quite a breeze in my field the earlier part of the year, but the movement seems to have about spent itself, and our total loss has been the large Kim family and their followers in and near Taitan representing a baptized membership of about twenty-five and a total adherentage of about forty. It is well that Mr. Kim Yung Oo was found out before he proceeded further in his theological studies and before he reached the ministry. Their colporteurs have travelled over many parts of my field trying to stir up trouble in my churches, ~~but~~ I have warned my people against them, and they are not ~~meeting~~ meeting with any success.

Financial conditions have been a source of anxiety during the year but the conditions are improving in the country somewhat and the outlook is brighter than a year ago. Many of the churches are more or less behind with their pastor's or helper's salary, but in only two

of them, or rather in two fields, the field in which Kim Chong Sam is pastor and the field in which Kim Chung Mook is helper, is there prospect of failure to meet all obligations and keep things going on the same scale, and even in these two fields the prospect is not discouraging.

The number of workers, pastors and helpers, is the same as last year notwithstanding the financial stringency. The churches on the Island of Paik Yung had to give up their helper, but Kim Ik Tu found a place for him in Sin Chun County, where the Sin Chun Eub Church pays him part salary, and he does a little farming to help out with his living. The Paik Yung churches still owe on the former helper's salary, but as soon as that is paid they hope to have a man on the Island appointed as helper, the churches to pay part of his salary, and he to give a part of his time to church work and a part to his own private business. This seems to be the best arrangement that can be made for the present.

A change is being made in the organization of the Leaders' Meeting. Hitherto each church has had the privilege of sending one delegate to participate in the deliberations of this body irrespective of its being a fully organized church or only a small group, and irrespective of the delegate being a lay member of the church or an ordained elder. In the past the administrative duties of the body have been small, and the incongruity was not so apparent. But with the growth of the church a number of complications have arisen and we are in process of making a change which will keep us in line with Presbyterian polity. This change will be consummated at the next meeting.

A marked feature of the work this past year has been the growth of the evangelistic spirit. In four or five churches more than ordinary success has attended the campaigns that have been carried on. The various churches are gradually marking off the sphere within which each one will attempt to evangelize the villages.

The Song Wha Eub field employed a special evangelist for two months, and the membership of the church, as they were able, made special effort to go out with him. A big stir was made. The attendance on the Sunday services more than doubled for a time and two new meeting-places were started. The church is making a strong effort to hold as many as possible of the new believers.

The Mai-nei-mi Church too has had quite an ingathering. Most of the people throughout that neighborhood are ignorant and poor, and the group is not a strong one. The church has gained quite a name among the villages through the cases of demon possession that have been healed in answer to prayer. The day I was last with them a call came from a distant village to come to them and cast out a demon. Another thing that has attracted attention to the church was a discussion that took place between one of our members and the Korean Catholic priest, in which even the Catholics recognized that the priest got the worst of it. Our man met the priest at every turn with the Scripture and the priest could not answer him. Although the members have done considerable preaching, aside from the results of this, there has been something like a spontaneous movement toward the church during the past months. The attendance at times has reached over one hundred in this small group.

Special effort has also been made at Taitan. The presence of the Seventh Day Adventist faction there has aroused them greatly. The

The helper remarked to me that the troubles through which the church has been passing were not an unmixed evil. As a result of their special preaching a foothold has been obtained in a near-by village, several promising converts made, and a new meeting place started.

At Kwi-yun a big campaign was carried out by the local people during the late winter with encouraging results. In a large village ten li away, where there previously were no Christians, a promising group has been organized and the leader confided to me that they were going to make desperate efforts to hang on to that new group and not allow the new believers to go back as has too frequently been the case in other attempts that have been made.

The Soikol Church too has met with much encouragement recently. It has tried to gain a foothold in a large conservative village near by for many years past. They gained a few members but the people were very conservative and not much impression was made on the village. Last fall the Soikol elder moved there and the Christians began to preach more vigorously than ever. About this time a number of strange fires started in the village burning up grain stacks and houses. The people laid it to the "Tokgabies" (goblin or sprite), which they said were angry at the introduction of Christianity. A great deal of feeling was aroused against the Christians and it increased until an ultimatum was presented to them. The Christians must either sell out and move from the village, or failing this, they must buy the houses of the other people and allow them to move away. About this time a Japanese official from the County seat visited the place and the heathen presented the matter to him and tried to win his support. But he only laughed at them and told them they too had better become Christians--- that if they did they would not see "Tok-gabies" any more. It made a strong impression on them, and the sentiment toward the church began to turn and new believers began to come in. There is now a promising group of about seventy in the village.

There is a great evangelistic opportunity throughout the field. I think it was never better. As a whole I believe the people were never more ready to listen to the Truth when earnestly presented than now.

A little more than a year and a half ago the helper in the Sorai Church was changed. Mr. Im Chung Chan is the present man. The church had gotten into a rut for many years past, and has lost the position of leadership which it once held in the whole of western Whang Hai Province. The new helper has done faithful work but the problems might well tax a man much older and more experienced. A three-sided quarrel among the leaders of the church still continues to hinder progress. We are making strong efforts to get the different elements together. Two of the leading parties to the trouble were not there when I made my last visit in the spring, but we have strong hopes that we shall be able to remove some of the difficulties that have been in the way the past years.

The Chang Yun Eub Church has passed through a great crisis during the year. The prospects looked very black for the church for some time. Their pastor was charged with improper conduct and the thing was published over the whole country and much was made of it by the heathen. A heavy debt too still hung over the church. The whole church was in confusion. But the old pastor was removed, and a new helper, Mr. Kim Ik Su, was appointed in his place. The people then made a great effort and discharged the greater part of the old debt. They expect to

finish it this fall. They have rallied round the new helper and the church is taking on new life.

The handling of the pastor's case by the Presbytery was a piece of good work and would have done credit to any church body at home. After a careful examination he was suspended from the ministry.

The churches in Sin Chun County have been looked after almost entirely by Mr. Kim Ik Tu. Nearly all have made progress. The churches of Ai-cha-chi and Sai-tong-an elected their first elders this year. The Myo-kol Church has built a new church building. The Sin Chun Tab Church is steadily progressing--growing in every way. At one time during the latter part of the winter the attendance went up to over seven hundred. The Fourth Church in Pyeng Yang made a strong effort to get Kim Ik Tu away this spring. Every influence that the Koreans could bring to bear, not only by the local church, but by the Korean leaders of the whole city, was used to get him to consent. There were some things about the call that were very attractive--the life in the big center, the opportunity to educate his boys, one of whom is already beyond the Sin Chun schools, etc, but he felt that his duty, for the present at least, was still in the Sin Chun Church, that he could not leave that field at present without injury to the Church, and so he declined to accept the invitation. Among people who are apt to be swayed by temporary impulses and who value so highly temporal advantages as the Koreans do, it shows indeed the Christian character of the man that he was able to turn down an invitation of this kind.

I come now to the close of this report. But I do not wish to close it without expressing the conviction that has been growing on me for a year or more past that the thing that we need above all things else is a revival of spiritual religion. It is surprising how large a proportion of the people now in the church have come in since the great revival of nine and ten years ago, and large numbers of those who felt its power then have gradually lost much of its power. Without doubt stern testings are ahead of the Korean Church. Without an intimate knowledge of God it will fail in the hour of trial, whatever else it may have. But though it may lack many other things, with Him, it shall prevail, for "The Lord his God is with him, and the shout of a King is among them".

The year of absence from the Station is drawing near its close. From all present indications it will be necessary for Mrs. Sharp to be with Jamie for another year, and we therefore ask the Station for permission to reside in Pyeng Yang another year, as during the past year.

This coming year completes the eighth year of our second term of service, and we hereby ask for our regular furlough from July 1st, 1916.

Respectfully Submitted,

*C. E. Sharp*

Pyeng Yang, Korea.

Jan. 20, 1917.

Rev. A. J. Brown, D. D.

New York, N. Y.

Dear Dr. Brown:--

It falls to my lot to write you the letter which Chai-ryung Station aims to send you at least once every three months. I have just returned from Chairyung, and as we have just closed the term of our annual Mens' Bible Institute I thought I would tell you of our plan of Bible Institute work as we have worked it out in this Station. Four other stations of the Mission, Syenchun, Kangkei, Pyeng Yang and Taiku have also been working out their plans, and all are strikingly alike in their main features, and are becoming more alike all the time, so that what I say regarding the plan we are working on in this Station will apply as well, in general, to the other places.

Our aim has been the training of a body of lay workers in the church. It has been the weakness of the church at home, until recent years, that the ministry of the church was the only body of men who have ever received any training to fit them for active church work. The various laymens' movements, Bible Institutes etc., as well as the numerous summer conferences are doing much to remedy this at the present time. We are trying to avoid this from the very beginning of the work. The responsibility of all members serving has been emphasized from the beginning, and now in our Bible Institutes we are trying to prepare men and women for serving intelligently and effectively. With the above aim in view following are some of the points we are settled on:

The Bible Institutes are for laymen, and are not preparatory

schools for the ministry. This determines to a considerable extent the nature of the course of study. It is not so thorough as such a preparatory school would require, but is more general in its scope. Some of our students become interested and afterwards go to the Seminary and get into the ministry, but we are not working primarily for them. I will enclose with this a copy of our course of study.

We have tried to adapt them to the situation as it exists here. A Bible Institute plan perfectly adapted to situations that exist at home would be a failure with us. Some years ago a prominent man in Bible Institute work in America was disappointed because the missionaries did not become enthusiastic over some plans which he had for Bible Institute work in Korea. His plan was simply a transplanting of the Bible Institute system of the United States and putting it down almost in toto in very different conditions from those that are found at home. It could not help but be a failure from the beginning. The Bible Institute system as worked out in America would fit conditions here and be about as becoming as a plug hat on a Korean farmer. This is the great weakness of the Pierson Memorial Bible Institute in Seoul. As a preparatory school for Korean ministers it is all right, but not as a true Bible Institute.

Keeping the main aim in view we have scattered them all over the country. It makes our task very much harder, as it would be much easier for us if we could concentrate in one place, but this would shut out three-fourths, or more, of the people that we are trying to benefit. Only men of leisure could take the time and money necessary to go to the central place for the work, and men of means and the leisure class are not the class from which we largely draw our work-

ers. It would be a calamity for the leadership of our Korean church to fall into the hands of that class as ~~that~~<sup>it</sup> exists in Korea. Even those who become Christians do not as a rule become the strength of the church, though there are some notable exceptions.

Again, we try to hold the Institutes at a time when busy men will be able to leave their work. For our work in 'chang Hai Province, and also for most other places, the best time is in the winter. The farmer class can get away for a time then.

Our course of study as you will see calls for a term of five weeks, and runs through five years. It is of course not very much as compared with Bible Institute work at home, but yet think how much it would mean to the American church if a considerable body of its laymen could get together for five weeks at a time for five years, and spend the whole time in Bible study, methods of Personal Work and subjects of like nature. It makes a heap of difference with some of these Korean farmers, I assure you.

In our Chairyung Institute just closed we enrolled One Hundred and forty eight students this year. It has been one of the most successful terms that we have held. Most of the men have taken a good interest, and a deep spiritual impression was made on the men.

From outside of our station we have been assisted by Dr. Baird for three weeks and by one of the most evangelistic of our Korean pastors..

The Woman's Bible Institute, along similar lines, but with different course of study, will begin work in a few weeks.

Our, the Sharp family, is finishing its second term of service and we expect to leave on furlough about July 1st; and I shall hope to see you in New York early in the fall,

Very Truly Yours,

[Charles E. Sharp]

[Sent 10-10-1907]

Chairyung 172-107

